LIKKUTEI TORAH • PARSHAS BALAK • MAAMAR 5

מה טובו אוהליך יעקב כו׳

“How goodly are your tents, Yaakov”

The soul descends into a body to become a ba’al teshuvah, and its return has three stages: turning from evil draws down “our G-d” (Elokim), doing good draws down Havayah, and the return to the soul’s root reaches the essence above Havayah through the Torah. The first two, deeds that surround a person like a “tent,” are Yaakov; the Torah, G-d’s inward “dwelling,” is Yisrael, and Yaakov must always come first.

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

THE BIG IDEA

The soul descends into a body to become a ba'al teshuvah, and its return has three stages: turning from evil draws down "our G-d" (Elokim), doing good draws down Havayah, and the return to the soul's root reaches the essence above Havayah through the Torah. The first two, deeds that surround a person like a "tent," are Yaakov; the Torah, G-d's inward "dwelling," is Yisrael, and Yaakov must always come first.

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 name Yaakov remains after Yisrael, and answers that one reaches Yisrael only through Yaakov. The soul descends in order to gain the advantage of teshuvah, which has three kinds. The first, turning from evil, removes the screen of sin that enclothes the Shechinah in Nogah, so that "our G-d," Havayah drawn through Elokim, dwells within. The second, for neglecting good, binds a person to Havayah itself, joining sovev and memalei through Yesod and the joyful doing of mitzvos; a lofty soul's neglect is graver because what is higher falls farther. The third, for the distance of a separate self, returns the soul to the essence of the Infinite Light, the Ayin above Havayah, through Torah study. The three are bechor, units, tens and hundreds, raising Asiyah, Yetzirah and Beriah into Atzilus and taking the birthright from Esav. The first two are Yaakov's "tents," encompassing lights, and the Torah is Yisrael's "dwellings." Finally the two known teshuvos, lower and higher, each have two stages, the second being the ba'al teshuvah who bestows from above.

OUTLINE

1 **Yaakov before Yisrael** ¶1

The Talmud allows calling Yaakov by his old name, since the Torah itself returns to it; the reason is that the level of Yisrael can be reached only after the level of Yaakov.

2 **The soul's descent and the first teshuvah** ¶2–4

The soul descends to become a ba'al teshuvah, higher than a perfect tzaddik. The first teshuvah, turning from evil, removes the separation of sin so that "our G-d" dwells within; "our G-d" is Elokim because G-d's revelation within a person needs contraction, and the long note shows that it is Havayah itself, drawn through Elokim, that becomes "our G-d."

3 How sin separates ¶5–6

The soul is G-d's inner breath, and only what is against His will can block it: sin enclothes the flow of the Shechinah, the lower hei, in the coarse garment of Nogah, even through permitted indulgence, because Yaakov is "the cord of His inheritance."

4 The second teshuvah: doing good ¶7–10

Laziness in Torah and prayer withdraws Yesod, the "good" that joins sovev to memalei and sweetens severity. A higher soul falls farther, so a scholar's neglect of good needs a teshuvah "from the depths" that binds him to Havayah itself, expressed in joyful mitzvos.

5 The third teshuvah: return to the essence ¶11–18

Even one who is complete in deeds and love remains a separate self; the third teshuvah, "Return to Me," is the soul's return to its root in the Ayin above Havayah, through Yechidah and Keser. It comes through the Torah, G-d's inner "organ," in which the Infinite Light is enclothed, so that Anochi, the essence, becomes "Havayah your G-d."

6 Bechor: three teshuvos, three worlds ¶19–26

The letters of bechor are units, tens and hundreds: the three teshuvos of Nefesh, Ruach and Neshamah in Asiyah, Yetzirah and Beriah, raised into Atzilus. Uprooting the will from worldly desire takes the birthright from Esav and cuts off the kelipos' high source of life; eating is done "with cunning," only to serve G-d.

7 Tents and dwellings ¶27–33

The first two teshuvos, deeds, are Yaakov (yud-akev), encompassing "tents" that are goodly when done with humility; the Torah is Yisrael (li rosh), G-d's inward "dwelling." Like the goats'-hair tent over the Mishkan, deeds protect the Torah; fixed times for study are a temporary dwelling, constant study a permanent one.

8 Lower and higher teshuvah: the ba'al teshuvah ¶34–42

The books speak of two teshuvos, the return of the lower hei and of the higher hei; each has two stages, a return from below and a bestowing from above, the literal "ba'al teshuvah." So there are four, hinted in the letters and the whole word bechor, and the arousal from below opens the way for an arousal from above.

KEY CONCEPTS

Teshuvah as tashuv hei תשובה - תשוב ה'

Teshuvah is read as "the hei returns": the lower hei of the Name (Malchus, the Shechinah) returns from its exile in Nogah, and the higher hei (Binah) returns to the yud (Chochmah).

"Our G-d" (Elokeinu) אלקינו

G-d revealed within a person. It is said of the Name Elokim because inner revelation needs contraction, yet what is revealed is Havayah itself, "our strength and our life."

Ba'al teshuvah בעל תשובה

With the Zohar, literally the "husband" of teshuvah: one who not only returns but, holding fast to the Tree of Life, draws light down from above into the level he returned to.

Bechor בכר

Its letters, beis, kaf and reish, are a unit, a ten and a hundred: the three teshuvos of Nefesh, Ruach and Neshamah in Asiyah, Yetzirah and Beriah. The whole word stands for the higher Chochmah, the "firstborn" of revelation.

Tent and dwelling אוהל ומשכן

The tent is an encompassing light (makif), drawn down by deeds, the level of Yaakov; the dwelling is the inward presence (pnimiyus) drawn down by the Torah, the level of Yisrael.

Yaakov and Yisrael יעקב - י׳ עקב, ישראל - לי ראש

Yaakov is the yud drawn into the "heel," service through action, the seven lower Sefiros, Nefesh and Ruach. Yisrael is "a head for Me," the intellect, Neshamah, and the Torah.

Ayin אין

The "nothing" above the Name Havayah, Atika Kadisha, the root of the souls of Israel and the goal of the third teshuvah.

SECTION 1 • ¶1

Yaakov before Yisrael

1 מה טובו אוהליך[1] יעקב כו׳. להבין מארז״ל [מאמר רבותינו זכרונם לברכה] כל הקורא לאברהם[2] אברם עובר בלאו שנאמר ולא יקרא עוד שמך[3] אברם אלא מעתה הקורא ליעקב יעקב הכי נמי שאני התם דהדר אהדריה קרא כו׳.

"How goodly are your tents, Yaakov," etc. [We need] to understand the saying of our Sages, of blessed memory: "Whoever calls Avraham 'Avram' transgresses a prohibition, as it is said, 'And your name shall no longer be called Avram.' But if so, does whoever calls Yaakov 'Yaakov' [transgress] as well? There it is different, for Scripture itself went back and restored it," etc.

> The maamar opens with Bilaam's blessing, "How goodly are your tents, Yaakov, your dwellings, Yisrael," and with a passage of the Talmud: once Avraham's name was changed, calling him by his old name is a transgression, yet calling Yaakov "Yaakov" after he was named Yisrael is not, because the Torah itself went back to calling him Yaakov. Both the verse and the Talmud pair the name Yaakov with the name Yisrael, and that pair is the subject of the maamar.

והענין שאי אפשר לבוא ולהגיע למדריגת ישראל כ״א בהקדימו תחלה מדת ומדריגת יעקב. ועיין בפ׳ וישלח דקע״ד ע״״א.[4,5]

And the explanation is that it is impossible to come and reach the level of Yisrael except by first preceding it with the quality and level of Yaakov. And see in Parshas Vayishlach, page 174a.

> The Alter Rebbe's explanation is that the name Yaakov is kept because it is a necessary stage: no one reaches the level called Yisrael without first passing through the level called Yaakov. The rest of the maamar explains what these two levels are in a person's service of G-d.

SECTION 2 • ¶2–4

The soul's descent and the first teshuvah

2 והנה ביעקב כתיב ויעקבני זה פעמים.[6] ולהבין זה צריך להבין תחלה הקושיא למה ירדה הנשמה לעוה״ז בכדי

Now, of Yaakov it is written, "For he has supplanted me these two times." And to understand this, one must first understand the question: why did the soul descend into this world in order

> Esav's complaint, "For he has supplanted me (vaya'akveini) these two times," plays on the name Yaakov; later the maamar reads the "two times" as two kinds of teshuvah. First, though, it raises a basic question: why must a soul come down into this world at all?

שתקבל שכר אח״כ בג״ע [בגן עדן] והלא קודם ירידתה היתה בודאי בג״ע [בגן עדן] והיתה נהנה מזיו השכינה[7] ומהו היתרון ע״י ירידתה כו׳ והנה יש על זה כמה תירוצים.

to receive reward afterwards in Gan Eden? Surely before its descent it was certainly in Gan Eden, and was delighting in the radiance of the Shechinah (Divine Presence); so what is the advantage [gained] through its descent, etc.? Now, there are several answers to this.

> The usual answer, that the soul comes down to earn its reward in Gan Eden, seems not to hold: before its descent it was already in Gan Eden, enjoying the radiance of the Shechinah, which is how the Talmud describes the reward of the righteous (Berakhot 17a). So the descent must bring something the soul did not have before.

אך התירוץ האמיתי[8] הוא כמארז״ל [כמאמר רבותינו זכרונם לברכה] יפה שעה אחת בתשובה[9] ומעשים טובים[10] בעוה״ז מכל חיי העוה״ב [העולם הבא] וכמארז״ל [וכמאמר רבותינו זכרונם לברכה] במקום שבעלי תשובה עומדין[11] צדיקים גמורים אינם יכולים לעמוד.

But the true answer is as our Sages, of blessed memory, said: “One hour of teshuvah (return) and good deeds in this world is better than the entire life of the World to Come”; and as our Sages, of blessed memory, said: “In the place where ba’alei teshuvah (those who return) stand, perfect tzaddikim cannot stand.”

> The true answer is the unique advantage of teshuvah. The Mishnah says that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come, and the Talmud says that ba’alei teshuvah stand where even perfect tzaddikim cannot.

והנה הנשמות קודם ירידתן לגוף הם בודאי צדיקים גמורים. אך זהו היתרון שלהם בירידתן בגוף שנעשים בחינת בעלי תשובה שאז הם למעלה מעלה מצדיקים

Now, the souls, before their descent into the body, are certainly perfect tzaddikim. But this is their advantage in their descent into the body: that they become the level of ba’alei teshuvah, for then they are far, far above tzaddikim

> A soul above has never sinned, so it is a perfect tzaddik; only in a body can it become a ba’al teshuvah, which is higher still, and that is the gain of its descent. The Kehot note quotes the Alter Rebbe elsewhere: every person was created to be a ba’al teshuvah, even one who has never sinned.

(ועיין מזה בד״ה אלה מסעי[12] גבי אשר ברא אלקים לעשות[13] כו׳ ובד״ה ועתה יגדל נא[14, 15] שזהו ענין עומדים ומהלכים[16] ובד״ה מי מנה עפר יעקב[17] ובד״ה את קרבני לחמי[18] כו׳).

(and see on this in the discourse beginning "These are the journeys," regarding "which G-d created to make," etc.; and in the discourse beginning "And now, I pray, let [the power] be great," that this is the matter of "those who stand" and "those who walk"; and in the discourse beginning "Who has counted the dust of Yaakov"; and in the discourse beginning "My offering, My bread," etc.).

> The parenthesis lists other maamarim on the soul's gain from its descent. One of them, in Likkutei Torah on Sh'lach, explains that before its descent the soul is at the level of "standing," and through the mitzvos in this world it gains the level of "walking," as in the verse "I will give you places to walk among these who stand."

והנה יש שלשה מיני תשובה. האחד היא התשובה תתאה שיהיה סור מרע בתכלית שלא יפגום בעוונות גשמיים במחשבה ודבור ומעשה.

Now, there are three kinds of teshuvah. The first is the lower teshuvah (teshuvah tata'ah): that one should "turn away from evil" completely, so as not to cause a blemish through physical sins in thought, speech and action.

> The first kind of teshuvah, the lower teshuvah (teshuvah tata'ah), is the "turn away from evil" of the verse "Turn away from evil and do good": leaving sin completely, so that no physical sin of thought, speech or action leaves a blemish.

וצריך לעשות תשובה להתחרט על העבר ולעקור את רצונו מן הרע כו׳ שלא ירצה להפרד מיחודו ואחדותו ית׳ וכמ״ש לעיל.

And one must do teshuvah: to regret the past and to uproot one's will from the evil, etc., so that one will not want to be separated from His unity and oneness, may He be blessed, as was explained above.

> This teshuvah has two sides: regret for the past, and uprooting the will for evil, so that a person no longer wants anything that would separate him from G-d's oneness.

וזה התשובה הוא בתפלה ע״י אומרו בא״י [ברוך אתה ה׳] אלקינו שיומשך בחינת אלקינו בקרבנו. והוא בחינת ממלא כל עלמין כדכתיב בפ׳ וילך (ל״א י״ז) הלא על

And this teshuvah is in prayer, through one's saying "Blessed are You, Havayah, our G-d (Elokeinu)": that the level of "our G-d" be drawn down within us. And this is the level of the light that fills all worlds (memalei kol almin), as it is written in Parshas Vayelech (31:17): "Is it not because

> This teshuvah is expressed in prayer, in the blessings that say "Blessed are You, Havayah, our G-d": the request that the level of "our G-d" be drawn into us. This is the light that fills all worlds (memalei kol almin), the divine life that enters each thing by its measure; the verse from Parshas Vayelech shows what happens when it is missing.

כי אין אלקי בקרבי מצאוני הרעות האלה[19] (ועיין מזה בזח״א [בזהר חלק א] עמוד ק״ס ושלטין עליה כו׳ ומאן גרים כו׳, וברבות סדר נשא פרשה יו״ד דרל״ז א׳ בענין ומצאוהו רעות רבות כו׳ ובפרשת ואתחנן דרפ״ט א׳).

my G-d (Elokai) is not within me that these evils have found me?" (And see on this in the Zohar, Part I, page 160: "and they rule over him," etc., "and who causes [this]?" etc.; and in Midrash Rabbah, Seder Naso, section 10, page 237a, on the matter of "and many evils shall find him," etc.; and in Parshas Va'eschanan, page 289a.)

> Moshe foretells that when Israel sin they will say, "It is because my G-d is not within me that these evils have found me." The Kehot note explains that the Zohar page given here follows the "large Zohar," the Cremona printing, where the passage says that destructive forces rule over a person on whom the Shechinah does not rest, because of the falsehood that comes out of his mouth.

וכתיב כ״א עוונותיכם היו מבדילים ביניכם לבין אלקיכם[20] (בישעי׳ [בישעיה] סי׳ נ״ט ב׳), נמצא העון הוא מסך מבדיל בין האדם ובין אלקינו.

And it is written, "Rather, your iniquities have separated between you and your G-d" (in Isaiah, chapter 59:2). It follows that iniquity is a separating screen between a person and "our G-d."

> Isaiah says that sin itself separates a person from G-d. So sin is a screen that keeps the level of "our G-d" from dwelling within a person.

ובמ״א נתבאר פי׳ וענין אלקינו שאומרים כן על שם אלקים דוקא והיינו משום שכדי להיות אלקי בקרבי שזהו פי׳ אלקינו

And elsewhere the meaning and matter of "our G-d" (Elokeinu) was explained: that we say this specifically of the Name Elokim. That is because, in order for there to be "my G-d within me," which is the meaning of "our G-d,"

> Elsewhere it was explained why "our G-d" uses the Name Elokim, the Name of concealment and limitation. For G-d to be "my G-d within me," present inside a limited person, His light must be contracted, and contraction is the work of Elokim.

הנה זהו אי אפשר כ״א ע״י צמצום ע״ד צמצם שכינתו בין שני בדי ארון[21] כו׳.

this is impossible except through tzimtzum (contraction), in the manner of "He contracted His Shechinah between the two poles of the Ark," etc.

> This is like the Sages' description of the Sanctuary, where G-d "contracted His Shechinah between the two poles of the Ark." The Kehot note points to a Midrash (Bereshit Rabbah 4:4) that sets "I fill the heavens and the earth" beside G-d's speaking to Moshe from between the poles of the Ark.

דלכאורה אינו מובן הלא מלא כל הארץ כבודו[22] ואת השמים ואת הארץ אני מלא[23] ולא נזכר ע״ז לשון צמצום כלל ומדוע גבי בדי ארון ארז״ל [אמרו רבותינו זכרונם לברכה] צמצם שכינתו.

For at first glance this is not understood: is it not [written], "The whole earth is full of His glory," and "The heavens and the earth I fill," and no expression of contraction is mentioned about this at all? So why, regarding the poles of the Ark, did our Sages, of blessed memory, say, "He contracted His Shechinah"?

> The question: G-d already fills the whole earth and the heavens, and no verse calls that a contraction. Why, then, do the Sages call His presence between the poles of the Ark a contraction?

אך הענין הוא כי הגם שנאמר את השמים ואת הארץ אני מלא עכ״ז [עם כל זה] אינו מאיר בהם בבחי׳ גילוי כ״א בבחינת העלם

But the explanation is that although it is said, "The heavens and the earth I fill," nevertheless He does not shine in them at the level of revelation, but only at the level of concealment;

> The answer: in the heavens and the earth G-d is present but hidden; His light does not shine there openly.

שהרי נקרא סתימו דכל סתימין. אבל בין בדי הארון היה אורו ית׳ מתגלה בבחינת גילו י.

for, after all, He is called "the most hidden of all hidden things." But between the poles of the Ark, His light, may He be blessed, was revealed at the level of revelation.

> In the Zohar's language He is "the most hidden of all hidden things." Between the poles of the Ark the same light was revealed, and it is this revelation, not His presence, that the Sages call a contraction.

3 והוא כמ״ש במ״א שבאלקות אין שייך כלל ענין הסתלקות והתפשטות כ״א ענין העלם וגילוי, שבאמת את השמים וכו׳ אני מלא[24]

And this is as is explained elsewhere: that in G-dliness the matter of withdrawal and spreading forth does not apply at all, but only the matter of concealment and revelation. For in truth, "the heavens, etc., I fill,"

> Elsewhere it is explained that G-d cannot be said to withdraw from a place or to spread into it, since He fills everything. The only difference between one place and another is whether He is hidden there or revealed.

רק שהוא בבחי׳ העלם אכן בין בדי הארון היה מאיר בבחינת גילוי. וכמו עד״מ באדם המחשבה מאירה ברגל ג״כ כדלקמן.

only it is at the level of concealment; whereas between the poles of the Ark it shone at the level of revelation. It is like, by way of analogy, thought in a person, which shines in the foot as well, as [will be explained] below.

> So He fills the heavens and the earth in a hidden way, while between the poles of the Ark He shone openly. The analogy is a person's thought, which reaches even the foot: as the maamar explains later, the foot moves the moment one thinks to move it.

אך שברגל היא בבחינת העלם ומקיף אבל במוח היא מאירה בבחינת גילוי ממש ולא בבחינת העלם ומקיף לבד וכמ״ש מזה באריכות בד״ה ויקח קרח.[25]

Only, in the foot it is at the level of concealment and of an encompassing [light] (makif); but in the brain it shines at the level of actual revelation, and not only at the level of concealment and encompassing, as is explained on this at length in the discourse beginning "And Korach took."

> In the foot, though, thought is hidden and encompassing (makif): it moves the foot without the foot grasping the thought. In the brain the same thought is openly revealed, a point treated at length in the discourse beginning "And Korach took."

4 והנה כדי שיאיר אלהותו בבחינת גילוי אי אפשר כ״א ע״י צמצום שזה הגילוי הוא צמצום אצלו ית׳ כמו הדיבור עד״מ זהו הגילוי והוא השפלה וירידה לגבי הרב כו׳.

Now, for His G-dliness to shine at the level of revelation is impossible except through tzimtzum (contraction), for this revelation is a contraction for Him, may He be blessed. [It is] like speech, by way of analogy: it is the revelation, and it is a lowering and a descent relative to the teacher, etc.

> Revealing G-dliness requires a contraction, because revelation is itself a lowering for G-d. The analogy is a teacher's speech: speech reveals his thought, yet compared with the teacher himself it is a lowering and a descent.

ועד״ז להיות נקרא אלקינו ממש זהו ע״י צמצום כו׳. ולכן לא נזכר בחינה זו על כל השמות כ״א על שם אלקים דוקא.

And in the same way, to be called actually "our G-d" comes about through tzimtzum, etc. Therefore this level is not mentioned with all the Names, but specifically with the Name Elokim.

> In the same way, for G-d to be truly "our G-d," revealed within us, there must be a contraction. That is why the possessive "our" is joined specifically to the Name Elokim, the Name of contraction, and not to every divine Name.

וזהו ענין התשובה האחד להיות בחינת אלקי בקרבי (אך צ״ל דהא כתיב כי חלק[32, 31, 30, 29, 28, 27, 26] הוי׳ עמו והיינו שנשמת האדם הוא חלק משם הוי׳ ב״ה כמ״ש באגה״ת [באגרת התשובה] פ״ד.

And this is the matter of the first teshuvah (return): that there be the level of "my G-d within me." (But we need to understand: for it is written, "For Havayah's portion is His people," that is, a person's soul is a portion of the Name Havayah, blessed be He, as is written in Iggeres HaTeshuvah, chapter 4.

> This is the first kind of teshuvah: to bring about "my G-d within me." A long parenthesis now raises a difficulty from the verse "Havayah's portion is His people," which Iggeres HaTeshuvah (Tanya, Part III), chapter 4, explains to mean that a Jew's soul is a portion of the Name Havayah itself.

וא״כ איך אנו אומרים שרק על שם אלקים דוקא אומרים אלקינו. אך הענין שהרי אנו אומרים הוי׳ אלקינו א״כ ר״ל [רוצה לומר] שהשם הוי׳ הוא עצמו ממש אלקינו.

If so, how can we say that it is only of the Name Elokim specifically that we say "our G-d"? But the explanation is this: after all, we say "Havayah our G-d"; if so, this means that the Name Havayah itself is actually "our G-d."

> If the soul is a portion of Havayah, why say that "our G-d" belongs only to Elokim? In fact we say "Havayah our G-d," as in the Shema, which implies that Havayah itself is "our G-d."

ופי׳ כי בודאי יש בכל נשמה חלק משם הוי׳ ממש ב״ה כמשנ״ת [כמו שנתבאר] באגה״ת [באגרת התשובה] שם פ״ד הנ״ל וכמ״ש בד״ה ולא אבה הוי׳ אלקיך לשמוע אל בלעם כו׳. ועמ״ש בד״ה בפ׳ נסכים.

And the meaning is that certainly every soul has a portion of the very Name Havayah, blessed be He, as was explained in Iggeres HaTeshuvah, there, chapter 4, mentioned above, and as is written in the discourse beginning "But Havayah your G-d would not listen to Bilaam," etc. And see what is written in the discourse in the section of the libations.

> Every soul does contain a portion of the Name Havayah itself, as Iggeres HaTeshuvah explains, and as does the maamar on "But Havayah your G-d would not listen to Bilaam."

אך שהמשכה זו הוא ע״י שם אלקים כי שם הוי׳ הוא האור והחיות ושם אלקים הוא בחינת הכלים שבהן נמשך האור והן בחינת אותיות וכמ״ש בסש״ב [בספר של בינונים] ח״ב [חלק ב׳] ספ״ד [סוף פרק ד׳].

Only, this drawing-down is through the Name Elokim. For the Name Havayah is the light and the life-force (chayus), and the Name Elokim is the level of the vessels through which the light is drawn, and they are the level of letters, as is written in Sefer Shel Beinonim (Tanya), Part II, end of chapter 4.

> But that portion of Havayah reaches the soul through Elokim. Havayah is the light and life-force, and Elokim is the vessels, the letters, through which the light is drawn and given form, as the second part of the Tanya (Sha'ar HaYichud VehaEmunah) explains.

וכמ״ש בד״ה וידבר אלקים כו׳ וארא אל אברהם[33] כו׳ בענין אימתי גדול הוי׳ כשהוא בעיר אלקינו כו׳ עד וזהו וידבר אלקים אל משה ויאמר אליו אני[34] הוי׳ שע״י בחינת אלקים הוא גילוי שם הוי׳ כו׳ ע״ש.

And as is written in the discourse beginning "And Elokim spoke," etc., "And I appeared to Avraham," etc., on the matter of "When is Havayah great? When He is in the city of our G-d," etc., up to: "And this is [the meaning of] 'And Elokim spoke to Moshe and said to him: I am Havayah': that through the level of Elokim there is the revelation of the Name Havayah," etc. See there.

> In Torah Ohr, the maamar on "And Elokim spoke to Moshe and said to him: I am Havayah" reads "Great is Havayah… in the city of our G-d" as: Havayah is great when He is in "the city of our G-d," that is, when He is revealed through Elokim. So Elokim is the means by which Havayah is revealed.

ועיין מענין כי חלק הוי׳ עמו בזח״א [בזהר חלק א] דצ״ו ע״ב קס״א ב׳. ח״ב [חלק ב׳] דצ״ו א׳ ח״ג [חלק ג׳] ס״ב ב׳ צ״ד א׳ דרפ״ו ב׳ וז״ל [וזה לשונו] הרמ״ז [הרב משה זכות] שם בכל מקום הם אחוזים בו בין בבי״ע בין באצילות

And see on the matter of "For Havayah's portion is His people" in the Zohar, Part I, 96b, 161b; Part II, 96a; Part III, 62b, 94a, 286b. And these are the words of the Ramaz (Rabbi Moshe Zacuto) there: "In every place they are attached to Him, whether in Beriah, Yetzirah and Asiyah or in Atzilus;

> The Zohar discusses "Havayah's portion is His people" in several places. Rabbi Moshe Zacuto (the Ramaz), in his commentary on the Zohar, explains that Jewish souls are attached to G-d in every world, in the three lower worlds of Beriah, Yetzirah and Asiyah as well as in Atzilus.

כי חלק הוי׳ הם ד׳ אותיות הוי׳ שהם נשמת ד׳ עולמות לכל אחד יש לו חלק בפנימיות שלהם עכ״ל [עד כאן לשונו].

for 'the portion of Havayah' is the four letters of Havayah, which are the soul of the four worlds; each one has a portion in their inner dimension." End of quote.

> The Ramaz's reason: "Havayah's portion" means the four letters of the Name, which are the soul of the four worlds, and every Jew has a portion in the inner dimension of each of them.

ובפרשת תרומה דקל״ד ע״ב כתב וז״ל [וזה לשונו] שאע״פ [שאף על פי] שיש פירוד בין בי״ע לאצילות היינו בבחי׳ כלי העולמות אבל לא בבחי׳ האור הפנימי המתפשט בהם שהרי סודו שם הוי׳ יו״ד באצילות ה׳ בבריאה ו״ה ביצירה ועשייה עכ״ל [עד כאן לשונו].

And in Parshas Terumah, 134b, he wrote, and these are his words: "Although there is separation between Beriah, Yetzirah and Asiyah and Atzilus, that is at the level of the vessels of the worlds, but not at the level of the inner light that spreads through them; for its mystery is the Name Havayah: yud in Atzilus, hei in Beriah, vav and hei in Yetzirah and Asiyah." End of quote.

> In another comment the Ramaz explains that the lower worlds are separate from Atzilus only in their vessels; the inner light in all of them is the Name Havayah, its yud in Atzilus, its first hei in Beriah, and its vav and final hei in Yetzirah and Asiyah.

ויש לעיין דא״כ איך שייך לומר שכל ישראל יש לכל אחד ממש חלק משם הוי׳ שהוא בחינת אצילות ממש, דהיינו או אצילות העליון ממש או אצילות שבבי״ע.

And this needs examination: if so, how can one say that all Israel, each and every one, actually has a portion of the Name Havayah, which is the level of Atzilus itself, that is, either the supernal Atzilus itself or the Atzilus within Beriah, Yetzirah and Asiyah?

> This raises a question. If the portion of Havayah is the level of Atzilus, how can every Jew have it? It would mean that every soul comes from Atzilus, either Atzilus proper or the Atzilus present within each of the lower worlds.

והרי ודאי רוב הנשמות הם מבי״ע ממש ולא מאצילות שבבי״ע. ועיין מזה בהרמ״ז [בהרב משה זכות] ר״פ משפטים ד״ה מה תוספת לנשמתא.

For surely most souls are from Beriah, Yetzirah and Asiyah proper, and not from the Atzilus within Beriah, Yetzirah and Asiyah. And see on this in the Ramaz, at the beginning of Parshas Mishpatim, the passage beginning "What is the addition to the soul."

> Yet most souls come from the worlds of Beriah, Yetzirah and Asiyah themselves, not even from the Atzilus within them. The Ramaz discusses this at the beginning of his comments on the Zohar's portion of Mishpatim (Zohar II 94b, according to the Kehot note).

וי״ל [ויש לומר] שאעפ״כ [שאף על פי כן] שרשן כולם מאצילות ממש רק פי׳ נשמות דבי״ע היינו שהנשמה שבגוף אינה כ״א מבי״ע אבל שרשה ממש י״ל [יש לומר] כולם מאצילות ממש וכמשנ״ת [וכמו שנתבאר] בביאור ע״פ יונתי בחגוי הסלע[35] ואף גם הנשמה המלובשת בגוף היא מבחינת שם הוי׳.

And it can be said that, even so, the root of all of them is from Atzilus itself; only, the meaning of "souls of Beriah, Yetzirah and Asiyah" is that the soul that is in the body is only from Beriah, Yetzirah and Asiyah, but its actual root, it can be said, is in all of them from Atzilus itself, as was explained in the explanation on "My dove, in the clefts of the rock." And even the soul that is enclothed in the body is from the level of the Name Havayah,

> The answer: every soul, even one called a soul of Beriah, Yetzirah or Asiyah, is rooted in Atzilus; the label describes only the part of the soul that is enclothed in the body. The explanation on "My dove, in the clefts of the rock" says the same, and even the enclothed part of the soul is from the Name Havayah.

כענין מ״ש בע״ח [בעץ חיים] שער השמות שער מ״ד פ״ד דיו״ד כלים הפנימי׳ [הפנימיות / הפנימית] דבריאה הם שמות הוי׳ והרי הנשמות נמשכו מפנימיות הכלים.

along the lines of what is written in Etz Chaim, Sha'ar HaShemos, Sha'ar 44, chapter 4: that the ten inner vessels of Beriah are Names of Havayah; and the souls are drawn from the inner dimension of the vessels.

> This follows Etz Chaim: the ten inner vessels of Beriah are Names of Havayah, and souls are drawn from the inner side of the vessels. So even a soul from Beriah is drawn from Havayah.

עכ״פ [על כל פנים] מזה מובן ענין פי׳ אלקינו היינו ששם הוי׳ ממש הוא אלקינו כחנו וחיותנו ממש. ועמ״ש מזה בד״ה קדש ישראל להי׳:)[36, 37]

At any rate, from this the meaning of "our G-d" is understood: that the Name Havayah itself is "our G-d," our very strength and life-force. And see what is written on this in the discourse beginning "Israel is holy to Havayah.")

> So "Havayah our G-d" means that Havayah itself is our strength and our life: Elokeinu is read here as "our strength," for the light of Havayah lives within us as it comes through Elokim. The maamar on "Israel is holy to Havayah" takes this further.

SECTION 3 • ¶5–6

How sin separates

5 קיצור. ענין ויעקבני כו׳. ג׳ תשובות. הא׳ להיות סור מרע. שלא להיות עונותיכם מבדילים כו׳ ואז נעשה בחינת אלקינו.

Summary. The matter of "He has supplanted me," etc. Three kinds of teshuvah. The first: to "turn away from evil," so that "your iniquities" will not "separate," etc.; and then the level of "our G-d" comes about.

> This is the summary (kitzur) of section 1: the verse "He has supplanted me," the three kinds of teshuvah, and the first of them, turning away from evil so that sin no longer separates, which brings about the level of "our G-d."

וזהו בא״י [ברוך אתה ה׳] אלקינו. וענין פי׳ אלקינו וצמצם שכינתו. וענין חלק הוי׳ עמו ופי׳ הוי׳ אלקינו:ב והנה פי׳ עונותיכם מבדילים כו׳.

And this is "Blessed are You, Havayah, our G-d." And the matter of the meaning of "our G-d," and "He contracted His Shechinah." And the matter of "Havayah's portion is His people," and the meaning of "Havayah our G-d." 2. Now, the meaning of "your iniquities separate," etc.,

> The summary continues: the blessing "Blessed are You, Havayah, our G-d"; why "our G-d" is Elokim, like the contraction of the Shechinah between the poles of the Ark; and how "Havayah's portion is His people" fits with "Havayah our G-d." Section 2 then begins by explaining how sin separates.

מבואר באגה״ת [באגרת התשובה] פ״ה דהנה כתיב ויפח באפיו[38] כו׳ שהוא המשכה מבחי׳ פנימיות החיות היא בחינת חלק ה׳ ב״ה

is explained in Iggeres HaTeshuvah, chapter 5: for it is written, "And He breathed into his nostrils," etc., which is a drawing-down from the level of the inner dimension of the life-force, which is the level of "Havayah's portion," blessed be He;

> Iggeres HaTeshuvah (Tanya, Part III), chapter 5, explains this with "And He breathed into his nostrils the breath of life": the soul is drawn from the inner dimension of G-d's life-force, and this inner breath is "Havayah's portion."

וכמו שעד״מ כשהאדם נופח לאיזה מקום אם יש איזה דבר חוצץ ומפסיק בינתיים אין הבל הנופח עולה ומגיע כלל לאותו מקום ככה ממש אם יש דבר חוצץ ומפסיק בין גוף האדם לבחינת הבל העליון.

and just as, by way of analogy, when a person blows toward some place, if there is something that intervenes and interrupts in between, the breath of the one blowing does not rise and reach that place at all, exactly so [it is] if there is something that intervenes and interrupts between a person's body and the level of the supernal breath.

> The analogy: if something stands between a person who blows and the place he blows toward, the breath never arrives. In the same way something can block the supernal breath from reaching a person's body.

אך באמת אין שום דבר גשמי ורוחני חוצץ לפניו ית׳ כו׳ אלא כמ״ש בישעי׳ [בישעיה] כ״א עונותיכם היו מבדילים כו׳, והטעם לפי שהם נגד רצה״ע [רצון העליון] ב״ה המחיה את הכל כו׳ ע״ש.[39, 40]

But in truth no thing, physical or spiritual, forms a barrier before Him, may He be blessed, etc.; rather, as is written in Isaiah, "Rather, your iniquities have separated," etc. And the reason is that they are against the Supernal Will, blessed be He, which gives life to everything, etc. See there.

> Nothing physical or spiritual can actually screen anything off from G-d, who fills everything; only sin separates, because sin is against the Supernal Will that gives life to all. That is why the verse says, "your iniquities have separated."

6 ועמ״ש בד״ה את קרבני לחמי בענין הלבושים צואים כמארז״ל [כמאמר רבותינו זכרונם לברכה] מלפפתו[41] כו׳ ע״ש. ובר״ח [ובראשית חכמה] שער הענוה פ״ו באמצע הפרק בד״ה וכאשר יזכור האדם אינון מחיצה בין ישראל לאביהם שבשמים כו׳

And see what is written in the discourse beginning "My offering, My bread," on the matter of the soiled garments, as our Sages, of blessed memory, said, "It wraps around him," etc. See there. And in Reishis Chochmah, Sha'ar HaAnavah, chapter 6, in the middle of the chapter, in the passage beginning "And when a person remembers": "They are a partition between Israel and their Father in Heaven," etc.;

> The maamar on "My offering, My bread" discusses the "soiled garments" of sin, after the Talmud's saying that a sin "wraps around" the one who commits it and goes before him to judgment. Reishis Chochmah, the classic work of Rabbi Eliyahu de Vidas, says in its Gate of Humility that sins are a partition between Israel and their Father in Heaven.

גרמין אפרשותא בין קוב״ה [קודשא בריך הוא] וישראל ודא איהו רזא כי אם עונותיכם היו מבדילים כו׳. עכ״ל [עד כאן לשונו].

"they cause a separation between the Holy One, blessed be He, and Israel; and this is the mystery of 'Rather, your iniquities have separated,' etc." End of quote.

> The quotation ends: sins "cause a separation" between the Holy One, blessed be He, and Israel, and this is the inner meaning of "your iniquities have separated."

וע׳ מענין פי׳ מחיצה בד״ה ועשית ציץ[42] ומענין משי״ש [מה שכתוב שם] בכל צרתם[43] בשמות רבה פ׳ ב׳ גבי מתוך הסנה ועיין בזח״ב [בזהר חלק ב׳] (דס״ט ב׳ ודקל״א א׳).

And see on the meaning of "partition" in the discourse beginning "And you shall make a tzitz (headplate)"; and on the matter of what is written there on "In all their affliction," in Shemos Rabbah, section 2, regarding "from the midst of the thorn-bush"; and see in the Zohar, Part II (69b and 131a).

> Further discussions of this partition: the Torah Ohr maamar on the High Priest's golden headplate (tzitz), and the Midrash on G-d's appearing in the thorn-bush, where Shemos Rabbah reads "In all their affliction He was afflicted" as G-d sharing Israel's distress.

ועמ״ש בביאור ע״פ יונתי בחגוי[44] בענין פי׳ אלביש שמים קדרות[45] כו׳. ומ״ש גרמין אפרשותא מובן

And see what is written in the explanation on "My dove, in the clefts," on the meaning of "I clothe the heavens with blackness," etc. And what he wrote, "they cause a separation," is understood:

> The explanation on "My dove, in the clefts of the rock" interprets the verse "I clothe the heavens with blackness and make sackcloth their covering." That image explains the Aramaic words "cause a separation."

כי כשההשפעה נמשכת ע״י לבוש שק גס ועב אין גילוי אלקות בעולם כי לבוש גס זה מסתיר לגמרי על הגוף.

for when the influence is drawn down through a coarse and thick garment of sackcloth, there is no revelation of G-dliness in the world, for this coarse garment completely hides the body.

> When G-d's flow to the world passes through a coarse, thick garment like sackcloth, G-dliness is not revealed in the world, just as a coarse garment hides the body completely.

ועמ״ש בביאור ע״פ אלה מסעי.[46] ועיין באגה״ת [באגרת התשובה] פ״ו בענין ובפשעכם שולחה אמכם.[47] ובזח״ג [ובזהר חלק ג] פ׳ אחרי (ד׳ ע״ד ב׳).

And see what is written in the explanation on "These are the journeys." And see in Iggeres HaTeshuvah, chapter 6, on the matter of "And for your transgressions your mother was sent away"; and in the Zohar, Part III, Parshas Acharei (74b).

> More on this: the explanation on "These are the journeys"; Iggeres HaTeshuvah, chapter 6, on "And for your transgressions your mother was sent away," where the "mother" is the Shechinah sent into exile; and the Zohar on Acharei.

וזהו ענין עונותיכם היו מבדילים שהם הגורמים התלבשות השפעת השכינה בע״ס [בעשר ספירות] דנוגה כו׳, וזהו המחיצה המפסקת כו׳.

And this is the meaning of "your iniquities have separated": that they are what cause the influence of the Shechinah to be enclothed in the Ten Sefiros of Nogah, etc.; and this is the partition that interrupts, etc.

> This is how sins separate: they cause the flow of the Shechinah to be enclothed in the Ten Sefiros of Nogah, the "translucent" kelipah that mixes good and evil and from which permitted worldly things draw their life. That enclothing is the partition.

והענין כי יעקב חבל נחלתו[48] וע״י שהאדם משפיל את עצמו להמשך אחר התאוות גשמיים באיסור או אפי׳ [אפילו] בהיתר שהם נמשכים מהיכלות הקליפות גורם בזה למעלה כמ״כ [כמו כן] התלבשות השפעת ה׳ תתאה הנ״ל בע״ס [בעשר ספירות] דנוגה.[49, 50, 51, 52]

And the explanation is that "Yaakov is the cord of His inheritance"; and by a person lowering himself to be drawn after physical desires, whether forbidden or even permitted, which are drawn from the chambers of the kelipos (husks), he thereby likewise causes, above, the enclothing of the influence of the lower hei, mentioned above, in the Ten Sefiros of Nogah.

> The reason is that "Yaakov is the cord of His inheritance": Israel are bound to G-d like a rope, whose upper end moves when its lower end is pulled. When a person gives himself to physical desires, forbidden or even permitted, which draw from the chambers of the kelipos, he causes the lower hei of the Name, the Shechinah, to be enclothed in Nogah above.

SECTION 4 • ¶7–10

The second teshuvah: doing good

7 וכשעושה תשובה ועוקר רצונו מהבלי העולם גורם כמ״כ [כמו כן] למעלה[53] בחי׳ תשוב[54] ה׳ תתאה למקורה כו׳.

And when one does teshuvah (return) and uproots one's will from the vanities of the world, one likewise causes, above, the level of "the lower hei returns (tashuv hei) to its source," etc.

> When a person does teshuvah and uproots his desire for the world's vanities, he brings about the same above: the lower hei of the Name, the Shechinah, returns to its source. This is the Kabbalistic reading of teshuvah as tashuv hei, "the hei returns," which the Kehot note traces to the Zohar (Ra'aya Mehemna, III 122a).

וזהו ענין בא״י [ברוך אתה ה׳] אלקינו שאזי אין מבדיל בין האדם ובין אלקינו כו׳, ועיין באגה״ת [באגרת התשובה] פ״ח [פרק ח׳] שזהו ענין ונקה מנקה הוא[55] לשבים לרחוץ ולנקות נפשם מלבושים הצואים[56] כו׳ ע״ש.

And this is the meaning of "Blessed are You, Havayah, our G-d": that then nothing separates between the person and "our G-d," etc. And see in Iggeres HaTeshuvah, chapter 8, that this is the meaning of "And He cleanses": He cleanses those who return, to wash and cleanse their souls of the soiled garments, etc. See there.

> This is what "Blessed are You, Havayah, our G-d" achieves: nothing separates the person from "our G-d" any longer. Iggeres HaTeshuvah, chapter 8, reads the Talmud's "He cleanses those who return" in the same way: teshuvah washes the soul clean of the soiled garments of sin.

והתשובה השנית היא התשובה בבחינת ועשה טוב. דהיינו שאע״פ [שאף על פי] שהוא סור מרע בתכלית. אך שהוא ממעט במצות ועשה טוב לייגע את עצמו בתורה ותפלה.

And the second teshuvah is the teshuvah at the level of "and do good." That is: although he "turns away from evil" completely, yet he does too little in the mitzvos and in "do good," [in] exerting himself in Torah and prayer.

> The second kind of teshuvah concerns "and do good." It is for someone who has turned away from evil completely but does too little good: he does not exert himself in Torah study and prayer.

היינו עצלות. וע״ז נאמר (תהלים י״ד) אין עושה טוב אין גם אחד. ופי׳ בעה״מ [בעמק המלך] שער קרית ארבע פרק קמ״ה שעי״ז גורם הסתלקות טוב העליון שהוא היסוד.

That is, laziness. And of this it is said (Psalms 14), "There is none who does good, not even one." And Emek HaMelech, Sha'ar Kiryas Arba, chapter 145, explains that through this one causes the withdrawal of the supernal "good," which is Yesod (foundation).

> The root of this failing is laziness, and of it the verse says, "There is none who does good." Emek HaMelech, a work of Kabbalah by Rabbi Naftali Bacharach, explains that such neglect causes the supernal "good," the Sefirah of Yesod, to withdraw.

והענין כמ״ש אמרו צדיק כי טוב.[57] מדת צדיק הוא התקשרות והתחברות ההמשכה מבחינת סובב כל עלמין להיות נמשך ומאיר בבחינת פנימיות בבחי׳ ממכ״ע [ממלא כל עלמין] ונקרא יחוד קב״ה [קודשא בריך הוא] ושכינתיה.

And the explanation is as it is written, "Say of the tzaddik (the righteous one) that he is good." The attribute of tzaddik is the binding and joining of the drawing-down from the level of the light that encompasses all worlds (sovev kol almin), so that it is drawn down and shines at the level of the inner dimension (pnimiyus), within the level of the light that fills all worlds (memalei kol almin); and this is called the union of the Holy One, blessed be He, and His Shechinah (Divine Presence).

> Yesod is called "tzaddik" and "good," after the verse "Say of the tzaddik that he is good." Its work is to join the light that encompasses all worlds to the light that fills them, so that the transcendent light shines inwardly; this joining is called the union of the Holy One, blessed be He, and His Shechinah.

ועיין בסש״ב [בספר של בינונים] פרק מ״א ועיין מ״ש ע״פ והתהלכתי בתוככם[58] ועיין מ״ש סד״ה כי ההרים ימושו[59, 60] ועיין בזח״ג [בזהר חלק ג] (דק״י ע״ב)[61] ע״פ ועשה טוב שכן ארץ.[62, 63]

And see in Sefer Shel Beinonim (Tanya), chapter 41; and see what is written on "And I will walk among you"; and see what is written at the end of the discourse beginning "For the mountains shall depart"; and see in the Zohar, Part III (110b), on "And do good, dwell in the land."

> Tanya, chapter 41, and other maamarim treat this further, as does the Zohar on "Do good, dwell in the land." The Kehot note quotes the Tzemach Tzedek's explanation of that Zohar: through "do good" one draws down above the level of "Say of the tzaddik that he is good."

(ודרכ״ה ב׳) ובהרמ״ז [ובהרב משה זכות] שם[64, 65] וזהו פי׳ וענין עובד אלקים[66, 67] המבואר בסש״ב [בספר של בינונים] פט״ו [פרק ט״ו / פרשה ט״ו] שהוא מלשון עורות עבודים

(and 225b), and in the Ramaz there. And this is the meaning and matter of "one who serves G-d" (oved Elokim), explained in Sefer Shel Beinonim, chapter 15: that it is from the expression "tanned hides" (oros avudim);

> The Ramaz's comment, quoted in the Kehot note, links "doing good" with the establishing of the covenant, the Sefirah of Yesod. The text then explains the term "one who serves G-d" (oved Elokim) from Tanya, chapter 15, which describes one still in the midst of the battle with his evil inclination, and connects the word with oros avudim, "tanned hides," hides worked over with effort.

וכך הוא מתקן ההסתר[68] הנמשך מהצמצום דשם אלקים ע״י מה שהוא מייגע את עצמו בועשה טוב להלחם עם הטבע והיצר כו׳

and so he rectifies the concealment that comes from the tzimtzum (contraction) of the Name Elokim, through exerting himself in "do good," to battle with nature and the [evil] inclination, etc.;

> Like a tanner working a stiff hide, one who serves G-d struggles with his nature and his inclination. By that effort he repairs the concealment caused by the contraction of the Name Elokim.

שכמ״כ [שכמו כן] ממשיך ע״י יחוד עליון דשמש ומגן[69] הוי׳ אלקים שלא יסתיר המגן והנרתק וכענין שילוב אד׳ בהוי׳[70] כו׳ וממתקים הגבורות בחסדים שזהו עיקר ענין היחוד.

for likewise, through this he draws down the supernal union of "a sun and a shield is Havayah Elokim," so that the shield and the sheath do not conceal; and it is like the matter of the interweaving of Ado-nai in Havayah, etc.; and the Gevuros (severities) are sweetened by the Chasadim (kindnesses), which is the essence of the union.

> Above, the same effort brings about the union of "a sun and a shield is Havayah Elokim": Havayah is the sun, and Elokim the shield and sheath that screen its light, and the union keeps the shield from hiding the sun. It is like the interweaving of the letters of the Names Ado-nai and Havayah, and it sweetens the severities (Gevuros) with the kindnesses (Chasadim), which is the essence of the union.

ולכן כשאין עושה טוב כדבעי גורם התגברות הדינין כמש״ש [כמה שכתוב שם] (דק״י ע״ב) דהא כדין נורא דליק ואוקיד עלמא בשלהובי כו׳,

Therefore, when one does not do good as one should, one causes the judgments to prevail, as is written there (110b): "for then fire blazes and burns the world with its flames," etc.;

> So when a person does not do good as he should, judgments prevail. The Zohar describes the result: fire blazes and burns the world with its flames.

משא״כ ע״י יחוד עליון שהוא המשכת החסדים שהוא גילוי אור א״ס ב״ה הסובב כל עלמין בממכ״ע [בממלא כל עלמין]

whereas through the supernal union, which is the drawing-down of the Chasadim, which is the revelation of the Infinite Light (Or Ein Sof), blessed be He, that encompasses all worlds, within memalei kol almin,

> The supernal union, by contrast, draws down the Chasadim, the revelation of the Infinite Light that encompasses all worlds into the light that fills them.

אזי גם הגבורות דממע״כ [דממלא כל עלמין] מומתקים וז״ש [וזהו שכתוב] בזח״ג [בזהר חלק ג] (דמ״ב סע״ב [סוף עמוד ב])[71] א״ר [אמר רבי] יוסי כו׳ לית לה בפומא[72] כו׳ ע״ש בפירוש הרמ״ז [הרב משה זכות] ודו״ק [ודוק].

then the Gevuros of memalei kol almin are also sweetened. And this is what is written in the Zohar, Part III (end of 42b): "Rabbi Yosi said," etc., "she has nothing in her mouth," etc. See there, in the commentary of the Ramaz, and consider this carefully.

> Then even the severities of the light that fills all worlds are sweetened. The text points to a further Zohar passage and the Ramaz's commentary on it, and the Kehot note sends the reader to Likkutei Torah on Sh'lach, where that passage is discussed.

והנה מה שלמעלה במדרגה שם הפגם יותר פי׳ שמי שנשמתו גבוה אזי פוגם החטא בהבטלו מועשה טוב ושאינו עובד אלקים, ויותר גדול הנפילה שלו מהעון של איש ההמוני שאינו סור מרע.

Now, where something is higher in level, there the blemish is greater. That is: when one whose soul is lofty is idle from "do good" and is not "one who serves G-d," the sin causes a blemish, and his fall is greater than [that caused by] the sin of a common person who does not "turn away from evil."

> A principle: the higher the level, the greater the damage. When a lofty soul neglects doing good and does not truly serve G-d, its fall is greater than that of an ordinary person who does not even turn away from evil.

דהנה כתיב כי האדם עץ השדה[73,74] ופי׳ בזהר ח״ג [חלק ג׳] (דר״ב ב׳) שבחי׳ שורש נשמת האדם הוא בחי׳ עץ דההוא שדה אשר ברכו[75] ה׳ כו׳ ע״ש ובפי׳ הרמ״ז [הרב משה זכות].

For it is written, "For man is a tree of the field," and it is explained in the Zohar, Part III (202b), that the root of a person's soul is the level of a tree of "that field which Havayah has blessed," etc. See there, and in the commentary of the Ramaz.

> The basis is the verse "For man is a tree of the field," which the Zohar reads as saying that the root of the soul is a tree of "the field which Havayah has blessed."

והנה עד״מ עץ עושה פרי שיש בו פירות שלמטה סמוך לארץ ויש בו פירות שלמעלה גבוה מעל גבוה[76]

Now, by way of analogy, a fruit-bearing tree has fruits below, near the ground, and it has fruits above, high over high.

> The analogy: a fruit tree bears some fruit near the ground and some very high up.

והנה הפירות שלמעלה עם שהם עליונים יותר אך כשהם נופלים למטה ע״י שבא הרוח ועוקרתן

Now, the fruits above, although they are higher, yet when they fall down, when the wind comes and tears them off,

> The fruit at the top is the higher, yet when the wind tears it off, it falls all the same.

אזי הם נופלים למטה במרחק מהאילן יותר מן אותן הגדילים למטה שאף כשנופלים לארץ אינן נופלין במרחק כ״כ [כל כך] וכמארז״ל [וכמאמר רבותינו זכרונם לברכה][77] מאיגרא רמא לבירא עמיקתא.[78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106]

then they fall down farther from the tree than those that grow below, which, even when they fall to the ground, do not fall so far away; and as our Sages, of blessed memory, said: “from a high roof into a deep pit.”

> The high fruit lands farther from the tree than the low fruit, which hardly travels when it falls. The Talmud’s phrase for such a fall is “from a high roof into a deep pit.”

8 ועד״ז ארז״ל [אמרו רבותינו זכרונם לברכה] לפי גדולתו[107] היה מפלתו. וכך הוא בענין פירות האילן עץ החיים שהם הנשמות כי הנה ישראל עלו במחשבה[108] ומה שהוא למעלה במדרגה הנפילה הוא למטה יותר.

And along these lines our Sages, of blessed memory, said: “According to his greatness was his downfall.” And so it is with the fruits of the tree, the Tree of Life, which are the souls: for Israel arose in [G-d’s] thought, and what is higher in level, its fall is lower.

> The Sages say of the serpent that its fall matched its greatness (Bereshit Rabbah 19:1). Souls are the fruit of the Tree of Life, and Israel “arose first in G-d’s thought” (Bereshit Rabbah 1:4), so the higher a soul is, the lower it falls.

וכמ״כ [וכמו כן] הוא ג״כ בענין שבה״כ [שבירת הכלים] שמעולם התהו שמה ששרש׳ למעלה גבוה יותר לכן נפל למטה יותר שלכן הצומח מחיה הבעל חי.

And so it is, too, with the shattering of the vessels (sheviras hakeilim) of the World of Tohu: whatever had its root higher up therefore fell lower down. That is why the vegetable gives life to the animal,

> The same law governs the shattering of the vessels in the World of Tohu, the primordial world whose vessels broke: what was rooted highest fell lowest. That is why plants, which fell from a higher root, give life to animals.

9 והבעל חי את המדבר. כי בשרשן היו גבוהים יותר שלכך כשנפלו נפלו למטה יותר כו׳ עמ״ש מזה בד״ה ראשי המטות.[109, 110]

and the animal [gives life] to the speaking [being]: for in their root they were higher, and so, when they fell, they fell lower, etc. See what is written on this in the discourse beginning "The heads of the tribes."

> Animals in turn give life to the "speaking" creature, man. What sustains a creature comes from a root higher than its own, which fell farther; the discourse "The heads of the tribes" explains this further.

ולכן הפגם של הנשמה העליונה מי שהוא ת״ח [תלמיד חכם / תלמידי חכמים] מה שפוגם בועשה טוב גדול עונו יותר מן העון ממש של הע״ה [העם הארץ]

Therefore, as for the blemish of the lofty soul, one who is a Torah scholar: when he blemishes in "do good," his sin is greater than the actual sin of an unlearned person (am ha'aretz).

> So when a lofty soul, a Torah scholar, falls short in doing good, his sin is greater than an unlearned person's actual transgression.

וכן משמע בגמרא (יומא פרק יוהכ״פ [יום הכפורים] דפ״ו ע״א) כגון אנא דמסגינא כו׳ ע״ש. ולכן צ״ל התשובה בועשה טוב גדולה יותר.

And so it is implied in the Gemara (Yoma, chapter "Yom HaKippurim," 86a): "Such as I, if I walk," etc. See there. Therefore the teshuvah for "do good" must be greater.

> The Talmud implies this: Rabbi Yochanan said that for someone like himself, walking four cubits without Torah or tefillin would be a desecration of G-d's Name. So the teshuvah for neglecting good must be correspondingly greater.

ואין סתירה לזה ממשארז״ל [ממה שאמרו רבותינו זכרונם לברכה] עבר אדם על מ״ע [מצות עשה] ושב[111] לא זז משם עד שמוחלין לו[112] מה שאין כן בל״ת [בלא תעשה] דתשובה תולה ויוה״כ [ויום הכפורים] מכפר דנמצא לכאורה שעל מצות עשה אין צריך תשובה כ״כ [כל כך]

And there is no contradiction to this from what our Sages, of blessed memory, said: "If a person transgressed a positive commandment and did teshuvah, he does not move from there before he is forgiven," which is not so with a prohibition, where teshuvah suspends [the punishment] and Yom Kippur atones; from which it would seem, at first glance, that for a positive commandment teshuvah is not needed as much

> An objection: the Talmud says that one who neglected a positive commandment and repented is forgiven at once, while a prohibition needs Yom Kippur as well. That would suggest that neglecting good needs less teshuvah, not more.

כמו על ל״ת [לא תעשה], דכבר נתבאר זה באגה״ת [באגרת התשובה][113] דמ״ש רז״ל [רבותינו זכרונם לברכה] לא זז משם עד שמוחלין לו היינו שמוחלין לו העונש אבל מ״מ האור נעדר כו׳ ולכן אין ללמוד משם שום קולא למ״ע [למצות עשה] כו׳ ע״ש.

as for a prohibition. For this has already been explained in Iggeres HaTeshuvah: what our Sages, of blessed memory, said, "he does not move from there before he is forgiven," means that he is forgiven the punishment, but nevertheless the light is missing, etc.; and therefore one cannot learn from there any leniency for positive commandments, etc. See there.

> Iggeres HaTeshuvah, chapter 1, already answered this: the forgiveness is from punishment, but the light that the mitzvah would have drawn down is still missing. So nothing lenient can be learned from it about positive commandments.

אבל כדי שיעשה תשובה שיתמלא גם האור שחסר בביטול מ״ע [מצות עשה] ע״ז צריך לעשות תשובה עצומה ממעמקים קראתיך[114] כו׳

But in order to do teshuvah such that the light that was lacking through the neglect of a positive commandment will also be filled, for this one must do a tremendous teshuvah, "From the depths I have called You," etc.

> To restore that missing light requires a tremendous teshuvah from the very depths, as in the verse "From the depths I have called You, Havayah."

ותשובה זו הוא ענין הבקשה בתפלה בא״י [ברוך אתה ה׳] פי׳ שהבקשה של התשובה שעל העדר ועשה טוב היינו שהוא להתקשר ולהדבק בשם הוי׳ שהוא סוכ״ע ובחי׳ מקיף כו׳

And this teshuvah is the matter of the request in prayer, "Blessed are You, Havayah." That is: the request of the teshuvah for the absence of "do good" is to bind oneself and cleave to the Name Havayah, which is sovev kol almin and the level of the encompassing [light] (makif), etc.;

> This teshuvah is the request in prayer, "Blessed are You, Havayah": to bind oneself to the Name Havayah itself, the light that encompasses all worlds.

והוא למעלה מבחי׳ אלקינו שהוא בחי׳ ממכ״ע [ממלא כל עלמין], והיינו כי מ״ע [מצות עשה] ומצות ל״ת [לא תעשה] תלויים בשם הוי׳ ע״כ להמשיך האור הנמשך ע״י המצות זהו ענין להדבק בשם הוי׳ ממש.

and it is above the level of "our G-d," which is the level of memalei kol almin. That is because the positive commandments and the prohibitions depend on the Name Havayah; therefore, to draw down the light that is drawn through the mitzvos is the matter of cleaving to the Name Havayah itself.

> That is higher than "our G-d," the light that fills all worlds, which the first teshuvah reaches. Because all the mitzvos, positive and negative, depend on the Name Havayah, restoring the light of the mitzvos means cleaving to Havayah itself.

10 ועל דרך מה שנתבאר באגה״ת [באגרת התשובה] שם פ״ח [פרק ח׳] ומאחר שרוח עברה ותטהרם[115] אזי תוכל נפשו[116] לשוב עד[117] הוי׳ ב״ה ממש ולעלות מעלה מעלה למקורה ולדבקה בו ית׳ ביחוד נפלא

And this is along the lines of what was explained in Iggeres HaTeshuvah, there, chapter 8: "And once 'a wind has passed and cleansed them,' his soul can then return 'unto Havayah,' blessed be He, Himself, and ascend higher and higher to its source, and cleave to Him, may He be blessed, in a wondrous union,

> Iggeres HaTeshuvah, chapter 8, describes this higher teshuvah: once the "wind" of the first teshuvah has passed and cleansed the soul, it can return "unto Havayah" Himself and rise to its source in a wondrous union. The Kehot note observes that Iggeres HaTeshuvah has "their souls" where the text quotes "his soul."

כמו שהיתה מיוחדת בו ית׳ בתכלית היחוד בטרם שנפחה ברוח פיו ית׳ כו׳ ע״ש והיינו כמו שהיתה כלולה בשם הוי׳ ממש

as it was united with Him, may He be blessed, in perfect union before it was breathed forth by the breath of His mouth, may He be blessed," etc. See there. That is, as it was included in the Name Havayah itself.

> The goal is the oneness the soul had before G-d "breathed" it into a body, when it was included in the Name Havayah itself.

(והנה לפי מה שכתוב לעיל דגם פי׳ אלקינו היינו ענין הוי׳ אלקינו כי חלק הוי׳ עמו.

(Now, according to what is written above, that the meaning of "our G-d" too is the matter of "Havayah our G-d," for "Havayah's portion is His people,"

> A parenthesis raises a question. Section 1 explained that even the first level, "our G-d," means "Havayah our G-d," since every soul is "Havayah's portion."

א"כ מהו ההפרש בין בחי׳ הא׳ לבחי׳ זו הב׳ שהוא להדבק בשם הוי׳ ממש. אך הענין ע"פ מ"ש סד"ה וידבר אלקים[118] כו׳ ושמי הוי׳ לא נודעתי להם.[119]

if so, what is the difference between the first level and this second level, which is to cleave to the Name Havayah itself? But the explanation is according to what is written at the end of the discourse beginning "And Elokim spoke," etc., [on] "But by My Name Havayah I was not known to them."

> If so, how does the first level, "our G-d," differ from this second one, cleaving to Havayah itself? The answer comes from the Torah Ohr maamar on "And Elokim spoke," on the verse "But by My Name Havayah I was not known to them."

דהפי׳ בחי׳ שם הוי׳ קודם שבא לידי גילוי במדות כו׳ עד וכך היתה כוונת יעקב בתפלתו והיה הוי׳ לי לאלקים פי׳ הוי׳ לבדו הוא בעצמו יהיה לי[120] בבחינת אלקים כו׳.

For the meaning is the level of the Name Havayah before it comes to revelation in the emotive attributes (middos), etc., up to: "And this was Yaakov's intention in his prayer, 'And Havayah will be my G-d': that is, Havayah alone, He Himself, will be for me at the level of Elokim," etc.

> There "My Name Havayah" means Havayah before it is revealed in the emotive attributes. Yaakov's prayer, "And Havayah will be my G-d," asked that this Havayah itself, alone, be his Elokim; so at the second level Havayah itself is drawn down, not only its light clothed in Elokim.

ועוד י"ל [יש לומר] ע"ד שיש ב׳ שילובים שילוב הוי׳ באד׳ ואזי שם אד׳ גובר וזהו הבחינה הא׳. אמנם שילוב אד׳ בהוי׳ אזי שם הוי׳ גובר וזהו הבחי׳ הב׳ דכאן.

And it can further be said, along the lines that there are two interweavings: in the interweaving of Havayah in Ado-nai, the Name Ado-nai prevails, and this is the first level; but in the interweaving of Ado-nai in Havayah, the Name Havayah prevails, and this is the second level here.

> A second answer uses the two ways the letters of the Names Havayah and Ado-nai are interwoven. When Havayah is set within Ado-nai, Ado-nai prevails, and that is the first level; when Ado-nai is set within Havayah, Havayah prevails, and that is the second.

והנה ענין תשובה זו בועשה טוב שיהיה עושה המצוה בשמחה וטוב לב ולא מצות אנשים מלומדה.[121] ועיין מ״ש ע״פ אסרי לגפן[122] בענין כבס ביין לבושו כו׳ ומ״ש בד״ה לכן אמור לבנ״י [לבני ישראל] כו׳:)

Now, the matter of this teshuvah (return) in "do good" is that one should do the mitzvah with joy and gladness of heart, and not [as] "a commandment of men learned by rote." And see what is written on "Binding his foal to the vine," on the matter of "He washes his garment in wine," etc., and what is written in the discourse beginning "Therefore say to the children of Israel," etc.)

> In practice the second teshuvah means doing the mitzvos with joy and a glad heart, not as "a commandment of men learned by rote," out of habit. The explanation on "Binding his foal to the vine" and the maamar on "Therefore say to the children of Israel" discuss this further.

SECTION 5 • ¶11–18

The third teshuvah: return to the essence

11 קיצור פי׳ מבדילים באגה״ת [באגרת התשובה] פ״ד ובר״ח [ובראשית חכמה] שער הענוה פ״ו אלביש שמים קדרות. יעקב חבל. ונקה.

Summary. The meaning of "separate" in Iggeres HaTeshuvah, chapter 4, and in Reishis Chochmah, Sha'ar HaAnavah, chapter 6. "I clothe the heavens with blackness." "Yaakov is the cord." "And He cleanses."

> This is the summary of section 2: how sin "separates," from Iggeres HaTeshuvah and Reishis Chochmah; the image "I clothe the heavens with blackness"; "Yaakov is the cord of His inheritance"; and "He cleanses those who return." The summary gives chapter 4 of Iggeres HaTeshuvah where the text itself said chapter 5.

והתשובה הב׳ בועשה טוב. בחי׳ טוב מחבר סוכ״ע וממכ״ע [וממלא כל עלמין]. עובד אלקים. עץ השדה. ותשובה זו ליכלל בשם הוי׳ ממש ועשיות המצות בשמחה כו׳:ג

And the second teshuvah, in "do good." The level of "good" joins sovev kol almin and memalei kol almin. "One who serves G-d." "A tree of the field." And this teshuvah is to be included in the Name Havayah itself; and the doing of the mitzvos with joy, etc. 3.

> It continues with the second teshuvah: "good," Yesod, joins sovev and memalei; the "one who serves G-d"; "man is a tree of the field"; and the inclusion in Havayah itself, expressed in mitzvos done with joy. Section 3 then begins.

והתשובה השלישית היא שאע״פ [שאף על פי] שהוא סור מרע בתכלית וגם ועשה טוב בתכלית אזי התשובה גדולה יותר והוא

And the third teshuvah is: although he "turns away from evil" completely and also "does good" completely, the teshuvah is then greater still; and it is

> The third teshuvah is for someone who has both turned away from evil completely and done good completely, and it is greater than both of the others.

כדכתיב (מלאכי ג׳ ז׳) שובו אלי ואשובה אליכם[123] פי׳ כמ״ש במ״א בפי׳ כל ימיו בתשובה,[124] דאין ר״ל [רוצה לומר] על עבירות ח״ו [חס ושלום] דא״כ מהו כל ימיו

as it is written (Malachi 3:7), "Return to Me, and I will return to you." The meaning is as is explained elsewhere on the meaning of "all his days in teshuvah": that it does not mean for sins, G-d forbid, for if so, what is [the meaning of] "all his days"?

> It is the teshuvah of "Return to Me, and I will return to you." The Sages' advice to be "all one's days in teshuvah" cannot refer only to sins, since then it could not fill all of one's days; it must mean another kind of teshuvah.

אלא התשובה היא על הריחוק כי אף שהוא עושה טוב ומקיים המצות עכ״ז [עם כל זה] יכול להיות עדיין בבחי׳ יש ודבר

Rather, the teshuvah is for the distance: for even though he does good and keeps the mitzvos, nevertheless he can still be at the level of a self-standing existence (yesh) and entity.

> That teshuvah is for distance from G-d. Even one who does good and keeps the mitzvos may still be a yesh, a self-standing existence, aware of himself as something apart from G-d.

וגם אפילו אהבה עדיין הוא בבחינת יש מי שאוהב ועיקר התשובה הוא כמו שכתוב והרוח תשוב אל האלקים[125] כו׳ דהיינו שירצה לשוב למקורו ושרשו בחי׳ ישראל עלה במחשבה.[126]

And even love is still at the level of yesh: there is one who loves. And the essence of teshuvah is as it is written, "And the spirit returns to G-d," etc.: that is, that he desire to return to his source and root, the level of "Israel arose in [G-d's] thought."

> Even his love of G-d still has a self in it: someone who loves. True teshuvah is "the spirit returns to G-d," the desire to return to the soul's root, the level at which "Israel arose in G-d's thought."

12 והיינו שירצה ליכלל ולדבק בעצמות אור א״ס ב״ה שהוא למעלה מעלה מבחי׳ ממכ״ע [ממלא כל עלמין] וסוכ״ע שאינו בגדר עלמין כלל כו׳.

That is, that he desire to be included in and to cleave to the very essence of the Infinite Light (Or Ein Sof), blessed be He, which is far, far above the level of memalei kol almin and sovev kol almin, for it is not within the bounds of worlds at all, etc.

> The third teshuvah seeks to be included in the very essence of the Infinite Light, which is beyond both the light that fills the worlds and the light that encompasses them, since it has no relation to worlds at all.

וכמאמר המתנשא מימות עולם. ועד״ז נאמר בקריעת ים סוף עד יעבור עמך[127] הוי׳ פי׳ למעלה משם הוי׳,

And as the phrase says, "Who is exalted from the days of the world." And along these lines it is said at the Splitting of the Sea of Reeds, "Until Your people pass over, Havayah": that is, above the Name Havayah.

> This is the essence praised as "exalted from the days of the world," beyond time. The Splitting of the Sea is read the same way: "until Your people pass over, Havayah" means until they pass beyond the Name Havayah.

כי שם הוי׳ יו״ד חכמה כו׳ ונק׳ סוכ״ע ובקי״ס [ובקריעת ים סוף] היה הגילוי מלמעלה מעלה מבחי׳ סוכ״ע שעי״ז הפך ים ליבשה[128] שעלמא דאתכסיא בא באתגליא ממש כו׳,

For the Name Havayah (the yud is Chochmah, etc.) is called sovev kol almin; and at the Splitting of the Sea the revelation was from far above the level of sovev kol almin, and through this "He turned the sea into dry land": the hidden world came into the revealed [world] itself, etc.;

> The Name Havayah, whose yud is Chochmah, is the light that encompasses all worlds, and at the Sea a revelation from far above it shone. That is why the sea turned into dry land: the hidden world, like the sea that covers what lives in it, came out into the open like dry land.

וע״ד מ״ש בזח״ג [בזהר חלק ג] פ׳ שלח (דקנ״ח ב׳) ע״פ היש ה׳ בקרבנו אם אין[130, 129] שבחי׳ אין הוא ע״ק [עתיקא קדישא] שלמעלה משם הוי׳ כו׳.

and along the lines of what is written in the Zohar, Part III, Parshas Shelach (158b), on "Is Havayah in our midst, or not (ayin)?": that the level of Ayin is Atika Kadisha (the Holy Ancient One), which is above the Name Havayah, etc.

> The Zohar reads Israel's question in the desert, "Is Havayah in our midst, or not (ayin)?", as a question about two levels: Ayin, "nothing," is Atika Kadisha, the Holy Ancient One, above the Name Havayah.

והנה שרש נשמות ישראל הוא מבחינה זו כמארז״ל [כמאמר רבותינו זכרונם לברכה] דע מאין באת[131] כו׳ אין מזל לישראל[132] כו׳ ונוזלים מן לבנון[133] אתי מלבנון כלה.[134]

Now, the root of the souls of Israel is from this level, as our Sages, of blessed memory, said: "Know from where (me'ayin) you came," etc.; "There is no (ein) mazal for Israel," etc.; and "flowing streams from Lebanon"; "With Me from Lebanon, O bride."

> The souls of Israel are rooted in this Ayin, and the Sages hint at it: "Know from where (me'ayin) you came" is read as "from Ayin," and "Israel has no (ein) mazal" as "Ayin is Israel's mazal," its source of influence. The verses about Lebanon point to the same lofty source.

13 וזהו ענין תשובה עצומה זו שירצה לשוב וליכלל בעצמות אור א״ס ב״ה ממש. וזהו שובו אלי[135] אלי ממש.

And this is the matter of this tremendous teshuvah: that he desire to return and be included in the very essence of the Infinite Light, blessed be He, itself. And this is "Return to Me": to Me, Myself.

> This third teshuvah is a desire to return and be included in the very essence of the Infinite Light. That is why the verse says "Return to Me": to Me Myself, not to any revealed level.

ועיין בע״ח [בעץ חיים] שמ״א פ״ג [פרק ג׳] דבחינת יחידה שבנפש בו מתלבש הניצוץ אלקי ממש זהו דוגמת הכתר שנק׳ יחידה ובו מלובש בחי׳ תחתונה שבמאציל כו׳ ע״ש.

And see in Etz Chaim, Sha'ar 41, chapter 3: that in the level of Yechidah in the soul the actual G-dly spark is enclothed; this is like Keser (the Crown), which is called Yechidah, and in it is enclothed the lowest level of the Emanator, etc. See there.

> Etz Chaim teaches that the actual G-dly spark is enclothed in Yechidah, the soul's highest level, just as Keser, the Yechidah of the Sefiros, holds within it the lowest level of the Emanator, the Infinite One.

ואם כן תשובה זו היינו שישוב ויוכלל בבחינת שרשו שהוא הכתר א״א וע״י [ועתיק יומין] וזהו תשובה הג׳ דבחי׳ נשמה שישוב ויוכלל בשרשו בחי׳ חיה יחידה כו׳.

If so, this teshuvah is that he return and be included in the level of his root, which is Keser, Arich Anpin and Atik Yomin. And this is the third teshuvah, of the level of Neshamah: that it return and be included in its root, the level of Chayah [and] Yechidah, etc.

> So this teshuvah returns the soul to its root in Keser, in the levels called Arich Anpin and Atik Yomin. It is the teshuvah of the soul's level of Neshamah, returning to its source in Chayah and Yechidah, the soul's two highest levels.

14 והנה תשובה זו היא אל בחינת התורה. שהתורה נקרא משל הקדמוני שהיא משל ולבוש לבחינת קדמונו של עולם מה שאינו בגדר עלמין כלל

Now, this teshuvah is to the level of the Torah. For the Torah is called "the parable of the Ancient One" (mashal hakadmoni), for it is a parable and a garment for the level of the Ancient One of the world (Kadmono shel olam), that which is not within the bounds of worlds at all,

> This teshuvah reaches the level of the Torah. The Torah is called "the parable of the Ancient One": like a parable that clothes a deep idea, it clothes the Ancient One of the world, the essence beyond all worlds.

שהוא עצמות אור א״ס ממש, וכמשנ״ת [וכמו שנתבאר] באגה״ק [באגרת הקודש] בד״ה דוד זמירות קרית להו ועמ״ש בד״ה ואהיה אצלו אמון.[136]

which is the very essence of the Infinite Light itself; as was explained in Iggeres HaKodesh, in the section beginning "David, you called them songs," and see what is written in the discourse beginning "And I was with Him as a nursling."

> The Torah thus clothes the very essence of the Infinite Light, as Iggeres HaKodesh explains on the Talmud's rebuke of King David for calling words of Torah "songs." The maamar on "And I was with Him as a nursling" discusses this as well.

ולכן ארז״ל [אמרו רבותינו זכרונם לברכה] (סנהדרין צ״ט ב׳) כל העוסק בתורה משים שלום בפמליא של מעלה ובפמליא[137] של מטה.

Therefore our Sages, of blessed memory, said (Sanhedrin 99b): "Whoever occupies himself with Torah makes peace in the household above and in the household below."

> That is why the Talmud says that one who studies Torah "makes peace in the household above and in the household below."

ופי׳ בפמליא של מעלה מבואר במ״א דהיינו שמחבר בחי׳ סובב וממלא כו׳ לפי שהיא המשכת בחי׳ עליונה יותר מסוכ״ע וממכ״ע [וממלא כל עלמין] כו׳.

And the meaning of "in the household above" is explained elsewhere: that he joins the levels of sovev and memalei, etc., because it is the drawing-down of a level higher than sovev kol almin and memalei kol almin, etc.

> The "household above" means the levels of sovev and memalei. The Torah brings peace between them because it draws down a level higher than both.

15 ועיין מה שכתוב סד״ה ביום השמיני עצרת[138] בענין גדול תלמוד שמביא לידי מעשה.[139] וגם שע״י המצות ההמשכה הוא בבחי׳ מקיף

And see what is written at the end of the discourse beginning "On the eighth day, an assembly," on the matter of "Study is great, for it leads to action." And also, through the mitzvos the drawing-down is at the level of an encompassing [light] (makif),

> The end of the maamar on "On the eighth day, an assembly" discusses the Talmud's "Study is great, for it leads to action." Another difference between them: the mitzvos draw G-dliness down as an encompassing light (makif), surrounding a person from outside.

אבל ע״י התורה נמשך הגילוי בבחינת פנימיות וכמ״ש ותורתך בתוך מעי.[140] בקרבך קדוש[141] וארז״ל [ואמרו רבותינו זכרונם לברכה] כאלו קדוש שורה בתוך מעיו.[142]

but through the Torah the revelation is drawn down at the level of the inner dimension (pnimiyus), as it is written, "And Your Torah is within my innards." "In your midst, the Holy One": and our Sages, of blessed memory, said, "as though the Holy One dwells within his innards."

> The Torah draws it down inwardly, as in "Your Torah is within my innards." The Sages say that a person should regard himself as though the Holy One dwells within him, from the verse "In your midst, the Holy One."

16 וזהו ג״כ ענין מארז״ל [מאמר רבותינו זכרונם לברכה] מדרש איכה בתחלתו ויתר הקב״ה על עבודת כוכבים ועל ג״ע [גילוי עריות] וש״ד [ושפיכות דמים] ולא ויתר על מאסה של תורה.

And this is also the meaning of the saying of our Sages, of blessed memory, in Midrash Eichah, at its beginning: "The Holy One, blessed be He, overlooked idolatry, forbidden relations and bloodshed, but He did not overlook contempt for the Torah."

> The Midrash on Eichah says that G-d overlooked even idolatry, forbidden relations and bloodshed, the three gravest sins, but not contempt for the Torah. The maamar explains why the Torah is treated so differently.

דהנה כמו שיש באדם אברים החיצונים ואברים הפנימים אשר החיות ממש תולה בהם מה שאין כן באברים החיצונים שאף על פי שיחתוך ידו יוכל לחיות רק שיהיה בעל מום

For just as a person has outer limbs and inner organs, on which life itself depends (which is not so with the outer limbs, for even if his hand is cut off he can live, only he will be maimed),

> The analogy is the human body: some parts are outer limbs, without which a person can still live, though maimed, and some are inner organs on which life itself depends.

אבל באברים הפנימים אפילו ע״י נקב לבד שתינקב הריאה[143, 144] או קרום של מוח הוא טריפה ואינו יכול לחיות לפי שעיקר הנשמה והחיות תולה בהם, כן למעלה המצות נק׳ רמ״ח אברים דמלכא[145] שהם בחי׳ כלים ואברים החיצונים

but with the inner organs, even through a mere puncture, if the lung or the membrane of the brain is punctured, he is a treifah (fatally defective) and cannot live, because the essence of the soul and the life-force (chayus) depends on them; so above, the mitzvos are called "the 248 limbs of the King," which are the level of vessels and outer limbs,

> Halachah rules that even a small puncture in the lung or in the membrane of the brain makes an animal a treifah, unable to live, because life itself depends on these inner organs. The mitzvos are called "the 248 limbs of the King" (Tikkunei Zohar, Tikkun 30, according to the Kehot note): they are G-d's outer limbs and vessels.

אבל התורה שהיא חכמתו ית׳ היא כלי ואבר הפנימי ממש שאור א״ס אינו מלובש אלא בחכמה דוקא וע״כ לא ויתר כו׳.

but the Torah, which is His wisdom, may He be blessed, is truly an inner vessel and organ, for the Infinite Light (Or Ein Sof) is enclothed only in Chochmah (wisdom) specifically; and therefore He did not overlook, etc.

> The Torah is G-d's wisdom, an inner organ, because the Infinite Light is enclothed only in Chochmah. So contempt for the Torah touches the very life of the relationship, and that is why G-d did not overlook it.

17 וזהו מה שכתוב במתן תורה אנכי הוי׳ אלקיך פי׳ הוי׳ אלקיך היינו סוכ״ע וממכ״ע [וממלא כל עלמין], אבל אנכי מי שאנכי הוא עצמות אור א״ס שלמעלה גם מסוכ״ע

And this is what is written at the Giving of the Torah: "I am Havayah your G-d." The meaning: "Havayah your G-d" is sovev kol almin and memalei kol almin; but "I" (Anochi), "Who I am," is the very essence of the Infinite Light, which is above even sovev kol almin;

> At Sinai G-d said, "I am Havayah your G-d." "Havayah your G-d" is the encompassing and the indwelling light, sovev and memalei; "I" (Anochi), read as "Who I am," is the very essence of the Infinite Light, above even sovev.

והוא המתגלה ונמשך להיות הוי׳ אלקיך ממש שבחי׳ שם הוי׳ זה נמשך מבחי׳ אנכי ממש וכמ״ש ממעמקים קראתיך[146] הוי׳.

and it is that which is revealed and drawn down to be "Havayah your G-d" in actuality, for this level of the Name Havayah is drawn from the level of Anochi itself; as it is written, "From the depths I have called You, Havayah."

> That essence is what is revealed as "Havayah your G-d," for this Name Havayah is drawn from Anochi itself. The verse "From the depths I have called You, Havayah" says the same.

ממעמקים היינו מעצמות אור א״ס ממש שמשם נמשך להיות הוי׳ אלקיך ממש על ידי עסק התורה שהיא גם כן מבחי׳ עומק כמ״ש מאד עמקו מחשבותיך.[147]

"From the depths": that is, from the very essence of the Infinite Light itself, from which it is drawn to be "Havayah your G-d" in actuality, through occupation with the Torah, which is also from the level of depth, as it is written, "Your thoughts are very deep."

> "The depths" are the very essence of the Infinite Light, from which it is drawn down to be "Havayah your G-d," and this happens through Torah study, for the Torah too comes from a deep place, as in "Your thoughts are very deep."

וכמ״ש ברבות סדר ויקרא ס״פ ג׳ אשרי אדם שיש בו דברי תורה ושמורים בידו[148] כו׳

And as is written in Midrash Rabbah, Seder Vayikra, at the end of section 3: "Fortunate is the person who has words of Torah in him and they are kept in his hand," etc.;

> The Midrash (Vayikra Rabbah 3:7) praises the person who has words of Torah within him and keeps them well.

עליו הכתוב אומר מים עמוקים עצה בלב איש (משלי כ׳) ואומר ממעמקים קראתיך ואומר תפלה לעני[149] עכ״ל [עד כאן לשונו],

"of him the verse says, 'Counsel in a man's heart is deep waters' (Proverbs 20), and it says, 'From the depths I have called You,' and it says, 'A prayer of the poor man.'" End of quote.

> It applies to him three verses: "Counsel in a man's heart is deep waters," "From the depths I have called You," and "A prayer of the poor man." Torah, depth and prayer are joined.

והיינו ע״י התשובה תחלה שיהי׳ [שיהיה] עוסק בתורה לשמה[150, 151] וכמ״ש במ״א בענין הראיני את מראיך השמיעני את קולך[152] כו׳.

And this is through teshuvah (return) first, so that he will occupy himself with the Torah for its own sake, as is explained elsewhere on the matter of "Show me your countenance, let me hear your voice," etc.

> This drawing-down needs teshuvah first, so that one studies Torah for its own sake (lishmah), as the Mishnah in Avos speaks of. The text points to its explanation of "Show me your countenance, let me hear your voice."

וענין על שלא ברכו[153] בתורה תחלה. וענין על תפלתי שתהא סמוכה למטתי.[154, 155] כדי שיהיה עסק התורה אחר הרעותא דליבא בתפלה כו׳.

And the matter of "because they did not first recite the blessing over the Torah." And the matter of "for my prayer, that it be close to my bed": so that occupation with the Torah will come after the desire of the heart (re'usa d'liba) in prayer, etc.

> The Talmud says the Land was lost "because they did not first recite the blessing over the Torah," and Abba Binyamin prayed that his prayer be "close to my bed." Both teach that Torah study must come after the heart's desire for G-d in prayer.

וזהו ברוך אתה הוי׳ אלקינו פי׳ אתה היינו מהותו ועצמותו יתי׳ שלמעלה מבחי׳ שם הוי׳ יומשך להיות הוי׳ אלקינו ממש:[156, 157]

And this is "Blessed are You, Havayah our G-d": "You" is His being and essence, may He be blessed, which is above the level of the Name Havayah, [that it] be drawn down to be "Havayah our G-d" in actuality.

> This is the meaning of "Blessed are You, Havayah our G-d": "You," G-d's very being and essence above the Name Havayah, should be drawn down to become "Havayah our G-d."

18 קיצור. תשובה ג׳ לעצמות אור א״ס שלמעלה מסוכ״ע וממכ״ע [וממלא כל עלמין] עד יעבור עמך[158] הוי׳ והיינו ושובו אלי ממש וזהו ע״י עסק התורה. איברים הפנימים וזהו אנכי הוי׳ אלקיך:[159]

Summary. The third teshuvah, to the essence of the Infinite Light, which is above sovev kol almin and memalei kol almin: "Until Your people pass over, Havayah." And this is "And return to Me," Myself. And this is through occupation with the Torah. The inner organs. And this is "I am Havayah your G-d."

> This is the summary of section 3: the third teshuvah reaches the essence of the Infinite Light, above sovev and memalei, hinted at in "until Your people pass beyond Havayah" and in "Return to Me," and it comes through Torah study, the "inner organ," as in "I am Havayah your G-d."

SECTION 6 • ¶19–26

Bechor: three teshuvos, three worlds

19 ד והנה כל הג׳ תשובות הנ״ל נקי׳ בכר כי ג׳ אותיות בכר הן יחידות עשירות מאות.[160]

4. Now, all three teshuvos mentioned above are called bechor (firstborn), for the three letters of bechor are units, tens and hundreds:

> Section 4 shows that the three teshuvos together are called bechor, "firstborn." The three letters of bechor (beis, kaf, reish) stand for the three orders of number: units, tens and hundreds.

הבי״ת יחידות הכ״ף עשירות הרי״ש מאות[161] והוא כי הנה ג׳ תשובות הנ״ל הם נגד ג׳ בחינות נשמות דעשיה יצירה בריאה והן בכלל ג׳ בחינות נפש רוח נשמה.

the beis is units, the kaf is tens, the reish is hundreds. And this is because the three teshuvos mentioned above correspond to the three levels of souls, of Asiyah, Yetzirah and Beriah; and these are, in general, the three levels of Nefesh, Ruach and Neshamah,

> Beis (2) is a unit, kaf (20) a ten and reish (200) a hundred. They correspond to the three teshuvos, which belong to the souls of the three lower worlds, Asiyah, Yetzirah and Beriah, and to the soul's three levels: Nefesh, Ruach and Neshamah.

שצריך לבררם ולתקנם ולהעלותם למעלה ע״י ג׳ תשובות הנ״ל, ופי׳ כי התשובה הא׳ של סור מרע היא של בחי׳ נפש ובחינת עשיה

which must be refined, rectified and raised up through the three teshuvos mentioned above. And the meaning is: the first teshuvah, of "turn away from evil," is that of the level of Nefesh and the level of Asiyah (Action),

> Each level of the soul must be refined and raised by its own teshuvah. The first, turning away from evil, belongs to the Nefesh, the soul's lowest level, which corresponds to Asiyah.

והיא קרובה יותר לחטא גמור מפני שעולם העשיה הוא קרוב למדור הקליפות וחיצונים שהוא היצה״ר [היצר הרע] לכך הנפש דעשיה יכולה לעשות עבירה גמורה וכמ״ש נפש כי תחטא.[162]

and it is closer to outright sin, because the World of Asiyah is close to the abode of the kelipos (husks) and the external forces, which is the evil inclination; therefore the Nefesh of Asiyah can commit an outright transgression, as it is written, "A soul (nefesh) that sins."

> The Nefesh is closest to actual sin, because Asiyah, our world, borders on the realm of the kelipos and the evil inclination. So the Torah speaks of "a nefesh that sins."

20 והתשובה שלו הוא לעקור רצונו מן הרע וע״י עקירת רצונו מעורר לעילא שלא יומשך חיות לחיצונים מרצון העליון כו׳.

And its teshuvah is to uproot one's will from the evil; and through uprooting one's will one arouses above that life-force not be drawn to the external forces from the Supernal Will, etc.

> The teshuvah of the Nefesh is to uproot the will for evil. That uprooting has an effect above: life-force is no longer drawn from the Supernal Will to the external forces.

והתשובה הב׳ הוא של בחי׳ רוח ובחינת יצירה. והתשובה הג׳ היא של בחי׳ נשמה ולכן צריך לשוב יותר מעומק הלב כי נפילתו גדולה משניהם.

And the second teshuvah is that of the level of Ruach and the level of Yetzirah (Formation). And the third teshuvah is that of the level of Neshamah; and therefore one must return more, from the depth of the heart, for its fall is greater than [that of] both of them.

> The second teshuvah belongs to the Ruach and the world of Yetzirah, and the third to the Neshamah. The Neshamah's teshuvah must come from deeper in the heart, because the fall of so high a level is greater than that of the other two.

וכמו שאמר ה״מ [הרב המגיד] נ״ע [נשמתו עדן] [163] שהמ״ז של צדיקים גמורים פוגמים יותר מעונות חמורות של הע״ה [העם הארץ] וזהו וסביביו נשערה מאד [164] כו׳

And as the Maggid, whose soul is in Eden, said: the foreign thoughts of perfect tzaddikim cause more blemish than the grave sins of the unlearned. And this is "And round about Him it storms (nis'arah) greatly," etc.

> The Maggid said that the stray thoughts of perfect tzaddikim do more damage than the grave sins of unlearned people. The Kehot note adds that the Mitteler Rebbe reports this as something the Baal Shem Tov said about himself. The verse "And round about Him it storms greatly" hints at it: nis'arah, "it storms," sounds like se'arah, "a hair."

(בתילים סי׳ נ׳), וארז״ל [ואמרו רבותינו זכרונם לברכה] מלמד שהקב״ה מדקדק עם סביביו כחוט השערה [165] (פ׳ בת׳ דיבמות קכ״א ב׳).

(in Psalms, chapter 50); and our Sages, of blessed memory, said: "This teaches that the Holy One, blessed be He, is exacting with those around Him to a hairbreadth" (the last chapter of Yevamos, 121b).

> The Talmud reads that verse as teaching that G-d is exacting with those close to Him to a hairbreadth. The closer a person is, the finer the standard.

ועיין טעם ע״ז בפרדס שער כ״ט שער הטעמים פ״ג [פרק ג׳] סד״ה פסק[166] ובת״ז [ובתיקוני זהר] ריש תקון י״ט (דל״ז ע״א).

And see the reason for this in the Pardes, Sha'ar 29, Sha'ar HaTe'amim, chapter 3, at the end of the passage beginning "Pasek"; and in the Tikkunei Zohar, beginning of Tikkun 19 (37a).

> The Pardes (by Rabbi Moshe Cordovero) and the Tikkunei Zohar give the reason for this. The Kehot note quotes the Tzemach Tzedek's explanation from Yahel Or: the level of the "spinal cord" is the pasek, the dividing mark, between two Names Havayah.

וזהו ענין ג׳ אותיות בכר שהם יחידות עשירות מאות כי בבריאה שהוא נשמה הספירות כלולים כל אחד מיו״ד ויו״ד מיו״ד ע״כ הם בבחינת מאות.

And this is the matter of the three letters of bechor, which are units, tens and hundreds: for in Beriah (Creation), which is Neshamah, the Sefiros are each composed of ten, and [each of the] ten of ten; therefore they are at the level of hundreds.

> Now the letters of bechor are explained. In Beriah, the world of the Neshamah, each of the Sefiros includes ten, and each of those ten includes ten, so they are at the level of hundreds.

וביצירה אינן כלולים רק מיו״ד ובעשיה הם רק בבחינת נקודה לבד, וכמ״ש בע״ח [בעץ חיים] שמ״ז פ״ה שבעשיה הוא בחינת נקודה לבד.[167]

And in Yetzirah they are composed only of ten; and in Asiyah they are only at the level of a single point, as is written in Etz Chaim, Sha'ar 47, chapter 5, that in Asiyah it is the level of a point alone.

> In Yetzirah each Sefirah includes only ten, the level of tens, and in Asiyah the Sefiros are only single points, the level of units, as Etz Chaim teaches.

21 וגם בשער הפרצופים שער כ״ט בסופו כתב ענין נקודה ספירה פרצוף כי הספירות דעשיה הם קטנות בתכלית ונק׳ נקודה בערך הספירה כו׳ ע״ש.

And also in Sha'ar HaPartzufim, Sha'ar 29, at its end, he wrote of the matter of point, Sefirah, partzuf (configuration): that the Sefiros of Asiyah are utterly small and are called a point relative to the Sefirah, etc. See there.

> Etz Chaim's Sha'ar HaPartzufim names the three stages: a point, a Sefirah and a partzuf (a full configuration). The Sefiros of Asiyah are so small that they are only "points" compared with a full Sefirah.

וג׳ אותיות אלו מרומזים ג״כ בענין הברכות ברוך היינו על ג׳ ההמשכות דאתה הוי׳ אלקינו כנ״ל ונרמז בתיבת ברך בכורתי ברכתי כו׳.

And these three letters are also alluded to in the matter of the blessings: baruch (blessed), that is, for the three drawings-down of "You, Havayah, our G-d," as mentioned above; and it is alluded to in the word barech (bless), [as in] "my birthright (bechorasi)… my blessing (birchasi)," etc.

> The same three letters appear in baruch, "blessed," the word that opens every blessing over the three drawings-down of "You, Havayah, our G-d." They appear again in Esav's cry about his bechorah, "birthright," and his berachah, "blessing," which Yaakov took.

וזהו קדש לי כל בכר[168] שיוגבהו השלשה עולמות בי״ע שהם נר״נ [נפש רוח נשמה] ע״י השלשה בחינות תשובה הנ״ל ויתבררו משבירתן ויתעלו לעולם האצילות.

And this is "Sanctify to Me every firstborn": that the three worlds of Beriah, Yetzirah and Asiyah, which are Nefesh, Ruach and Neshamah, be raised up through the three levels of teshuvah (return) mentioned above, and be refined from their shattering, and ascend to the World of Atzilus (Emanation).

> "Sanctify to Me every firstborn (bechor)" means that the three lower worlds, Beriah, Yetzirah and Asiyah, which correspond to Neshamah, Ruach and Nefesh, are lifted by the three teshuvos, refined from the effects of the shattering, and raised into Atzilus.

וזהו לי. ועיין מ״ש ע״פ וארשתיך לי.[169, 170] וזהו יפה שעה אחת בתשובה[171] שיש יתרון לאור מן החושך[172] שנתברר שעי״ז נתוסף אור כו׳,

And this is "to Me." And see what is written on "And I will betroth you to Me." And this is "One hour of teshuvah is better": that there is an advantage of light out of darkness that has been refined, for through this light is added, etc.

> "To Me" means into Atzilus, as the explanation on "And I will betroth you to Me" discusses. This is why one hour of teshuvah is so precious: light that comes out of darkness, once the darkness is refined, adds light that was not there before.

(ועל ג׳ תשובות אלו דנר״ן [דנפש רוח נשמה] י״ל [יש לומר] שאמרו לא זז מחבבה עד שקראה בתי. עד שקראה אחותי. עד שקראה אמי.

(And regarding these three teshuvos of Nefesh, Ruach and Neshamah, it can be said that they said: "He did not cease showing her affection until He called her 'My daughter'… until He called her 'My sister'… until He called her 'My mother.'"

> The three teshuvos of Nefesh, Ruach and Neshamah may be what the Midrash means when it says that G-d's love for Israel grew until He called her "My daughter," then "My sister," and finally "My mother."

וענין יתרון האור מן החשך היינו שע״י שמהפכין חשוכא לנהורא ממשיכים תוספת אור באצילות מבחינת ישת חשך סתרו[173] ומבחינת קדש לי כל בכר נמשך מלמעלה בחינת רכב אלקים רבותיים[175, 174] כו׳ סולו לרוכב בערבות[176] עיין בזח״ב [בזהר חלק ב׳] תרומה)

And the matter of "the advantage of light out of darkness" is that by transforming darkness into light, additional light is drawn down into Atzilus from the level of "He made darkness His hiding place"; and from the level of "Sanctify to Me every firstborn" there is drawn from above the level of "The chariot of G-d is myriads," etc., "Extol Him who rides upon the heavens." See in the Zohar, Part II, Terumah)

> When darkness is turned into light, new light is drawn into Atzilus from the level of "He made darkness His hiding place," the light hidden in the darkness itself. Through "Sanctify to Me every firstborn," a level from above is drawn down that the Zohar describes with the verses "The chariot of G-d is myriads" and "Extol Him who rides upon the heavens."

(קס״ה ב׳) ובהרמ״ז [ובהרב משה זכות] שם והוא ג״כ המשכה מבחינת נר״נ [נפש רוח נשמה] שלמעלה מאצילות עיין בע״ח [בעץ חיים] שער א״א פ״ד.

(165b), and in the Ramaz there. And it is also a drawing-down from the level of the Nefesh, Ruach and Neshamah that are above Atzilus; see in Etz Chaim, Sha'ar Arich Anpin, chapter 4.

> This drawing-down comes from the levels of Nefesh, Ruach and Neshamah that are above Atzilus, which Etz Chaim discusses in its Gate of Arich Anpin.

וזהו ענין אם ישים אליו לבו רוחו ונשמתו אליו יאסוף[177] ועיין בזח״ג [בזהר חלק ג] פינחס (דרמ״ז ע״א ודרכ״ו ע״ב) בענין נהר כבר.[179, 178]

And this is the matter of "If He sets His heart upon him, He will gather to Himself his spirit (ruach) and his soul (neshamah)"; and see in the Zohar, Part III, Pinchas (247a and 226b), on the matter of "the river Kevar."

> The verse in Job, "If He sets His heart upon him, He will gather his spirit and his soul to Himself," describes this return of Ruach and Neshamah to G-d. The Zohar on Pinchas speaks of it in connection with "the river Kevar," the river of Ezekiel's vision.

וכ״ז [וכל זה] היינו ע״י שלוקח הבכורה ממנו כי עשו היה בכור וכמ״ש בד״ה ראה ריח בני[180] ובד״ה בשלח פרעה[181] וזהו ענין שיצא ראשון כו׳ ע״ש היטב.

And all this is through taking the birthright from him, for Esav was the firstborn, as is explained in the discourse beginning "See, the scent of my son" and in the discourse beginning "When Pharaoh sent"; and this is the matter of his coming out first, etc. See there well.

> All this comes from taking the birthright from Esav, who was the firstborn. The maamarim on "See, the scent of my son" and "When Pharaoh sent" discuss this, and it is the meaning of Esav's coming out first at birth.

וצריך ליקח ממנו בכורתו ע״י התשובות הנ״ל פי׳ בעקירת הרצון מתאוות עוה״ז הן בסור מרע.

And one must take his birthright from him through the teshuvos mentioned above; that is, by uprooting the will from the desires of this world, both in "turn away from evil."

> The birthright is taken through the three teshuvos, by uprooting the will from the desires of this world, beginning with "turn away from evil."

22 וזהו קדש לי קדש א״ע [את עצמו] במותר לך.[182] והן ברצונו וחפצו בועשה טוב ובעסק התורה. שע״ז העקירת הרצון נוטל ממנו בכורתו ממש.

And this is "Sanctify to Me": "Sanctify yourself in what is permitted to you." And in his will and desire, in "do good" and in occupation with the Torah. For through this uprooting of the will he takes from him his very birthright.

> "Sanctify to Me" is read with the Talmud's "Sanctify yourself in what is permitted to you": holding back even from permitted pleasures. Together with putting one's will into doing good and into Torah study, this uprooting of the will takes the very birthright from Esav.

כי הנה היצה״ר [היצר הרע] והקליפות הם מקבלים ג״כ חיות מרצון העליון שאל״כ [שאם לא כן] לא היה להם חיות ואדרבה הם מגביהים א״ע [את עצמו] לינק למעלה מההשתלשלות מבחינת ורב חסד אשר שם נאמר ואם צדקת[183] כו׳ ורבו פשעיך[184] כו׳.

For the evil inclination and the kelipos (husks) also receive life-force from the Supernal Will, for otherwise they would have no life-force; and on the contrary, they raise themselves up to draw nourishment from above the chain of descending worlds (hishtalshelus), from the level of "and abundant in kindness," of which it is said, "If you are righteous," etc., "and your transgressions are many," etc.

> The evil inclination and the kelipos also live from the Supernal Will, or they could not exist. Worse, they reach above the order of the worlds to draw from "abundant in kindness," the boundless kindness that gives regardless of merit, of which it is said in the Book of Job that neither a person's righteousness nor his many sins affect G-d.

23 וזהו אם תגביה כנשר[185] כמ״ש במ״א בד״ה ויאבק איש[186] וכאשר האדם הוא מסלק רצונו מתאוות עוה״ז

And this is "Though you soar aloft like the eagle," as is explained elsewhere, in the discourse beginning "And a man wrestled." And when a person withdraws his will from the desires of this world,

> The prophet's words to Edom (Esav), "Though you soar aloft like the eagle… from there I will bring you down," describe the kelipah's reaching up to draw from on high; the maamar on "And a man wrestled" explains this elsewhere.

שאינו רוצה בהם כלל מעורר כמ״כ [כמו כן] למעלה שיסתלק מהם רצון ה׳ מלהשפיע להם אור וחיות מבחינת ורב חסד כו׳ כ״א בבחי׳ צמצום כדי חיותן כו׳.

so that he does not want them at all, he likewise arouses above that G-d's will be withdrawn from them, from bestowing on them light and life-force from the level of "and abundant in kindness," etc., [giving] only in a contracted way, enough for their life, etc.

> When a person does not want this world's pleasures at all, he causes G-d's will to withdraw from them too: they no longer receive light and life from "abundant in kindness," but only the contracted minimum they need to exist.

24 והכח הזה היינו לפי שישראל עלו במחשבה[187] ולכן אפילו כשבחי׳ ואני בתוך הגולה[188] הוא על נהר כבר בחי׳ מחשבה הקדומה.

And this power is because Israel arose in [G-d's] thought; and therefore, even when [they are at] the level of "And I was among the exiles," it is "by the river Kevar," the level of the primordial thought.

> A person has this power because Israel arose first in G-d's thought. Even in exile, "among the exiles," the soul is "by the river Kevar": kevar means "already," the primordial thought that came before everything.

וזהו ה׳ צלך[189] כצל שהוא פונה אחר האדם כך הוא ית׳ כביכול צל שלך עד שעי״ז שהאדם מסלק רצונו מהרע מעורר כן למעלה ממש.

And this is "Havayah is your shadow": just as a shadow turns after the person, so He, may He be blessed, is, as it were, your shadow; so much so that when a person withdraws his will from evil, he arouses the same above, literally.

> "Havayah is your shadow": as a shadow moves with the person, so G-d, as it were, follows what a person does. When a person withdraws his will from evil, the same withdrawal really happens above.

25 ובמה שמשים רצונו וחפצו בועשה טוב גורם למעלה גילוי פנימית רצון העליון בע״ס [בעשר ספירות] דקדושה כו׳.

And by setting his will and desire on "do good," he causes above the revelation of the inner dimension of the Supernal Will in the Ten Sefiros of holiness, etc.

> Uprooting the will from evil cuts off the kelipah; putting one's will into doing good does more, revealing the inner dimension of the Supernal Will in the Ten Sefiros of holiness.

וענין עקירת הרצון היינו מ״ש בא אחיך במרמה[190] פי׳ שלא יהיה האחוה והדביקות בעניני עוה״ז אכילה ושתיה בהתקשרות אמיתית כ״א במרמה ע״ד מארז״ל [מאמר רבותינו זכרונם לברכה] כאילו כפאו כו׳

And the matter of uprooting the will is what is written, "Your brother came with cunning": that is, the brotherhood and attachment to the matters of this world, eating and drinking, should not be with true attachment, but only "with cunning," in the manner of the saying of our Sages, of blessed memory, "as though compelled," etc.;

> Uprooting the will is hinted at in Yitzchak's words to Esav, "Your brother came with cunning": a Jew's "brotherhood" with worldly things, eating and drinking, should be only a pretense, without real attachment, as the Sages say one should act "as though compelled."

שיהיה זה ירידה אצלו אלא שמכוין רק בכדי לברר בירורים והיינו שאוכל בכדי שיתפלל בכח האכילה כו׳. (וכמ״ש בש״ע [בשלחן ערוך] א״ח [אורח חיים] סי׳ רל״א):

so that this is a descent for him, only he intends merely to effect refinements (birurim); that is, he eats in order to pray with the strength of the eating, etc. (As is written in the Shulchan Aruch, Orach Chaim, section 231.)

> Eating should feel like a descent, done only to refine the sparks of holiness in the food: one eats in order to have strength to pray. The Shulchan Aruch, Orach Chaim 231, teaches that a person's eating should be for the sake of serving G-d.

26 קיצור ג׳ תשובות נר״נ [נפש רוח נשמה] והם יחידות עשירות מאות נקודה ספירה פרצוף. והיינו בי״ע וקדש לי שיוברר עי״ז ויוכללו באצילות. ופי׳ קדש ע״י שעוקר רצונו כמ״כ [כמו כן] מעורר למעלה.

Summary. Three teshuvos: Nefesh, Ruach, Neshamah; and they are units, tens, hundreds; point, Sefirah, partzuf; that is, Beriah, Yetzirah and Asiyah. And "Sanctify to Me": that through this they be refined and included in Atzilus. And the meaning of "Sanctify": by uprooting his will, he likewise arouses above.

> This is the summary of section 4: the three teshuvos of Nefesh, Ruach and Neshamah are units, tens and hundreds, point, Sefirah and partzuf, in Asiyah, Yetzirah and Beriah; "Sanctify to Me" is their being refined and raised into Atzilus, through uprooting the will, which has the same effect above.

ועי״ז ממשיך תוספת ויתרון אור לרכ״ב בערבות רכב אלקים נהר כבר כו׳. והיינו ע״י התשובה נמשך מזה ג׳ בחינות בתי אחותי אמי כו׳:

And through this he draws down additional and surpassing light to "the One who rides upon the heavens," "the chariot of G-d," "the river Kevar," etc. That is, through the teshuvah three levels are drawn from this: "My daughter," "My sister," "My mother," etc.

> Through this, added light is drawn to "the One who rides upon the heavens," "the chariot of G-d" and "the river Kevar," and the three levels "My daughter," "My sister," "My mother" come about.

SECTION 7 • ¶27–33

Tents and dwellings

27 ה וזהו מה טובו אוהליך יעקב.[191] פי׳ הב׳ תשובות של סור מרע ועשה טוב הם בחינת יעקב יו״ד עקב כי הם בחי׳ מעשה להיות סור מרע ועשה טוב שעי״ז ממשיך היו״ד בבחי׳ עקב.

5. And this is "How goodly are your tents, Yaakov." The meaning: the two teshuvos of "turn away from evil" and "do good" are the level of Yaakov, yud-akev (a yud and a heel); for they are the level of action, to "turn away from evil and do good," and through this one draws the yud into the level of the heel.

> Section 5 returns to the opening verse. The first two teshuvos, turning from evil and doing good, belong to action, so they are "Yaakov," read as yud-akev: the yud, the highest point of the Name, drawn down into the "heel," the lowest level, through deeds.

28 וגם יעקב בכל מקום היינו ז״ת [ז׳ תחתונות] וישראל לי ראש הוא בחינת מוחין ג׳ ראשונות וכמ״ש בלק״ת [בלקוטי תורה (להאריז״ל)] ס״פ ויצא והנה בכ״מ [בכל מקום] הז״ת [הז׳ תחתונות] נקי׳ בשם יעקב כו׳ וז״ת [וז׳ תחתונות] הוא בחי׳ רוח ונפש.

And also, "Yaakov" everywhere means the seven lower [Sefiros], and "Yisrael," li rosh ("a head for Me"), is the level of the intellect (mochin), the first three [Sefiros], as is written in the [Arizal's] Likkutei Torah, at the end of Parshas Vayetzei: "Now, everywhere the seven lower [Sefiros] are called by the name Yaakov," etc. And the seven lower [Sefiros] are the level of Ruach and Nefesh,

> In Kabbalah, "Yaakov" is the seven lower Sefiros, the emotions, while "Yisrael," whose letters spell li rosh, "a head for Me," is the intellect, the first three Sefiros; so the Arizal's Likkutei Torah says. The seven lower Sefiros correspond to Ruach and Nefesh.

וג״ר [וגי׳ ראשונות] הוא נשמה וע״כ ב׳ תשובות הראשונות דנפש ורוח הם בחינת יעקב וזהו ויעקבני זה פעמים[192] היינו ב׳ תשובות הנ״ל.

and the first three [Sefiros] are Neshamah. Therefore the first two teshuvos, of Nefesh and Ruach, are the level of Yaakov; and this is "He has supplanted me (vaya'akveini) these two times": that is, the two teshuvos mentioned above.

> The first three correspond to Neshamah. So the first two teshuvos, of Nefesh and Ruach, are the level of Yaakov, and that is why Esav said Yaakov had supplanted him "these two times."

29 ונקי׳ אוהליך אהל הוא בחינת מקיף כי ע״י המצות נמשכים מקיפים אבל עדיין אין מתלבש בתוכו בבחינת פנימיות ממש שלהיות ההמשכה בפנימיות ממש הוא ע״י התורה.

And they are called "your tents": a tent is the level of an encompassing [light] (makif); for through the mitzvos encompassing [lights] are drawn down, but it is not yet enclothed within him at the level of the inner dimension (pnimiyus) itself; for the drawing-down to be truly inward is through the Torah.

> They are called "tents" because a tent surrounds a person from outside. The mitzvos draw down encompassing light (makif), which surrounds a person but does not yet enter him inwardly; that comes through the Torah.

וכנודע מענין קדשנו במצותיך ותן חלקנו בתורתך שע״י המצות נעשה בחי׳ קדושין שהוא רק המשכת אור מקיף מבחי׳ סוכ״ע וכמו טבעת קדושין כו׳

As is known from the matter of "Sanctify us with Your mitzvos and grant our portion in Your Torah": that through the mitzvos there comes about the level of kiddushin (betrothal), which is only a drawing-down of encompassing light from the level of sovev kol almin, like the ring of betrothal, etc.;

> The prayer "Sanctify us with Your mitzvos and grant our portion in Your Torah" shows the difference. Through the mitzvos comes kiddushin, the betrothal, which is only encompassing light from sovev kol almin, like the betrothal ring that is given from outside.

וע״י התורה הוא ההמשכה בבחינת פנימית ביום חתונתו זו מתן תורה[193] המשכת טפת ח״ע [חכמה עילאה] כו׳.

and through the Torah the drawing-down is at the inner level: "on the day of his wedding," this is the Giving of the Torah, the drawing-down of the drop of the higher Chochmah (Chochmah Ila'ah), etc.

> Through the Torah comes inward union, the "wedding." The Mishnah reads "on the day of his wedding" as the Giving of the Torah, when the higher Chochmah, G-d's wisdom, was drawn down within.

30 והנה ע״י סור מרע נמשך שיהי׳ [שיהיה] בחינת אלקינו וע״י ועשה טוב בחינת גילוי שם הוי׳.

Now, through "turn away from evil" it is drawn down that there be the level of "our G-d," and through "and do good," the level of the revelation of the Name Havayah.

> The two teshuvos of action bring down two levels: turning from evil brings "our G-d," and doing good reveals the Name Havayah.

אכן גילוי זה בבחי׳ מקיף ואוהל. וזהו ויעקב איש תם[194] יושב אוהלים היינו ב׳ אוהלים הנ״ל דהמשכת דהוי׳ אלקינו כו׳.

However, this revelation is at the level of an encompassing [light] (makif) and a tent. And this is "And Yaakov was a simple man, dwelling in tents": that is, the two tents mentioned above, of the drawing-down of "Havayah our G-d," etc.

> Both, though, are revealed only as an encompassing light, a "tent." So the Torah calls Yaakov one who "dwells in tents," in the plural: the two tents of "Havayah" and "our G-d."

ופי׳ מה טובו היינו כשהוא בבחינת מ״ה [שם מ״ה] וביטול ואינו נראה ליש. וכמ״ש והצנע לכת עם אלקיך[195]

And the meaning of "How (mah) goodly": that is, when he is at the level of mah ("what") and self-nullification (bittul), and does not appear as a yesh (something); and as it is written, "And walk humbly with your G-d,"

> "How goodly," mah tovu, is read through the word mah, "what?": when a person is like Moshe and Aharon who said "What (mah) are we?", nullified and not seeing himself as a "something," and walks humbly with G-d.

אזי הם טובו כדכתיב כי טוב[196] ארז״ל [אמרו רבותינו זכרונם לברכה] כי טוב לגנוז,[197, 198] היינו בחינת והצנע לכת כו׳

then they are "goodly," as it is written, "that it was good," and our Sages, of blessed memory, said, "that it was good to be hidden away": that is, the level of "and walk humbly," etc.

> Then the tents are "goodly" (tovu), as in "G-d saw the light, that it was good," which the Sages explain as "good to be hidden away." Goodness is linked with hiddenness, the humble "walking" in which nothing is put on display.

(וכמ״ש במ״א שהחסדים המכוסים הוא בחינת עץ החיים ומהחזה ולמטה ששם התגלות נק׳ עה״ד [עץ הדעת] כו׳ ועמ״ש בביאור דאלה מסעי[199] בענין מ״ב מסעות כו׳) ועמ״ש בד״ה יבל הוא[201, 200] בענין אבי כל יושב אהל כו׳.

(And as is explained elsewhere, that the covered Chasadim (kindnesses) are the level of the Tree of Life, and from the chest downward, where there is revelation, it is called the Tree of Knowledge, etc.; and see what is written in the explanation on "These are the journeys," on the matter of the forty-two journeys, etc.) And see what is written in the discourse beginning "Yaval was," on the matter of "the father of all who dwell in tents," etc.

> Elsewhere this is tied to the "covered kindnesses": hidden kindness is the Tree of Life, while the revealed part below the "chest" is the Tree of Knowledge. The Torah Ohr maamar on Yaval, "the father of those who dwell in tents," also explains the tent as an encompassing light.

משכנותיך ישראל.[202] פי׳ שבבחינת ישראל הוא שוכן בבחי׳ פנימית ממש ולא בבחי׳ אהל ומקיף לבד.

"Your dwellings, Yisrael": that is, at the level of Yisrael He dwells at the truly inner level, and not only at the level of a tent and an encompassing [light].

> "Your dwellings, Yisrael" means a truly inward dwelling: at the level of Yisrael G-d dwells within, not only around like a tent.

והיינו ע״י עסק התורה וכמארז״ל [וכמאמר רבותינו זכרונם לברכה] משחרב בהמ״ק [בית המקדש] אין להקב״ה[203] בעולמו אלא ד״א [ד׳ אמות] של הלכה. נמצא שהתורה היא בחינת השראה פנימית כמו ושכנתי בתוכם.[204]

And this is through occupation with the Torah, as our Sages, of blessed memory, said: "From the time the Holy Temple was destroyed, the Holy One, blessed be He, has nothing in His world but the four cubits of halachah." It follows that the Torah is the level of an inner indwelling, like "And I will dwell within them."

> That inward dwelling comes through Torah study. Since the Temple was destroyed, the Talmud says, G-d has in His world only "the four cubits of halachah"; so the Torah is His inner dwelling, as in "I will dwell within them."

31 וזהו ענין ישראל לי ראש שבראש הוא גילוי המוחין. וכללות חיות הנפש בבחינת פנימית. מה שבשאר האברים הוא רק בבחי׳ מקיף

And this is the matter of Yisrael, li rosh ("a head for Me"): for in the head there is the revelation of the intellect (mochin), and the life-force of the soul as a whole, at the inner level; whereas in the other limbs it is only at the level of an encompassing [light],

> Yisrael is read as li rosh, "a head for Me." In the head the intellect is revealed and the life of the whole soul is present inwardly; in the other limbs the soul's life is present only in an encompassing way.

כמו המחשבה שהיא מאיר גם ברגל שתיכף כשעולה ברצונו ומחשבתו לנענע רגלו תתנענע הרגל וא״צ [ואין צריך / ואינו צריך] שהות כלל.

like thought, which shines in the foot as well: for as soon as it arises in a person's will and thought to move his foot, the foot moves, and no delay at all is needed.

> The example is thought: the moment a person wants to move his foot, it moves, without any delay.

אין זה אלא מפני שהמחשבה מאירה גם ברגל אבל אעפ״כ [אף על פי כן] הארה זו היא רק בבחי׳ מקיף שאין הרגל משיג מהות המחשבה. אבל בראש ובמוח מאיר המחשבה בבחינת גילוי בפנימית כו׳.

This is only because thought shines in the foot as well; but even so, this illumination is only at the level of an encompassing [light], for the foot does not grasp the essence of the thought. But in the head and in the brain thought shines at the level of revelation, inwardly, etc.

> That shows that thought reaches the foot, yet only as an encompassing light: the foot does not understand the thought. In the head and the brain thought is revealed inwardly.

32 ועד״ז נק׳ יעקב יו״ד עקב שע״י המעשה מאיר אור הסוכ״ע בבחינת מקיף. אבל ישראל לי ראש ע״י עסק התורה מאיר ומתגלה אור הסוכ״ע בבחי׳ פנימיות ממש כו׳.

And in the same way, it is called Yaakov, yud-akev, for through action the light of sovev kol almin shines at the level of an encompassing [light]; but [in] Yisrael, li rosh, through occupation with the Torah, the light of sovev kol almin shines and is revealed at the level of the inner dimension itself, etc.

> So Yaakov, yud-akev, is the level of action, through which the light of sovev shines as an encompassing light, while Yisrael, li rosh, is Torah study, through which the same light of sovev is revealed inwardly.

וזהו ולא יקרא עוד כו׳ כי שרית עם אלקים[205, 206] פי׳ שהוא משתרר על שם אלקים ע״ד ותגזר אומר ויקם[207, 208] כו׳ כנזכר הענין בזח״ג [בזהר חלק ג] בהר (דק״י ע״ב).[209]

And this is "[Your name] shall no longer be called," etc., "for you have striven (sarisa) with Elokim": that is, he rules over the Name Elokim, in the manner of "You will decree, and it will be fulfilled," etc., as the matter is mentioned in the Zohar, Part III, Behar (110b).

> That is why Yaakov's name was changed: "for you have striven with Elokim," that is, he rules over the Name Elokim. It is like the verse "You will decree, and it will be fulfilled," which the Zohar connects with "do good"; the Tzemach Tzedek, quoted in the Kehot note, explains that Yesod draws the light of the Infinite into Malchus and so sweetens the judgments.

והיינו כי שם אלקים הוא בחינת מגן לשם הוי׳ וע״י העסק בתורה גורם שלא יהי׳ [יהיה] חלל ומסך מבדיל

That is because the Name Elokim is the level of a shield for the Name Havayah, and through occupation with the Torah one brings it about that there be no gap and no separating screen;

> Elokim is a shield over Havayah. Torah study removes any gap or screen between them, so that the "shield" no longer hides the "sun."

כי כל העוסק[210] בתורה הקב״ה קורא ושונה כנגדו[211] כו׳ וע״כ הוא בבחינת כי שרית כו׳.

for whoever occupies himself with Torah, the Holy One, blessed be He, reads and studies opposite him, etc.; and therefore he is at the level of "for you have striven," etc.

> The Midrash (Tanna d'vei Eliyahu) says that G-d Himself studies opposite whoever studies Torah. The one who studies is so joined to G-d that he "rules" over Elokim, as Yisrael.

אך עיקר פי׳ ההפרש בין אוהליך למשכנותיך הוא עפמ״ש [על פי מה שכתוב] ועשית יריעות עזים לאהל[212] על המשכן אשר המשכן הוא עשר יריעות שש משזר[213] תכלת וארגמן כו׳ שש הוא ענין ששה מדות שמהם נמשך כשר ופסול כו׳.

But the main explanation of the difference between "your tents" and "your dwellings" is according to what is written, "And you shall make curtains of goats' hair for a tent over the Mishkan (Tabernacle)"; whereas the Mishkan [itself] is ten curtains of "twisted fine linen (shesh), blue and purple," etc. Shesh ("six") is the matter of the six attributes, from which "fit and unfit" are drawn, etc.

> The main difference between "tents" and "dwellings" is drawn from the Mishkan: its inner covering was ten curtains of fine linen, blue, purple and scarlet, while over it was a "tent" of goats' hair curtains. Shesh, "fine linen," also means "six," the six emotive attributes from which the categories of halachah, fit and unfit, are drawn.

וזהו ג״כ ענין הגוונין וכמ״ש מזה בזח״ב [בזהר חלק ב׳] (תרומה קל״ט[214] א׳) וזהו ענין התורה ותולעת שני שאין כחו אלא בפיו כו׳. וזהו ענין משכנותיך ישראל.

And this is also the matter of the colors, as is written of this in the Zohar, Part II (Terumah 139a). And this is the matter of the Torah: "and scarlet (tola'as shani)," [the worm] whose strength is only in its mouth, etc. And this is the matter of "your dwellings, Yisrael."

> The colors of the curtains, which the Zohar discusses, also stand for the Torah, and so does the "scarlet worm," whose whole strength is in its mouth, like Israel's strength in the words of Torah. This inner covering is "your dwellings, Yisrael."

אך ענין יריעות עזים שהם הנקי׳ אהל. הענין כי הם מהבירורים שמתבררים מקי״נ [מקליפת נוגה] ע״י סור מרע ועשה טוב שהם השני תשובות הראשונות.

But as for the curtains of goats' hair, which are what is called "tent," the explanation is that they are from the refinements (birurim) that are refined from kelipas Nogah through "turn away from evil" and "do good," which are the first two teshuvos.

> The goats' hair curtains, the "tent," come from what is refined out of kelipas Nogah, the realm that mixes good and evil, through the first two teshuvos, turning from evil and doing good.

כי הנה כתיב ועשו אחי איש שעיר[215] שמבחינת שערות העזים יונקים החיצונים. אבל ביעקב כתיב ואנכי איש חלק. חלק הוי׳ עמו כנ״ל.

For it is written, "Esav my brother is a hairy man," for from the level of goats' hair the external forces draw nourishment. But of Yaakov it is written, "And I am a smooth (chalak) man": "Havayah's portion (chelek) is His people," as mentioned above.

> Esav was "a hairy man," and the external forces draw from the level of goats' hair. Yaakov was "a smooth (chalak) man," the chelek, the "portion," of Havayah.

אמנם ע״י הבירורים בסור מרע ועשה טוב מברר מבחינת שערות העזים כמ״ש ואת עורות גדיי העזים[216] הלבישה על ידיו[217] כו׳

However, through the refinements in "turn away from evil" and "do good," he refines [what is] from the level of goats' hair, as it is written, "And the skins of the kids of the goats she put upon his hands," etc.;

> Through turning from evil and doing good, Yaakov refines even what belongs to the goats' hair. So Rivkah dressed his hands in the skins of the young goats.

והיינו ג״כ שמהם נעשה הגנה להיות לאהל ומגין על המשכן שהוא בחינת תורה להגן עליו מן החיצונים ולדחותן.

and this is also that from them a protection is made, to be a tent, protecting the Mishkan, which is the level of Torah, to guard it from the external forces and to repel them.

> What is refined from that hair becomes a protective tent over the Mishkan, the Torah, guarding it from the external forces and pushing them away.

וכמ״ש בגמרא פי״ב דיבמות (דק״ו ע״א) רבה דעסיק בתורה חי מ׳ שנין אביי דעסיק בתורה ובגמ״ח [ובגמילות חסדים] חי שתין שנין.[218]

As is written in the Gemara, chapter 12 of Yevamos (106a): "Rabbah, who engaged in Torah, lived forty years; Abaye, who engaged in Torah and in acts of kindness (gemilus chassadim), lived sixty years."

> The Talmud tells that Rabbah, who engaged only in Torah, lived forty years, while Abaye, who engaged in Torah and in acts of kindness, lived sixty: the deeds protected the Torah.

ועד״ז ג״כ הבעלי עסקים מגינים על הת״ח [התלמיד חכם / התלמידי חכמים][219] כו׳ שמתפרנסים על ידן כו׳ ועמ״ש במ״א בפי׳ שערך כעדר העזים שגלשו כו׳.

And in the same way, too, the businessmen protect the Torah scholars, etc., who are supported through them, etc. And see what is written elsewhere on the meaning of "Your hair is like a flock of goats that streamed down," etc.

> In the same way, people of business protect the Torah scholars whom they support; the Kehot note points to the Talmud's image (Chullin 92a) of the leaves of the vine, without which its clusters of grapes could not survive. Elsewhere this is explained on "Your hair is like a flock of goats."

ועיין מענין ועשית יריעות עזים לאהל על המשכן בזח״ב [בזהר חלק ב׳] תרומה (דק״ס ע״א) פקודי (דרל״ג ב׳).

And see on the matter of "And you shall make curtains of goats' hair for a tent over the Mishkan" in the Zohar, Part II, Terumah (160a), Pekudei (233b).

> The Zohar on Terumah and Pekudei discusses the curtains of goats' hair as a tent over the Mishkan.

(ועוד יי״ל [יש לומר] בענין אוהליך ע״פ מ״ש ברבות סדר נשא פי״ב קרוב לסופה מה טובו אוהליך יעקב זה אוהל מועד שבמדבר ושבשילה ובנוב וגבעון. משמע אבל משכנותיך ישראל היינו בהמ״ק [בית המקדש] שבירושלים.

(And it can further be said on the matter of "your tents," according to what is written in Midrash Rabbah, Seder Naso, section 12, near its end: "'How goodly are your tents, Yaakov': this is the Tent of Meeting in the desert, and in Shiloh, and in Nov and Givon." This implies that "your dwellings, Yisrael" is the Holy Temple in Jerusalem.

> A further explanation comes from the Midrash: "your tents, Yaakov" are the Tent of Meeting in the desert, in Shiloh, in Nov and in Givon, and so "your dwellings, Yisrael" must be the Temple in Jerusalem.

והענין כי האהל מועד נק׳ דירת עראי של הקב״ה אבל המקדש שבירושלים היה דירת קבע[220] וכמ״ש מזה בד״ה ויגש אליו יהודה.[221] ועיין זח״ב [זהר חלק ב׳] תרומה) (קס״ד ב׳)[222] פקודי (דרמ״א[223] א׳).

And the explanation is that the Tent of Meeting is called the temporary dwelling of the Holy One, blessed be He, but the Sanctuary in Jerusalem was a permanent dwelling, as is written of this in the discourse beginning "And Yehudah approached him." And see the Zohar, Part II, Terumah) (164b), Pekudei (241a).

> The Tent of Meeting was G-d's temporary dwelling, and the Temple in Jerusalem His permanent one. The Kehot note quotes the Tzemach Tzedek's reading of the Zohar: the Tent of Meeting is Malchus as it is enclothed in Beriah and Yetzirah, and the Temple is Binah of Atzilus, a "dwelling of rest."

ובע״ח [ובעץ חיים] שער מיעוט הירח פ״ב [פרק ב׳][224] וכך הוא בחינת יעקב ובחינת ישראל כי בעלי עסקים נק׳ יעקב וכשהם קובעים עתים לתורה נק׳ דירת עראי.

And in Etz Chaim, Sha'ar Mi'ut HaYareach (the Diminution of the Moon), chapter 2. And so it is with the level of Yaakov and the level of Yisrael: for businessmen are called Yaakov, and when they set times for Torah, it is called a temporary dwelling;

> Etz Chaim discusses this in the gate on the diminishing of the moon. Applied to people: those in business are Yaakov, and when they set fixed times for Torah, their Torah is a temporary dwelling.

אבל ת״ח [תלמיד חכם / תלמידי חכמים] שעוסקים תמיד בתורה בקביעות נק׳ תורתם דירת קבע וזהו ויקם עדות ביעקב[225] ותורה שם בישראל שבחינת התורה עצמה

but Torah scholars, who occupy themselves with the Torah constantly and as a fixed practice, their Torah is called a permanent dwelling. And this is "He established a testimony in Yaakov and set a Torah in Yisrael": for the level of the Torah itself,

> Torah scholars who study constantly have a permanent dwelling. The verse says it: G-d set "a testimony in Yaakov and a Torah in Yisrael."

שהיא חכמה עילאה הנקרא היכלא עילאה דקוב״ה [דקודשא בריך הוא][226] שאור א״ס ב״ה שורה שם בתמידות הוא מתגלה בבחינת ישראל

which is the higher Chochmah (Chochmah Ila'ah), called the supernal chamber of the Holy One, blessed be He, where the Infinite Light (Or Ein Sof), blessed be He, rests constantly, is revealed at the level of Yisrael;

> "Torah" is the higher Chochmah itself, which the Zohar calls the supernal chamber of the Holy One, blessed be He, where the Infinite Light rests constantly; it is revealed at the level of Yisrael.

אבל בחינת עדות אינו רק הארה מבחינת חכמה עילאה כענין נובלות חכמה[227] הוא נמשך בבחינת יעקב ולכן נקי׳ דירת עראי.

but the level of "testimony" is only a radiance from the level of the higher Chochmah, like the matter of "the fallen fruit (novlos) of wisdom"; it is drawn down at the level of Yaakov, and therefore it is called a temporary dwelling.

> "Testimony" is only a ray of that wisdom, like the "fallen fruit" of supernal wisdom, as the Midrash calls the Torah. It reaches the level of Yaakov, and that is why it is a temporary dwelling.

33 ועמ״ש סד״ה רני ושמחי[229, 228] מענין עדות ותורה וסד״ה תורה צוה[230] ועמ״ש סד״ה וזאת המצוה[232, 231] שהתורה נקי׳ ג״כ בית כמ״ש א״ת [אל תקרי] בניך

And see what is written at the end of the discourse beginning "Sing and rejoice," on the matter of testimony and Torah, and at the end of the discourse beginning "The Torah [that Moshe] commanded"; and see what is written at the end of the discourse beginning "And this is the commandment," that the Torah is also called a house, as it is written, "Do not read 'your children' (banayich),

> Other maamarim discuss the pair "testimony" and "Torah," and the maamar on "And this is the commandment" explains that the Torah is also called a "house." The Talmud reads "all your children (banayich) shall be taught of G-d" as "your builders (bonayich)": Torah scholars are builders.

אלא בוניך[233,234] ואיתא בע״ח [בעץ חיים] שמ״א פ״ג [פרק ג׳] שי״ל [שיש לומר] דאהלים הוא הממוצע בין לבוש לבית ע״ש ועד״ז כשקובעים רק עתים לתורה נק׳ אוהל שהוא ממוצע בין בחי׳ מקיף דלבוש לבחי׳ מקיף עליון דבית.

but 'your builders' (bonayich)." And it is found in Etz Chaim, Sha'ar 41, chapter 3, that it can be said that tents are the intermediate between a garment and a house. See there. And in the same way, when one sets only [fixed] times for Torah, it is called a tent, which is intermediate between the level of the encompassing [light] (makif) of a garment and the level of the higher encompassing [light] of a house.

> Etz Chaim says that a tent stands between a garment and a house. So setting fixed times for Torah is a "tent," midway between the encompassing light of a garment, close around a person, and the higher encompassing light of a house.

אבל כשעוסק בתורה בקביעות נקרא בוניך. וזהו אוהב ה׳ שערי ציון מכל משכנות יעקב[235] (בתלים סי׳ פ״ז) וארז״ל [ואמרו רבותינו זכרונם לברכה] (פ״ק [פרק קמא] דברכות דף ח׳ ע״א)

But when one occupies himself with Torah as a fixed practice, he is called "your builders." And this is "Havayah loves the gates of Zion more than all the dwellings of Yaakov" (in Psalms, chapter 87); and our Sages, of blessed memory, said (first chapter of Berachos, page 8a):

> One who studies Torah constantly is one of the "builders," and the house he builds is the Torah's permanent dwelling. So the verse says that G-d loves "the gates of Zion" more than all the dwellings of Yaakov.

אוהב ה׳ שערים המצויינים בהלכה יותר מבתי כנסיות[236] ומבתי מדרשות. והיינו ע״ד יתרון בחי׳ משכנותיך דישראל על בחי׳ אוהליך דיעקב.

"Havayah loves the gates that are distinguished (metzuyanim) in halachah more than the synagogues and the houses of study." And this is in the manner of the advantage of the level of "your dwellings" of Yisrael over the level of "your tents" of Yaakov.

> The Talmud reads "the gates of Zion (tziyon)" as gates "distinguished (metzuyanim) in halachah," which G-d loves more than synagogues and houses of study. This is the advantage of Yisrael's "dwellings" over Yaakov's "tents."

וכמ״ש מגיד דבריו ליעקב[237] חוקיו ומשפטיו לישראל והוא כענין עדות ותורה. ועיין מענין מגיד דבריו כו׳ ברבות סדר בא (פט״ו [פרק ט״ו / פרשה ט״ו] ופרשה י״ט) משפטים (פי״ל).

And as it is written, "He declares His words to Yaakov, His statutes and His judgments to Yisrael"; and this is like the matter of testimony and Torah. And see on the matter of "He declares His words," etc., in Midrash Rabbah, Seder Bo (section 15 and section 19), Mishpatim (section 30).

> So too "He declares His words to Yaakov, His statutes and judgments to Yisrael," which parallels "a testimony in Yaakov, a Torah in Yisrael." The Midrash discusses this verse in Shemos Rabbah.

גם יש לומר ע״ד שנתבאר בד״ה הבאים ישרש יעקב[238] יציץ ופרח ישראל[239] שבחי׳ הצמיחה שלעתיד זהו בחי׳ ישראל וכך התגלות פנימיות התורה שהיא פנימית ועצמות חכמה עילאה יהיה לעתיד:

It can also be said, in the manner explained in the discourse beginning "Those who come, Yaakov will take root; Yisrael will bud and blossom," that the level of the flourishing of the future is the level of Yisrael; and so the revelation of the inner dimension (pnimiyus) of the Torah, which is the inner dimension and essence of the higher Chochmah (Chochmah Ila'ah), will be in the future.

> Another explanation: in "Yaakov will take root; Yisrael will bud and blossom," Yisrael is the flowering of the future. The inner dimension of the Torah, the essence of the higher Chochmah, will be revealed then.

SECTION 8 • ¶34–42

Lower and higher teshuvah: the ba'al teshuvah

34 ו ונחזור לענין שלשה בחי׳ תשובה דלכאורה הרי לא מצינו בספרים רק שני בחי׳ תשובה היינו תשובה[241], [240] תתאה ותשובה עילאה.[242]

6. Let us return to the matter of the three levels of teshuvah (return). For at first glance, we find in the books only two levels of teshuvah: the lower teshuvah (teshuvah tata'ah) and the higher teshuvah (teshuvah ila'ah).

> Section 6 returns to the three kinds of teshuvah. Earlier books speak of only two, a lower teshuvah and a higher teshuvah. The Kehot note quotes the Rebbe's explanation (in the maamar of 5741) of why the maamar first speaks of three, then of two, and finally of four: the way the subject is taught mirrors the subject itself.

כי תשובה היינו תשוב ה׳ ויש ה׳ תתאה ה׳ עילאה והן ב׳ תשובות הנ״ל. וכמ״ש בר״ח [בראשית חכמה] שער התשובה פ״ב [פרק ב׳].

For teshuvah means tashuv hei ("the hei returns"), and there is a lower hei and a higher hei, and these are the two teshuvos mentioned; as is written in Reishis Chochmah, Sha'ar HaTeshuvah, chapter 2.

> The two come from reading teshuvah as tashuv hei, "the hei returns": the Name Havayah has two letters hei, the lower one (Malchus) and the higher one (Binah), and each has its return. Reishis Chochmah explains this.

אך הענין הוא ע״פ מאמר הזח״ב [הזהר חלק ב׳] משפטים (דק״ו סע״ב [סוף עמוד ב]) שהובא בר״ח [בראשית חכמה] שם וז״ל [וזה לשונו] וכיון דאחיד באילנא דחיי כדין אקרי בעל תשובה[243]

But the explanation is according to the saying of the Zohar, Part II, Mishpatim (end of 106b), which is quoted in Reishis Chochmah there; and these are its words: "And once he holds fast to the Tree of Life, he is then called a ba'al teshuvah,

> The resolution comes from the Zohar on Mishpatim, quoted in Reishis Chochmah: one who holds fast to the Tree of Life is called a ba'al teshuvah.

דהא כנס״י [כנסת ישראל] תשובה אוף הכי אקרי ואיהו בעל תשובה אקרי. וקדמאי אמרו בעל תשובה ממש.

for the Congregation of Israel (Knesses Yisrael) is also called teshuvah, and he is called the ba'al (husband) of teshuvah. And the early ones said: 'ba'al teshuvah,' literally.

> The Congregation of Israel, Malchus, is also called "teshuvah," and the one who returns becomes its ba'al, its husband. The ancients meant "ba'al teshuvah" literally: a husband to teshuvah.

וע״ד אפילו צדיקים גמורים אינם יכולים לעמוד במקום שבעלי תשובה עומדים עכ״ל [עד כאן לשונו], ופי׳ במק״מ [במקדש מלך] שם בענין כדין אקרי בעל תשובה פי׳ כיון שהוא אחוז בזעיר לכך נק׳ בחי׳ בעל היינו משפיע לבחי׳ ה׳ תתאה.[244]

And because of this, even perfect tzaddikim cannot stand in the place where ba'alei teshuvah stand." End of quote. And the Mikdash Melech there explains, on "he is then called a ba'al teshuvah": since he holds fast to Z'eir [Anpin], he is therefore called the level of ba'al, that is, one who bestows upon the level of the lower hei.

> That is why ba'alei teshuvah stand where even perfect tzaddikim cannot. The Mikdash Melech, a commentary on the Zohar, explains: holding fast to Z'eir Anpin, the Tree of Life, he becomes a ba'al, one who bestows upon the lower hei, Malchus.

35 וז״ש [וזהו שכתוב] דהא כנס״י [כנסת ישראל] שהיא המל׳ תשובה אוף הכי אקרי[245] ור״ל [ורוצה לומר] שנק׳ ג״כ תשובה כמו הבינה שהיא ה׳ עילאה והיא ה׳ תתאה.

And this is what it says, "for the Congregation of Israel," which is Malchus (sovereignty), "is also called teshuvah": that is, it too is called teshuvah, like Binah (understanding), which is the higher hei; and it is the lower hei.

> The Zohar says that the Congregation of Israel, Malchus, is "also" called teshuvah, like Binah, the higher hei; so Malchus is the lower hei.

ומאחר שהבעל תשובה אוחז בעה״ח [בעץ החיים] שהוא ז״א ע״כ נק׳ בעל תשובה ר״ל [רוצה לומר] שהוא גורם המשכה עליונה בבחי׳ מל׳ והיינו המשכה מסוכ״ע בממכ״ע [בממלא כל עלמין] ע״י ועשה טוב.

And since the ba'al teshuvah holds fast to the Tree of Life, which is Z'eir Anpin (the emotive attributes), he is therefore called ba'al teshuvah: that is, he causes a supernal drawing-down into the level of Malchus, that is, a drawing-down from sovev kol almin into memalei kol almin, through "and do good."

> The ba'al teshuvah holds fast to the Tree of Life, Z'eir Anpin, and so he draws a supernal light into Malchus: from sovev into memalei, through doing good.

36 ולכן נק׳ בעל ממש משפיע לתשובה זו כו׳. הרי מובן איך בבחינת תשובה תתאה שהוא ענין תשוב ה׳ תתאה יש שני מדריגות והיינו התשובה דסור מרע והתשובה דועשה טוב.

Therefore he is called a ba'al in the literal sense: one who bestows upon this teshuvah, etc. Thus it is understood how within the level of the lower teshuvah, which is the matter of "the lower hei returns," there are two levels: the teshuvah of "turn away from evil" and the teshuvah of "and do good."

> So the lower teshuvah, the return of the lower hei, has two stages: the teshuvah of turning away from evil and the teshuvah of doing good.

שע״י סור מרע גורם שתשוב ה׳ תתאה לגבי ו׳ דהיינו שע״י העוונות גורם התלבשות ה׳ תתאה בנוגה כמש״ל [כמה שכתוב לעיל] בענין ובפשעכם שולחה אמכם[246] כו׳.

For through "turn away from evil" one causes the lower hei to return to the vav; that is, through the sins one causes the enclothing of the lower hei in Nogah, as was explained above on the matter of "And for your transgressions your mother was sent away," etc.

> Sins cause the lower hei, the Shechinah, to be enclothed in Nogah, as explained on "for your transgressions your mother was sent away." Turning away from evil returns the lower hei to the vav, to Z'eir Anpin.

אמנם ע״י סור מרע ניתקן בחינה זו וכמ״ש בר״ח [בראשית חכמה] שם ויובן עפמ״ש [על פי מה שכתוב] לקמן[247] בענין הוי׳ צלך[248] כו׳.

However, through "turn away from evil" this level is rectified, as is written in Reishis Chochmah there; and it will be understood according to what is written below on the matter of "Havayah is your shadow," etc.

> Turning away from evil repairs this, as Reishis Chochmah writes. The text refers to an explanation "below" on "Havayah is your shadow"; the Kehot note suggests reading "above, at the end of section 4," and adds that in manuscript 1102 this passage stands in section 3, so the reference is to what is printed earlier (74c).

אך כדי שיומשך בה המשכת תוספת אור מא״ס ב״ה ממש מבחינת סוכ״ע זהו ע״י ועשה טוב שעי״ז ממשיך מלמעלה למטה.

But in order that there be drawn into it a drawing-down of additional light from the Infinite One (Ein Sof), blessed be He, Himself, from the level of sovev kol almin, this is through "and do good," for through this one draws down from above to below.

> Drawing additional light into the lower hei from the Infinite One, from sovev, comes through doing good, which draws from above to below.

37 וע״ז מורה הוי״ו דשם הוי׳ שנק׳ עץ החיים ואזי נק׳ בעל תשובה לפי שגורם יחוד בחי׳ ו״ה

And to this the vav of the Name Havayah points, which is called the Tree of Life; and then he is called ba'al teshuvah, because he brings about the union of the level of vav-hei,

> The vav of the Name Havayah, Z'eir Anpin, is the Tree of Life. The one who does good is called ba'al teshuvah because he unites vav and hei, Z'eir Anpin and Malchus.

שהוא יחוד סובב וממלא והתשובה הג׳ זהו ענין תשוב ה׳ עילאה והוא למעלה מבחי׳ סוכ״ע. כי הבינה נק׳ לפני הוי׳ שהיא למעלה מבחי׳ ז״א הנק׳ הוי׳ סוכ״ע כו׳.

which is the union of sovev and memalei. And the third teshuvah is the matter of "the higher hei returns," and it is above the level of sovev kol almin. For Binah is called "before Havayah," for it is above the level of Z'eir Anpin, which is called Havayah, sovev kol almin, etc.

> That union is the union of sovev and memalei. The third teshuvah is the return of the higher hei, Binah, which is above sovev: Binah is called "before Havayah," above Z'eir Anpin, which is called Havayah and is sovev.

38 וגם כי התגלות עתיק הוא בבינה[249] והנה נודע מהאריז״ל [מהאר״י זכרונו לברכה] דיחוד[250] ו״ה הוא ע״י תומ״צ [תורה ומצות] אכן יחוד י״ה זהו דוקא ע״י מס״נ [מסירות נפש] ולכן תשובה זו הוא למעלה מבחינת ועשה טוב כו׳.

And also, because the revelation of Atik is in Binah. Now, it is known from the Arizal, of blessed memory, that the union of vav-hei is through Torah and mitzvos, but the union of yud-hei is specifically through self-sacrifice (mesirus nefesh); and therefore this teshuvah is above the level of "and do good," etc.

> Binah is higher still because Atik, the inner dimension of Keser, is revealed in it. The Arizal teaches that the union of vav-hei comes through Torah and mitzvos, but the union of yud-hei, Chochmah and Binah, only through self-sacrifice; so this teshuvah is above doing good.

ואעפ״כ [ואף על פי כן] מבואר כאן שתשובה זו הוא ע״י התורה כי התורה מחו״ב [מחכמה ובינה][251] נפקת דהיינו שהיא מוחין דאבא כו׳.

And even so, it is explained here that this teshuvah is through the Torah, because "the Torah issues from Chochmah and Binah," that is, it is the intellect (mochin) of Abba, etc.

> Yet the maamar said that the third teshuvah comes through the Torah. That is because the Torah issues from Chochmah and Binah: it is the intellect of Abba.

39 ולפי האמת יש בתשובה עילאה זו ג״כ ב׳ בחינות שבתשובה תתאה. היינו[252] הא׳ תשוב ה׳ עילאה לגבי יו״ד הב׳ כשנק׳ בעל תשובה

And in truth, in this higher teshuvah too there are the two levels [found] in the lower teshuvah: the first, "the higher hei returns" to the yud; the second, when one is called ba'al teshuvah;

> In fact the higher teshuvah also has two stages, like the lower one: first the higher hei returns to the yud, Binah to Chochmah; then the person is called a ba'al teshuvah.

והיינו מה שאמרו וקדמאי אמרו בעל תשובה ממש[253] ופי׳ במק״מ [במקדש מלך] שהוא עולה לאבא ונקרא משפיע לבחי׳ הבינה.

and this is what they said, "And the early ones said: ba'al teshuvah literally"; and the Mikdash Melech explains that he rises to Abba and is called one who bestows upon the level of Binah.

> This is the Zohar's "the ancients said 'ba'al teshuvah' literally": according to the Mikdash Melech, he rises to Abba and becomes one who bestows upon Binah.

40 וזהו כמ״ש במ״א בפי׳ תשובה תשוב ה׳ במילוי יו״ד[254] שהוא ענין ממעמקים קראתיך[255] ב׳ עומקים כו׳

And this is as is explained elsewhere on the meaning of teshuvah, tashuv hei, with the hei spelled out with a yud, which is the matter of "From the depths I have called You": two depths, etc.;

> Elsewhere teshuvah is read with the hei spelled out with a yud, the higher hei joined to Chochmah. This is "From the depths I have called You": two depths.

היינו בינה לבא[257, 256] הוא בחי׳ פנימיות הלב ובחי׳ חכמה[258] המאירה בפנימיות הלב והיא תעלומות לבו גם יי״ל [יש לומר] שב׳ עומקים אלו היינו בינה היא אהבה רבה למס״נ [למסירות נפש] באחד וחכמה עילאה היא יראה עילאה כו׳.

that is, "Binah is the heart," which is the level of the inner dimension of the heart, and the level of Chochmah that shines in the inner dimension of the heart, which is "the hidden depths of his heart." It can also be said that these two depths are: Binah is the great love (ahavah rabbah), for self-sacrifice in [saying] "One," and the higher Chochmah is the higher awe (yirah ila'ah), etc.

> The two depths are Binah, "the heart," the inner dimension of the heart, and Chochmah, which shines in that inner heart, its "hidden depths." Or: Binah is the great love that gives itself up in saying "One," and the higher Chochmah is the higher awe.

41 ואעפ״כ [ואף על פי כן] אמר כאן רק שלשה מדרגות בתשובה כי או״א [אבא ואימא] הן תרין ריעין[259] דלא מתפרשין ע״כ הם שניהם מדרגה אחת בכלל.

And even so, he spoke here of only three levels of teshuvah (return), because Abba and Imma (Chochmah and Binah) are "two companions who never part"; therefore both of them are, in general, a single level.

> If the higher teshuvah has two stages, there are really four teshuvos. The maamar spoke of only three because Abba and Imma, Chochmah and Binah, are "two companions who never part," as the Zohar says, so their two stages count as one level.

והנה מבואר למעלה דג׳ תשובות אלו נרמזים בג׳ אותיות בכר ובחי׳ זו הרביעית[260] נרמז בכללות תיבת בכר שרומז בחכמה עילאה שנקרא בכר ראשית הגילוי וכמ״ש בזח״א [בזהר חלק א] בראשית (די״ג ע״ב)

Now, it was explained above that these three teshuvos are alluded to in the three letters of bechor; and this fourth level is alluded to in the word bechor as a whole, which alludes to the higher Chochmah (Chochmah Ila'ah), which is called bechor (firstborn), the beginning of revelation; as is written in the Zohar, Part I, Bereishis (13b):

> The three teshuvos are hinted at in the three letters of bechor; the fourth is hinted at in the word bechor as a whole, which stands for the higher Chochmah. Chochmah is the "firstborn," the first point of revelation.

קדש לי כל בכר[261,262] דא יו״ד דאיהו קדש בוכרא דכל קודשין עילאין[263] ובפ׳ ואתחנן (דרס״ב א׳).

"'Sanctify to Me every firstborn': this is the yud, which is holy, the firstborn of all the supernal holy things"; and in Parshas Va'eschanan (262a).

> The Zohar reads "Sanctify to Me every firstborn" as referring to the yud of the Name, Chochmah, "the firstborn of all the supernal holy things."

וענין ב׳ בחינות אלו למעלה היינו כי תשוב ה׳ עילאה לגבי יו״ד זהו מלמטה למעלה ואח״כ כשנקרא בעל תשובה היינו כשנמשך מלמעלה למטה מבחינת ע״ק [עתיקא קדישא] לאבא ומאבא לאימא.

And the matter of these two levels above is this: "the higher hei returns" to the yud, and this is from below upward; and afterwards, when one is called ba'al teshuvah, that is when it is drawn from above downward, from the level of Atika Kadisha (the Holy Ancient One) to Abba, and from Abba to Imma.

> The two stages above are these: first the higher hei, Binah, returns to the yud, Chochmah, from below upward; then, as "ba'al teshuvah," light is drawn from above downward, from Atika Kadisha to Abba and from Abba to Imma.

ועד״ז נתבאר בזח״ג [בזהר חלק ג] ויקרא (דט״ז ע״א)[264] ע״פ ישוב ירחמנו[265] מאן ישוב ישוב ע״ק [עתיקא קדישא] לאתגלייא[266] כו׳

And along these lines it is explained in the Zohar, Part III, Vayikra (16a), on "He will again have mercy on us (yashuv yerachamenu)": "Who will return? Atika Kadisha will return to be revealed," etc.,

> The Zohar reads "He will again (yashuv) have mercy on us" in the same way: "Who will return? Atika Kadisha will return to be revealed."

בז״א והוא ענין ההמשכה מלמעלה למטה. ועמ״ש סד״ה כי תשמע בענין לעשות הישר בעיני[267] ה׳.

in Z'eir Anpin (the emotive attributes); and this is the matter of the drawing-down from above downward. And see what is written at the end of the discourse beginning "When you hearken," on the matter of "to do what is right in the eyes of Havayah."

> That is, Atik is revealed in Z'eir Anpin, a drawing-down from above to below. The maamar on "When you hearken… to do what is right in the eyes of Havayah" discusses this at its end.

וזהו ענין פטר כל רחם וכדפי׳ בזח״א [בזהר חלק א] בראשית (די״ג סע״ב [סוף עמוד ב])[268] פטר כל רחם בהיא שביל דקיק דנחת מן יו״ד דאיהו אפתח רחמא למעבד פירין כו׳.

And this is the matter of "that which opens every womb," as is explained in the Zohar, Part I, Bereishis (end of 13b): "'That which opens every womb': by that narrow path that descends from the yud, which opened the womb to produce fruit," etc.

> This drawing-down is "that which opens every womb": the Zohar explains it as the narrow path that descends from the yud, Chochmah, and opens the "womb," Binah, to bring forth fruit.

וזה יתבאר ממ״ש בד״ה לך לך[269, 270] שלהיות הגילוי למטה מבחי׳ ח״ע [חכמה עילאה] בא לזה כח מע״ק [מעתיקא קדישא] מקוצי של יו״ד לקוץ התחתון וממנו לה׳ עילאה כו׳ להיות אתפריעו כל נהורין כו׳.

And this will be explained from what is written in the discourse beginning "Go forth," that for there to be revelation below the level of the higher Chochmah, the power for this comes from Atika Kadisha, from the tips of the yud, to the lower tip, and from it to the higher hei, etc., so that "all the lights were revealed," etc.

> The Torah Ohr maamar on "Go forth" explains that for revelation to come below the higher Chochmah, the power must come from Atika Kadisha, the upper tip of the yud, through the yud's lower tip to the higher hei, so that "all the lights were revealed."

גם ע״ד ואני אפתח לך תרעין עילאין כו׳ וכפתחו של אולם כו׳ אתעדל״ע [אתערותא דלעילא] שלמעלה מאתעדל״ת [מאתערותא דלתתא] בחי׳ את ברכתי כו׳ שהיא בחי׳ מטל השמים שהטל הוא אתעדל״ע [אתערותא דלעילא] מבחי׳ שאין אתעדל״ת [אתערותא דלתתא] מגעת שם.

Also in the manner of "And I will open for you the supernal gates," etc., and "like the opening of the Hall," etc.: an arousal from above that is above the arousal from below, the level of "my blessing," etc., which is the level of "of the dew of the heavens"; for dew is an arousal from above, from a level that the arousal from below does not reach.

> So too the images of G-d's promise to open the supernal gates, and of the opening as wide as the entrance to the Temple's Hall: an arousal from above that is greater than the arousal from below. It is like dew, which comes from above from a level that no arousal from below reaches.

42 ועמ״ש במ״א בענין פותח את ידיך בד״ה כי ההרים ימושו[272, 271] ובד״ה יחיינו מיומים[274, 273] ומ״ש בענין פי׳ מפתחות הפנימיות[275] בד״ה כי תשמע הנ״ל.

And see what is written elsewhere on the matter of "You open Your hand," in the discourse beginning "For the mountains shall depart" and in the discourse beginning "He will revive us after two days"; and what is written on the meaning of "the inner keys" in the discourse beginning "When you hearken," mentioned above.

> Other maamarim discuss "You open Your hand" and the "inner keys," the Talmud's image for the Torah, as images of the opening from above.

והיינו ע״י שבתחלה קדש לי כל בכר כענין פתחי לי[276] כו׳ אתעדל״ת [אתערותא דלתתא] המעורר אתעדל״ע [אתערותא דלעילא] כו׳

And this is through, first, "Sanctify to Me every firstborn," like the matter of "Open to me," etc.: an arousal from below that arouses an arousal from above, etc.,

> This opening from above comes after the arousal from below, "Sanctify to Me every firstborn," like "Open to me," in which G-d asks Israel to make the first opening so that He can open from above.

באדם ובבהמה[277] בחינת זרע אדם וזרע בהמה[278] כמ״ש בד״ה ואלה המשפטים[280, 279] גם כמ״ש והיה הבן הבכור לשניאה.[281]

"among man and among beast": the level of "the seed of man and the seed of beast," as is written in the discourse beginning "And these are the judgments"; and also as it is written, "And the firstborn son is of the hated one."

> The firstborn are to be sanctified "among man and among beast," which the text links with "the seed of man and the seed of beast," as explained in the Torah Ohr maamar on "And these are the judgments." It also brings the verse "And the firstborn son is of the hated one" on the subject of the firstborn.

(ועיין מענין קדש לי כל בכר ברבות ס״פ בא ובשה״ש [ובשיר השירים] ס״פ מה יפו פעמיך.[282] ובקהלת בפסוק מה יתרון העושה. ועמ״ש מענין לידה בד״ה וארא אל אברהם[283,284] ומשם יובן ג״כ ענין פטר כל רחם):[285]

(And see on the matter of "Sanctify to Me every firstborn" in Midrash Rabbah, at the end of Parshas Bo, and in [Midrash Rabbah on] Shir HaShirim, at the end of [the passage on] "How beautiful are your steps"; and in Koheles, on the verse "What advantage has the one who works." And see what is written on the matter of birth in the discourse beginning "And I appeared to Avraham," and from there the matter of "that which opens every womb" will also be understood.)

> The parenthesis lists Midrashim on "Sanctify to Me every firstborn," in Shemos Rabbah, Shir HaShirim Rabbah and Koheles, and the Torah Ohr maamar on birth, "And I appeared to Avraham," which also explains "that which opens every womb."

IN ONE'S AVODAH

Turn away from evil completely, uprooting the desire for this world, even for what is permitted: "Sanctify yourself in what is permitted to you," and eat only in order to have strength to pray. Do not be lazy in Torah study and prayer, and do the mitzvos with joy, not as a habit learned by rote. Beyond all deeds, seek to return to your root with no sense of self, through Torah studied for its own sake after prayer, setting fixed times for Torah and, where possible, studying constantly.

QUESTIONS FOR DISCUSSION

1. Why does a soul that was already a perfect tzaddik in Gan Eden gain by descending to become a ba'al teshuvah?
2. Why is "our G-d" said of the Name Elokim, and how can it also mean that Havayah itself is our G-d?
3. Why is a Torah scholar's neglect of doing good graver than an unlearned person's actual sin, according to the analogy of the fruit tree?
4. What is the teshuvah of one who has no sins at all, and why is it reached through the Torah?
5. How do the goats'-hair tent and the inner curtains of the Mishkan explain the relation between Yaakov and Yisrael, and between people of business and Torah scholars?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **מה טובו אוהליך**

The Kehot note lists two other transcripts of this maamar: one written down by the Mitteler Rebbe and one by Rabbi Moshe, the Alter Rebbe's son.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ב ח"א ע' רלא. והנחת הר"מ בן אדה"ז שם כרך-ב ע' תצד. ובאריכות במאמרי אדה"א במדבר ח"ד ע' א'תקצב ואילך. הגהות וביאורים באוה"ת בלק ע' אילב-אימה. ולכללות המאמר ראה גם באוה"ת פ' בא ע' של ואילך. שמות כרך-ז ע' ב'תרמז. סה"מ אידיש ע' 122. ד"ה זה דשנת תשמ"א. לקו"ש-יא ע' 21. נתבאר בד"ה מה טובו תשד"מ.

2 **כל הקורא לאברהם**

The Talmud rules that one who calls Avraham "Avram" transgresses, but one who calls Yaakov "Yaakov" does not, since Scripture itself returned to that name. The Alter Rebbe asks what lies behind the difference.

Berakhot 13a:8–9 ברכות י"ג א:ח'-ט'

תָּנֵי בַּר קַפָּרָא: כָּל הַקּוֹרֵא לְאַבְרָהָם "אַבְרָם" — עוֹבֵר בַּעֲשֵׂה. שֶׁנֶּאֱמַר: "וְהָיָה שִׁמְךָ אַבְרָהָם". רַבִּי אֱלִיעֶזֶר אוֹמֵר: עוֹבֵר בְּלָאו, שֶׁנֶּאֱמַר: "וְלֹא יִקָּרֵא עוֹד [אֶת] שִׁמְךָ אַבְרָם". אֶלָּא מֵעַתָּה הַקּוֹרֵא לְשָׂרָה "שָׂרַי" הָכִי נָמֵי?

Bar Kappara taught : Whoever calls Abraham " Abram " transgresses a command ; as it is said, "Thy name shall be Abraham" (Gen. xvii. 5). R. Eliezer says: He transgresses a prohibition ; as it is said, "Thy name shall no more be called Abram" (ibid.). But now, can this also apply to one who calls Sarah "Sarai"?

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KEHOT'S NOTE

ברכות יג, א.

3 **ולא יקרא עוד שמך אברהם**

"And your name shall no longer be called Avram, but your name shall be Avraham." This is the verse from which the Talmud learns the prohibition of calling Avraham by his old name.

Genesis 17:5 בראשית י"ז:ה'

וְלֹא־יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם וְהָיָה שִׁמְךָ אַבְרָהָם כִּי אַב־הֲמוֹן גּוֹיִם נְתַתִּיךָ:

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

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KEHOT'S NOTE

בראשית יז, ב.

4 Bilaam's blessing, "How goodly are your tents, Yaakov, your dwellings, Yisrael." The maamar will read its two halves as the two levels named Yaakov and Yisrael.

Numbers 24:5 במדבר כ"ד:ה'

מַה־טֹּבוּ אֹהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:

How goodly are thy tents, O Jacob, Thy dwellings, O Israel!

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5 Kehot's note points to Genesis 17:5 for these words.

Genesis 17:5 בראשית י"ז:ה'

וְלֹא־יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם וְהָיָה שִׁמְךָ אַבְרָהָם כִּי אַב־הֲמוֹן גּוֹיִם נְתַתִּיךָ:

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

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PARAGRAPH 2

6 **ויעקבני זה פעמים**

Esav says of Yaakov, "Is he not rightly named Yaakov, for he has supplanted me these two times." The maamar later reads the "two times" as the first two kinds of teshuvah.

Genesis 27:36 בראשית כ"ז:ל"ו

וַיֹּאמֶר הֲכִי קָרָא שְׁמוֹ יַעֲקֹב וַיַּעְקְבֵנִי זֶה פַּעֲמַיִם אֶת־בְּכֹרָתִי לָקָח וְהִנֵּה עַתָּה לָקַח בִּרְכָתִי וַיֹּאמַר הֲלֹא־אָצַלְתָּ לִּי בְּרָכָה:

And he said: 'Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing.' And he said: 'Hast thou not reserved a blessing for me?'

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KEHOT'S NOTE

בראשית כז, לו.

7 **נהנה מזיו השכינה**

In the World to Come the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah. The Alter Rebbe uses it to describe the soul's state before its descent.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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KEHOT'S NOTE

ראה ברכות יז, א.

8 **אך התירוץ האמיתי**

> The note quotes the Alter Rebbe there: "And every person was created to be a ba'al teshuvah, even if he never committed any sin in his life." It supports the point that the soul's gain is becoming a ba'al teshuvah.

KEHOT'S NOTE

ראה מאמרי אדה״ז פרשיות-ב ע׳ תשכז "וכל אדם נברא להיות בע״ת אפילו לא עבר שום עבירה מימיו". מובא בלקו״ש חל״ז ע׳ 32 הערה 37. ראה בלקו״ש חט״ו ע׳ 249 שהקושיא כאן מה שנעשה "יתרון" ע״י הירידה, ואין זה סתירה למה שנתבאר בכ״מ הירידה בשביל "העלי״", ע״ש. ראה לקו״ש ח״כ ע׳ 86 ואילך.

9 **יפה שעה אחת בתשובה**

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

KEHOT'S NOTE

אבות ד, יז.

10 **יפה שעה אחת בתשובה ומעשים טובים**

> "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." This is the first proof that the soul gains through its descent something it lacked above.

Pirkei Avot 4:17 משנה אבות ד׳:י״ז

הוּא הָיָה אוֹמֵר, יָפֶה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפֶה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה:

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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11 **במקום שבעלי תשובה עומדין**

> "In the place where ba'alei teshuvah stand, perfect tzaddikim do not stand." The Alter Rebbe applies it to the soul: above it is a perfect tzaddik, below it can become a ba'al teshuvah.

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

וּפְלִיגָא דְּרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: מָקוֹם שֶׁבַּעֲלֵי תְשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: "שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב". "לָרָחוֹק" בְּרֵישָׁא, וַהֲדַר "לַקָּרוֹב". וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי "רָחוֹק" — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי "קָרוֹב" — שֶׁהָיָה קָרוֹב לִדְבַר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

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

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KEHOT'S NOTE

ברכות לד, ב.

12 **אלה מסעי**

> "These are the journeys of the children of Israel." The opening words of a maamar the text cites on the soul's gain from its descent.

Numbers 33:1 במדבר ל״ג:א׳

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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13 **אשר ברא אלקים לעשות**

> "Which G-d created to make," the closing words of the account of creation. The maamar on "These are the journeys" discusses the soul's descent in connection with these words.

Genesis 2:3 בראשית ב׳:ג׳

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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14 **ובד״ה ועתה יגדל נא**

> That maamar explains that the soul's descent into this world is for the sake of an ascent: before it came here it was at the level of "standing," and through keeping the mitzvos in this world it gains the level of "walking," as in "I will give you places to walk among these who stand."

KEHOT'S NOTE

לעיל לח, ד.

15 **ועתה יגדל נא**

> Moshe's prayer after the sin of the spies, "And now, I pray, let the power be great." The opening words of the maamar in Likkutei Torah on Sh'lach that the text cites.

Numbers 14:17 במדבר י״ד:י״ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵּאמֹר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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16 **עומדים ומהלכים**

> "I will give you places to walk among these who stand." In the cited maamar the soul before its descent is "standing," and through the mitzvos it gains the power to "walk."

Zechariah 3:7 זכריה ג׳:ז

כֹּה־אָמַר ה׳ צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרַי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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17 **מי מנה עפר יעקב**

> Bilaam's words, "Who has counted the dust of Yaakov." The opening words of another maamar cited on this subject.

Numbers 23:10 במדבר כ״ג:י

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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18 **את קרבני לחמי**

> "My offering, My bread, for My fire-offerings." The opening words of another maamar cited on this subject.

Numbers 28:2 במדבר כ״ח:ב׳

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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19 **כי אין אלקי בקרבי מצאוני הרעות האלה**

> Moshe foretells that in exile Israel will say, "Is it not because my G-d is not within me that these evils have found me?" The Alter Rebbe uses it to show that sin keeps "my G-d" from being within a person.

Deuteronomy 31:17 דברים ל״א:י״ז

וְחָרָה אַפִּי בוֹ בַיּוֹם־הַהוּא וַעֲזַבְתִּים וְהִסְתַּרְתִּי פָנַי מֵהֶם וְהָיָה לְאֵכֹל וּמְצָאֻהוּ רָעוֹת רַבּוֹת וְצָרוֹת וְאָמַר בַּיּוֹם הַהוּא הֲלֹא עַל כִּי־אֵין אֱלֹקַי בְּקִרְבִּי מְצָאוּנִי הָרָעוֹת הָאֵלֶּה׃

Then My anger shall be kindled against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured, and many evils and troubles shall come upon them; so that they will say in that day: Are not these evils come upon us because our G-d is not among us?

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20 > "Rather, your iniquities have separated between you and your G-d." From this the Alter Rebbe concludes that sin is a screen between a person and "our G-d."

Isaiah 59:2 ישעיהו נ״ט:ב׳

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָנִים מִכֶּם מִשְּׁמוֹעַ׃

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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21 **שני בדי ארון**

> The Midrash contrasts "Do I not fill the heavens and the earth?" with G-d's speaking to Moshe from between the two poles of the Ark. The Alter Rebbe asks why only the second is called a contraction.

Bereshit Rabbah 4:4 בראשית רבה ד׳:ד׳

... כג): "הלא את השמים ואת הארץ אני מלא" היה מדבר עם משה מבין שני בדי הארון א״ל הבא לי מראות גדולות א״ל ראה בבואה שלך בהן ראה אותה גדולה א״ל הבא לי מראות קטנות הביא לו מראות קטנות א״ל ראה בבואה שלך בהן ראה אותה קטנה א״ל מה אם אתה שאתה בשר ודם אתה משנה עצמך בכל מה שתרצה מי שאמר והיה העולם ברוך הוא עאכ״ו הוי כשהוא רוצה הלא את השמים ואת הארץ אני מלא וכשהוא רוצה היה מדבר עם משה מבין שני בדי הארון א״ר חנינא ...

A certain Samaritan asked Rabbi Meir, saying to him: 'Is it possible that the upper waters are suspended by the word of G-d?' He said to him: 'Yes.' He said to him: 'Bring me a tube with water.' He brought him a tube with water. He placed a gold plate on top if it, and the water did not stay in place; [he placed] a silver plate, and the water did not stay in place. When he put his finger on top of it, the water stayed in place. He ...

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22 **מלא כל הארץ כבודו**

> The angels' praise, "The whole earth is full of His glory." It shows that G-d is everywhere without any mention of contraction.

Isaiah 6:3 ישעיהו ו׳:ג׳

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה׳ צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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23 > "Do I not fill the heavens and the earth? says Havayah." The Alter Rebbe answers that G-d fills them in a hidden way, while between the poles of the Ark He was revealed.

Jeremiah 23:24 ירמיהו כ״ג:כ״ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה׳ הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־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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PARAGRAPH 3

24 **את השמים וכו׳ אני מלא**

> **"Do I not fill the heavens and the earth?" The Alter Rebbe reads it as G-d's hidden presence, which is everywhere.**

Jeremiah 23:24 ירמיהו כ״ג:כ״ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה׳ הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־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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25 **ויקח קרח**

> **"And Korach took." The opening words of the maamar that discusses at length how thought is present in the foot and in the brain.**

Numbers 16:1 במדבר ט״ז:א׳

וַיִּקַּח קֹרַח בֶּן־יִצְהָר בֶּן־קְהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן׃

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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PARAGRAPH 4

26 **כי חלק הוי׳ עמו**

> **"For Havayah's portion is His people; Yaakov is the cord of His inheritance." Read as saying that every Jewish soul is a portion of the Name Havayah.**

Deuteronomy 32:9 דברים ל״ב:ט׳

כִּי חֵלֶק ה׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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27 **כי חלק הוי׳ עמו**

> **One of the Zohar passages the text lists on "For Havayah's portion is His people."**

Zohar, Lech Lecha 35:465–476 ספר הזהר, לך לך ל״ה:תס״ה-תע״ו

The next words are, "he put a fence round it and stoned it": Ten are fixed in one. i.e. he removed from himself and from his portion all the celestial chieftains and champions, and all the "lower crowns", and chose this vineyard for his portion, as it is written, "For the L-rd's portion is his people, Jacob is the lot of his inheritance" (Deut. 32, 9).

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28 **כי חלק הוי׳ עמו**

> **One of the Zohar passages the text lists on "For Havayah's portion is His people."**

Zohar, Vayetzei 31:305–32:310 ספר הזהר, ויצא ל״א:ש״ה-ל״ב:ש״י

Thus all that Jacob did contained a deep symbolic purpose. Further it is written: AND JACOB TOOK RODS OF FRESH POPLAR, ETC. R. Eleazar discoursed here on the verse: For the L-rd hath chosen Jacob unto himself and Israelfor his own treasure (Ps. 135, 4). 'From the actual words of the original', he said, 'we could not tell whether it was the L-rd who chose Jacob or vice-versa. That the former is meant we know from the parallel verse which says: "For the portion of the L-rd is his people, ...

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29 **כי חלק הוי׳ עמו**

> **One of the Zohar passages the text lists on "For Havayah's portion is His people."**

Zohar, Mishpatim 3:34–43 ספר הזהר, משפטים ג׳:ל״ד-מ״ג

See, now. All the Names of the Holy One, blessed be He, and all subsidiary Names, ramify in different directions and are encircled in each other, as it were, and yet branch out into various paths. Only one aspect is not so scattered: and that is the one definite and particular Name, which is the heritage of the one particular people, namely, the Name TETRAGRAMMATON; for it is written: "For the portion of TETRAGRAMMATON is His people"; "And ye who cleave to TETRAGRAMMATON" (Deut. 32, 9, IV, 4), which signifies ...

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30 **כי חלק הוי׳ עמו**

> **One of the Zohar passages the text lists on "For Havayah's portion is His people."**

Zohar, Achrei Mot 18:110–19:118 ספר הזהר, אחרי מות י״ח:ק״י-י״ט:קי״ח

and the psalm, "Thou preparest a table before me in the presence of mine enemies" (Ps. 23, 5). All that day they gladdened themselves with words of the Torah, and the joy of R. Simeon was great. R. Pinchas took R. Eleazar and did not leave him all that day and night, saying: 'All this great joy and gladness is of my portion, and they will make proclamation concerning me to that effect in the other world.' When they rose to depart R. Pinchas would not at first let R. ...

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31 **כי חלק הוי׳ עמו**

> **One of the Zohar passages the text lists on "For Havayah's portion is His people."**

Zohar, Emor 24:104–111 ספר הזהר, אמור כ״ד:ק״ד-קי״א

WHICH YE SHALL PROCLAIM IN THEIR APPOINTED SEASON. Israel have two portions in them-whether from the side of the King, since Israel "cleave to the L-rd", or from the side of Holiness, since they are called "men of holiness". Therefore (says the Scripture), for you it is fitting to invite them and to prepare a joyful feast before them and rejoice in them:

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32 **כי חלק הוי׳ עמו**

> The last of the Zohar passages the text lists on "For Havayah's portion is His people."

Zohar, Ha'Azinu 1:1-3:11 ספר הזהר, האזינו א:א-ג:יא

GIVE EAR, YE HEAVENS, AND I WILL SPEAK, ETC. R. Judah cited here the verse: "I opened to my beloved, but my beloved had withdrawn himself and was gone", etc. (S.S. 5, 6). 'And just before this it is written, "I was asleep but my heart waked" (Ibid. 2). Said the Community of Israel: I was asleep to the precepts of the Law when I went in the wilderness, but my heart was awake to enter the land so as to perform them, since they all are meant for the ...

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33 **וארא אל אברהם**

> "And I appeared to Avraham, to Yitzchak and to Yaakov." The continuation of the verses on which the cited Torah Ohr maamar is based.

Exodus 6:3 שמות ו:ג

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי ה׳ לֹא נוֹדַעְתִּי לָהֶם׃

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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34 **וידבר אלקים אל משה ויאמר אליו אני הוי׳**

> "And Elokim spoke to Moshe and said to him: I am Havayah." The cited maamar reads it as Havayah revealed through Elokim.

Exodus 6:2 שמות ו:ב

וַיְדַבֵּר אֱלֹקִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה׳

And G-d spoke unto Moses, and said unto him: 'I am the L-RD;

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35 "My dove, in the clefts of the rock." The verse of the explanation the text cites for the souls' root in Atzilus.

Song of Songs 2:14 שיר השירים ב:יד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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36 "But Havayah your G-d would not listen to Bilaam, and Havayah your G-d turned the curse into a blessing for you." The opening words of a maamar cited for the soul's portion of Havayah.

Deuteronomy 23:6 דברים כ״ג:ו

וְלֹא־אָבָה ה׳ אֱלֹקֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ ה׳ אֱלֹקֶיךָ לְךָ אֶת־הַקְּלָלָה לִבְרָכָה כִּי אֲהֵבְךָ ה׳ אֱלֹקֶיךָ׃

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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37 **קדש ישראל לה׳**

> "Israel is holy to Havayah, the first of His produce." The opening words of a maamar in Likkutei Torah on Pinchas that the text cites on the meaning of "our G-d."

Jeremiah 2:3 ירמיהו ב:ג

קֹדֶשׁ יִשְׂרָאֵל לַה׳ רֵאשִׁית תְּבוּאָתֹה כָּל־אֹכְלָיו יֶאְשָׁמוּ רָעָה תָּבֹא אֲלֵיהֶם נְאֻם־ה׳

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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PARAGRAPH 5

38 "And He breathed into his nostrils the breath of life." Iggeres HaTeshuvah reads it as the soul's being drawn from G-d's inner life-force.

Genesis 2:7 בראשית ב:ז

וַיִּיצֶר ה׳ אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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39 "Your iniquities have separated between you and your G-d." Only sin, which is against G-d's will, can come between the soul and its source.

Isaiah 59:2 ישעיהו נ״ט:ב

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאתֵיכֶם הִסְתִּירוּ פָנִים מִכֶּם מִשְּׁמוֹעַ׃

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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40 Kehot's note points to Isaiah 21 for these words.

Isaiah 21 ישעיהו כ״א

PARAGRAPH 6

41 **מלפפתו**

> One who commits a sin, it wraps around him and goes before him to the Day of Judgment. The Alter Rebbe links it to the soiled garments that sin makes for the soul.

Avodah Zarah 5a עבודה זרה ה׳ א

42 **ועשית ציץ**

> "And you shall make a headplate of pure gold." The opening words of the Torah Ohr maamar the text cites on the

meaning of the partition.

Exodus 28:36 שמות כ״ח:ל״ו

וְעָשִׂיתָ צִיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חוֹתָם קֹדֶשׁ לַה׳

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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43 **בכל צרתם**

"In all their affliction He was afflicted." Cited from the Midrash on the thorn-bush, as part of the discussion of the partition.

Isaiah 63:9 ישעיהו ס״ג:ט׳

בְּכָל־צָרָתָם לוֹ צָר וּמַלְאַךְ פָּנָיו הוֹשִׁיעָם בְּאַהֲבָתוֹ וּבְחָמְלָתוֹ הוּא גְאָלָם וַיְנַטְּלֵם וַיְנַשְּׂאֵם כָּל־יְמֵי עוֹלָם׃

In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; And He bore them, and carried them all the days of old. .

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44 "My dove, in the clefts of the rock." The verse of the explanation in which "I clothe the heavens with blackness" is interpreted.

Song of Songs 2:14 שיר השירים ב׳:י״ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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45 **אלביש שמים קדרות**

"I clothe the heavens with blackness, and make sackcloth their covering." The image of the coarse garment that hides G-dliness.

Isaiah 50:3 ישעיהו נ׳:ג׳

אַלְבִּישׁ שָׁמַיִם קַדְרוּת וְשַׂק אָשִׂים כְּסוּתָם׃

I clothe the heavens with blackness, And I make sackcloth their covering.

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46 **אלה מסעי**

"These are the journeys of the children of Israel." The opening words of an explanation the text cites here.

Numbers 33:1 במדבר ל״ג:א׳

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן׃

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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47 **ובפשעכם שולחה אמכם**

The Zohar on Acharei that the text cites on "your mother was sent away"; the Kehot note gives the page as 75a, correcting the 74b printed in the text.

Zohar, Achrei Mot 54:332–56:340 ספר הזהר, אחרי מות נ״ד:של״ב-נ״ו:ש״מ

1The first 18 lines of the Hebrew text are not found in our translation.THE NAKEDNESS OF THY FATHER'S WIFE SHALT THOU NOT UNCOVER. Who is meant by thy father's wife? Said R. Simeon: 'We have learnt: As long as the Matrona is with the King and giveth suck to thee, she is called "thy mother". Now, however, that she is banished with thee and is removed from the King, she is called "thy father's wife". She is his wife, because he has not divorced her, although she is in exile. ...

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

48 "Yaakov is the cord of His inheritance." Like a rope, the bond between Israel and G-d carries the effect of a person's deeds above.

Deuteronomy 32:9 דברים ל״ב:ט׳

כִּי חֵלֶק ה׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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49 "My offering, My bread, for My fire-offerings." The opening words of the maamar in Likkutei Torah on Pinchas that discusses the soiled garments of sin.

Numbers 28:2 במדבר כ״ח:ב׳

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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50 The Midrash asks why G-d appeared to Moshe from a thorn-bush, and explains with "In all their affliction He was afflicted": G-d shares Israel's distress. The text points here in its discussion of the partition.

Shemot Rabbah 2:5 שמות רבה ב׳:ה׳

51 "Your iniquities have separated between you and your G-d." The verse that Reishis Chochmah calls the mystery of the partition, and that this paragraph explains.

Isaiah 59:2 ישעיהו נ״ט:ב׳

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָנִים מִכֶּם מִשְּׁמוֹעַ׃

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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52 "And for your transgressions your mother was sent away." Iggeres HaTeshuvah, chapter 6, discusses it; the "mother" sent away is the Shechinah in exile.

Isaiah 50:1 ישעיהו נ׳:א׳

כֹּה אָמַר ה׳ אֵי זֶה סֵפֶר כְּרִיתוּת אִמְּכֶם אֲשֶׁר שִׁלַּחְתִּיהָ אוֹ מִי מִנּוֹשַׁי אֲשֶׁר־מָכַרְתִּי אֶתְכֶם לוֹ הֵן בַּעֲוֹנֹתֵיכֶם נִמְכַּרְתֶּם וּבְפִשְׁעֵיכֶם שֻׁלְּחָה אִמְּכֶם:

Thus saith the L-RD: Where is the bill of your mother's divorcement, Wherewith I have put her away? Or which of My creditors is it To whom I have sold you? Behold, for your iniquities were ye sold, And for your transgressions was your mother put away.

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PARAGRAPH 7

53 **על . . אלקים . . אומרים אלקינו**

At the very end of that explanation, in a parenthesis, the text gives the reason that "our G-d" is said of the Name Elokim and not of the other Names: Elokeinu means "ours," G-d drawn into actual revelation to us, and this comes specifically through the Name Elokim, the level of Gevuros.

KEHOT'S NOTE

ע׳ בנצבים סוף ביאור כי כארץ (נג, סע״ג). ובד״ה ש״ה ממעמקים ספ״א. [כ].

54 **בחי׳ תשוב ה׳ תתאה למקורה**

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

KEHOT'S NOTE

ראה זח״ג רע״מ קכב, א.

55 **ונקה מנקה הוא**

The Talmud reads "and He cleanses" in the Thirteen Attributes as "He cleanses those who return." The Alter Rebbe applies it to the first teshuvah.

Yoma 86a:5 יומא פ״ו א:ה׳

אָמַר מָר: לְפִי שֶׁנֶּאֱמַר בְּחוֹרֵב "וְנַקֵּה". מְנָא לַן? דְּתַנְיָא, רַבִּי אֱלִעֶזֶר אוֹמֵר: אִי אֶפְשָׁר לוֹמַר "נַקֵּה", שֶׁכְּבָר נֶאֱמַר "לֹא יְנַקֶּה", וְאִי אֶפְשָׁר לוֹמַר "לֹא יְנַקֶּה", שֶׁכְּבָר נֶאֱמַר "נַקֵּה". הָא כֵּיצַד? מְנַקֶּה הוּא לְשָׁבִין, וְאֵינוֹ מְנַקֶּה לְשֶׁאֵינָן שָׁבִין.

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

56 **ונקה מנקה הוא לשבים לרחוץ ולנקות נפשם מלבושים הצואים**

Iggeres HaTeshuvah, chapter 8, says that through teshuvah "your iniquities separate" no longer applies, for "He cleanses those who return," washing their souls of the soiled garments, which are the external forces. The text cites it for the effect of the first teshuvah.

Tanya, Part III; Iggeret HaTeshuvah 8:3 תניא, חלק שלישי; אגרת התשובה ח׳:ג׳

וְכֵן מַמָּשׁ לְמַטָּה בַּנֶּפֶשׁ הָאֱלֹקִית שֶׁבָּאָדָם, שׁוּב אֵין "עֲוֹנוֹתֵיכֶם מַבְדִּילִים", וּכְמוֹ שֶׁכָּתוּב "וְנַקֵּה" - "מְנַקֶּה הוּא לַשָּׁבִים", לִרְחוֹץ וּלְנַקּוֹת נַפְשָׁם מִלְּבוּשִׁים הַצּוֹאִים, הֵם הַחִיצוֹנִים וְסִטְרָא אָחֲרָא, כְּמוֹ שֶׁכָּתוּב בַּגְּמָרָא "מְלַכְּלְכָתוֹ וְכוּ׳".

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57 **אמרו צדיק כי טוב**

"Say of the tzaddik that he is good." The verse that links the attribute of tzaddik, Yesod, with "good."

Isaiah 3:10 ישעיהו ג׳:י״

אִמְרוּ צַדִּיק כִּי־טוֹב כִּי־פְרִי מַעַלְלֵיהֶם יֹאכֵלוּ:

Say ye of the righteous, that it shall be well with him; For they shall eat the fruit of their doings.

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KEHOT'S NOTE

ישע״ ג, י׳.

58 **והתהלכתי בתוככם**

"And I will walk among you." The verse of a maamar cited for the union of sovev and memalei.

Leviticus 26:12 ויקרא כ״ו:י״ב

וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם וְהָיִיתִי לָכֶם לֵאלֹקִים וְאַתֶּם תִּהְיוּ־לִי לְעָם:

And I will walk among you, and will be your G-d, and ye shall be My people.

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59 **סד״ה כי ההרים ימושו**

There "My covenant of peace" is explained as the supernal covenant that "connects what is far above the chain of descending worlds so that it comes into revelation," the level of the supernal tzaddik.

KEHOT'S NOTE

לקו״ת פ׳ תצא מא, ב "המקשר מה שלמעלה מעלה מסדר ההשתלשלות לבוא לידי גילוי . . בחי׳ צדיק עליון".

60 **כי ההרים ימושו**

"For the mountains shall depart." The verse of the maamar whose end is cited here for the attribute of tzaddik.

Isaiah 54:10 ישעיהו נ״ד:י״

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶנָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה׳

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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61 **בזח״ג (דק״י ע״ב)**

The Tzemach Tzedek discusses this Zohar passage, "since you have done this," there.

KEHOT'S NOTE

"כיון דאתון עבדון האי כו׳" — אוה״ת נ״ך-א ע׳ קד. וביהל אור ע׳ שלא "שע״י ועשה טוב ממשיך למעלה בחי׳ אמרו צדיק כי טוב". וראה לעיל פ׳ שלח מה, ג. וראה גם לקמן שו״ה הדינין.

62 **ועשה טוב שכן ארץ**

"Trust in Havayah and do good; dwell in the land." The Zohar's comment on this verse is cited for the effect of do-

ing good.

Psalms 37:3 תהילים ל״ז:ג׳

בְּטַח בַּה׳ וַעֲשֵׂה־טוֹב שְׁכָן־אָרֶץ וּרְעֵה אֱמוּנָה׳:

Trust in the L-RD, and do good; dwell in the land, and cherish faithfulness.

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63 **ועשה טוב שכן ארץ**

The Zohar on "do good, dwell in the land," which the text cites twice: for the drawing-down that comes from doing good, and for the judgments that prevail when good is not done.

Zohar, Behar 8:52–9:59 ספר הזהר, בהר ח׳:נ״ב-ט׳:נ״ט

AND IF YE SAY, WHAT SHALL WE EAT, ETC. R. Judah cited here the verse: "Trust in the L-rd and do good, dwell in the land and follow after faithfulness" (Ps. 37, 3).

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

64 **וז״ל הרמ״ז שם**

The note, on the Ramaz's words quoted in section 1 on "Havayah's portion," gives where they stand: on side a of the page, and also on Zohar I 96a.

KEHOT'S NOTE

עמוד א׳. ובזח״א צו, א.

65 **ובהרמ״ז שם**

The note quotes the Ramaz on Zohar III 110: "the matter of 'and do good,' because there is a wondrous novelty in its doing… for when the covenant is established, then it is alive, and this is the level of its doing," as cited in Or HaTorah.

KEHOT'S NOTE

בדף קי "ענין ועשה טוב מפני שיש חידוש מופלא בעשייתו כו׳ כי התעוררו ה״ס כי הקמת הברית אז הוא חי וזו היא בחי׳ עשייתו והבן עכ״ל" — אוה״ת נ״ך כרך-א ע׳ קד. וראה לקמן פ׳ פנחס עט, ב. ובפ׳ ואתחנן ד, ג שמציין להרמ״ז.

66 **עובד אלקים**

"Between one who serves G-d and one who has not served Him." The source of the term oved Elokim.

Malachi 3:18 מלאכי ג׳:י״ח

וְשַׁבְתֶּם וּרְאִיתֶם בֵּין צַדִּיק לְרָשָׁע בֵּין עֹבֵד אֱלֹקִים לַאֲשֶׁר לֹא עֲבָדוֹ׳:

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

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67 **עובד אלקים**

Tanya, chapter 15, explains that the "one who serves G-d" is one still in the midst of the battle with his evil inclination, unlike one who does good by nature without any struggle. The text cites it for the effort of "do good."

Tanya, Likkutei Amarim 15:1–2 תניא, חלק ראשון; ליקוטי אמרים ט״ו:א׳-ב׳

וּבָזֶה יוּבַן מַה שֶּׁכָּתוּב: "וְשַׁבְתֶּם וּרְאִיתֶם בֵּין צַדִּיק לְרָשָׁע, בֵּין עוֹבֵד אֱלֹקִים לַאֲשֶׁר לֹא עֲבָדוֹ". שֶׁהַהֶפְרֵשׁ בֵּין "עוֹבֵד אֱלֹקִים" לְ"צַדִּיק" הוּא, שֶׁ"עוֹבֵד" הוּא לְשׁוֹן הֹוֶה - שֶׁהוּא בְּאֶמְצַע הָעֲבוֹדָה, שֶׁהִיא הַמִּלְחָמָה עִם הַיֵּצֶר הָרָע, לְהִתְגַּבֵּר עָלָיו וּלְגָרְשׁוֹ מֵהָ"עִיר קְטַנָּה" שֶׁלֹּא יִתְלַבֵּשׁ בְּאֵבְרֵי הַגּוּף, שֶׁהוּא בֶּאֱמֶת עֲבוֹדָה וְעָמָל גָּדוֹל לְהוֹלָחֵם בּוֹ תָּמִיד, וְהַיְינוּ - הַבֵּינוֹנִי.

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68 **וכך הוא מתקן ההסתר**

The note points to the Rebbe's maamar for how effort in doing good repairs the concealment of the Name Elokim.

KEHOT'S NOTE

ראה ד״ה להבין ענין פסח שני תשל״ח סעי׳ ג (סה״מ מלוקט-ג ע׳ קמה).

69 **שמש ומגן ה׳ אלקים**

"For a sun and a shield is Havayah Elokim." Havayah is the sun and Elokim the shield that screens it.

Psalms 84:12 תהילים פ״ד:י״ב

כִּי שֶׁמֶשׁ וּמָגֵן ה׳ אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה׳ לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב.

70 **וכענין שילוב אד׳ בהוי׳**

The note gives this chapter of the Tanya as a place where the interweaving of the Names Ado-nai and Havayah is discussed.

KEHOT'S NOTE

בענין זה ראה בתניא ח״ב פ״ז. לקמן ש״ש סה, ד. ובסידור שער ר״ה סד״ה אד׳ שפתי תפתח. וראה בדרך מצותיך מצות אחדות ה׳ דף ס, א שענין שילוב ה׳ באד׳ הם קרוב לענין הוי׳ אלקים ע״ש.

71 **וז״ש בזח״ג (דמ״ב סע״ב)**

The passage there explains the drawing-down of the Infinite Light through "hairs," which divide the flow so that there are countless different levels of comprehension, the only thing that distinguishes one angel or world from another.

KEHOT'S NOTE

ראה לעיל פ׳ שלח מו, א ושי״נ.

72 **לית לה בפומא**

The Zohar passage the text cites, with the Ramaz's commentary, for the sweetening of the severities of memalei kol almin.

Zohar, Tazria 1:2–3:11 ספר הזהר, תזריע א׳:ב׳-ג׳:י״א

R. Aha also asked why the word "conceive-seed" is used instead of merely "conceive". R. Jose answered: 'A woman

from the time she becomes pregnant till she is delivered can talk of nothing but the child she is to bear, whether it is to be a boy or a girl.'

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

73 **כי האדם עץ השדה**

> "For man is a tree of the field." The basis for comparing souls to the fruit of a tree.

Deuteronomy 20:19 דברים כ׳:י״ט

כִּי־תָצוּר אֶל־עִיר יָמִים רַבִּים לְהִלָּחֵם עָלֶיהָ לִתְפְּשָׂהּ לֹא־תַשְׁחִית אֶת־עֵצָהּ לִנְדֹּחַ עָלָיו גַּרְזֶן כִּי מִמֶּנּוּ תֹאכֵל וְאֹתוֹ לֹא תִכְרֹת כִּי הָאָדָם עֵץ הַשָּׂדֶה לָבֹא מִפָּנֶיךָ בַּמָּצוֹר׃

When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an axe against them; for thou mayest eat of them, but thou shalt not cut them down; for is the tree of the field man, that it should be besieged of thee?

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KEHOT'S NOTE

דברים כ, יט.

74 **כי האדם עץ השדה**

> The Zohar reads the verse as saying that the root of the soul is a tree of "the field which Havayah has blessed."

Zohar, Balak 28:318–29:327 ספר הזהר, בלק כ״ח:שי״ח-כ״ט:שכ״ז

"for man is the tree of the field"; this one is called "man", being known as such above and below; he is the mighty tree of that field which the L-rd hath blessed. "To be besieged of thee": these words are connected with the earlier part of the verse, "thou shalt not destroy its tree", namely, him who gave advice to the townspeople and prepared them to withstand a siege before thee, counselling them to amend and to blow the trumpet for repentance, to avoid thee and come before G-d. ...

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

75 **שדה אשר ברכו ה׳**

> "Like the scent of a field which Havayah has blessed." The phrase the Zohar uses for the source of the souls.

Genesis 27:27 בראשית כ״ז:כ״ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה׳

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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76 **גבוה מעל גבוה**

> "For one high above another watches." The Kehot note says the phrase is borrowed from this verse's language.

Ecclesiastes 5:7 קהלת ה׳:ז׳

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַּמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

סגנון ל׳ הכי׳ קהלת ה, ז.

77 **וכמארז״ל**

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

KEHOT'S NOTE

חגיגה (ה, ב) ושם איי רם. [כ].

78 **ועיין מזה בזח״א עמוד ק״ס**

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

KEHOT'S NOTE

כנראה הכוונה לזהר גדול (דפוס קרימנה) וז״ל שם "ושלטין עליי כמה מחבלין וכמה יסורין בישין דלאו יסורין של אהבה ההי״ד על כי אין אלקי בקרבי מצאוני הרעות האלה, דאלין רעות ממנן על כל עתין ורגעין דעליהו אתמר ותפקדנו לבקריי לרגעים . . ומאן גרים דלא שריא שכינתיא עליי לא נהיר שמשא עליי בגין הבל שקרא ומילין דשקרין דנפקין מפומי כו״. וראה גם אוהי״ת פי׳ בלק ע׳ א׳לב.

79 **צמצם שכינתו בין שני בדי ארון**

> The words here quote Bereshit Rabbah 4:4; the passage is shown below.

Bereshit Rabbah 4:4 בראשית רבה ד׳:ד׳

... כג): "הלא את השמים ואת הארץ אני מלא" היה מדבר עם משה מבין שני בדי הארון א״ל הבא לי מראות גדולות א״ל ראה בבואה שלך בהן ראה אותה גדולה א״ל הבא לי מראות קטנות הביא לו מראות קטנות א״ל ראה בבואה שלך בהן ראה אותה קטנה א״ל מה אם אתה שאתה בשר ודם אתה משנה עצמך בכל מה שתרצה מי שאמר והיה העולם ברוך הוא עאכ״ו הוי כשהוא רוצה הלא את השמים ואת הארץ אני מלא וכשהוא רוצה היה מדבר עם משה מבין שני בדי הארון א״ר חנינא ...

A certain Samaritan asked Rabbi Meir, saying to him: 'Is it possible that the upper waters are suspended by the word of G-d?' He said to him: 'Yes.' He said to him: 'Bring me a tube with water.' He brought him a tube with water. He placed a gold plate on top if it, and the water did not stay in place; [he placed] a silver plate, and the water did not stay in place. When he put his finger on top of it, the water stayed in place. He ...

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KEHOT'S NOTE

ראה ב״ר ד, ד. ע״ל אמור (לד, רע״ב). וש״נ. [כ]. ושם כי׳ בשם המגיד נ״ע.

80 **כדי שיאיר אלקותו . . אי אפשר כ״א ע״י צמצום**

> This note is on the words of section 1 that G-dliness can shine in a revealed way only through contraction.

KEHOT'S NOTE

ראה לקמן נצבים נג, ג. שרש מצות התפלה פרק יח. אוהי״ת פי׳ וארא ע׳ ריג.

81 **מלא כה״כ כבודו**

The words here quote Isaiah 6:3; the passage is shown below.

Isaiah 6:3 ישעיהו ו׳:ג׳

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה׳ צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישע׳ ו, ג.

82 **את השמים ואת הארץ אני מלא**

The words here quote Jeremiah 23:24; the passage is shown below.

Jeremiah 23:24 ירמיהו כ״ג:כ״ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה׳ הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־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

ירמי׳ כג, כד.

83 **כי חלק ה׳ עמו**

The words here quote Deuteronomy 32:9; the passage is shown below.

Deuteronomy 32:9 דברים ל״ב:ט׳

כִּי חֵלֶק ה׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט.

84 **בד״ה ולא אבה**

The maamar on "But Havayah your G-d would not listen to Bilaam," cited in section 1 for the soul's portion of Havayah.

KEHOT'S NOTE

לקמן פ׳ תצא לח, ג.

85 **בד״ה פ׳ נסכים**

The discourse on the section of the libations, cited in section 1.

KEHOT'S NOTE

לעיל פ׳ שלח מ, ד.

86 **בד״ה וידבר אלקים כו׳ וארא**

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

KEHOT'S NOTE

תו״א נו, ג.

87 **בזח״א (דצ״ו ע״ב קס״א ב׳**

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

KEHOT'S NOTE

נעתק באוה״ת פ׳ האזינו ע׳ א׳תרסב-ג.

88 **ובפרשת תרומה . . יו״ד באצי׳**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

מובא בסה״מ תרס״ט ע׳ פב ומוסיף ע״ז "(בע״ח שמ״ז פ״ג שז״ע מה שאימא מקננא כו׳ וז״א ואופן כו׳ וע״ש פ״א לקשר זב״ז כו׳) ונר׳ שם דהיינו מה שנש״י הן חלק ה׳ כו׳ וכמש״ש לפני זה בשם הרמ״ז" ע״ש. ראה גם בתו״א עה, ג. סה״מ תר״ל ע׳ נז.

89 The note is on section 1's statement that most souls are from Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

רוב הנשמות הם מבי״ע:|עיין תו״א משפטים עד, ג.

90 **בהרמ״ז ר״פ משפטים**

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

KEHOT'S NOTE

צד, ב.

91 **בביאור ע״פ יונתי**

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

KEHOT'S NOTE

לקו״ת שה״ש יח, א ואילך.

92 **בד״ה קדש ישראל לה׳**

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

KEHOT'S NOTE

לקמן פ׳ פנחס עט, ג.

93 **והנה פי׳ עונותיכם מבדילים**

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

KEHOT'S NOTE

קטע מכאן מובא באוה״ת שמות כרך-ז ע׳ ב׳תרצד.

94 **ויפח באפיו**

The words here quote Genesis 2:7; the passage is shown below.

Genesis 2:7 בראשית ב׳:ז׳

וַיִּיצֶר ה׳ אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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KEHOT'S NOTE

בראשית ב, ז.

95 בד״ה את קרבני לחמי

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

KEHOT'S NOTE

לקמן פ׳ פנחס עה, ג.

96 כמארז״ל מלפפתו

Kehot's note points to Avodah Zarah 5a for these words.

Avodah Zarah 5a עבודה זרה ה׳ א

KEHOT'S NOTE

ע״ז ה, א.

97 בד״ה ועשית ציץ

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

KEHOT'S NOTE

תו״א פג, א.

98 בשמות רבה פ׳ ב׳

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

KEHOT'S NOTE

ראה אוה״ת פ׳ שמות ע׳ סו.

99 בזח״ב דס״ט ב׳ ודקל״א א׳

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

KEHOT'S NOTE

ראה לעיל פ׳ חקת ס, א. ובאוה״ת פ׳ שמות ע׳ סז. נ״ך-א ע׳ תרנז.

100 בביאור ע״פ יונתי

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

KEHOT'S NOTE

לקו״ת שה״ש יח, ג.

101 שולחה — ע״ד ב׳

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

KEHOT'S NOTE

צ״ל עה, א [כ].

102 יעקב חבל נחלתו

The words here quote Deuteronomy 32:9; the passage is shown below.

Deuteronomy 32:9 דברים ל״ב:ט׳

כִּי חֵלֶק ה׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט.

103 Kehot's note points to Psalms 53:4 for these words.

Psalms 53:4 תהילים נ״ג:ד׳

כֻּלּוֹ סָג יַחְדָּו נֶאֱלָחוּ אֵין עֹשֵׂה־טוֹב אֵין גַּם־אֶחָד׃

Every one of them is unclean, they are together become impure; There is none that doeth good, no, not one.

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104 "There is none who does good, not even one." Applied to the laziness of one who neglects doing good.

Psalms 14:3 תהילים י״ד:ג׳

הַכֹּל סָר יַחְדָּו נֶאֱלָחוּ אֵין עֹשֵׂה־טוֹב אֵין גַּם־אֶחָד׃

They are all corrupt, they are together become impure; there is none that doeth good, no, not one.

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105 Kehot's note points to Genesis 1:11 for these words.

Genesis 1:11 בראשית א׳:י״א

וַיֹּאמֶר אֱלֹקִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן׃

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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106 מאיגרא רמא לבירא עמיקתא

"From a high roof into a deep pit," the Talmud's image of a great fall. The Kehot note says the Talmud's wording there is רם.

Chagigah 5b:16–17 חגיגה ה׳ ב:ט״ז-י״ז

רַבִּי חֲוָה נָקֵיט סֵפֶר קִינוֹת וְקָא קָרֵי בְּגַוֵּיהּ, כִּי מְטָא לְהַאי פְּסוּקָא "הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ" — נְפַל מִן יְדֵיהּ, אֲמַר: מֵאִיגָּרָא רָם לְבֵירָא עַמִּיקְתָּא. רַבִּי וְרַבִּי חִיָּיא חֲווֹ שָׁקְלִי וְאָזְלִי בְּאוֹרְחָא, כִּי מְטוֹ לְהָהוּא מָתָא, אָמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא? נֵזִיל וְנַיְקְבֵּיל אַפֵּיהּ. אָמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא, וּמְאוֹר עֵינַיִם הוּא. אֲמַר לֵיהּ רַבִּי חִיָּיא לְרַבִּי: תִּיב אַתְּ, לָא תְּזַלְזֵל בִּנְשִׁיאוּתָךְ. אֵיזִיל אֲנָא וְאַקְבֵּיל אַפֵּיהּ.

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PARAGRAPH 8

107 לפי גדולתו הי׳ מפלתו

The Midrash says of the serpent, "according to its greatness was its downfall." The Alter Rebbe applies it to the fall of lofty souls.

Bereshit Rabbah 19:1 בראשית רבה י״ט:א׳

... אייתי פיתא ותרדין, דין אכל ומתנזק, ודין אכל ולא מתנזק, הוי, על דין היא רבה, ועל אוחרן לית היא רבה. תני בשם רבי מאיר: לפי גדולתו של נחש היה מפלתו, ערום מכל ארור מכל. רבי הושעיא רבה אמר: דקרטים היה עומד, כקנה ורגלים היו לו. רבי ירמיה בן אלעזר אמר: אפיקורס היה. רבי שמעון בן אלעזר אמר: כגמל היה, טובה גדולה חסר העולם, שאלמלא כן היה אדם משלח פרגמטיא בידו, והיה הולך ובא:

"The serpent was more cunning than any beast of the field that the L-rd G-d had made. It said to the woman: Did G-d actually say: You shall not eat of any tree of the garden?" (Genesis 3:1). "The serpent was...cunning" - it is written: "For with great wisdom is great anger, and he who increases knowledge increases pain" (Ecclesiastes 1:18). By increasing wisdom a person increases anger against himself; by increasing knowledge he brings pain upon himself. Solomon

said: Because I increased wisdom for myself I increased anger against ...

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KEHOT'S NOTE

ב"ר יט, א. ובלקח טוב בראשית (ג, א). ובילקוט ר' כה. [כ].

108 **ישראל עלו במחשבה**

The thought of Israel preceded everything in creation. This shows how high the root of the souls is.

Bereshit Rabbah 1:4 בראשית רבה א:ד'

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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KEHOT'S NOTE

ב"ר א, ד.

PARAGRAPH 9

109 **בד"ה ראשי המטות**

There the Alter Rebbe asks how food, the mineral, vegetable and animal, can give life to man, the "speaking" creature, who is higher than it.

KEHOT'S NOTE

לקמן פא, ב.

110 **ראשי המטות**

"And Moshe spoke to the heads of the tribes." The opening words of the maamar cited on the fall of what is rooted high.

Numbers 30:2 במדבר ל:ב'

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה'

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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111 **עבר אדם על מ"ע ושב**

Rabbi Yochanan's example of desecrating G-d's Name: "such as I, if I walk four cubits without Torah and without tefillin." A great person's neglect of good is graver than another's.

Yoma 86a:7 יומא פ"ו א:ז'

עָבַר עַל עֲשֵׂה וְשָׁב — אֵינוֹ זָז מִשָּׁם עַד שֶׁמּוֹחֲלִין לוֹ, שֶׁנֶּאֱמַר: "שׁוּבוּ בָנִים שׁוֹבָבִים". עָבַר עַל לֹא תַעֲשֶׂה וְעָשָׂה תְּשׁוּבָה — תְּשׁוּבָה תּוֹלָה, וְיוֹם הַכִּפּוּרִים מְכַפֵּר. שֶׁנֶּאֱמַר: "כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם מִכֹּל חַטֹּאתֵיכֶם". עָבַר עַל כָּרֵיתוֹת וּמִיתוֹת בֵּית דִּין וְעָשָׂה תְּשׁוּבָה — תְּשׁוּבָה וְיוֹם הַכִּפּוּרִים תּוֹלִין, וְיִסּוּרִין מְמָרְקִין. שֶׁנֶּאֱמַר: "וּפָקַדְתִּי בְשֵׁבֶט פִּשְׁעָם וּבִנְגָעִים עֲוֹנָם".

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KEHOT'S NOTE

יומא פו, א.

112 **לא זז משם עד שמוחלין לו**

Iggeres HaTeshuvah, chapter 1, explains that this forgiveness is from punishment, while the light the mitzvah would have drawn down is still lacking.

Tanya, Part III; Iggeret HaTeshuvah 1:1-2; תניא, חלק שלישי; אגרת התשובה א:א'-ב'

תַּנְיָא בְּסוֹף יוֹמָא: שְׁלֹשָׁה חִלּוּקֵי כַּפָּרָה הֵם, וּתְשׁוּבָה עִם כָּל אֶחָד; עָבַר עַל מִצְוַת עֲשֵׂה וְשָׁב - אֵינוֹ זָז מִשָּׁם עַד שֶׁמּוֹחֲלִין לוֹ; עָבַר עַל מִצְוַת לֹא תַעֲשֶׂה וְשָׁב - תְּשׁוּבָה תּוֹלָה, וְיוֹם הַכִּפּוּרִים מְכַפֵּר. (פֵּירוּשׁ, דְּאַף־עַל־גַּב דִּלְעִנְיַן קִיּוּם, מִצְוַת עֲשֵׂה גְּדוֹלָה, שֶׁדּוֹחֶה אֶת לֹא תַעֲשֶׂה, הַיְינוּ מִשּׁוּם שֶׁעַל־יְדֵי קִיּוּם מִצְוַת עֲשֵׂה מַמְשִׁיךְ אוֹר וְשֶׁפַע בְּעוֹלְמוֹת עֶלְיוֹנִים מֵהֶאָרַת אוֹר־אֵין־סוֹף בָּרוּךְ־הוּא (כְּמוֹ שֶׁכָּתוּב בַּזֹּהַר, דְּ"רַמַ"ח פִּקּוּדִין אִינּוּן רַמַ"ח אֵבָרִין דְּמַלְכָּא"), וְגַם עַל נַפְשׁוֹ ...

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113 **באגה"ת**

The note identifies the chapter of Iggeres HaTeshuvah to which the text refers: there the forgiveness for a neglected positive commandment is explained as release from punishment, while the light of the mitzvah remains missing.

KEHOT'S NOTE

פרק א.

114 **ממעמקים קראתיך**

"From the depths I have called You, Havayah." The teshuvah that restores the light of a neglected mitzvah must come from the very depths of the heart.

Psalms 130:1 תהילים ק"ל:א'

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ 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 10

115 "A wind has passed and cleansed them." Iggeres HaTeshuvah uses it for the first teshuvah, which clears the way for the soul's return to Havayah.

Job 37:21 איוב ל״ז:כ״א

וְעַתָּה לֹא־רָאוּ אוֹר בָּהִיר הוּא בַּשְּׁחָקִים וְרוּחַ עָבְרָה וַתְּטַהֲרֵם׃

And now men see not the light which is bright in the skies; But the wind passeth, and cleanseth them.

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116 **תוכל נפשו**

The note records a variant: Iggeres HaTeshuvah reads "their souls" (nafsham) where the text quotes "his soul" (nafsho).

KEHOT'S NOTE

באגה״ת שם: נפשם.

117 **תוכל נפשו לשוב עד הוי׳ ב״ה ממש ולעלות מעלה מעלה למקורה ולדבקה בו ית׳ ביחוד נפלא**

Iggeres HaTeshuvah, chapter 8: after the cleansing, the soul can return to Havayah Himself and cleave to Him as it was before it was breathed into the body. The text quotes it for the second teshuvah.

Tanya, Part III; Iggeret HaTeshuvah 8:4 תניא, חלק שלישי; אגרת התשובה ח׳:ד׳

וּמֵאַחַר שֶׁ״רוּחַ עָבְרָה וַתְּטַהֲרֵם״, אַזַי תּוּכַל נַפְשָׁם לָשׁוּב עַד הַוָיָ״ בָּרוּךְ־הוּא מַמָּשׁ, וְלַעֲלוֹת מַעֲלָה מַעֲלָה לִמְקוֹרָהּ, וּלְדָבְקָה בוֹ יִתְבָּרֵךְ בְּיִחוּד נִפְלָא, כְּמוֹ שֶׁהָיְתָה מְיוּחֶדֶת בּוֹ יִתְבָּרֵךְ בְּתַכְלִית הַיִּחוּד, בְּטֶרֶם שֶׁנִּפְּחָה בְּרוּחַ פִּיו יִתְבָּרֵךְ לֵירֵד לְמַטָּה וּלְהִתְלַבֵּשׁ בְּגוּף הָאָדָם (וּכְמוֹ עַל דֶּרֶךְ מָשָׁל, בְּאָדָם הַנּוֹפֵחַ בְּרוּחַ פִּיו, בְּטֶרֶם שֶׁיּוֹצֵא הָרוּחַ מִפִּיו - הוּא מְיוּחָד בְּנַפְשׁוֹ). וְזוֹ הִיא תְּשׁוּבָה שְׁלֵימָה.

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118 **סד״ה וידבר אלקים**

There the Torah "that toils above the sun" is explained as far above "a sun and a shield is Havayah Elokim," the level at which Havayah is drawn into Elokim; that higher revelation was not given to the Patriarchs but to Israel at the Giving of the Torah, "face to face." It is the Havayah that the second teshuvah reaches.

KEHOT'S NOTE

תו״א נו, ד. וראה גם לעיל פי׳ שלח מ, ד.

119 **ושמי הוי׳ לא נודעתי להם**

"But by My Name Havayah I was not known to them." The cited maamar reads it as Havayah before it is revealed in the emotive attributes.

Exodus 6:3 שמות ו׳:ג׳

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי ה׳ לֹא נוֹדַעְתִּי לָהֶם׃

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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120 **והיה הוי׳ לי לאלקים**

Yaakov's vow, "And Havayah will be my G-d." Read as a request that Havayah Himself be his Elokim.

Genesis 28:21 בראשית כ״ח:כ״א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה׳ לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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121 **מצות אנשים מלומדה**

"A commandment of men learned by rote." The opposite of the joyful mitzvah of the second teshuvah.

Isaiah 29:13 ישעיהו כ״ט:י״ג

וַיֹּאמֶר אֲד־נָי יַעַן כִּי נִגַּשׁ הָעָם הַזֶּה בְּפִיו וּבִשְׂפָתָיו כִּבְּדוּנִי וְלִבּוֹ רִחַק מִמֶּנִּי וַתְּהִי יִרְאָתָם אֹתִי מִצְוַת אֲנָשִׁים מְלֻמָּדָה׃

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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122 Yaakov's blessing to Yehudah, "Binding his foal to the vine… he washes his garment in wine." The verse of an explanation cited on doing mitzvos with joy.

Genesis 49:11 בראשית מ״ט:י״א

אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סוּתֹה׃

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

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PARAGRAPH 11

123 "Return to Me, and I will return to you." The verse of the third teshuvah, read as a return to G-d Himself.

Malachi 3:7 מלאכי ג׳:ז׳

לְמִימֵי אֲבֹתֵיכֶם סַרְתֶּם מֵחֻקַּי וְלֹא שְׁמַרְתֶּם שׁוּבוּ אֵלַי וְאָשׁוּבָה אֲלֵיכֶם אָמַר ה׳ צְבָאוֹת וַאֲמַרְתֶּם בַּמֶּה נָשׁוּב׃

From the days of your fathers ye have turned aside from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, Saith the L-RD of hosts. But ye say: 'Wherein shall we return?'

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124 **כל ימיו בתשובה**

Rabbi Eliezer's advice to repent one day before one's death: since a person does not know that day, he should repent today, "and all his days will be in teshuvah." The Alter Rebbe infers a teshuvah that is not for sin.

Shabbat 153a שבת קנ״ג א

125 **והרוח תשוב אל האלקים**

"And the spirit returns to G-d who gave it." The essence of

> teshuvah: the soul's return to its source.

Ecclesiastes 12:7 קהלת י״ב:ז׳

וְיָשֹׁב הֶעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹקִים אֲשֶׁר נְתָנָהּ׃

And the dust returneth to the earth as it was, and the spirit returneth unto G-d who gave it.

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126 **ישראל עלה במחשבה**

> The thought of Israel preceded all of creation. This is the root to which the third teshuvah returns.

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

... "ה׳ קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו׳". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו׳" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו׳" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו׳ [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" – six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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PARAGRAPH 12

127 **עד יעבור עמך הוי׳**

> "Until Your people pass over, Havayah." Read as passing beyond the Name Havayah at the Splitting of the Sea.

Exodus 15:16 שמות ט״ו:טז׳

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרֹעֲךָ יִדְּמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה׳ עַד־יַעֲבֹר עַם־זּוּ קָנִיתָ׃

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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128 **הפך ים ליבשה**

> "He turned the sea into dry land." The hidden world became revealed through a revelation from above sovev kol almin.

Psalms 66:6 תהילים ס״ו:ו׳

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ בָרֶגֶל שָׁם נִשְׂמְחָה־בוֹ׃

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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129 **היש ה׳ בקרבנו אם אין**

> Israel's question at Massah and Merivah, "Is Havayah in our midst, or not?" The Zohar reads ayin as a level above Havayah.

Exodus 17:7 שמות י״ז:ז׳

וַיִּקְרָא שֵׁם הַמָּקוֹם מַסָּה וּמְרִיבָה עַל־רִיב בְּנֵי יִשְׂרָאֵל וְעַל נַסֹּתָם אֶת־ה׳ לֵאמֹר הֲיֵשׁ ה׳ בְּקִרְבֵּנוּ אִם־אָיִן׃

And the name of the place was called Massah, and Meribah, because of the striving of the children of Israel, and because they tried the L-RD, saying: 'Is the L-RD among us, or not?'

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130 **היש ה׳ בקרבנו אם אין**

> The Zohar in Parshas Shelach that the text cites, on "Is Havayah in our midst, or ayin": Ayin is Atika Kadisha, above the Name Havayah.

Zohar, Sh'lach 6:31–39 ספר הזהר, שלח לך ו׳:ל״א-ל״ט

R. Simeon said: 'What he said was this: "If you see that the produce of the land is like that of other lands, then the Tree of Life is in it, but it does not derive from a still higher place. But if you see that its produce is superior to that of all the rest of the world, then you will know that that difference originates from the Ancient Holy One who is called ayin (nothing), and you will know the answer to the question once asked by the ...

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

131 **דע מאין באת**

> "Know from where you came." Read as "from Ayin," the root of the souls.

Pirkei Avot 3:1 משנה אבות ג׳:א׳

עֲקַבְיָא בֶן מַהֲלַלְאֵל אוֹמֵר, הִסְתַּכֵּל בִּשְׁלֹשָׁה דְבָרִים וְאֵי אַתָּה בָא לִידֵי עֲבֵרָה. דַּע מֵאַיִן בָּאתָ, וּלְאָן אַתָּה הוֹלֵךְ, וְלִפְנֵי מִי אַתָּה עָתִיד לִתֵּן דִּין וְחֶשְׁבּוֹן. מֵאַיִן בָּאתָ, מִטִּפָּה סְרוּחָה, וּלְאָן אַתָּה הוֹלֵךְ, לִמְקוֹם עָפָר רִמָּה וְתוֹלֵעָה. וְלִפְנֵי מִי אַתָּה עָתִיד לִתֵּן דִּין וְחֶשְׁבּוֹן, לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא׃

Akabyah ben Mahalalel said: mark well three things and you will not come into the power of sin: know from where you come, and where you are going, and before whom you are destined to give an account and reckoning. From where do you come? From a putrid drop. Where are you going? To a place of dust, of worm and of maggot. Before whom you are destined to give an account and reckoning? Before the King of the kings of kings, the Holy One, blessed be He.

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

132 **אין מזל לישראל**

> "Israel has no mazal (constellation)." Read as "Ayin is the mazal of Israel."

Shabbat 156a:12–13 שבת קנ״ו א׳:י״ב-י״ג

אִיתְּמַר, רַבִּי חֲנִינָא אוֹמֵר: מַזָּל מַחְכִּים, מַזָּל מַעֲשִׁיר, וְיֵשׁ מַזָּל לְיִשְׂרָאֵל. רַבִּי יוֹחָנָן אָמַר: אֵין מַזָּל לְיִשְׂרָאֵל. וְאַזְדָּא רַבִּי יוֹחָנָן לְטַעְמֵיהּ, דְּאָמַר רַבִּי

יוֹחָנָן: מִנַּיִן שֶׁאֵין מַזָּל לְיִשְׂרָאֵל? שֶׁנֶּאֱמַר: "כֹּה אָמַר ה׳ אֶל דֶּרֶךְ הַגּוֹיִם אַל תִּלְמָדוּ וּמֵאוֹתוֹת הַשָּׁמַיִם אַל תֵּחָתּוּ כִּי יֵחַתּוּ הַגּוֹיִם מֵהֵמָּה" — הֵם יֵחַתּוּ, וְלֹא יִשְׂרָאֵל. וְאַף רַב סָבַר אֵין מַזָּל לְיִשְׂרָאֵל, דְּאָמַר רַב יְהוּדָה אָמַר רַב: מִנַּיִן שֶׁאֵין מַזָּל לְיִשְׂרָאֵל? — שֶׁנֶּאֱמַר: "וַיּוֹצֵא אוֹתוֹ הַחוּצָה", אָמַר אַבְרָהָם לִפְנֵי הַקָּדוֹשׁ ...

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

133 **ונוזלים מן לבנון**

"And streams flowing from Lebanon." Brought as a hint to the lofty source from which the souls flow.

Song of Songs 4:15 שיר השירים ד׳:ט״ו

מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנֹזְלִים מִן־לְבָנוֹן:

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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134 **אתי מלבנון כלה**

"With Me from Lebanon, O bride." Another verse brought for the same source.

Song of Songs 4:8 שיר השירים ד׳:ח׳

אִתִּי מִלְּבָנוֹן כַּלָּה אִתִּי מִלְּבָנוֹן תָּבוֹאִי תָּשׁוּרִי מֵרֹאשׁ אֲמָנָה מֵרֹאשׁ שְׂנִיר וְחֶרְמוֹן מִמְּעֹנוֹת אֲרָיוֹת מֵהַרְרֵי נְמֵרִים:

Come with me from Lebanon, my bride, With me from Lebanon; Look from the top of Amana, From the top of Senir and Hermon, From the lions'dens, From the mountains of the leopards.

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PARAGRAPH 13

135 **שובו אלי**

"Return to Me." Read as a return to G-d's very essence.

Malachi 3:7 מלאכי ג׳:ז׳

לְמִימֵי אֲבֹתֵיכֶם סַרְתֶּם מֵחֻקַּי וְלֹא שְׁמַרְתֶּם שׁוּבוּ אֵלַי וְאָשׁוּבָה אֲלֵיכֶם אָמַר ה׳ צְבָאוֹת וַאֲמַרְתֶּם בַּמֶּה נָשׁוּב:

From the days of your fathers ye have turned aside from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, Saith the L-RD of hosts. But ye say: 'Wherein shall we return?'

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PARAGRAPH 14

136 **ואהיה אצלו אמון**

The Torah speaks: "And I was with Him as a nursling." The verse of a maamar cited on the Torah's root in G-d's essence.

Proverbs 8:30 משלי ח׳:ל׳

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשֻׁעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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137 "Whoever studies Torah makes peace in the household above and in the household below." The household above is sovev and memalei, which the Torah unites.

Sanhedrin 99b:10 סנהדרין צ״ט ב׳:י׳

אָמַר רַבִּי אֲלֶכְסַנְדְּרִי: כָּל הָעוֹסֵק בְּתוֹרָה לִשְׁמָהּ מַשִּׁים שָׁלוֹם בְּפָמְלְיָא שֶׁל מַעְלָה וּבְפָמַלְיָא שֶׁל מַטָּה, שֶׁנֶּאֱמַר: "אוֹ יַחֲזִק בְּמָעֻזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִי".

R' Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says "If they would grasp My fortress, they would make peace for Me, they would make peace for Me." (Yeshayahu 27:5)

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PARAGRAPH 15

138 **ביום השמיני עצרת**

"On the eighth day there shall be an assembly for you." The verse of a maamar cited on Torah study and action.

Numbers 29:35 במדבר כ״ט:ל״ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ:

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

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139 **גדול תלמוד שמביא לידי מעשה**

The Sages conclude that study is greater, because study leads to action. Cited for the relation between Torah and mitzvos.

Kiddushin 40b:8–9 קידושין מ׳ ב׳:ח׳-ט׳

וּכְבָר הָיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּת בֵּית נַתְּזָה בְּלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בִּפְנֵיהֶם: תַּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָּדוֹל? נַעֲנָה רַבִּי טַרְפוֹן וְאָמַר: מַעֲשֶׂה גָּדוֹל. נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תַּלְמוּד גָּדוֹל. נַעֲנוּ כוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה. תָּנְיָא, רַבִּי יוֹסֵי אוֹמֵר: גָּדוֹל תַּלְמוּד שֶׁקָּדַם לְחַלָּה אַרְבָּעִים שָׁנָה, לִתְרוּמוֹת וּלְמַעֲשְׂרוֹת חֲמִשִּׁים וְאַרְבַּע, לִשְׁמִיטִּים שִׁשִּׁים וְאַחַת, לְיוֹבְלוֹת מֵאָה וְשָׁלֹשׁ.

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140 **ותורתך בתוך מעי**

"And Your Torah is within my innards." The Torah is drawn into a person inwardly.

Psalms 40:9 תהילים מ׳:ט׳

לַעֲשׂוֹת־רְצוֹנְךָ אֱלֹקַי חָפָצְתִּי וְתוֹרָתְךָ בְּתוֹךְ מֵעָי:

I delight to do Thy will, O my G-d; yea, Thy law is in my inmost parts.'

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141 בקרבך קדוש

> "In your midst, the Holy One." The verse from which the Sages learn that the Holy One dwells within a person.

Hosea 11:9 הושע י״א:ט׳

לֹא אֶעֱשֶׂה חֲרוֹן אַפִּי לֹא אָשׁוּב לְשַׁחֵת אֶפְרָיִם כִּי אֵל אָנֹכִי וְלֹא־אִישׁ בְּקִרְבְּךָ קָדוֹשׁ וְלֹא אָבוֹא בְּעִיר:

I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim; For I am G-d, and not man, The Holy One in the midst of thee; And I will not come in fury.

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142 כאלו קדוש שורה בתוך מעיו

> A person should always regard himself as though the Holy One dwells within his innards. Cited for the inward revelation that comes through the Torah.

Taanit 11b:1–2 תענית י״א ב:א׳-ב׳

כְּאִילּוּ קָדוֹשׁ שָׁרוּי בְּתוֹךְ מֵעָיו, שֶׁנֶּאֱמַר: "בְּקִרְבְּךָ קָדוֹשׁ וְלֹא אָבוֹא בְּעִיר"! לָא קַשְׁיָא: הָא — דְּמָצֵי לְצַעוֹרֵי נַפְשֵׁיהּ, הָא — דְּלָא מָצֵי לְצַעוֹרֵי נַפְשֵׁיהּ. רֵישׁ לָקִישׁ אָמַר: נִקְרָא חָסִיד, שֶׁנֶּאֱמַר: "גֹּמֵל נַפְשׁוֹ אִישׁ חָסֶד וְעֹכֵר שְׁאֵרוֹ וְגוֹ'". אָמַר רַב שֵׁשֶׁת: הַאי בַּר בֵּי רַב דְּיָתִיב בְּתַעֲנִיתָא — לֵיכוֹל כַּלְבָּא לְשֵׁירוּתֵיהּ.

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PARAGRAPH 16

143 שתנקב הריאה או קרום של מוח הוא טריפה

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

KEHOT'S NOTE

חולין ר״פ אלו טרפות.

144 שתינקב הריאה או קרום של מוח הוא טריפה

> The Mishnah at the beginning of the chapter Elu Treifos lists among the fatal defects a punctured lung and a punctured membrane of the brain. The Alter Rebbe uses it for the inner organs on which life depends.

Chullin 42a:3–4 חולין מ״ב א:ג׳-ד׳

מתני׳ אלו טרפות בבהמה נקובת הוושט ופסוקת הגרגרת ניקב קרום של מוח ניקב הלב לבית חללו נשברה השדרה ונפסק החוט שלה ניטל הכבד ולא נשתייר הימנו כלום הריאה שניקבה או שחסרה ר״ש אומר עד שתינקב לבית הסמפונות ניקבה הקבה ניקבה המרה ניקבו הדקין הכרס הפנימית שניקבה או שנקרע רוב החיצונה רבי יהודה אומר הגדולה טפח והקטנה ברובה המסס ובית הכוסות שניקבו לחוץ

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145 המצות נק׳ רמ״ח אברים דמלכא

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

KEHOT'S NOTE

ראה ת״ז ת״ל.

PARAGRAPH 17

146 ממעמקים קראתיך הוי׳

> "From the depths I have called You, Havayah." The depths are the essence of the Infinite Light from which Havayah is drawn.

Psalms 130:1 תהילים ק״ל:א׳

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

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

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147 מאד עמקו מחשבותיך

> "Your thoughts are very deep." The Torah, G-d's thought, comes from the level of depth.

Psalms 92:6 תהילים צ״ב:ו׳

מַה־גָּדְלוּ מַעֲשֶׂיךָ ה׳ מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ:

How great are Thy works, O L-RD! Thy thoughts are very deep.

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KEHOT'S NOTE

תהלים צב, ו.

148 אשרי אדם שיש בו דברי תורה ושמורים בידו

> The Midrash applies to such a person "deep waters," "From the depths I have called You," and "A prayer of the poor man." The text quotes it to link Torah with depth.

Vayikra Rabbah 3:7 ויקרא רבה ג׳:ז׳

149 תפלה לעני

> "A prayer of the poor man when he is faint." The third verse in the Midrash.

Psalms 102:1 תהילים ק״ב:א׳

תְּפִלָּה לְעָנִי כִי־יַעֲטֹף וְלִפְנֵי ה׳ יִשְׁפֹּךְ שִׂיחוֹ:

A Prayer of the afflicted, when he fainteth, and poureth out his complaint before the L-RD.

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KEHOT'S NOTE

תהלים קב, א.

150 עוסק בתורה לשמה

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

KEHOT'S NOTE

אבות ו, א.

151 עוסק בתורה לשמה

> "Whoever occupies himself with Torah for its own sake merits many things." The Torah study that draws down G-d's essence.

Pirkei Avot 6:1 משנה אבות ו׳:א׳

שָׁנוּ חֲכָמִים בִּלְשׁוֹן הַמִּשְׁנָה, בָּרוּךְ שֶׁבָּחַר בָּהֶם וּבְמִשְׁנָתָם: רַבִּי מֵאִיר אוֹמֵר כָּל הָעוֹסֵק בַּתּוֹרָה לִשְׁמָהּ, זוֹכֶה לִדְבָרִים הַרְבֵּה. וְלֹא עוֹד אֶלָּא שֶׁכָּל הָעוֹלָם כֻּלּוֹ כְּדַי הוּא לוֹ. נִקְרָא רֵעַ, אָהוּב, אוֹהֵב אֶת הַמָּקוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת, מְשַׂמֵּחַ אֶת הַמָּקוֹם, מְשַׂמֵּחַ אֶת הַבְּרִיּוֹת. וּמַלְבַּשְׁתּוֹ עֲנָוָה

וְיִרְאָה, וּמַכְשַׁרְתּוֹ לִהְיוֹת צַדִּיק וְחָסִיד וְיָשָׁר וְנֶאֱמָן, וּמְרַחֲקָתוֹ מִן הַחֵטְא, וּמְקָרַבְתּוֹ לִידֵי זְכוּת, וְנֶהֱנִין מִמֶּנּוּ עֵצָה וְתוּשִׁיָּה בֵּינָה וּגְבוּרָה, שֶׁנֶּאֱמַר (משלי ח) לִי עֵצָה וְתוּשִׁיָּה אֲנִי ...

The sages taught in the language of the Mishnah. Blessed be He who chose them and their teaching. Rabbi Meir said: Whoever occupies himself with the Torah for its own sake, merits many things; not only that but he is worth the whole world. He is called beloved friend; one that loves G-d; one that loves humankind; one that gladdens G-d; one that gladdens humankind. And the Torah clothes him in humility and reverence, and equips him to be righteous, pious, upright and trustworthy; it keeps him far from sin, ...

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

152 **הראיני את מראיך השמיעני את קולך**

"Show me your countenance, let me hear your voice." Cited from an explanation elsewhere on prayer and Torah.

Song of Songs 2:14 שיר השירים ב׳:י״ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֶיךְ נָאוָה:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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153 **שלא ברכו בתו׳ תחלה**

The Land was lost "because they did not first recite the blessing over the Torah." Read as Torah study that did not come after the heart's devotion.

Nedarim 81a נדרים פ״א א

KEHOT'S NOTE

נדרים פא, א.

154 **על תפלתי שתהא סמוכה למטתי**

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

KEHOT'S NOTE

ברכות ה, ד.

155 **על תפלתי שתהא סמוכה למטתי**

Abba Binyamin was careful that his prayer be close to his bed, before he turned to anything else. The Alter Rebbe reads it as prayer that comes first, so that Torah study follows the heart's desire.

Berakhot 5b:21-22 ברכות ה׳ ב:כ״א-כ״ב

תַּנְיָא אַבָּא בִּנְיָמִין אוֹמֵר: עַל שְׁנֵי דְּבָרִים הָיִיתִי מִצְטַעֵר כָּל יָמַי — עַל תְּפִלָּתִי שֶׁתְּהֵא לִפְנֵי מִטָּתִי, וְעַל מִטָּתִי שֶׁתְּהֵא נְתוּנָה בֵּין צָפוֹן לְדָרוֹם. "עַל תְּפִלָּתִי שֶׁתְּהֵא לִפְנֵי מִטָּתִי", מַאי "לִפְנֵי מִטָּתִי"? אִילֵּימָא "לִפְנֵי מִטָּתִי" מַמָּשׁ, וְהָאָמַר רַב יְהוּדָה, אָמַר רַב, וְאִיתֵּימָא רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מְנַיִן לַמִּתְפַּלֵּל שֶׁלֹּא יְהֵא דָּבָר חוֹצֵץ בֵּינוֹ לְבֵין הַקִּיר — שֶׁנֶּאֱמַר: "וַיִּסֵּב חִזְקִיָּהוּ פָּנָיו אֶל הַקִּיר וַיִּתְפַּלֵּל"? לָא תֵּימָא, "לִפְנֵי מִטָּתִי", אֶלָּא אֵימָא "סָמוּךְ לְמִטָּתִי". "וְעַל מִטָּתִי" ...

There is a teaching : Abba Benjamin said : Throughout my life I was most anxious about two things, viz., that my Tefillah should be recited before my bed, and that my bed should be placed between North and South. "That my Tefillah should be recited before my bed." What means "before my bed" ? Is it to be supposed that it was actually in front of the bed? But Rab Judah has said in the name of Rab (another version : R. Joshua b. Levi): Whence do we learn ...

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

156 "Counsel in a man's heart is deep waters." One of the verses the Midrash applies to the one who keeps words of Torah.

Proverbs 20:5 משלי כ׳:ה׳

מַיִם עֲמֻקִּים עֵצָה בְלֶב־אִישׁ וְאִישׁ תְּבוּנָה יִדְלֶנָּה:

Counsel in the heart of man is like deep water; but a man of understanding will draw it out. .

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157 **אנכי הוי׳ אלקיך**

"I am Havayah your G-d," the first of the Ten Commandments. Anochi, "I," is read as G-d's essence above the Name Havayah.

Exodus 20:2 שמות כ׳:ב׳

אָנֹכִי ה׳ אֱלֹקֶיךָ 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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PARAGRAPH 18

158 **עד יעבור עמך הוי׳**

"Until Your people pass over, Havayah." Read as passing beyond the Name Havayah.

Exodus 15:16 שמות ט״ו:ט״ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרֹעֲךָ יִדְּמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה׳ עַד־יַעֲבֹר עַם־זוּ קָנִיתָ:

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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159 **אנכי הוי׳ אלקיך**

"I am Havayah your G-d." Anochi is the essence above Havayah.

Exodus 20:2 שמות כ׳:ב׳

אָנֹכִי ה׳ אֱלֹקֶיךָ 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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PARAGRAPH 19

160 **ג׳ אותיות בכר הן יחידות עשירות מאות**

There, on "And He came from the myriads of holiness," the Alter Rebbe explains units, tens and hundreds by the

letter groups א״ק בכ״ר, citing Sha'arei Orah of Rabbi Yosef Gikatilla on the tithe and the tithe of the tithe, and adds that the greatest number with its own name in the Holy Tongue is a myriad (revavah).

KEHOT'S NOTE

ראה לקמן פ׳ ברכה צג, א.

161 **הבית יחידות . . הריש מאות**

The note points there for the letters of bechor as units, tens and hundreds.

KEHOT'S NOTE

ראה גם אוה״ת פ׳ בא ע׳ שלד.

162 **נפש כי תחטא**

"If a soul sins unintentionally." The Torah speaks of the nefesh as the one that sins, because it is closest to the realm of evil.

Leviticus 4:2 ויקרא ד׳:ב׳

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר נֶפֶשׁ כִּי־תֶחֱטָא בִשְׁגָגָה מִכֹּל מִצְוֹת ה׳ אֲשֶׁר לֹא תֵעָשֶׂינָה וְעָשָׂה מֵאַחַת מֵהֵנָּה:

Speak unto the children of Israel, saying: If any one shall sin through error, in any of the things which the L-RD hath commanded not to be done, and shall do any one of them:

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KEHOT'S NOTE

ויקרא ד, ב.

PARAGRAPH 20

163 **וכמו שאמר הה״מ נ״ע**

In that version of this maamar the saying is given in the name of the Baal Shem Tov and the Maggid.

KEHOT'S NOTE

בסה״מ תקס״ב כרך-א ע׳ רלה בשם הבעש״ט והה״מ. אבל במאמרי אדה״א פ׳ בלק ע׳ א׳תקצה מביא שהבעש״ט אמר זה על עצמו וז״ל: וכידוע בשם הבעש״ט ז״ל שאמר דמחי״ו שלו בתפילה וכל היום פוגמים יותר מכל העוונות וע״ש במ״מ.

164 **וסביביו נשערה מאד**

"And round about Him it storms greatly." The Talmud reads nis'arah as "a hair," G-d's exactness with those close to Him.

Psalms 50:3 תהילים נ׳:ג׳

יָבֹא אֱלֹקֵינוּ וְאַל־יֶחֱרַשׁ אֵשׁ־לְפָנָיו תֹּאכֵל וּסְבִיבָיו נִשְׂעָרָה מְאֹד:

Our G-d cometh, and doth not keep silence; a fire devoureth before Him, And round about Him it stormeth mightily.

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165 **מלמד שהקב״ה מדקדק עם סביביו כחוט השערה**

"This teaches that the Holy One, blessed be He, is exacting with those around Him to a hairbreadth." The higher the soul, the finer the standard it is judged by.

Yevamot 121b:8 יבמות קכ״א ב:ח׳

אָמַר רַבִּי אַבָּא: אַף עַל פִּי כֵן מֵת בְּנוֹ בַּצָּמָא, שֶׁנֶּאֱמַר: "וּסְבִיבָיו נִשְׂעָרָה מְאֹד", מְלַמֵּד שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא מְדַקְדֵּק עִם סְבִיבָיו כְּחוּט הַשַּׂעָרָה. רַבִּי חֲנִינָא אָמַר, מֵהָכָא: "אֵל נַעֲרָץ בְּסוֹד קְדוֹשִׁים רַבָּה וְנוֹרָא עַל כָּל סְבִיבָיו".

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

166 **בפרדס שער כ״ט . . סד״ה פסק**

The note quotes it on the Pardes: "the level of the spinal cord mentioned above is the pasek (the dividing mark) between two Names Havayah."

KEHOT'S NOTE

"שבחי׳ חוט השדרה הנ״ל זהו הפסיק טעמא שבין שני שמות הוי״" — יהל אור ע׳ קכז.

167 **פ׳ בתרא דיבמות**

The note points there in connection with the Talmud's teaching in the last chapter of Yevamos.

KEHOT'S NOTE

ראה גם יהל אור ע׳ קכז.

PARAGRAPH 21

168 **קדש לי כל בכור**

"Sanctify to Me every firstborn." Read as the raising of the three lower worlds, through the three teshuvos, into Atzilus.

Exodus 13:2 שמות י״ג:ב׳

קַדֶּשׁ־לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה לִי הוּא:

'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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KEHOT'S NOTE

שמות יג, ב.

169 **ע״פ וארשתיך לי**

There "And I will betroth you to Me forever" is explained: the present betrothal comes from Z'eir Anpin, where there are right and left, kindness and severity, and so there is descent; in the future Z'eir Anpin will be raised to the level of Atika itself, which is "to Me," and therefore it will be "forever." This is the sense of "to Me" here: being raised into a level beyond the lower worlds.

KEHOT'S NOTE

לעיל פ׳ במדבר ט, ד.

170 **וארשתיך לי**

"And I will betroth you to Me forever." The verse of an explanation in Likkutei Torah on Bamidbar that the text cites for the meaning of "to Me."

Hosea 2:21 הושע ב׳:כ״א

וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים:

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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171 יפה שעה אחת בתשובה

> "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." The advantage of light that comes out of darkness.

Pirkei Avot 4:17 משנה אבות ד׳:י״ז

הוּא הָיָה אוֹמֵר, יָפֶה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפֶה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה:

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

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

172 שיש יתרון לאור מן החושך

> "As light has an advantage over darkness." Read in Chassidus as the advantage of light that comes out of darkness.

Ecclesiastes 2:13 קהלת ב׳:י״ג

וְרָאִיתִי אָנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן־הַסִּכְלוּת כִּיתְרוֹן הָאוֹר מִן־הַחֹשֶׁךְ:

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

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KEHOT'S NOTE

ראה קהלת ב, יג.

173 ישת חשך סתרו

> "He made darkness His hiding place." The source of the added light drawn down when darkness is turned into light.

Psalms 18:12 תהילים י״ח:י״ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים:

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

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174 רכב אלקים רבותיים

> "The chariot of G-d is myriads, thousands upon thousands." The level drawn down from above through "Sanctify to Me every firstborn."

Psalms 68:18 תהילים ס״ח:י״ח

רֶכֶב אֱלֹקִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן אֲד־נָי בָּם סִינַי בַּקֹּדֶשׁ:

The chariots of G-d are myriads, even thousands upon thousands; The L-rd is among them, as in Sinai, in holiness.

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175 רכב אלקים רבותיים

> The Zohar in Terumah that the text cites, with the Ramaz's commentary, for this drawing-down from above.

Zohar, Terumah 73:716–725 ספר הזהר, תרומה ע״ג:תשט״ז-תשכ״ה

Thus the prayer of the sorrowing does not return unto him void, but the Holy One takes pity on him. Blessed is the man who in his prayers sheds tears before the Holy One. This is true even on the Sabbath, which must be a day of joy: when a person fasts on Sabbath he manifests sadness on the day when the supernal firmament reigns, that firmament which manifests itself in joy, yes, which is the very essence of joy, communicating joy to all. Yet if he fasts because of …

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

176 סולו לרוכב בערבות

> "Extol Him who rides upon the heavens." Cited with the Zohar in Terumah for the same drawing-down.

Psalms 68:5 תהילים ס״ח:ה׳

שִׁירוּ לֵאלֹקִים זַמְּרוּ שְׁמוֹ סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְּזוּ לְפָנָיו:

Sing unto G-d, sing praises to His name; Extol Him that rideth upon the skies, whose name is the L-RD; And exult ye before Him.

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177 אם ישים אליו לבו רוחו ונשמתו אליו יאסוף

> "If He sets His heart upon him, He will gather to Himself his spirit and his soul." The return of the soul's levels to their source.

Job 34:14 איוב ל״ד:י״ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף:

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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178 נהר כבר

> One of the two Zohar passages in Pinchas that the text cites on "the river Kevar."

Zohar, Pinchas 96:656–97:662 ספר הזהר, פנחס צ״ו:תרנ״ו-צ״ז:תרס״ב

179 נהר כבר

> The other Zohar passage in Pinchas that the text cites on "the river Kevar."

Zohar, Pinchas 44:246–45:255 ספר הזהר, פנחס מ״ד:רמ״ו-מ״ה:רנ״ה

180 ראה ריח בני

> Yitzchak's words when he blessed Yaakov, "See, the scent of my son." The verse of a maamar cited on taking the birthright from Esav.

Genesis 27:27 בראשית כ״ז:כ״ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרֲכוֹ ה׳

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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181 בשלח פרעה

> "And it was, when Pharaoh sent the people away." The

verse of another maamar cited on the same subject.

Exodus 13:17 שמות י״ג:י״ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה:

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

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PARAGRAPH 22

182 **קדש א״ע במותר לך**

"Sanctify yourself in what is permitted to you." The way to take the birthright from Esav: holding back even from permitted desires.

Yevamot 20a:15 יבמות כ׳ א:ט״ו

אִיסּוּר קְדוּשָּׁה — שְׁנַיּוֹת מִדִּבְרֵי סוֹפְרִים, וְאַמַּאי קָרֵי לֵקֹה אִיסּוּר קְדוּשָּׁה? אָמַר אַבָּיֵי: כָּל הַמְקַיֵּים דִּבְרֵי חֲכָמִים נִקְרָא קָדוֹשׁ. אֲמַר לֵקֹה רָבָא: וְכֹל שֶׁאֵינוֹ מְקַיֵּים דִּבְרֵי חֲכָמִים, קָדוֹשׁ הוּא דְּלָא מִיקְרֵי, רָשָׁע נָמֵי לָא מִיקְרֵי! אֶלָּא אָמַר רָבָא: קַדֵּשׁ עַצְמְךָ בַּמּוּתָּר לָךְ.

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

183 **ואם צדקת**

"If you are righteous, what do you give Him?" Cited with the previous verse for the same level.

Job 35:7 איוב ל״ה:ז׳

אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח:

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

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184 **ורבו פשעיך**

"And if your transgressions are many, what do you do to Him?" The level of kindness that is not affected by a person's deeds.

Job 35:6 איוב ל״ה:ו׳

אִם־חָטָאתָ מַה־תִּפְעָל־בּוֹ וְרַבּוּ פְשָׁעֶיךָ מַה־תַּעֲשֶׂה־לּוֹ:

If thou hast sinned, what doest thou against Him? And if thy transgressions be multiplied, what doest thou unto Him?

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PARAGRAPH 23

185 **אם תגביה כנשר**

"Though you soar aloft like the eagle, and though your nest be set among the stars, from there I will bring you down." Said to Edom, and read as the kelipah's reaching up to draw from on high.

Obadiah 1:4 עובדיה א׳:ד׳

אִם־תַּגְבִּיהַּ כַּנֶּשֶׁר וְאִם־בֵּין כּוֹכָבִים שִׂים קִנֶּךָ מִשָּׁם אוֹרִידְךָ נְאֻם־ה׳

Though thou make thy nest as high as the eagle, And though thou set it among the stars, I will bring thee down from thence, saith the L-RD.

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186 **ויאבק איש**

"And a man wrestled with him." The verse of a maamar cited on the same subject.

Genesis 32:25 בראשית ל״ב:כ״ה

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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PARAGRAPH 24

187 **ישראל עלו במחשבה**

The thought of Israel preceded all of creation. This is the source of the soul's power to affect what is above.

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

... "ה׳ קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו׳". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו׳" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו׳" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו׳ [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" – six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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188 **ואני בתוך הגולה**

"And I was among the exiles by the river Kevar." Kevar, "already," is read as the primordial thought, present even in exile.

Ezekiel 1:1 יחזקאל א׳:א׳

וַיְהִי בִּשְׁלֹשִׁים שָׁנָה בָּרְבִיעִי בַּחֲמִשָּׁה לַחֹדֶשׁ וַאֲנִי בְתוֹךְ־הַגּוֹלָה עַל־נְהַר־כְּבָר נִפְתְּחוּ הַשָּׁמַיִם וָאֶרְאֶה מַרְאוֹת אֱלֹקִים:

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar that the heavens were opened, and I saw visions of G-d.

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189 **ה׳ צלך**

"Havayah is your shadow." As a shadow follows a person's

> movements, so G-d responds to what a person does.

Psalms 121:5 תהילים קכ"א:ה'

ה' שֹׁמְרֶךָ ה' צִלְּךָ עַל־יַד יְמִינֶךָ:

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

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PARAGRAPH 25

190 בא אחיך במרמה

> "Your brother came with cunning and took your blessing." Read as using worldly things without true attachment to them.

Genesis 27:35 בראשית כ"ז:ל"ה

וַיֹּאמֶר בָּא אָחִיךָ בְּמִרְמָה וַיִּקַּח בִּרְכָתֶךָ:

And he said: 'Thy brother came with guile, and hath taken away thy blessing.'

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PARAGRAPH 27

191 מה טובו אוהליך יעקב

> "How goodly are your tents, Yaakov." The first half of the verse corresponds to the first two teshuvos.

Numbers 24:5 במדבר כ"ד:ה'

מַה־טֹּבוּ אֹהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:

How goodly are thy tents, O Jacob, Thy dwellings, O Israel!

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PARAGRAPH 28

192 ויעקבני זה פעמים

> "For he has supplanted me these two times." The two times are the first two teshuvos, of Nefesh and Ruach.

Genesis 27:36 בראשית כ"ז:ל"ו

וַיֹּאמֶר הֲכִי קָרָא שְׁמוֹ יַעֲקֹב וַיַּעְקְבֵנִי זֶה פַּעֲמַיִם אֶת־בְּכֹרָתִי לָקָח וְהִנֵּה עַתָּה לָקַח בִּרְכָתִי וַיֹּאמַר הֲלֹא־אָצַלְתָּ לִּי בְּרָכָה:

And he said: 'Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing.' And he said: 'Hast thou not reserved a blessing for me?'

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PARAGRAPH 29

193 ביום חתונתו זו מתן תורה

> "On the day of his wedding: this is the Giving of the Torah." The Torah is the inward union, after the betrothal of the mitzvos.

Mishnah Ta'anit 4:8 משנה תענית ד':ח'

... וְכֵן הוּא אוֹמֵר, צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעָטְרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ (שיר השירים ג). בְּיוֹם

חֲתֻנָּתוֹ, זֶה מַתַּן תּוֹרָה. וּבְיוֹם שִׂמְחַת לִבּוֹ, זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ. אָמֵן:

Rabbon Simeon hen Gamaliel says, "Never were more joyous festivals in Israel than the 15th of Ab and the day of atonement, for on them the maidens of Jerusalem used to go out dressed in white garments—borrowed ones, in order not to cause shame to those who had them not of their own; —these clothes were also to be previously immersed, and thus they went out and danced in the vineyards, saying, Young men, look and observe well whom you are about to choose [as a spouse]; regard not beauty [alone], ...

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

PARAGRAPH 30

194 ויעקב איש תם

> "And Yaakov was a simple man, dwelling in tents." The plural "tents" is read as the two encompassing lights of the first two teshuvos.

Genesis 25:27 בראשית כ"ה:כ"ז

וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֵשָׂו אִישׁ יֹדֵעַ צַיִד אִישׁ שָׂדֶה וְיַעֲקֹב אִישׁ תָּם יֹשֵׁב אֹהָלִים:

And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was a quiet man, dwelling in tents.

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KEHOT'S NOTE

בראשית כה, כז.

195 והצנע לכת עם אלקיך

> "And walk humbly with your G-d." The humility that makes the tents "goodly."

Micah 6:8 מיכה ו':ח'

הִגִּיד לְךָ אָדָם מַה־טּוֹב וּמָה־ה' דּוֹרֵשׁ מִמְּךָ כִּי אִם־עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד וְהַצְנֵעַ לֶכֶת עִם־אֱלֹקֶיךָ:

It hath been told thee, O man, what is good, And what the L-RD doth require of thee: Only to do justly, and to love mercy, and to walk humbly with thy G-d.

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KEHOT'S NOTE

מיכה ו, ח.

196 כי טוב

> "And G-d saw the light, that it was good." The Sages read "good" here as "good to be hidden away."

Genesis 1:4 בראשית א':ד'

וַיַּרְא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ:

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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KEHOT'S NOTE

בראשית א, ד.

197 וארז״ל כי טוב לגנוז

The words here quote Chagigah 12a:10–11; the passage is shown below.

Chagigah 12a:10–11 חגיגה י״ב א:י׳-י״א

וּלְמִי גְּנָזוֹ — לַצַּדִּיקִים לָעָתִיד לָבֹא, שֶׁנֶּאֱמַר: ״וַיַּרְא אֱלֹקִים אֶת הָאוֹר כִּי טוֹב״, וְאֵין ״טוֹב״ אֶלָּא צַדִּיק, שֶׁנֶּאֱמַר: ״אִמְרוּ צַדִּיק כִּי טוֹב״. כֵּיוָן שֶׁרָאָה אוֹר שֶׁגְּנָזוֹ לַצַּדִּיקִים שָׂמַח, שֶׁנֶּאֱמַר: ״אוֹר צַדִּיקִים יִשְׂמָח״.

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KEHOT'S NOTE

חגיגה יב, א. [חגיגה יב, א נמחק]. זח״א (מה, ב). [כ].

198 כי טוב לגנוז

The Kehot note gives the Zohar as the source for reading "that it was good" as "good to be hidden away."

Zohar, Bereshit 70:139–148 ספר הזהר, בראשית ע׳:קל״ט-קמ״ח

AND GOD SAW THE LIGHT AND DIVIDED. Said R. Isaac: 'This implies, as we have explained, that he foresaw the works of the wicked and stored the light away.' R. Abba said: 'He saw its radiance flashing from one end of the world to the other, and concluded that it was better to store it away in order that sinners might not have the benefit of it.'

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

199 אלה מסעי

"These are the journeys of the children of Israel." The verse of an explanation cited on the forty-two journeys.

Numbers 33:1 במדבר ל״ג:א׳

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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200 בד״ה יבל הוא

There "Yaval was the father of those who dwell in tents" is explained: a tent is an encompassing light from above, drawn down so that a person remains always in self-nullification, and because the encompassing light has no divisions it can reach even below, to "cattle." It is the tent of Yaakov in this maamar.

KEHOT'S NOTE

תו״א ז, ד.

201 יבל הוא

"Yaval was the father of those who dwell in tents and have cattle." The Torah Ohr maamar on this verse explains the tent as an encompassing light.

Genesis 4:20 בראשית ד׳:כ׳

וַתֵּלֶד עָדָה אֶת־יָבָל הוּא הָיָה אֲבִי יֹשֵׁב אֹהֶל וּמִקְנֶה:

And Adah bore Jabal; he was the father of such as dwell in tents and have cattle.

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202 משכנותיך ישראל

"Your dwellings, Yisrael." The second half of the verse: G-d's inward dwelling through the Torah.

Numbers 24:5 במדבר כ״ד:ה׳

מַה־טֹּבוּ אֹהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:

How goodly are thy tents, O Jacob, Thy dwellings, O Israel!

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203 משחרב ביהמ״ק אין להקב״ה

"Since the Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah." The Torah is G-d's inward dwelling.

Berakhot 8a:18–19 ברכות ח׳ א:י״ח-י״ט

וְהַיְינוּ דְּאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשְּׁמֵיהּ דְּעוּלָּא: מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבַד. וְאָמַר אַבָּיֵי: מֵרֵישׁ הֲוָה גָּרִיסְנָא בְּגוֹ בֵּיתָא וּמְצַלֵּינָא בְּבֵי כְנִישְׁתָּא. כֵּיוָן דִּשְׁמַעְנָא לְהָא דְּאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשְּׁמֵיהּ דְּעוּלָּא — מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבַד — לָא הֲוָה מְצַלֵּינָא אֶלָּא הֵיכָא דְּגָרִיסְנָא.

That agrees with what R. Hiyya b. Ammi said in the name of 'Ulla : Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, in His Universe the four cubits of Halakah alone. And Abbai said ; At first I used to study at home and pray in Synagogue, but after hearing the statement of R. Hiyya b. Ammi in the name of 'Ulla — "Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, ...

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

KEHOT'S NOTE

ברכות ח, א.

204 ושכנתי בתוכם

"And I will dwell within them." G-d's dwelling within, through the Torah.

Exodus 25:8 שמות כ״ה:ח׳

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם:

And let them make Me a sanctuary, that I may dwell among them.

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KEHOT'S NOTE

שמות כה, ח.

PARAGRAPH 32

205 ולא יקרא עוד . . כי שרית עם אלקים

"Your name shall no longer be called Yaakov, but Yisrael shall be your name." The name Yisrael is given, yet Yaakov remains.

Genesis 35:10 בראשית ל״ה:י׳

וַיֹּאמֶר־לוֹ אֱלֹקִים שִׁמְךָ יַעֲקֹב לֹא־יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב כִּי אִם־יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת־שְׁמוֹ יִשְׂרָאֵל:

And G-d said unto him: 'Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name';

and He called his name Israel.

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KEHOT'S NOTE

בראשית לה, י. לב, כט.

206 כי שרית עם אלקים

"For you have striven with G-d and with men, and have prevailed." Read as ruling over the Name Elokim.

Genesis 32:29 בראשית ל״ב:כ״ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

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

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207 ותגזור אומר ויקם

"You will decree, and it will be fulfilled for you." The power of the one who rules over Elokim.

Job 22:28 איוב כ״ב:כ״ח

וְתִגְזַר־אֹמֶר וְיָקָם־לָךְ וְעַל־דְּרָכֶיךָ נָגַהּ אוֹר׃

Thou shalt also decree a thing, and it shall be established unto thee, And light shall shine upon thy ways.

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KEHOT'S NOTE

איוב כב, כח.

208 ותגזר אומר ויקם

The Zohar in Behar connects "do good, dwell in the land" with "You will decree, and it will be fulfilled"; the Tzemach Tzedek explains that through Yesod, which draws the light of the Infinite into Malchus, the judgments are sweetened.

Zohar, Behar 8:52–9:59 ספר הזהר, בהר ח׳:נ״ב-ט׳:נ״ט

For if thou arousest not this good to meet Her, bestirrest thyself not to meet Her, this good departs from Her and thou canst not approach Her, as thou canst not approach a burning furnace, and if thou dost approach it will be in fear, like one who is afraid of death, for then a fire burns to consume the world. But if this "good" advances to meet Her and abides in Her, then thou needest not to fear, and then "thou shalt decree a thing and it shall be …

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

209 בזח״ג בהר (דק״י ע״ב)

The note quotes it on this Zohar: on "do good, dwell in the land," once Malchus is roused to receive this "good," then "You will decree, and it will be fulfilled," for through Yesod, which draws the flow of the Infinite Light into Malchus, the judgments are sweetened.

KEHOT'S NOTE

"ע״פ ועשה טוב שכן ארץ כו׳ וכיון דאתער לקבלה האי טוב כו׳ כדין ותגזר אומר ויקם לך כו׳ כי ע״י יסוד שממשיך שפע אור א״ס במ׳ נמתקים הדינים" — אוה״ת נ״ך-א ע׳ תרסו.

210 כל העוסק בתו׳ הקב״ה קורא

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

KEHOT'S NOTE

תדב״א רפי״ח. ילק״ש איכה רמז תתרלד (בשינוי לשון).

211 כל העוסק בתורה הקב״ה קורא ושונה כנגדו

Whoever studies Torah, the Holy One, blessed be He, studies opposite him. The Kehot note gives the beginning of chapter 18 as the source.

Tanna DeBei Eliyahu Rabbah 18:1–2 תנא דבי אליהו רבה י״ח:א׳-ב׳

… א״כ למה נאמר בכל צרתם לו צר אלא אמר הקב״ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א״ת לו צר אלא לי צר שנאמר (ישעיהו מ״ט:ג׳) ויאמר לי עבדי אתה ישראל אשר בך אתפאר לכך נאמר קומי רני בלילה וגו׳ מאי שפכי כמים לבך נכח פני ה׳ מכאן אמרו כל ת״ח שיושב וקורא ושונה ועוסק בתורה הקב״ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה׳ ולהלן הוא אומר ויחנו אלה נוכח אלה וגו׳ (מלכים א כ׳:כ״ט) מה להלן פניהם של אלו נוכח פניהם …

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212 ועשית יריעות עזים לאהל

"And you shall make curtains of goats' hair for a tent over the Mishkan." The outer "tent," Yaakov.

Exodus 26:7 שמות כ״ו:ז׳

וְעָשִׂיתָ יְרִיעֹת עִזִּים לְאֹהֶל עַל־הַמִּשְׁכָּן עַשְׁתֵּי־עֶשְׂרֵה יְרִיעֹת תַּעֲשֶׂה אֹתָם׃

And thou shalt make curtains of goats'hair for a tent over the tabernacle; eleven curtains shalt thou make them.

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KEHOT'S NOTE

שמות כו, ז.

213 המשכן הוא עשר יריעות שש משזר

The Mishkan itself was made of ten curtains of twisted fine linen, blue, purple and scarlet. The inner covering, "your dwellings, Yisrael."

Exodus 26:1 שמות כ״ו:א׳

וְאֶת־הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעֹת שֵׁשׁ מָשְׁזָר וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי כְּרֻבִים מַעֲשֵׂה חֹשֵׁב תַּעֲשֶׂה אֹתָם׃

Moreover thou shalt make the tabernacle with ten curtains: of fine twined linen, and blue, and purple, and scarlet, with cherubim the work of the skilful workman shalt thou make them.

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KEHOT'S NOTE

שמות כו, א.

214 בזח״ב (תרומה קל״ט א׳)

According to the note, it discusses the Zohar's point that the scarlet (tola'as shani) holds two colors together.

KEHOT'S NOTE

בענין תולעת שני תרין גוונין כחדא — ראה אוה״ת פ׳ תרומה ע׳ א׳תקב.

ואכרה לי בחמשה עשר כסף א״ר יוחנן משום ר׳ שמעון בן יהוצדק אין כירה אלא לשון מכירה שנאמר (בראשית נ, ה) בקברי אשר כריתי לי

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KEHOT'S NOTE

ראה חולין צב, א.

220 **דירת עראי . . קבע**

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

KEHOT'S NOTE

שזה ההפרש הנז׳ בש״ב (סי׳ ז, ו) דירת ארעי לפסוק י׳ [יג] שם דירת קבע. [כ].

221 **ויגש אליו יהודה**

"And Yehudah approached him." The verse of a maamar cited on the temporary and permanent dwellings.

Genesis 44:18 בראשית מ״ד:י״ח

וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנִי יְדַבֶּר־נָא עַבְדְּךָ דָבָר בְּאָזְנֵי אֲדֹנִי וְאַל־יִחַר אַפְּךָ בְּעַבְדֶּךָ כִּי כָמוֹךָ כְּפַרְעֹה:

Then Judah came near unto him, and said: 'Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

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222 **זח״ב תרומה (קס״ד ב׳)**

The note quotes it: "it seems at first that the Tent of Meeting is Malchus as it is enclothed in Beriah and Yetzirah, and the Holy Temple is Binah of Atzilus."

KEHOT'S NOTE

"משמע לכאורה האוה״מ מל׳ כמו שהיא מתלבשת בבריאה יצירה, ובהמ״ק בינה דאצי׳" — אוה״ת בלק ע׳ אילח.

223 **פקודי (דרמ״א א׳)**

The note quotes it on the Zohar's distinction between the Tent of Meeting and the Temple: the Temple "is a dwelling of rest."

KEHOT'S NOTE

"מה שחילק בין אוה״מ לבהמ״ק בהמ״ק איהו דיורא דנייחא" — אוה״ת בלק ע׳ אילח.

224 **ובע״ח שער מיעוט הירח פ״ב**

The note says that the wording of the Etz Chaim passage is given there.

KEHOT'S NOTE

ראה הלשון באוה״ת בלק ע׳ אילח.

225 **ויקם עדות ביעקב**

"He established a testimony in Yaakov and set a Torah in Yisrael." Testimony, a ray of wisdom, belongs to Yaakov; Torah, wisdom itself, to Yisrael.

Psalms 78:5 תהילים ע״ח:ה׳

וַיָּקֶם עֵדוּת בְּיַעֲקֹב וְתוֹרָה שָׂם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לִבְנֵיהֶם:

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they

215 **ועשו אחי איש שעיר**

"Esav my brother is a hairy man, and I am a smooth man." Hair is where the external forces draw nourishment; "smooth" (chalak) is read as Havayah's "portion" (chelek).

Genesis 27:11 בראשית כ״ז:י״א

וַיֹּאמֶר יַעֲקֹב אֶל־רִבְקָה אִמּוֹ הֵן עֵשָׂו אָחִי אִישׁ שָׂעִר וְאָנֹכִי אִישׁ חָלָק:

And Jacob said to Rebekah his mother: 'Behold, Esau my brother is a hairy man, and I am a smooth man.

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KEHOT'S NOTE

בראשית כז, יא.

216 **ואת עורות גדיי העזים**

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

KEHOT'S NOTE

שם כז, טז.

217 **ואת עורות גדיי העזים הלבישה על ידיו**

Rivkah dressed Yaakov's hands in the skins of the young goats. Read as Yaakov's refining of what belongs to the goats' hair.

Genesis 27:16 בראשית כ״ז:ט״ז

וְאֵת עֹרֹת גְּדְיֵי הָעִזִּים הִלְבִּישָׁה עַל־יָדָיו וְעַל חֶלְקַת צַוָּארָיו:

And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.

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218 **רבה דעסיק בתורה חי מ׳ שנין אביי דעסיק בתורה ובגמ״ח חי שתין שנין**

Rabbah, who engaged in Torah, lived forty years; Abaye, who engaged in Torah and acts of kindness, lived sixty. The text gives the page as 106a; the passage stands on 105a in the standard pagination.

Yevamot 105a:14–15 יבמות ק״ה א:י״ד-ט״ו

... בְּזָבַח וּבְמִנְחָה אֵינוֹ מִתְכַּפֵּר, אֲבָל מִתְכַּפֵּר בִּגְמִילוּת חֲסָדִים. רַבָּה וְאַבָּיֵי מִדְּבֵית עֵלִי קָאָתוּ, רַבָּה דַּעֲסַק בַּתּוֹרָה — חַיָּה אַרְבָּעִין שְׁנִין, אַבָּיֵי דַּעֲסַק בְּתוֹרָה וּבִגְמִילוּת חֲסָדִים — חַיָּה שִׁיתִּין שְׁנִין. תָּנוּ רַבָּנַן: מִשְׁפָּחָה אַחַת הָיְתָה בִּירוּשָׁלַיִם שֶׁהָיוּ מֵתִים כְּבָן שְׁמֹנֶה עֶשְׂרֵה שָׁנָה. בָּאוּ וְהוֹדִיעוּ אֶת רַבָּן יוֹחָנָן בֶּן זַכַּאי. אָמַר לָהֶם: שֶׁמָּא מִמִּשְׁפַּחַת עֵלִי אַתֶּם, שֶׁנֶּאֱמַר: "וְכָל מַרְבִּית בֵּיתְךָ יָמוּתוּ אֲנָשִׁים" — לְכוּ וְעִסְקוּ בַּתּוֹרָה וְתִחְיוּ. הָלְכוּ וְעָסְקוּ בַּתּוֹרָה וְחָיוּ, וְהָיוּ ...

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219 **הבעלי עסקים מגינים על התי״ח**

The words here quote Chullin 92a:15–17; the passage is shown below.

Chullin 92a:15–17 חולין צ״ב א:ט״ו-י״ז

אמר רבי שמעון בן לקיש אומה זו כגפן נמשלה זמורות שבה אלו בעלי בתים אשכולות שבה אלו תלמידי חכמים עלין שבה אלו עמי הארץ קנוקנות שבה אלו ריקנים שבישראל והיינו דשלחו מתם ליבעי רחמים איתכליא על עליא דאילמלא עליא לא מתקיימין איתכליא (הושע ג, ב)

should make them known to their children;

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KEHOT'S NOTE

תהלים עח, ה.

226 **הנקרא היכלא עילאה דקוב״ה**

The Kehot note points to the Zohar for the higher Chochmah as the supernal chamber of the Holy One, blessed be He.

Zohar II, 200a זח״ב ר, א

KEHOT'S NOTE

ראה זח״ב ר, א.

227 **נובלות חכמה**

"The fallen fruit of the wisdom above is Torah." Here used for "testimony," a ray of the higher wisdom.

Bereshit Rabbah 17:5 בראשית רבה י״ז:ה׳

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" – Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, "He caused to fall down." Rav said: There are three slumbers: the slumber of ...

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KEHOT'S NOTE

ב״ר יז, ה.

PARAGRAPH 33

228 **סד״ה רני ושמחי**

The note quotes it: "from the level of Yaakov is drawn the level of testimony, and from the level of Yisrael the level of Torah." The passage there also contrasts the "daughter," the mitzvos, with the "sister," the masters of Torah.

KEHOT'S NOTE

תו״א לו, ד "ומבחי׳ יעקב נמשך בחי׳ עדות ומבחי׳ ישראל נמשך בחי׳ תורה".

229 **רני ושמחי**

"Sing and rejoice, O daughter of Zion." The verse of a Torah Ohr maamar on testimony and Torah.

Zechariah 2:14 זכריה ב׳:י״ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה׳

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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230 **תורה צוה**

"The Torah that Moshe commanded us." The verse of another maamar cited here.

Deuteronomy 33:4 דברים ל״ג:ד׳

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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231 **סד״ה וזאת המצוה**

That maamar speaks of two kinds of guarding, from within and from without, the level of food and the level of a house, which come through the Written Torah and the Oral Torah.

KEHOT'S NOTE

לקמן פ׳ ואתחנן י, א.

232 **וזאת המצוה**

"And this is the commandment." The verse of the maamar that calls the Torah a house.

Deuteronomy 6:1 דברים ו׳:א׳

וְזֹאת הַמִּצְוָה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה׳ אֱלֹקֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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233 **א״ת בניך אלא בוניך**

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

KEHOT'S NOTE

סוף ברכות וש״נ.

234 **בניך אלא בוניך**

"Do not read 'your children' but 'your builders.'" Torah scholars build the house of the Torah.

Berakhot 64a:14 ברכות ס״ד א:י״ד

אַל תִּקְרֵי "בָּנָיִךְ" אֶלָּא "בּוֹנָיִךְ". "שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל". "יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ". "לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה׳ אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ". "ה׳ עֹז לְעַמּוֹ יִתֵּן ה׳ יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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235 אוהב ה׳ שערי ציון מכל משכנות יעקב

> "Havayah loves the gates of Zion more than all the dwellings of Yaakov." The advantage of Yisrael's dwellings.

Psalms 87:2 תהילים פ״ז:ב׳

אֹהֵב ה׳ שַׁעֲרֵי צִיּוֹן מִכֹּל מִשְׁכְּנוֹת יַעֲקֹב׃

The L-RD loveth the gates of Zion more than all the dwellings of Jacob.

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236

> G-d loves the gates distinguished in halachah more than synagogues and houses of study. Constant study of halachah is the permanent dwelling.

Berakhot 8a:17 ברכות ח׳ א:י״ז

אָמַר לֵיהּ, הָכִי אָמַר רַב חִסְדָּא: מַאי דִּכְתִיב, "אֹהֵב ה׳ שַׁעֲרֵי צִיּוֹן מִכֹּל מִשְׁכְּנוֹת יַעֲקֹב": אוֹהֵב ה׳ שְׁעָרִים הַמְּצוּיָּנִים בַּהֲלָכָה, יוֹתֵר מִבָּתֵּי כְּנֵסִיּוֹת וּמִבָּתֵּי מִדְרָשׁוֹת.

He replied, Thus said Rab Hisda : What means that which is written, "The L-rd loveth the gates of Zion [Siyyon] more than all the dwellings of Jacob" (Ps. Ixxxvii. 2)? The L-rd loveth the gates distinguished [mesuyyanim] for Halakah more than Synagogues and Houses of Study.

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237 מגיד דבריו ליעקב

> "He declares His words to Yaakov, His statutes and His judgments to Yisrael." Parallel to testimony and Torah.

Psalms 147:19 תהילים קמ״ז:י״ט

מַגִּיד דְּבָרָו לְיַעֲקֹב חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל׃

He declareth His word unto Jacob, His statutes and His ordinances unto Israel.

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KEHOT'S NOTE

תהלים קמז, יט.

238 בד״ה הבאים ישרש יעקב

> The note places the maamar on "Those who come, Yaakov will take root; Yisrael will bud and blossom" in Torah Ohr on Shemos, where it begins on page 53c.

KEHOT'S NOTE

תו״א פ׳ שמות.

239 הבאים ישרש יעקב יציץ ופרח ישראל

> "Those who come, Yaakov will take root; Yisrael will bud and blossom." Yisrael is the flowering of the future.

Isaiah 27:6 ישעיהו כ״ז:ו׳

הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה׃

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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PARAGRAPH 34

240 תשובה היינו תשוב ה׳

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

KEHOT'S NOTE

זח״ג רע״מ קכב, א.

241 תשובה היינו תשוב ה׳

> The Ra'aya Mehemna reads teshuvah as "the hei returns." The Kehot note gives it as the source of this reading.

Zohar, Nasso 3:17–4:24 ספר הזהר, נשא ג׳:י״ז-ד׳:כ״ד

242 הרי לא מצינו בספרים רק שני בחי׳ תשובה היינו תשובה תתאה ותשובה עילאה

> The note asks why the maamar did not say from the start that there are four levels of teshuvah, but first speaks of three, then objects that there are only two, and only later explains four.

KEHOT'S NOTE

ולכאורה סגנון זה אינו מובן, דהי׳ לו לומר מלכתחלה שיש ד׳ בחינות תשובה, ולמה מבאר תחילה שיש ג׳ בחי׳ ואח״כ מקשה ע״ז שיש רק ב׳ ורק אח״כ מבאר שיש ד׳. וי״ל דבאופן הלימוד הרי הוא מרמז על הענין הנלמד, דגם הענין הנלמד הוא באופן כזה — ד״ה מה טובו תשמ״א ע״ש. ראה אוה״ת פ׳ בא ע׳ שלו.

243 וכיון דאחיד באילנא דחיי כדין אקרי בעל תשובה

> The Zohar on Mishpatim: once a person holds fast to the Tree of Life he is called a ba'al teshuvah, for the Congregation of Israel is called teshuvah, and he is its ba'al.

Zohar, Mishpatim 3:230–239 ספר הזהר, משפטים ג׳:ר״יל-רל״ט

and the man himself is truly and perfectly alive, being joined to the Tree of Life. And, being united with the Tree of Life, he is called "a man of repentance", for he is become a member of the Community of Israel, which is designated by the word "teshubah" (repentance, return), and "repentant sinners can enter even where the perfectly righteous are not admitted."

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244 וכמ״ש מגיד

> Kehot's note points to Psalms 147:19 for these words.

Psalms 147:19 תהילים קמ״ז:י״ט

מַגִּיד דְּבָרָו לְיַעֲקֹב חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל׃

He declareth His word unto Jacob, His statutes and His ordinances unto Israel.

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KEHOT'S NOTE

תהלים קמז, יט.

PARAGRAPH 35

245 דהא כנס״י שהיא המל׳ תשובה אוף הכי אקרי

> "For the Congregation of Israel is also called teshuvah."

The Alter Rebbe identifies it as Malchus, the lower hei.

Zohar, Mishpatim 3:230–239 ספר הזהר, משפטים ג:רל״ל-רל״ט

and the man himself is truly and perfectly alive, being joined to the Tree of Life. And, being united with the Tree of Life, he is called "a man of repentance", for he is become a member of the Community of Israel, which is designated by the word "teshubah" (repentance, return), and "repentant sinners can enter even where the perfectly righteous are not admitted."

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PARAGRAPH 36

246 **ובפשעכם שולחה אמכם**

"And for your transgressions your mother was sent away." The exile of the lower hei, the Shechinah, into Nogah because of sin.

Isaiah 50:1 ישעיהו נ:א

כֹּה אָמַר ה׳ אֵי זֶה סֵפֶר כְּרִיתוּת אִמְּכֶם אֲשֶׁר שִׁלַּחְתִּיהָ אוֹ מִי מִנּוֹשֵׁי אֲשֶׁר־מָכַרְתִּי אֶתְכֶם לוֹ הֵן בַּעֲוֹנֹתֵיכֶם נִמְכַּרְתֶּם וּבְפִשְׁעֵיכֶם שֻׁלְּחָה אִמְּכֶם:

Thus saith the L-RD: Where is the bill of your mother's divorcement, Wherewith I have put her away? Or which of My creditors is it To whom I have sold you? Behold, for your iniquities were ye sold, And for your transgressions was your mother put away.

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247 **עפמ״ש לקמן**

In this manuscript the passage stands in section 3, so the reference to "Havayah is your shadow" points to what is printed earlier (74c), not later; the Kehot note therefore suggests reading "above" for "below."

KEHOT'S NOTE

ואולי צ״ל לעיל ספ״ד. [כ]. בבוך 1102 נמצא קטע זה בסעי׳ ג, והכוונה להנדפס עד, ג.

248 **הוי׳ צלך**

"Havayah is your shadow." The explanation the text refers to, on how a person's deeds are mirrored above.

Psalms 121:5 תהילים קכ״א:ה׳

ה׳ שֹׁמְרֶךָ ה׳ צִלְּךָ עַל־יַד יְמִינֶךָ:

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

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PARAGRAPH 38

249 **התגלות עתיק הוא בבינה**

The Kehot note points to this Zohar passage for the revelation of Atik in Binah.

Zohar III, 178b זח״ג קעח, ב

KEHOT'S NOTE

ראה זח״ג קעח, ב.

250 **נודע מהאריז״ל דיחוד ו״ה**

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

ראה פע״ח שער הק״ש, פי״ב.

251 **התורה מחו״ב נפקא**

The Zohar's saying that the Torah issues from the higher wisdom, which the Kehot note gives as the source here.

Zohar II, 85a זח״ב פה, א

KEHOT'S NOTE

זח״ב פה, א.

PARAGRAPH 39

252 **היינו — יו״ד**

The note points to a later page of Likkutei Torah on VeZos HaBerachah for the return of the higher hei to the yud.

KEHOT'S NOTE

ועל״ק ברכה (צה, א). וש״נ. [כ].

253 **וקדמאי אמרו בעל תשובה ממש**

"And the ancients said: ba'al teshuvah literally." Read with the Mikdash Melech as the one who rises to Abba and bestows upon Binah.

Zohar, Mishpatim 3:230–239 ספר הזהר, משפטים ג:רל״ל-רל״ט

and the man himself is truly and perfectly alive, being joined to the Tree of Life. And, being united with the Tree of Life, he is called "a man of repentance", for he is become a member of the Community of Israel, which is designated by the word "teshubah" (repentance, return), and "repentant sinners can enter even where the perfectly righteous are not admitted."

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PARAGRAPH 40

254 **במילוי יו״ד**

The note identifies the place "elsewhere" where teshuvah is explained with the hei spelled out with a yud.

KEHOT'S NOTE

סד״ה תורה צוה — ברכה צג, ד. ע׳ בפרדס ש׳ השערים (פ״ו) נש״ב נמשכים מן אות ה׳ בינה כשכלולה מיו״ד. והוא תשובה מאהבה. וע׳ בעבוה״ק ח׳ העבודה (פל״ה [לו]). ושם בח׳ היחוד (רפכ״ד) מזח״ג (רסז, ב), ודו״ק. וענין מילוי היו״ד ע׳ אור התורה לא׳ צמ״צ נ״ע פי׳ תולדות (קמב, א). [כ].

255 **ממעמקים קראתיך**

"From the depths I have called You." The plural "depths" is read as two depths, Binah and Chochmah.

Psalms 130:1 תהילים ק״ל:א׳

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

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

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256 **בינה לבא**

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

KEHOT'S NOTE

ת״ז בהקדמה (קמב, א). [כ].

257 **בינה לבא**

In Elijah's prayer in the Tikkunei Zohar: "Binah is the heart." The inner heart is the place of the higher teshuvah.

Tikkunei Zohar 17a:17–19 תקוני הזהר י״ז א:י״ז-י״ט

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי׳ אלקינו. כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ״א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועוי וענפוי (נ״א ואנפוי). כמיא דאשקי לאילנא ואתרבי בההוא שקיו.

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258 **ובחי׳ חכמה**

The note points to this epistle for the level of Chochmah that shines in the inner dimension of the heart.

KEHOT'S NOTE

ראה אגה״ק סי׳ ד.

PARAGRAPH 41

259 **או״א תרין רעין**

The Zohar calls Abba and Imma "two companions who never part." The Kehot note gives this as one of the places.

Zohar III, 4a זח״ג ד, א

KEHOT'S NOTE

ראה זח״ג ד, א. ועוד.

260 **ובחי׳ זו הרביעית**

According to the note, it explains there that every level of teshuvah, even the lowest, includes all four levels.

KEHOT'S NOTE

ראה "ביאורים לאגה״ת" סי״ד, שבכל בחינה שבתשובה, גם בבחינה הכי תחתונה, נכללים כל ד׳ הבחינות, עי״ש. — לקו״ש-ה ע׳ 111 הערה 38.

261 **קדש לי כל בכר**

"Sanctify to Me every firstborn, that which opens every womb." The whole word bechor stands for the higher Chochmah.

Exodus 13:2 שמות י״ג:ב׳

קַדֶּשׁ־לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בְּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה לִי הוּא׃

'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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262 **קדש לי כל בכר**

The Zohar in Va'eschanan that the text cites with the passage in Bereishis.

Zohar, Vaetchanan 7:35–8:45 ספר הזהר, ואתחנן ז:ל״ה-ח:מ״ה

The first compartment of the phylacteries contains the passage, "Sanctify unto me every firstborn", which typifies the highest brain, to wit, Wisdom.

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263 **קדש לי כל בכר דא יו״ד דאיהו קדש בוכרא דכל קודשין עילאין**

The Zohar: "Sanctify to Me every firstborn" is the yud, the firstborn of all the supernal holy things.

Zohar, Introduction 28:232–30:241 ספר הזהר, הקדמה כ״ח:רל״ב-ל׳:רמ״א

Thus, the first section, "Sanctify unto me all the first-born, etc." (Exod. 13, 2) represents the Yod, which is the first of all the supernal sanctities; "whatsoever openeth the womb" (Ibid.) is an allusion to the slender stroke underneath the yod which opens the womb to bring forth fitting fruit.

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264 **בזח״ג ויקרא (דט״ז ע״א)**

There the same Zohar, "Who will return? Atika Kadisha will return to be revealed," is applied to Yom Kippur, when teshuvah fills every blemish and ba'alei teshuvah stand where perfect tzaddikim cannot; the High Priest's white linen garments stand for the revelation of the essence of delight, which is simple.

KEHOT'S NOTE

ראה לעיל פ׳ אחרי כט, א. לקמן נצבים מה, ד. אוה״ת בלק ע׳ אילב.

265 **ישוב ירחמנו**

"He will again have mercy on us." The Zohar reads yashuv as the return and revelation of Atika Kadisha.

Micah 7:19 מיכה ז:י״ט

יָשׁוּב יְרַחֲמֵנוּ יִכְבֹּשׁ עֲוֹנֹתֵינוּ וְתַשְׁלִיךְ בִּמְצֻלוֹת יָם כָּל־חַטֹּאתָם׃

He will again have compassion upon us; He will subdue our iniquities; And Thou wilt cast all their sins into the depths of the sea.

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266 **מאן ישוב ישוב ע״ק לאתגלייא**

The Zohar on Vayikra: "Who will return? Atika Kadisha will return to be revealed." The drawing-down from above to below.

Zohar, Vayikra 35:257–37:268 ספר הזהר, ויקרא ל״ה:רנ״ז-ל״ז:רס״ח

1The first 34 lines of the Hebrew text are untranslated as explained in the Translator's note on Page 15b.R. Abba was once sitting before R. Simeon, when R. Eleazar entered. R. Simeon thereupon quoted the verse: "The righteous shall flourish like the palm tree, etc." (Ps. 92, 12). 'The palm', he said, 'is the slowest of all trees to mature, taking seventy years. The reason why the righteous is compared here to the palm tree is one which the Companions are reluctant to reveal, although it is indicated by the …

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לעשות הישר בעיני ה׳ 267

"When you hearken to the voice of Havayah your G-d… to do what is right in the eyes of Havayah your G-d." The verse of a maamar cited on the drawing-down from above.

Deuteronomy 13:19 דברים י״ג:י״ט

כִּי תִשְׁמַע בְּקוֹל ה׳ אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה׳ אֱלֹקֶיךָ:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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כדפי׳ בזח״א בראשית (די״ג סע״ב) 268

The note points there for the Zohar's explanation of "that which opens every womb."

KEHOT'S NOTE

ראה גם אוה״ת פ׳ בא ע׳ שלו. שלט.

ממ״ש בד״ה לך לך 269

There it is explained that the spreading and descent of levels comes only through a higher level, as a wise man must bind his mind more strongly in order to explain his wisdom to others through parables, as Shlomo spoke three thousand parables.

KEHOT'S NOTE

תו״א יא, ג. ראה גם אוה״ת פ׳ תשא ע׳ א׳תתקיג. בלקו״ש-כ ע׳ 89 מבאר ענין הד׳

לך לך 270

"Go forth from your land." The verse of the Torah Ohr maamar that explains the drawing of power from Atika Kadisha through the tips of the yud.

Genesis 12:1 בראשית י״ב:א׳

וַיֹּאמֶר ה׳ אֶל־אַבְרָם לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ:

Now the L-RD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

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PARAGRAPH 42

בד״ה כי ההרים ימושו 271

That passage explains that through the Torah and mitzvos a person performs below, the arousal from below brings an arousal from above: doing G-d's will draws His will, which is far above "place," into place, so that the Supernal Will rests there and is revealed.

KEHOT'S NOTE

לקמן פ׳ תצא מ, ג.

כי ההרים ימושו 272

"For the mountains shall depart." The verse of a maamar cited on "You open Your hand."

Isaiah 54:10 ישעיהו נ״ד:י׳

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תִּמּוֹטֶנָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה׳

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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ובד״ה יחיינו מיומים 273

The note places the maamar on "He will revive us after two days" among the discourses for Rosh Hashanah.

KEHOT'S NOTE

לקמן דרושים לר״ה סד, א.

יחיינו מיומים 274

"He will revive us after two days." The verse of a maamar in the discourses for Rosh Hashanah.

Hosea 6:2 הושע ו׳:ב׳

יְחַיֵּנוּ מִיָּמָיִם בַּיּוֹם הַשְּׁלִישִׁי יְקִמֵנוּ וְנִחְיֶה לְפָנָיו:

After two days will He revive us, On the third day He will raise us up, that we may live in His presence.

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מפתחות הפנימיות 275

The Talmud compares one who has Torah without fear of Heaven to a treasurer who was given the inner keys but not the outer ones. Cited here for the opening from above.

Shabbat 31b:1 שבת ל״א ב:א׳

יִרְאַת שָׁמַיִם, דּוֹמֶה לְגִזְבָּר שֶׁמָּסְרוּ לוֹ מַפְתְּחוֹת הַפְּנִימִיּוֹת וּמַפְתְּחוֹת הַחִיצוֹנוֹת לֹא מָסְרוּ לוֹ, בְּהֵי עָיֵיל? מַכְרִיז רַבִּי יַנַּאי: חֲבָל עַל דְּלֵית לֵקֹה דָּרְתָא וְתַרְעָא לְדָרְתָא עָבֵיד. אָמַר רַב יְהוּדָה: לֹא בָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת עוֹלָמוֹ אֶלָּא כְּדֵי שֶׁיִּירְאוּ מִלְּפָנָיו, שֶׁנֶּאֱמַר: "וְהָאֱלֹקִים עָשָׂה שֶׁיִּרְאוּ מִלְּפָנָיו".

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פתחי לי 276

"Open to me, my sister, my beloved." The arousal from below that brings the arousal from above.

Song of Songs 5:2 שיר השירים ה׳:ב׳

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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באדם ובבהמה 277

"Among the children of Israel, among man and among beast." The text links it with "the seed of man and the seed

of beast."

Exodus 13:2 שמות י״ג:ב׳

קַדֶּשׁ־לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בְּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה לִי הוּא:

'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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278 **זרע אדם וזרע בהמה**

"I will sow the house of Israel... with the seed of man and the seed of beast." Linked by the text with "among man and among beast."

Jeremiah 31:27 ירמיהו ל״א:כ״ז

הִנֵּה יָמִים בָּאִים נְאֻם־ה׳ וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה זֶרַע אָדָם וְזֶרַע בְּהֵמָה:

Behold, the days come, saith the L-RD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

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279 **בד״ה ואלה המשפטים**

There "the seed of man" are the lofty souls of Atzilus, who have Daas, a felt knowledge of G-dliness, and "the seed of beast" are the souls of Beriah, Yetzirah and Asiyah, almost all the souls of our generations, whose understanding of G-dliness is not felt in this way.

KEHOT'S NOTE

תו״א פ׳ משפטים.

280 **ואלה המשפטים**

"And these are the judgments." The verse of the Torah Ohr maamar on the seed of man and the seed of beast.

Exodus 21:1 שמות כ״א:א׳

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם:

Now these are the ordinances which thou shalt set before them.

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281 **והיה הבן הבכור לשניאה**

"And the firstborn son is of the hated one." Brought by the text on the subject of the firstborn.

Deuteronomy 21:15 דברים כ״א:ט״ו

כִּי־תִהְיֶין לְאִישׁ שְׁתֵּי נָשִׁים הָאַחַת אֲהוּבָה וְהָאַחַת שְׂנוּאָה וְיָלְדוּ־לוֹ בָנִים הָאֲהוּבָה וְהַשְּׂנוּאָה וְהָיָה הַבֵּן הַבְּכֹר לַשְּׂנִיאָה:

If a man have two wives, the one beloved, and the other hated, and they have borne him children, both the beloved and the hated; and if the first-born son be hers that was hated;

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282 **מה יפו פעמיך**

"How beautiful are your steps." The Midrash on this verse is cited on "Sanctify to Me every firstborn."

Song of Songs 7:2 שיר השירים ז׳:ב׳

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן:

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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283 **בד״ה וארא אל אברהם**

The note places the maamar on "And I appeared to Avraham," with its discussion of birth, in Torah Ohr on Va'era.

KEHOT'S NOTE

בתו״א פ׳ וארא.

284 **וארא אל אברהם**

"And I appeared to Avraham." The verse of the Torah Ohr maamar on birth.

Exodus 6:3 שמות ו׳:ג׳

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי ה׳ לֹא נוֹדַעְתִּי לָהֶם:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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285 "What advantage has the one who works in what he toils?" The Midrash on this verse is cited on the same subject.

Ecclesiastes 3:9 קהלת ג׳:ט׳

מַה־יִּתְרוֹן הָעוֹשֶׂה בַּאֲשֶׁר הוּא עָמֵל:

What profit hath he that worketh in that he laboureth?

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THE CHASSIDISHE PARSHA

About this edition

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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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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