LIKKUTEI TORAH • PARSHAS DEVARIM • MAAMAR 1

ציון במשפט תפדה ושביה בצדקה

"Zion shall be redeemed through justice, and her captives through charity"

◇

The Torah's words can feel new every day, because only in this world, through Torah and mitzvos, can a soul draw down G-d's very essence, which even the highest worlds do not receive. When the heart's bitterness and joy are held captive by worldly things, its inner point, Zion, is redeemed through the Torah's laws, and its captive feelings through charity.

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 Torah's words can feel new every day, because only in this world, through Torah and mitzvos, can a soul draw down G-d's very essence, which even the highest worlds do not receive. When the heart's bitterness and joy are held captive by worldly things, its inner point, Zion, is redeemed through the Torah's laws, and its captive feelings through charity.

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 opens with Isaiah 1:27, the last verse of the haftarah of Devarim, and asks how the Torah's words can be new to a person every day. Souls, rooted in G-d's thought, existed before Creation, so their descent into bodies must be for a higher ascent. The blessing "My G-d, the soul" traces that descent and leads from acknowledgment (modeh ani), a faith from afar that G-d alone is truly real, to blessing (baruch), the revelation drawn down through Torah and mitzvos, with love in between. Contemplating the Shema shows that all worlds, even Gan Eden, come only from His Malchus, a mere glimmer; in this world, teshuvah, Torah and mitzvos reach His essence, and a person can change in a moment. So the mitzvos are new every day, and love fills both chambers of the heart: bitterness over distance from G-d and joy in the mitzvos, like a man's joy over a locked chest of jewels. When bitterness and joy turn to worldly things, the G-dly spark is in exile. Zion, the inner heart, is redeemed through the Torah's laws, and the heart's captive chambers through charity.

OUTLINE

1 **New every day** ¶1–2

The verse of the maamar, and the question of how "today" can mean every day, so that the Torah's words feel new. Angels came into being during Creation, by G-d's speech; souls, from His thought, existed before it, so their descent into a body must be for the sake of an ascent.

2 **From acknowledgment to blessing** ¶3–4

The blessing "My G-d, the soul" traces the soul's descent into the body and the encompassing power that guards it there. Acknowledgment (modeh ani) concedes from afar, through faith, that G-d alone is real; blessing draws G-dliness into revelation through Torah and mitzvos; love, from the Shema, lies between them.

3 **Kingship and essence** ¶5

All worlds, even the highest, come from G-d's Malchus, a mere glimmer, and rise in the World to Come only step by step; in this world teshuvah, Torah and mitzvos reach His essence, and a person can change in a moment. Hence "today" and "new every day," the mitzvos as 248 limbs, and love in both chambers of the heart, bitterness and joy, like joy over a locked chest of jewels.

4 **Zion and her captives** ¶6

When bitterness and joy are attached to worldly things, the G-dly spark is in exile. Zion, the inner heart, which has no counterpart on the other side, is redeemed through the Torah's laws; the captive chambers of the heart are redeemed through charity. Zion is also the level of blessing, which the Torah draws forth.

KEY CONCEPTS

Acknowledgment (hoda'ah) הודאה

Conceding a truth one does not see oneself: that G-d alone is truly real and the world is as nothing before Him. It rests on faith and is "from afar," and every Jew has it.

Blessing (berachah) ברכה

Drawing G-dliness from the hidden into the revealed, so that it is felt in the soul. It comes through Torah and mitzvos, and love must precede it.

Something from nothing (yesh me'ayin) יש מאין

From our view the physical world is the "something" and the spiritual is the "nothing." From G-d's view He alone is the true "something," and the lower a thing is, the more it is nothing.

His Malchus (sovereignty) מלכותו

G-d's kingship over the worlds, only a glimmer of Him and not His essence, from which all worlds, even the highest, come into being. "Your dominion" is its outer dimension, which sustains even those who reject Him.

Memalei and sovev ממלא וסובב

The light that fills each world by measure gives the World to Come its step-by-step order. The encompassing light, beyond measure, shines in this world, where teshuvah can change a person in a moment.

The inner dimension of the heart (Zion) פנימית הלב / ציון

The hidden, natural love for G-d in the heart of every Jew, above the love that is felt. It has no counterpart on the opposing side; in exile it is redeemed through the study of the Torah's laws.

The two chambers of the heart ב' חללי הלב

The left chamber should hold bitterness over distance from G-d, and the right, joy in the mitzvos. When they turn to worldly lacks and desires they are "captives," redeemed through charity.

SECTION 1 • ¶1–2

New every day

1 ציון במשפט[1] תפדה[4, 3, 2] ושביה בצדקה. (ע' [עיין] רבות משפטים פ"ל ובפ' עקב גבי ושמר כו' החסד)[5]

"Zion shall be redeemed through justice, and her captives through charity." (See [Midrash] Rabbah, Mishpatim, chapter 30, and in Parshas Eikev, on "And He will keep," etc., "the kindness.")

> The maamar opens with the last verse of the haftarah of Parshas Devarim (Isaiah 1:27): Zion will be redeemed through justice (mishpat), and her captives through charity (tzedakah). The Alter Rebbe first notes two Midrashim on the verse: Shemos Rabbah on Mishpatim, and the Midrash on Eikev, where Israel's justice and charity are matched by G-d's kindness and compassion.

הנה כתיב והיו הדברים האלה[6] אשר אנכי מצוך היום פי' קאי על כל יום כי בכל יום[8, 7] יהיו בעיניך כחדשים[9] אך איך יבא לזה שיהיה כן

Now, it is written, "And these words, which I command you today, shall be." That is, ["today"] refers to every day, for every day they should be in your eyes as new. But how does one come to this, that it should be so?

> The discussion starts from another verse, Deuteronomy 6:6, "And these words, which I command you today." "Today" means every day: as the Sifrei teaches, the Torah's words should never feel like an old decree but like a new one. The question is how a person can actually come to feel this.

ויובן בהקדים כי הנה תכלית ירידת הנשמות מלמעלה שהיו שם מקודם שי"ב [ששת ימי בראשית] כי המלאכים שנתהוו במע"ב [במעשה בראשית] ברוח פיו ית' י"א בשני וי"א בחמישי ועוף יעופף[12, 11, 10] כו'.

This will be understood by first [explaining] the purpose of the descent of the souls from above, where they had been before the six days of Creation. For the angels came into being in the work of creation, by the breath of His mouth, blessed be He: some say on the second [day] and some say on the fifth, "and let birds fly," etc.

> The answer begins with the purpose of the soul's descent into the world. Souls existed before Creation, whereas the angels were made during the six days, by the "breath of His mouth," that is, by G-d's speech; the Midrash records a dispute whether they were created on the second day or on the fifth, the day of "let birds fly."

2 ועוף זה מיכאל[13] כו׳ אבל הנשמות שנמשכו מבחי׳ מחשבה[14] היו קודם שי״ב [ששת ימי בראשית] וכמארז״ל [וכמאמר רבותינו זכרונם לברכה] במי נמלך[15] בנשמותיהן של צדיקים[16] ולא צדיקים לבד אלא כדכתיב ועמך כולם צדיקים[17] וירידתן בגוף הוא צורך עלי׳ [עליה].[18]

"Birds": this is Michael, etc. But the souls, which were drawn from the level of thought, existed before the six days of Creation, as our Sages, of blessed memory, said: "With whom did He take counsel? With the souls of the righteous." And not the righteous alone, but, as it is written, "And your people are all righteous." And their descent into a body is for the sake of an ascent.

> The Zohar reads "birds" as the angel Michael, so even the highest angels belong to the days of creation. Souls, drawn from G-d's "thought," came before Creation: the Midrash says G-d "took counsel" with the souls of the righteous, and since "your people are all righteous," this includes every Jewish soul. Their descent into a body must therefore be for the sake of a still higher ascent.

SECTION 2 • ¶3–4

From acknowledgment to blessing

3 ולהבין ענין העלי׳ [העליה] מאחר שגם בלא״ה [בלאו הכי] עלו במחשבה הנה י״ל [יש לומר] פי׳ נשמה שנתת בי טהורה היא[19] כו׳

To understand the matter of this ascent, since even without this they arose in thought, it may be explained [through] the meaning of "The soul that You have placed within me is pure," etc.

> If the souls already "arose in thought" before Creation, what ascent can a body add? The Alter Rebbe answers through the morning blessing, "My G-d, the soul that You have placed within me is pure."

והוא תחלת התפלה גם קודם לאשר יצר[20] כמ״ש בגמרא פ׳ בתרא דברכות ד״ס ע״ב[21] כי מתער משנתיה אומר אלקי נשמה שנתת בי טהורה היא[22] כו׳.

This is the beginning of prayer, even before [the blessing] "Who formed (asher yatzar)," as is written in the Gemara, in the last chapter of Berachos, folio 60b: "When he wakes from his sleep he says, 'My G-d, the soul that You have placed within me is pure,' etc."

> This blessing opens the day's prayers: the Gemara (Berachos 60b) has it said on waking, even before "Asher yatzar," the blessing over the body's workings. Its phrases trace the soul's whole path from its source into the body.

פי' טהורה היא מבחי' טהירו עילאה[23] ואח"א [ואחר אומר] אתה בראתה פי' בריאה היינו יש מאין עד נפחתה בי התלבשות הנשמה בתוכיות הגוף להחיותו ואתה משמרה שלא תצא מהגוף

That is, "is pure" is from the level of the supernal purity (tehiru ila'ah). And afterwards he says, "You created it": creation (beriah) is something from nothing; up to "You breathed it into me," the soul's being invested within the inside of the body, to give it life. "And You guard it": that it not leave the body,

> Each phrase is a stage of descent. "Pure" is the soul's source in the supernal purity (tehiru ila'ah); "You created it" is creation as something from nothing; "You breathed it into me" is its entry into the body to give it life; and "You guard it" keeps it from leaving the body.

והוא בבחי' מקיף וכך אור א"ס ב"ה סוכ"ע וממכ"ע [וממלא כל עלמין] ולא שסובב מלמעלה רק שבכל אתר ופנה הוא ממלא כהתלבשות החיות בהנברא וסובב מלמעלה בבחי' שמירה שלא יפסוק החיות ויצא כו' ועמ"ש בביאור ע"פ לבבתני אחותי.[24]

and this is in the manner of an encompassing [light] (makif). So too, the Infinite Light (Or Ein Sof), blessed be He, encompasses all worlds (sovev kol almin) and fills all worlds (memalei kol almin). This does not mean that it [merely] encompasses from above; rather, in every place and corner it fills, like the life-force invested in the created being, and it encompasses from above in the manner of guarding, so that the life-force not cease and depart, etc. And see what is written in the Biur on the verse "You have captured my heart, my sister."

> That guarding is an encompassing (makif) power that holds the soul in the body from beyond it. In the same way G-d's light both fills all worlds, giving them life from within, and encompasses them, guarding that their life-force not stop; "encompassing" does not mean that it is absent below.

4 והנה כל זמן שהנשמה בקרבי מודה אני[25] שכאו"א [שכל אחד ואחד] יכול להודות לה' אבל אח"כ צ"ל ברוך אתה ה' הוא מדרגה גבוה יותר מבחי' ההודאה.

Now, "As long as the soul is within me, I acknowledge (modeh ani)": each and every one is able to acknowledge G-d. But afterwards one must say, "Blessed are You, Havayah," which is a higher rung than the level of acknowledgment (hoda'ah).

> The same morning blessing says, "As long as the soul is within me, I acknowledge (modeh ani) before You," words that every Jew can say. Yet afterwards one says "Blessed are You, Havayah," and blessing is a higher rung than acknowledgment.

ולהבין זה ומהו הודאה כי מודים חכמים לר"מ [לרבי מאיר] לפי שמחולקים תחלה ואיך שייך לומר כן נגדו ית'

To understand this, and what acknowledgment is: [we say,] "The Sages concede (modim) to Rabbi Meir," because at first they disagree. And how can such a thing be said in relation to Him, blessed be He?

> In the Talmud, "the Sages concede (modim) to Rabbi Meir" is said where they first disagreed and then admit that he is right. Acknowledgment thus implies a prior, different view, so how can it describe our relation to G-d?

אך כי אנו שוכני מטה אומרים שהבריאה הוא יש מאין ששמים וארץ ושמי השמים דבר היש הנראה לעינינו ומה שלמעלה הוא האין

But [the explanation is] that we, who dwell below, say that creation is something from nothing: that heaven and earth and the heavens of the heavens are the "something" (yesh) that is visible to our eyes, and what is above is the "nothing" (ayin).

> The answer: from our standpoint below, the physical heavens and earth seem real, a "something" (yesh), while the spiritual worlds above seem a "nothing" (ayin). That is why we describe creation as "something from nothing."

אבל אצלו ית' הוא בהיפך מן מה שנראה לעינינו כי כולא קמיה כלא[26] ממש חשיב וכל מה שלמטה הוא יותר כלא וכאין

For Him, blessed be He, however, it is the opposite of what is visible to our eyes, for "all before Him is considered as truly nothing," and whatever is lower is all the more as nothing and as naught,

> From G-d's standpoint it is the reverse. As the Zohar says, all before Him is as nothing, and the lower a thing is, the more it is nothing.

והוא ית' הוא היש האמיתי (ועמ"ש מזה בד"ה בשעה שהקדימו ישראל נעשה[27] וסד"ה כי תשמע בקול)[28]

and He, blessed be He, is the true "something" (yesh). (And see what is written on this in the discourse beginning "When Israel put 'We will do' first," and at the end of the discourse beginning "When you listen to the voice.")

> He alone is the true "something," the only real existence. The text refers to two discourses for more on this: "When Israel put 'We will do' first," and "When you listen to the voice" (in Parshas Re'eh).

וע"ז אנו אומרים מודים אנחנו שאנו מודים שהאמת הוא כמו שהוא בידיעתו ית' וכאו"א [וכל אחד ואחד] מישראל יש בו בחי' הודאה זו

And about this we say, "We acknowledge (modim anachnu)": that we acknowledge that the truth is as it is in His knowledge, blessed be He. And each and every one of Israel has this level of acknowledgment.

> Acknowledgment, then, means conceding that the truth is as G-d knows it, even though the world does not look that way to us. This is what we say in the Modim prayer, and every Jew has this capacity.

אך עכ"ז [עם כל זה] ההודאה הוא מרחוק דהיינו שבעצמו אינו אצל וסמוך לזה שמודה אלא בבחי' אמונה שהיא בחי' עטרה ומקיף

Nevertheless, this acknowledgment is from afar; that is, he himself is not near and close to that which he acknowledges, except through the level of faith, which is the level of a crown (atarah) and of an encompassing [light] (makif).

> Such acknowledgment is still "from afar": a person concedes the truth without being close to it himself. It rests on faith, which surrounds a person like a crown (atarah), an encompassing level, rather than being felt within.

ולכן גנבא אפום מחתרתא רחמנא קריא[29] הרי שמאמין ביכולת רבוש"ע [רבונו של עולם] כו' אבל ברכה הוא גילוי

Therefore, "the thief at the mouth of the tunnel calls upon the Merciful One": thus he believes in the power of the Master of the world, etc. But blessing (berachah) is revelation,

> The proof is the thief who prays to G-d at the mouth of his tunnel, a saying found in the Ein Yaakov's version of the Gemara (Berachos 63a): he believes in G-d's power, yet his faith does not reach his conduct. Blessing (berachah), by contrast, means bringing G-dliness into revelation.

וכמו ישמעאל בני ברכני[30] וכך ברוך ה' מן העולם[31] ועד העולם כו' שנמשך מן העולם דאתכסיא עד העולם דאתגלייא

as in "Yishmael, My son, bless Me." And so, "Blessed is Havayah from the world to the world," etc.: that it is drawn from the hidden world to the revealed world.

> When G-d asked Rabbi Yishmael, "Bless Me," he prayed that G-d's compassion be revealed: a blessing draws down what is hidden. So "Blessed is Havayah from the world to the world" is read as a drawing-down from the hidden world to the revealed world.

והיינו ע"י והיו הדברים האלה אשר אנכי מצוך היום[32] כו' שע"י מצות ותורה ממשיכים גילוי בנפש

And this is through "And these words, which I command you today, shall be," etc.: through mitzvos and Torah one draws revelation into the soul.

> This drawing-down comes through the Torah and its mitzvos, "these words which I command you." They bring G-dliness into open revelation in the soul itself.

(וכמ"ש בספרי שמתוך כך אתה מכיר[33] את מי שאמר והיה העולם[34] ועמ"ש בד"ה וידעת היום[35] והשבות[36] מענין באמונתו יחיה)[37] ומתחלה צ"ל ואהבת[38] כו'

(As it says in the Sifrei: "For through this you come to recognize Him Who spoke and the world came into being." And see what is written in the discourse beginning "And you shall know this day and take to [your heart]," on the matter of "shall live by his faith.") And first there must be "And you shall love," etc.,

> The Sifrei asks how one loves G-d and answers that through the Torah's words upon one's heart one comes to recognize the Creator; the text also points to its discussion of "the righteous shall live by his faith." But first must come "And you shall love," which precedes "And these words" in the Shema.

שע"י אח"כ בש"ע [בשמונה עשרה] ברכות והמשכות בא"י [ברוך אתה ה'] כו' היינו שבין בחי' הודאה לבחי' ברכה הוא בחי' אהבה כו'

through which, afterwards, in the Shemoneh Esreh, [come] blessings and drawings-down, "Blessed are You, Havayah," etc. That is, between the level of acknowledgment and the level of blessing is the level of love, etc.

> In the order of prayer, the love of the Shema leads to the Shemoneh Esreh, whose blessings, each "Blessed are You, Havayah," are drawings-down. So love is the step between acknowledgment and blessing.

(ועמ"ש בענין ברכה בד"ה ראה אנכי נותן[39] לפניכם היום ברכה[40] שהוא בחי' ראיה בחי' ביטול כו'

(And see what is written on the matter of blessing in the discourse beginning "See, I set before you today a blessing," that it is the level of sight, the level of self-nullification (bittul), etc.;

> The text adds a reference: the discourse "See, I set before you today a blessing" explains blessing as "seeing," a level of bittul (self-nullification).

ע"ש ועמ"ש בד"ה ביום השמיני עצרת[41] בענין לבא מבחי' כריעה לבחי' השתחואה והשתחואה הוא בחי' ביטול והוא בחי' שמו"ע [שמונה עשרה] כמ"ש סד"ה השמים כסאי[42,43] ולכן הממוצע ביניהם הוא בחי' אהבה):

see there. And see what is written in the discourse beginning "On the eighth day, an assembly," on the matter of coming from the level of bowing to the level of prostration; and prostration is the level of self-nullification, and it is the level of the Shemoneh Esreh, as is written at the end of the discourse beginning "The heavens are My throne." Therefore the intermediary between them is the level of love.)

> The discourse on Shemini Atzeres speaks of moving from bowing to full prostration, which is bittul and corresponds to the Shemoneh Esreh, as explained at the end of "The heavens are My throne." Love is therefore the intermediate level between them.

SECTION 3 • ¶5

Kingship and essence

5 ב והנה כדי שיבוא לבחי' ואהבת הוא ע"י התבוננות שמע ישראל[44] ובשכמל"ו [וברוך שם כבוד מלכותו לעולם ועד] פי' כי הנה הבריאה

2. Now, in order to come to the level of "And you shall love," it is through contemplating "Hear, O Israel" and "Blessed be the Name of the glory of His kingdom forever and ever." The explanation: creation

> Section 2 explains how one comes to the love of "And you shall love": by contemplating "Hear, O Israel" and the line said after it, "Blessed be the Name of the glory of His kingdom forever and ever." The second line explains what it means that creation is "something from nothing."

הוא יש מאין פי' כמ"ש בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] שבחי' מלכותו מה שנק' מלך עליהם שאינו בחי' עצמיות הוא המחיה כל עולמות עליונים וממשלתך הוא למטה מבחי' המלוכה

is something from nothing. That is, as is said in "Blessed be the Name of the glory of His kingdom forever and ever": the level of His Malchus (sovereignty), His being called King over them, which is not the level of [His] essence, is what gives life to all the higher worlds. And "Your dominion" is lower than the level of kingship,

> "Blessed be the Name of the glory of His kingdom" speaks of G-d's Malchus (sovereignty), His being King over the worlds, which is not His essence; all the higher worlds receive their life from it. "Your dominion" (Psalms 145:13) is a level lower than kingship.

שהוא מושל בעל כרחן שלא בטובתן והוא חיצוניות מדת מלכותו ית' הוא בכל דור ודור[45] שיש דורות שהיו רשעים

for He rules over them against their will, not with their consent; and this is the outer dimension (chitzoniyus) of the attribute of His Malchus, blessed be He. It is "in every generation," for there are generations that were wicked,

> A king reigns over willing subjects, but dominion is rule imposed against their will; this is the outer dimension of His Malchus. The verse says that it is "in every generation," even in wicked ones.

כמו דור המבול כו' שלא קבלו עול מלכותו ברצון ואעפ"כ [ואף על פי כן] נמשך להם חיות רב מבחי' ממשלתך כו'

like the generation of the Flood, etc., who did not accept the yoke of His sovereignty willingly, and nevertheless abundant life-force was drawn down to them from the level of "Your dominion," etc.

> The generation of the Flood did not accept G-d's sovereignty, yet they received abundant life from this outer level of "dominion." G-d's rule sustains even those who reject it.

והנה כל העולמות עליונים ג"ע [גן עדן] תחתון שהוא תענוג נפלא מעוה"ז עד שארז"ל [שאמרו רבותינו זכרונם לברכה] מוטב דלדייני'[46] כו'

Now, all the higher worlds: the lower Gan Eden, which is a delight far beyond this world, so much so that our Sages, of blessed memory, said, "Better that he be judged," etc.,

> Among the higher worlds is the lower Gan Eden, whose delight so far surpasses this world that Rabbi Meir said of Acher, "Better that he be judged" and then enter the World to Come. Even so great a delight belongs to the created order.

וג"ע [וגן עדן] עליון ויש עוד עליות לאין קץ כולם נתהוו רק מבחי' מלכותו ית' ולכן נקרא הבריאה יש מאין

and the upper Gan Eden, and there are yet more ascents without end; all of them came into being only from the level of His Malchus, blessed be He. Therefore creation is called something from nothing,

> Beyond it are the upper Gan Eden and endless further ascents, yet all of them came into being only from G-d's Malchus. This is why creation is called "something from nothing."

כי התהוות הנבראים הוא מבחי' שהוא כאין ואפס שאינו רק בחי' זיו והארה ממנו ית' והוא בחי' ומדת מלכותו ית' וע' בפ' ראה ע"פ אחרי

for the coming into being of the created beings is from a level that is as nothing and naught, being only the level of a radiance and a glimmer from Him, blessed be He; and this is the level and attribute of His Malchus, blessed be He. And see in Parshas Re'eh, on the verse "After."

> Creatures come from a level that is "as nothing" compared with G-d: Malchus is only a radiance and glimmer of Him, not His essence. From this "nothing" comes the "something" of all the worlds; the text refers to a discourse in Parshas Re'eh for more.

וגם זאת אינה מתלבשת בתוכיותם רק עומד עליהם מלמעלה בבחי' מקיף ע' [עיין] בפ' בלק ע"פ מי מנה[47] וכמשל המלך אשר שמו נקרא עליהם.

And even this is not invested within them; rather, it stands over them from above, in the manner of an encompassing [light] (makif) (see in Parshas Balak, on the verse "Who has counted"), as in the analogy of the king whose name is called upon them.

> Even this glimmer does not enter the worlds but encompasses them, as a king's name is called over his people though he himself is not within them. The text refers here to the discourse "Who has counted" in Parshas Balak.

אך הנה כ"ז [כל זה] הוא מצד סדר השתלשלות והתהוות העולמות עליונים אבל בעוה"ז ע"י תשובה ומע"ט [ומעשים טובים] יוכל להמשיך גילוי עצמות א"ס ב"ה ממש

But all this is from the standpoint of the order of the chain of descending worlds (hishtalshelus) and of the coming into being of the higher worlds. In this world, however, through teshuvah (return) and good deeds, one can draw down a revelation of the very essence of the Infinite One (Ein Sof), blessed be He.

> All of this belongs to the order of hishtalshelus, the way the worlds come into being. In this world, though, teshuvah and good deeds can draw down a revelation of G-d's very essence, far above Malchus.

ועוד זאת ישים אל לבו שבעוה"ב [שבעולם הבא] א"א לעלות רק בהדרגה[48] כף הקלע וגיהנם ג"ע [גן עדן] תחתון נהר דינור ג"ע [גן עדן] ע ליון כו' כמשפט הראוי לפי שהוא מבחי' ממלא

Furthermore, let him take to heart that in the World to Come it is impossible to ascend except step by step: the hollow of the sling, and Gehinnom, the lower Gan Eden, the River of Fire, the upper Gan Eden, etc., according to what is fitting, because it is from the level of the light that fills [the worlds] (memalei).

> In the World to Come a soul can rise only step by step, through stages such as the "hollow of the sling," Gehinnom, the lower Gan Eden, the River of Fire and the upper Gan Eden. This gradual order belongs to memalei, the light that fills each world according to its measure.

אבל בעוה"ז יכול להשתנות מן הקצה אל הקצה מיד כרגע[49, 50] עד שלדינא המקדש את האשה ע"מ [על מנת][51] הוא צדיק גמור מקודשת אפי' [אפילו] הוא רשע[52] גמור שמא הרהר תשובה[53] כו'

But in this world one can change from one extreme to the other at once, in a moment, so much so that by law, one who betroths a woman on condition that he is completely righteous, she is betrothed even if he is completely wicked, for perhaps he had a thought of teshuvah, etc.

> In this world a person can change from one extreme to the other in a single moment. The Gemara rules that if a man betroths a woman "on condition that I am completely righteous," she is betrothed even if he is completely wicked, for he may have had a thought of teshuvah.

והיינו מפני שיש הארת הסובב ומטעם זה ארז"ל [אמרו רבותינו זכרונם לברכה] יפה שעה[54] אחת בתשובה ומע"ט [ומעשים טובים] בעוה"ז[55] כו' וזהו מרב כל[56] פי' למעלה מעוה"ב [מעולם הבא] הנקי' כל[57, 58] (עמ"ש בד"ה מנורת זהב)[59, 60]

This is because there is [here] an illumination of the encompassing light (sovev). For this reason our Sages, of blessed memory, said, "One hour of teshuvah and good deeds in this world is better," etc. And this is "more than all (merov kol)": that is, higher than the World to Come, which is called "all" (kol). (See what is written in the discourse beginning "A menorah of gold.")

> Such sudden change is possible because sovev, the light beyond all measure, shines here; that is why one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. The Torah's "more than all" (merov kol) is read accordingly: higher than the World to Come, which is called "all" (kol).

ולכן יהיה ואהבת בכל נפשך[61] במס"נ [במסירות נפש] ולא מסירת הגוף בלבד והתכלית להמשיך א"ס ב"ה הסובב למטה והיינו ע"י תורה ומצות.

Therefore "And you shall love … with all your soul" should be with self-sacrifice (mesirus nefesh), and not with the giving over of the body alone. And the purpose is to draw the Infinite One, blessed be He, the encompassing [light] (sovev), down below; and this is through Torah and mitzvos.

> Hence loving G-d "with all your soul" means mesirus nefesh, giving over the soul itself and not only the body. The aim is to draw the Infinite One, Who encompasses all, down into this world, and this is done through Torah and mitzvos.

וז"ש [וזהו שכתוב] והיו הדברים האלה אשר אנכי[62] מי שאנכי[63] עצמותו ית' מצוך לשון התקשרות ולא מבחי' שם כבוד מלכותו ית' היום דוקא ולא למחר בעוה"ב [בעולם הבא][64] שאינו

And this is [the meaning of] what is written, "And these words, which I": "I, Who I am," His very essence, blessed be He; "command you" (metzavcha): an expression of connection, and not from the level of "the Name of the glory of His kingdom," blessed be He; "today": specifically, and not tomorrow, in the World to Come, which is

> Each word of the verse is now read this way: "I" (Anochi) is G-d's very essence, not the level of "His kingdom"; "command you" (metzavcha) means binding together; and "today" means in this world, not in the World to Come.

רק לקבל שכרם ובהתבוננו בזה בכל יום יהיו בעיניך כחדשים ממש כיון שהיום בעוה"ז הוא שיכול להמשיך מבחי' עצמותו ומהותו ית' משא"כ למחר בעוה"ב [בעולם הבא] כו' וע' בפ' פינחס ע"פ צו את[65, 66] כו'

only for receiving their reward. And when he contemplates this, every day they will be in your eyes truly as new, since it is today, in this world, that one can draw down from the level of His essence and being, blessed be He, which is not so tomorrow, in the World to Come, etc. And see in Parshas Pinchas, on the verse "Command ...," etc.

> The World to Come is only for receiving the reward. Since only here, today, can one draw down G-d's very essence, the mitzvos can feel truly new every day, which answers the question with which the maamar began.

ולכן נק' המצות רמ"ח אברים[67] רמ"ח המשכות החיות מהרצון העליון כמשל האבר שיש בו גיד מהמוח שמתלבש בו הרצון להטותו כפי שרוצה כו'

Therefore the mitzvos are called 248 limbs: 248 drawings-down of life-force from the Supreme Will, as in the analogy of a limb that has in it a nerve from the brain, in which the will is invested to move it as one wishes, etc.

> The mitzvos are called the 248 "limbs" of the King: each is a channel of life from the Supreme Will. In the same way a limb holds a nerve from the brain, through which the will moves it.

וזהו ואהבת להיות הוי׳ אלקיך גילוי אלקות בשיני חללי לבך[68] חלל השמאלי מרירות על שהוא משוקע בעניני עוה״ז וריחוקו מה׳ וחלל הימיני שמחה של מצוה כו׳

And this is "And you shall love": that Havayah should be your G-d, a revelation of G-dliness in the two chambers of your heart: the left chamber, bitterness over his being sunk in the affairs of this world and over his distance from G-d; and the right chamber, the joy of a mitzvah, etc.:

> So "And you shall love" means that Havayah become "your G-d," revealed in both chambers of the heart. The left chamber feels bitterness at being sunk in worldly affairs and far from G-d, and the right feels the joy of a mitzvah.

ישמח ישראל בעושיו[69] הן המצות שנתלבשו בעשי׳ [בעשיה] וע׳ ב סש״ב [ספר של בינונים] ס״פ ל״ד וכל שתהיה המרירות יותר מההעדר

"Let Israel rejoice in its Maker (be'osav)": these are the mitzvos, which are invested in [the World of] Asiyah (Action). And see in Sefer Shel Beinonim, at the end of chapter 34. And to the degree that the bitterness over the lack is greater,

> "Let Israel rejoice in its Maker (be'osav)" is read as rejoicing in the mitzvos, which are clothed in Asiyah, the world of action: be'osav is heard as "in its makings," the deeds that Israel does. Tanya, at the end of chapter 34, explains how a broken heart and joy can be felt at the same time.

אזי יהיה אח״כ יתרון השמחה מהגילוי אור א״ס שע״י המצות (וע׳ בד״ה אסרי לגפן[71, 70] ובד״ה בהעלותך[73, 72] ובד״ה מנורת זהב הנ״ל)

then afterwards there will be the advantage of the joy over the revelation of the Infinite Light (Or Ein Sof) that comes through the mitzvos. (And see in the discourse beginning "Binding to the vine," in the discourse beginning "When you kindle," and in the discourse beginning "A menorah of gold," mentioned above.)

> The deeper the bitterness over what is lacking, the greater the joy that follows, a joy over the Infinite Light revealed through the mitzvos. The text refers to three discourses that develop this idea.

ואף שאין הגילוי עתה לעתיד יהיה הגילוי וז״ש [וזהו שכתוב] זורע צדקות ומצמיח ישועות[74] וישע ה׳ שע״ה נהורין וה״ז [והרי זה]

And although the revelation is not [present] now, in the time to come there will be the revelation. And this is [the meaning of] what is said, "He sows charities, makes salvations sprout"; and "And Havayah turned (vayisha)": the 375 lights. And this is

> That revelation is hidden now and will be open in the time to come. This is the blessing "He sows charities, makes salvations sprout": the mitzvos are sown now, and the "salvations" are linked to vayisha, "Havayah turned" (Genesis 4:4), which the text equates with 375 lights.

כמו אדם שיש לו תיבה מלאה אבנים טובות ומרגליות שהוא שמח מאד בהם אף שאינו רואה אותם כי הם סגורים בתיבה:[75]

like a person who has a chest full of precious stones and pearls: he is very happy with them even though he does not see them, for they are closed up in the chest.

> Meanwhile a person is like someone with a locked chest of jewels, who rejoices in them though he cannot see them. So one can rejoice in the light drawn down by the mitzvos even before it is revealed.

SECTION 4 • ¶6

Zion and her captives

6 ג אך כל זה הוא כפי שצריך להיות אבל כשאינו כן והמרירות הוא מעניני עולם הזה בהעדרו בבני חיי מזוני

3. But all this is as it ought to be. When it is not so, however, and the bitterness is over matters of this world, over his lack in "children, life and sustenance,"

> Section 3 turns to a person whose feelings are misplaced: his bitterness is over worldly lacks in "children, life and sustenance." It is the mirror image of the bitterness over distance from G-d described above.

וכן השמחה היא משלימותו בהם זהו בחי׳ גלות הניצוץ אלהי בתוך נה״ב [נפש הבהמית] כרחל לפני גוזזיה[76] כו׳

and likewise the joy is over his having them in full, this is the level of the exile of the G-dly spark within the animal soul, "like a ewe before her shearers," etc.

> His joy, likewise, comes from having these things in full. This is the exile of the G-dly spark inside the animal soul, silent and helpless "like a ewe before her shearers" (Isaiah 53:7).

(ע׳ [עי״ן] לעיל ע״פ אלה מסעי)[78, 77] וע״ז כתיב ציון[79] במשפט תפדה[81, 80] ציון לשון סימן[82] אנא סימנא[84, 83] כו׳

(See above, on the verse "These are the journeys.") And about this it is written, "Zion shall be redeemed through justice." Tziyon is a term for a sign: "I am a sign (ana simana)," etc.

> It is about this exile that the verse says, "Zion shall be redeemed through justice." Tziyon means a sign or marker: the Gemara learns this from Ezekiel's "he shall build a marker (tziyun) beside it," and the Zohar has the expression "I am a sign."

והיינו בחינת פנימית הלב ואהבה הטבעיות ואהבה פנימיות המסותרת בלב איש ישראל (וע' בד"ה כי תצא[85] וע"פ רני ושמחי בת ציון[87, 86] כו').

And this is the level of the inner dimension of the heart (pnimiyus halev), and the natural love, and the inner love hidden in the heart of a Jew. (And see in the discourse beginning "When you go out," and on the verse "Sing and rejoice, daughter of Zion," etc.)

> Zion is the inner dimension of the heart: the natural, hidden love for G-d that lies in the heart of every Jew, beneath the feelings that show. The text refers to two discourses for more on this inner love.

וגם היא בגלות ותפדה במשפט היינו הלכות[88] כתרגומו ע"פ כמשפט הראשון[89] כהלכתא קדמייתא[91, 90] והיינו כמשארז"ל [כמו שאמרו רבותינו זכרונם לברכה] אין הגליות מתכנשות

And this, too, is in exile, and it "shall be redeemed through mishpat," that is, laws (halachos), as the Targum renders the verse "according to the former manner (kemishpat harishon)": "according to the former halachah." And this is as our Sages, of blessed memory, said: "The exiles are not gathered in

> This inner love is also in exile, and it is redeemed "through mishpat," which here means the laws of the Torah: Onkelos renders mishpat in Genesis 40:13 with the word halachah. So the Sages say that the exiles will be gathered in only in the merit of studying Mishnah.

אלא[92] בזכות המשניות שנאמר גם כי יתנו בגוים[93] כו' כי התורה אור[94] (וע' ע"פ ואלה המשפטים[96, 95] כו' לפניהם לבחי' פנימיותם כו' ע"ש)

except in the merit of the Mishnayos, as it is said, 'Even though they hire (yisnu) among the nations,'" etc. For the Torah is light. (And see on the verse "And these are the laws," etc., "before them": to the level of their inner dimension, etc.; see there.)

> The Midrash proves this from Hosea's "Even though they yisnu among the nations, now I will gather them," hearing yisnu as "they study." The Torah is light, and its study reveals the inner heart, as the text explains on "before them" in Mishpatim: "to their inner dimension."

ושביה ב' חללי הלב שהם שבוים ממש כי המרירות שהיתה ראויה להיות על ריחוקו מה' עתה נהפוך הוא על חסרוני העוה"ז

"And her captives" are the two chambers of the heart, which are truly captive. For the bitterness that should have been over his distance from G-d is now, on the contrary, over the lacks of this world,

> "Her captives" are the two chambers of the heart, which are truly held captive. The bitterness that should be over distance from G-d is turned instead toward the lacks of this world.

וכן השמחה שהיתה ראויה להיות מן המצות היא מתאוות עוה"ז וה"ז [והרי זה] כשבוים ממש משא"כ בחי' ציון שאין בחינה זו בלעומת זה (ועיין ע"פ חכלילי)[97]

and likewise the joy that should have come from the mitzvos is from the desires of this world; and so they are like actual captives. This is not so with the level of Zion, for this level does not exist in "the one opposite" (le'umas zeh). (And see on the verse "[His eyes are] red (chachlili).")

> Likewise the joy that should come from the mitzvos comes from worldly desires. Zion, the inner heart, is different: it has no counterpart on the side opposed to holiness (le'umas zeh), so it can be in exile but cannot be taken captive.

והמה יפדו בצדקה רחמנות על העני ומדה כנגד מדה רחם עלינו ותן בלבנו[98] בינה ובינה לבא[99, 100] כו' וע' באגה"ק [באגרת הקודש] ע"פ זורע צדקות[101] וע"פ והי' [והיה] מעשה הצדקה שלום.[102, 103]

And these are redeemed through charity: compassion on the poor. And measure for measure: "Have compassion on us, and put understanding (binah) into our hearts," and "Binah is the heart," etc. And see in Iggeres HaKodesh, on "He sows charities," and on the verse "And the work of charity shall be peace."

> The captive chambers are redeemed through charity, compassion for the poor. Measure for measure, G-d then has compassion on us and "puts understanding into our hearts," as the morning prayer asks, and Binah dwells in the heart; the text points also to two letters of Iggeres HaKodesh on charity.

והנה בבחי' ציון כתיב כי שם צוה[104, 105] ה' את הברכה (בתלים סי' קל"ג) וכמ"ש באדר"ז [באדרא זוטא] (דרצ"ו ב' ודרצ"ג[106] סע"ב [סוף עמוד ב])

Now, of the level of Zion it is written, "For there Havayah commanded the blessing" (in Psalms, chapter 133), as is written in the Idra Zuta (296b, and the end of 293b)

> The Psalm says of Zion, "For there Havayah commanded the blessing." The Idra Zuta places Zion where the blessings are drawn down, and says of Zion that there all is compassion.

ובפ' צו (דל"א[107] א') הרי שבחי' ומדרגת ברכה הנ"ל והוא פנימית הלב שלמעלה מבחי' אהבה זהו בחי' ציון.

and in Parshas Tzav [of the Zohar] (31a). Thus the level and rung of blessing mentioned above, which is the inner dimension of the heart that is above the level of love, is the level of Zion.

> The Zohar on Tzav also speaks of Zion. So the level of blessing described earlier, the inner heart that is above love, is Zion.

ועמ"ש מענין פנימית הלב בד"ה ביום השמיני שלח[108, 109] שע"ז נאמר וקדם צרתני[110] ועמ"ש בביאור ע"פ אחת היא יונתי[111, 112] בענין בכל מאדך[113]

And see what is written on the inner dimension of the heart in the discourse beginning "On the eighth day he sent away," that of this it is said, "and before (kedem) You formed me"; and see what is written in the Biur on the verse "One is my dove," on the matter of "with all your might."

> The text points to two discussions of the inner heart: the discourse on Shemini Atzeres, which reads "and before (kedem) You formed me" as this level, and the Biur on "One is my dove," on loving G-d "with all your might."

וכן פי' האריז"ל [הארי" זכרונו לברכה][114] הובא בספר זהר הרקיע (דקכ"ב א') שבחי' ציון הוא בחי' ממעמקים קראתיך[115] כו'.

And so the Arizal, of blessed memory, explained (brought in the book Zohar HaRakia, 122a) that the level of Zion is the level of "From the depths I called You," etc.

> The Arizal likewise taught, as the book Zohar HaRakia records, that Zion is "From the depths I called You" (Psalms 130:1). Zion is the call that rises from the depths.

והובא דבריו בסה"מ [בספר הדרת מלך] סי' קנ"ו[116] ועמ"ש בד"ה לבבתני[117, 118] בפי' ברוך שיש בו שני פירושים כו' וב' פירושים ההם זהו ענין ברוך וענין ברכה

His words are brought in Sefer Hadras Melech, section 156. And see what is written in the discourse beginning "You have captured my heart," on the meaning of baruch, which has two meanings, etc.; and those two meanings are the matter of baruch and the matter of berachah.

> The Arizal's words are also brought in Sefer Hadras Melech. The discourse "You have captured my heart" explains that the word baruch has two meanings, and these are the two concepts of baruch and berachah (blessing).

והנה אורייתא מחכמה נפקת הוא בחי' ברוך לכן ציון שהוא בחי' ברכה במשפט תפדה דהיינו על ידי הלכות התורה כו'

Now, "The Torah comes forth from Chochmah (wisdom)" is the level of baruch; therefore Zion, which is the level of berachah, "shall be redeemed through mishpat," that is, through the laws of the Torah, etc.

> Torah, which "comes forth from Chochmah," is the level of baruch. Therefore Zion, the level of berachah, is redeemed "through mishpat," through the laws of the Torah.

ועמ"ש בד"ה רני ושמחי[119] בענין מ"ש גבי יוסף ויקראו לפניו אברך[120] שהוא ג"כ בחי' ברוך וברכה מבואר בלק"ת [בלקוטי תורה (להאריז"ל)] פ' ויצא[121] ציון גימטריא יוסף כו'

And see what is written in the discourse beginning "Sing and rejoice," on what is written about Yosef, "And they called out before him, 'Avrech,'" that this too is the level of baruch and berachah. It is explained in the Likkutei Torah [of the Arizal], Parshas Vayetzei, that Tziyon has the numerical value of Yosef, etc.

> Yosef too is linked to baruch and berachah, for they called out before him "Avrech" (Genesis 41:43). The Arizal notes that Tziyon and Yosef have the same numerical value, 156.

וע' בפ' בשלח (דנ"ה ע"ב)[122] ע"פ בשוב ה' ציון ובפי' הרמ"ז [הרב משה זכות][123] שם ובפרשה במדבר (דקי"ח[124] א') ע"פ יברכך ה' מציון.

And see in Parshas Beshalach (55b), on the verse "When Havayah returns Zion," and in the commentary of the Ramaz there; and in Parshas Bamidbar (118a), on the verse "May Havayah bless you from Zion."

> The text adds Zohar passages on Zion: on "When Havayah returns Zion" in Beshalach, with the commentary of the Ramaz, and on "May Havayah bless you from Zion" in Bamidbar.

וענין ושביה בצדקה י"ל [יש לומר] עפמ"ש [על פי מה שכתוב] בד"ה ושמתי כדכד[125, 126] בענין וצדקה תרומם גוי[127] ועפמ"ש [ועל פי מה שכתוב] סד"ה ועתה יגדל נא כח[128, 129] כו' גבי בחסד ואמת יכופר עון[130] כו'

And the matter of "and her captives through charity" may be explained according to what is written in the discourse beginning "And I will make [your windows] of kadkod," on "Charity exalts a nation," and according to what is written at the end of the discourse beginning "And now, let the power be great," etc., regarding "Through kindness and truth iniquity is atoned," etc.;

> For "her captives through charity," the text refers to discussions of "Charity exalts a nation" (Proverbs 14:34) and of "Through kindness and truth iniquity is atoned" (Proverbs 16:6) in other discourses.

ע"ש ועמ"ש סד"ה ויעש דוד שם[131] באג"ה [באגרת הקודש] ועמ"ש סד"ה מי מנה[133, 132] בענין מעלת המשכה שע"י עסק התורה ומשם יובן ג"כ ענין ציון במ שפט דוקא תפדה שהוא עסק התורה.

see there. And see what is written at the end of the discourse beginning "And David made a name," in Iggeres HaKodesh, and what is written at the end of the discourse beginning "Who has counted," on the superiority of the drawing-down that comes through occupation with the Torah; and from there will also be understood the matter of "Zion shall be redeemed" specifically "through mishpat," which is occupation with the Torah.

> It also refers to Iggeres HaKodesh on "And David made a name," and to the end of "Who has counted," on the special drawing-down that comes through Torah study. That explains why Zion is redeemed specifically "through mishpat," the study of Torah.

ושביה בצדקה יעו"ש [יעויין שם]. ועיין מה שכתוב בד"ה מה טובו[135, 134] גבי והתשובה השלישית והוא ע"י התורה כו':[141, 140, 139, 138, 137, 136]

And "her captives through charity": see there. And see what is written in the discourse beginning "How goodly," regarding "and the third [level of] teshuvah," which is through the Torah, etc.

> The same discourses explain "her captives through charity." Finally the text points to the discourse "How goodly," on the third level of teshuvah, which comes through the Torah.

IN ONE'S AVODAH

Contemplate each day that only here, in this world, can a person draw down G-d's very essence through Torah and mitzvos, and the mitzvos will feel new every day. Let the heart's bitterness be over distance from G-d and its joy over the mitzvos, rejoicing even before the light is revealed, like a man with a locked chest of jewels. When the heart's feelings are held captive by worldly needs, redeem them through charity, and reveal the inner heart through study of the Torah's laws.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that a soul, which already "arose in thought" before Creation, gains by descending into a body?
2. What is the difference between acknowledging G-d (hoda'ah) and blessing Him (berachah), and why must love come between them?
3. How can the mitzvos feel "truly new" every day, according to the maamar?
4. Why can a person change from one extreme to the other in a moment in this world but not in the World to Come?
5. Why is Zion, the inner heart, redeemed through the Torah's laws, while the heart's captive chambers are redeemed through charity?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ציון במשפט**

This maamar was printed as a separate booklet in two versions, with further glosses by the Tzemach Tzedek and the Rebbe's source notes; the notes cited in the Rebbe's name come from it.

KEHOT'S NOTE

מאמר זה עם הגהות נוספות מאדמו"ר הצ"צ ועם מ"מ מכ"ק אדמו"ר נדפס בקונטרס בפ"ע בשני נוסחאות ("מאמר ציון במשפט תפדה" קה"ת תשט"ו. תש"ל). הנוסח השני נדפס אח"כ באוה"ת דברים-ו ע' ב'קעג. הגהות נוספות אלו נדפסו ג"כ באוה"ת דברים-א ע' כח ואילך, ובאוה"ת שם ע' לג ואילך נדפס ביאור על המאמר. נוסח שני מהמאמר (בלי ההגהות) נדפס בקונטרס הנ"ל ע' 10 בכותרת: אור ליום ב' ערב ט' באב, וויטעפסק [תקע"א]. וע"ש בהקדמה שאולי הוא הנחת כ"ק אדמו"ר הצ"צ. ההערות דלהלן המובאות בשם כ"ק אדמו"ר נדפסו בקונטרס ציון במשפט הנ"ל. לכללות המאמר ראה גם ד"ה ציון במשפט — תשל"ה (בסה"מ מלוקט ח"א ע' קנב). תשל"ו. תש"מ.

2 **ציון במשפט תפדה**

The Rebbe calls it a wonder that the beginning of Parshas Devarim is a discourse on a verse of the haftarah, and on the haftarah's last verse.

KEHOT'S NOTE

"והוא דבר פלא, שהתחלת פ' דברים היא בדרוש על פסוק שבהפטרת הפרשה, ובהפטרה גופא בפסוק האחרון שבה" — ד"ה ציון במשפט תשמ"ו. ראה לקו"ש חכ"ט ע' 10. וכ"ה בשיחת ש"פ דברים תשמ"ח ושם מוסיף בשולי הגליון "אף שישנם דרושים של אדה"ז עה"פ אלה הדברים ועוד פסוקים בהפרשה (כמו שנדפסו באוה"ת להצ"צ) כדמוכח מהגהות הצ"צ להדרושים" — (סה"מ מלוקט ח"ח ע' קנב). מאמר זה נתבאר בד"ה ציון במשפט תשל"ו (סה"מ מלוקט ח"ג ע' רלא). ובסה"מ תשמ"ז. שייכות הפטרה זו לפ' דברים נתבאר בלקו"ש חכ"ט ע' 9 ואילך.

3 **ציון במשפט תפדה**

The last verse of the haftarah of Parshas Devarim, and the verse on which the whole maamar is built.

Isaiah 1:27 ישעיהו א:כ"ז

צִיּוֹן בְּמִשְׁפָּט תִּפָּדֶה וְשָׁבֶיהָ בִּצְדָקָה:

Zion shall be redeemed with justice, And they that return of her with righteousness.

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KEHOT'S NOTE

ישעי' א, כז. בד"ה ציון במשפט תשל"ה מבאר שייכות הפסוק לישעי'.

4 **ציון במשפט תפדה**

Expounding "And these are the laws (mishpatim)," the Midrash says that through justice Zion is built, as it says, "Zion shall be redeemed through justice"; and that if Israel practice justice, G-d will restore their courts, after which it is written, "Zion shall be redeemed through justice."

Shemot Rabbah 30:14–15 שמות רבה ל:י"ד-ט"ו

... והיה אמונת עתיך וגו' יראת ה' היא אוצרו, לכך נאמר: יראת ה' טהורה. והנביא צווח (שם א): ציון במשפט תפדה ושביה בצדקה: דבר אחר: ואלה המשפטים, ה"ד (תהלים עב): לשלמה אלקים משפטיך למלך תן וגו' ידין עמך בצדק. ר' אומר: כשם שהזהיר הקב"ה על הדברות, כך הזהיר על הדין. למה? שבו העולם תלוי, שנאמר (משלי כט): מלך במשפט יעמיד ארץ, ובו ציון נבנית, שנאמר (ישעיה א): ציון במשפט תפדה, ובו צדיקים מתגדלין, שנאמר (תהלים קו): אשרי שומרי משפט. אתה מוצא משפטים הרבה יש בענין הזה, לפי שאמר הקדוש ברוך ...

Another matter, "these are the ordinances." David said: "Fear of the L-rd is pure, it endures forever" (Psalms 19:10). How is this so? You find that a person may study midrash, halakhot, and agadot, but if he does not have fear of sin, he has nothing. This is analogous to a person who says to another: 'I have one thousand measures of grain and one thousand of wine.' The other said to him: 'Do you have storehouses in which to place them? If you have that, you have everything. If ...

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5 **ושמר כו' החסד**

On "And Havayah your G-d will keep for you the covenant and the kindness": Avraham gave his children justice and charity, and G-d set kindness and compassion against them. When Israel lost theirs He withdrew His, and when they restore theirs, as in "Zion shall be redeemed through justice and her captives through charity," He restores His, and both become a crown on Israel's head.

Devarim Rabbah 3:7 דברים רבה ג:ז'

6 **והיו הדברים האלה**

"And these words, which I command you today, shall be upon your heart." The Alter Rebbe asks how "today" can mean every day.

Deuteronomy 6:6 דברים ו:ו'

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ:

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

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KEHOT'S NOTE

דברים ו, ו. הדיוק שמביא פסוק ראה בספר השיחות תש"נ כרך ב' ע' 596 בהערה 12 ובשולי הגליון שם.

7 **בכל יום יהיו בעיניך כחדשים**

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

KEHOT'S NOTE

ממדד באמצעיתו אלא (שם מד, כד) "אנכי ה' עושה כל נוטה שמים לבדי רוקע הארץ מאתי" מי אתי כתיב מי היה ...

Rabbi Yanai said: Right from the beginning of the creation of the world, the Holy One blessed be He foresaw the actions of the righteous and the actions of the wicked. "The earth was emptiness" (Genesis 1:2) - these are the actions of the wicked. "G-d said: Let there be light" (Genesis 1:3) - these are the actions of the righteous. "G-d distinguished between the light and the darkness" (Genesis 1:4) - between the actions of the righteous and the actions of the wicked. "G-d called the light, Day" (Genesis ...

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12 ועוף יעופף

The command of the fifth day: "and let birds fly over the earth." Rabbi Chanina reads it as alluding to the creation of the angels.

Genesis 1:20 בראשית א:כ

וַיֹּאמֶר אֱלֹקִים יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמָיִם:

And G-d said: 'Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.'

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PARAGRAPH 2

13 ועוף זה מיכאל

The Zohar reads "And let birds fly over the earth" as the angels: "birds" is Michael and "fly" is Gabriel. The Alter Rebbe brings it to show that the angels were created during the six days.

Zohar, Bereshit 72:159–73:169 ספר הזהר, בראשית ע"ב:קנ"ט-ע"ג:קס"ט

R. Simeon said: 'There is here a mystic allusion. "Birds" refers to the angel Michael, of whom it is written, "And one of the Seraphim flew to me" (Is. 6, 6). "To fly" refers to Gabriel, of whom it is written, "The man Gabriel whom I had seen at first in a vision being caused to fly quickly." (Dan. 9, 21).

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

14 שהנשמות נמשכו מבחי' מחשבה . . המחשבה היא תמידית

The Rebbe explains why the discourses say the souls are drawn from G-d's thought, which is constant: "every day as new" stems from the constancy in the soul, which is above all change.

KEHOT'S NOTE

בד"ה זו תשל"ה (סה"מ מלוקט ח"א) הערה 17 מציין כ"ק אדמו"ר "ראה לקו"ת ר"ה שם [סב, ג] שבחי' ישראל (היינו בחי' הנשמה שלמעלה מהגוף) היא "כענין שמשא . . וכמו בהשמש אין שום שינויים בחי' לא שניתי כך בבחי' ישראל". ועפ"ז יומתק הקשר להמובא בהדרושים . . שהנשמות "נמשכו מבחי' מחשבה . . המחשבה היא תמידית" — כי הענין דבכ"י כחדשים הוא מצד ענין התמידות (למעלה משינויים) שבנשמה".

ראה ספרי דברים ו, ו. ושם יא, יג כרש"י שם. ערוך מע' פרוזדגמא בשם ילמדנו. רש"י שמות יט, א. — הערת כ"ק אדמו"ר.

8 בכל יום יהיו בעיניך כחדשים

On "which I command you today," the Sifrei says that they should not be in your eyes like an old decree that no one regards, but like a new decree that everyone runs to read.

Sifrei Devarim 33:1 ספרי דברים ל"ג:א

(דברים ו ו) וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל לְבָבֶךָ, רַבִּי אוֹמֵר: לָמָּה נֶאֱמַר? לְפִי שֶׁנֶּאֱמַר (דברים ו ה): "וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל לְבָבְךָ", אֵינִי יוֹדֵעַ: כֵּיצַד אוֹהֲבִים אֶת הַמָּקוֹם? תַּלְמוּד לוֹמַר: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל לְבָבֶךָ, תֵּן הַדְּבָרִים הָאֵלֶּה עַל לִבְּךָ, שֶׁמִּתּוֹךְ כָּךְ אַתָּה מַכִּיר אֶת מִי שֶׁאָמַר וְהָיָה הָעוֹלָם וּמִדַּבֵּק בִּדְרָכָיו!

(Devarim 6:6) "And these things that I command you this day shall be upon your heart": From "And you shall love the L-rd your G-d with all your heart," I do not know how I come to love the Holy One Blessed be He; it is, therefore written "And these things that I command you this day shall be upon your heart." For in this way you come to recognize the Holy One Blessed be He and to cleave to His ways.

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9 כחדשים

The Rebbe notes that although the Sages say "as new," with the kaf of comparison, the intent is that the words truly be new, and he points to this maamar's own wording further on, "truly as new."

KEHOT'S NOTE

"ולהעיר דהגם שהלשון במרז"ל זה הוא כחדשים (בכ"ף הדמיון) — הכוונה היא שהענין ד"כחדשים" יהי' באמת. ולהעיר מהלשון בלקו"ת (לקמן) א, ב "כחדשים ממש" — ד"ה ציון במשפט תשל"ו. וראה גם בד"ה זה תשל"ה (סה"מ מלוקט ח"א ע' קנב) סעי' ג.

10 י"א בשני וי"א בחמישי ועוף יעופף

Kehot's note points to Zohar I, 46a for these words.

Zohar I, 46a זח"א מו, א

KEHOT'S NOTE

"ב"ר ספ"ג. — וראה ס' הבהיר אות כא-כב". זח"א מו, א. מו, ב. — הערת כ"ק אדמו"ר.

11 י"א בשני וי"א בחמישי ועוף יעופף

Rabbi Yochanan says the angels were created on the second day; Rabbi Chanina says on the fifth, citing "And let birds fly over the earth" together with "and with two [wings] he would fly" (Isaiah 6:2). All agree that nothing was created on the first day.

Bereshit Rabbah 3:8 בראשית רבה ג:ח

... "המקרה במים עליותיו השם עבים רכובו המהלך על כנפי רוח" וכתיב "עושה מלאכיו רוחות" רבי חנינא אמר בחמישי נבראו מלאכים שנאמר ועוף יעופף על הארץ וכתיב (ישעיה ו, ב): "ובשתים יעופף" רבי לוליאני בר טבראי בשם ר' יצחק אמר בין על דעתיה דר"ח בין על דעתיה דר"י הכל מודים שלא נברא ביום הראשון כלום שלא תאמר מיכאל היה מותח בדרומו של רקיע וגבריאל בצפונו והקדוש ברוך הוא

Jewish soul.

Isaiah 60:21 ישעיהו ס׳:כ״א

וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר׃

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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KEHOT'S NOTE

ישע״י ס, כא.

18 **וירידתן בגוף הוא צורך עלי׳**

Or HaTorah has an abridged version of this passage.

Song of Songs 3:4 שיר השירים ג׳:ד׳

כִּמְעַט שֶׁעָבַרְתִּי מֵהֶם עַד שֶׁמָּצָאתִי אֵת שֶׁאָהֲבָה נַפְשִׁי אֲחַזְתִּיו וְלֹא אַרְפֶּנּוּ עַד־שֶׁהֱבֵיאתִיו אֶל־בֵּית אִמִּי וְאֶל־חֶדֶר הוֹרָתִי׃

Scarce had I passed from them, When I found him whom my soul loveth: I held him, and would not let him go, Until I had brought him into my mother's house, And into the chamber of her that conceived me.

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KEHOT'S NOTE

באוה״ת ואתחנן ע׳ כט יש קיצור לכאן. וראה לקמן שה״ש ג, ד בענין ירידה זו.

PARAGRAPH 3

19 **נשמה שנתת בי טהורה היא**

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

KEHOT'S NOTE

ברכת אלקי נשמה.

20 **קודם לאשר יצר**

The Rebbe's note points there regarding the order of the morning blessings, with "My G-d, the soul" coming before "Asher yatzar."

KEHOT'S NOTE

"ראה שער הכולל פ״א סק״ח". — הערת כ״ק אדמו״ר.

21 **כמ״ש בגמרא פ׳ בתרא דברכות ד״ס ע״ב**

The Tzemach Tzedek remarks that "You created it" is not mentioned in the Gemara there, which begins "You formed it," and leaves this for further study.

KEHOT'S NOTE

באוה״ת דברים ע׳ כט: "וצ״ע דשם לא נזכר ענין אתה בראת רק מתחיל אתה יצרת", ועל זה העיר כ״ק אדמו״ר בקונטרס ציון במשפט שם: אבל נזכר ברי״ף (בשינוי סדר), ברמב״ם וכו׳. וראה ג״כ חדא״ג מהרש״א שם. דקדוקי סופרים.

22 **כי מתער משנתיה אומר אלקי נשמה שנתת בי טהורה היא**

On waking one says: "My G-d, the soul You have placed within me is pure; You formed it within me, You breathed

15 **במי נמלך בנשמותיהם של צדיקים**

Rabbi Yehoshua of Sichnin, in the name of Rabbi Shmuel: G-d took counsel with the souls of the righteous, as it says, "with the King in His work they dwelt" (I Chronicles 4:23); with these souls He consulted and created the world.

Bereshit Rabbah 8:7 בראשית רבה ח׳:ז׳

רבי יהושע דסכנין בשם רבי שמואל אמר: בנפשותן של צדיקים נמלך, הדא הוא דכתיב (ד״ה א ד): המה היוצרים ויושבי נטעים וגדרה עם המלך במלאכתו ישבו שמה. המה היוצרים, על שם וייצר ה׳ אלקים את האדם עפר מן האדמה. יושבי נטעים, על שם ויטע ה׳ אלקים גן בעדן מקדם. וגדרה, על שם (ירמיה ה) אשר שמתי חול גבול לים. עם המלך במלאכתו ישבו, עם המלך מלך מלכי המלכים הקדוש ברוך הוא ישבו נפשות של צדיקים, שבהן נמלך הקדוש ב״ה וברא את העולם:

Rabbi Yehoshua of Sikhnin said in the name of Rabbi Shmuel: He consulted with the souls of the righteous. That is what is written: "They are the potters and the inhabitants of Neta'im and Gedera; they dwelled there with the king for his works" (I Chronicles 4:23). "They are the potters [hayotzerim]" – alluding to: "the L-rd G-d formed [vayitzer] man of dust from the ground" (Genesis 2:7). "Inhabitants of Neta'im" – alluding to: "the L-rd G-d planted [vayita] a garden eastward in Eden" (Genesis 2:8). "And Gedera" – after ...

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KEHOT'S NOTE

ראה ב״ר פ״ח, ז. רות רבה ב, ג. באוה״ת דברים ע׳ כט יש הגהה לכאן.

16 **במי נמלך בנשמותיהן של צדיקים**

The same teaching: the souls of the righteous dwelt with the King of kings, and with them He took counsel and created His world.

Ruth Rabbah 2:3 רות רבה ב׳:ג׳

... וַיֹּאמֶר ה׳ אֶל מֹשֶׁה כְּתָב לְךָ אֶת הַדְּבָרִים הָאֵלֶּה כִּי עַל פִּי הַדְּבָרִים הָאֵלֶּה וגו׳. הֵמָּה הַיּוֹצְרִים, עַל שֵׁם (בראשית ב, יט): וַיִּצֶר ה׳ אֱלֹקִים. דָּבָר אַחֵר, הֵמָּה הַיּוֹצְרִים, אֵלּוּ נַפְשׁוֹתֵיהֶם שֶׁל צַדִּיקִים, שֶׁבָּהֶם נִמְלַךְ הַקָּדוֹשׁ בָּרוּךְ הוּא לִבְרֹאת אֶת עוֹלָמוֹ. יוֹשְׁבֵי נְטָעִים, עַל שֵׁם (בראשית ב, ח): וַיִּטַּע ה׳ אֱלֹקִים. וּגְדֵרָה, עַל שֵׁם שֶׁנֶּאֱמַר (ירמיה ה, כב): אֲשֶׁר שַׂמְתִּי חוֹל גְּבוּל לַיָּם. עִם הַמֶּלֶךְ בִּמְלַאכְתּוֹ, עִם מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא יָשְׁבוּ שָׁם נִשְׁמָתָן שֶׁל צַדִּיקִים שֶׁבָּהֶם נִמְלַךְ וּבָרָא ...

Rabbi Menaḥem bar Avin interpreted the verse as referring to Moses. "And Yokim" (I Chronicles 4:22) – on the basis of: "Rise [kuma] L-rd, and let Your enemies be scattered" (Numbers 10:35). "And the people of Kozeva" (I Chronicles 4:22) – as he rendered the word of the Holy One blessed be He like falsehoods [kazav], as it is stated: "Why, L-rd, is Your wrath enflamed at Your people?" (Exodus 32:11). "Yoash" (I Chronicles 4:22) – as he despaired [nitya'ash] of living," as it is stated: "And if not, please ...

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17 **ועמך כולם צדיקים**

"And your people are all righteous." The Alter Rebbe uses it to extend the Midrash's "souls of the righteous" to every

> it into me, and You guard it within me." The Alter Rebbe reads each phrase as a stage of the soul's descent.

Berakhot 60b:4 ברכות ס׳ ב:ד׳

כִּי מִתְעַר אוֹמֵר: "אֱלֹקַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה. אַתָּה יְצַרְתָּהּ בִּי, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִיטְּלָהּ מִמֶּנִּי וּלְהַחֲזִירָהּ בִּי לְעָתִיד לָבֹא. כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדֶה אֲנִי לְפָנֶיךָ ה׳ אֱלֹקַי וֵאלֹקֵי אֲבוֹתַי, רִבּוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה ה׳, הַמַּחֲזִיר נְשָׁמוֹת לְפְגָרִים מֵתִים".

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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23 **מבחי׳ טהירו עילאה**

> At the start of the Zohar on Bereshis: "At the head of the King's authority, He engraved engravings in the supernal purity (tehiru ila'ah)." The text places the soul's root at this level.

Zohar I, 15a זח"א טו, א

KEHOT'S NOTE

ראה זח"א טו, א. באוה"ת פ׳ דברים ע׳ כט מבאר שטהירו עילאה "זהו בחי׳ שלמעלה מהכתר וא"כ . . מהו העלי׳ עוד יותר וצ"ע".

24 **בביאור ע"פ לבבתני אחותי**

> The text itself sends the reader to the Biur on "You have captured my heart, my sister" (Song of Songs 4:9) for more on this subject; the passage the note points to opens with that heading.

KEHOT'S NOTE

לקמן שה"ש כט, ד ואילך.

PARAGRAPH 4

25 **כל זמן שהנשמה בקרבי מודה אני**

> The blessing said on waking continues: "As long as the soul is within me, I acknowledge before You," and ends, "Blessed are You, Havayah, Who restores souls to dead bodies." The text contrasts the acknowledgment with the blessing that follows.

Berakhot 60b:4 ברכות ס׳ ב:ד׳

כִּי מִתְעַר אוֹמֵר: "אֱלֹקַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה. אַתָּה יְצַרְתָּהּ בִּי, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִיטְּלָהּ מִמֶּנִּי וּלְהַחֲזִירָהּ בִּי לְעָתִיד לָבֹא. כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדֶה אֲנִי לְפָנֶיךָ ה׳ אֱלֹקַי וֵאלֹקֵי אֲבוֹתַי, רִבּוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה ה׳, הַמַּחֲזִיר נְשָׁמוֹת לְפְגָרִים מֵתִים".

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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26 **כולא קמי׳ כלא חשיב**

> In the Zohar's introduction, true awe is awe of G-d because He is great and rules, the root of all worlds, "and all before Him is considered as nothing."

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

27 **בשעה שהקדימו ישראל נעשה**

> When Israel put "We will do" before "We will hear," a heavenly voice asked who had revealed to them the secret that the ministering angels use. The text names a discourse by these words.

Shabbat 88a:7-8 שבת פ"ח א:ז׳-ח׳

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנֶגֶד "נַעֲשֶׂה" וְאֶחָד כְּנֶגֶד "נִשְׁמָע". וְכֵיוָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב". אָמַר רַבִּי חֲמָא בְּרַבִּי חֲנִינָא: בְּחוֹרֵב טָעֲנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעֲנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

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28 **וסד"ה כי תשמע בקול**

> There the aim of "when you listen to the voice of Havayah" is the drawing of the Infinite Light into revelation upon the soul, so that it come to bittul.

KEHOT'S NOTE

לקמן פ׳ ראה כג, ד.

29 **גנבא אפום מחתרתא רחמנא קריא**

> The note lists other places in Likkutei Torah that bring the saying about the thief.

Berakhot 63a:4 ברכות ס"ג א:ד׳

כָּל כָּךְ לָמָּה — לְפִי שֶׁאֵין עוֹנִין "אָמֵן" בַּמִּקְדָּשׁ. וּמִנַּיִן שֶׁאֵין עוֹנִין אָמֵן בַּמִּקְדָּשׁ? — שֶׁנֶּאֱמַר: "קוּמוּ בָּרְכוּ אֶת ה׳ אֱלֹקֵיכֶם מִן הָעוֹלָם עַד הָעוֹלָם". וְאוֹמֵר: "וִיבָרְכוּ אֶת שֵׁם כְּבֹדֶךָ וּמְרוֹמַם עַל כָּל בְּרָכָה וּתְהִלָּה".

"Why all this? Because the response "Amen" was never made in the Sanctuary. Whence is it that "Amen" was never used as a response in the Sanctuary? As it is said, "Stand up and bless the L-rd your G-d from everlasting to everlasting" (Nehem. ix. 5), and it continues, "And let them say: Blessed be Thy glorious Name, that is exalted above all blessing and praise" (ibid).

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KEHOT'S NOTE

גירסת הע"י ברכות סג, א. ובפחד יצחק שכ"ה בש"ס ד' פורטוגאל. ועל"ק (ז, א). — ובפי צו (יא, סע"ב). ור"פ ואתחנן. רד"ה תחת אשר לא עבדת (מב, ד) [כ]. וראה הנסמן במאמרי אדה"ז — פרשיות לע' ט.

30 **ישמעאל בני ברכני**

Rabbi Yishmael ben Elisha entered the Holy of Holies, and G-d said to him, "Yishmael, My son, bless Me"; he blessed that G-d's compassion overcome His anger. The text brings it to show that blessing draws G-d's attributes into revelation.

Berakhot 7a:4 ברכות ז' א:ד'

תַּנְיָא, אָמַר רַבִּי יִשְׁמָעֵאל בֶּן אֱלִישָׁע: פַּעַם אַחַת, נִכְנַסְתִּי לְהַקְטִיר קְטוֹרֶת לִפְנֵי וְלִפְנִים, וְרָאִיתִי אַכְתְּרִיאֵל קָהּ ה' צְבָאוֹת, שֶׁהוּא יוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא, וְאָמַר לִי: "יִשְׁמָעֵאל בְּנִי, בָּרְכֵנִי!" אָמַרְתִּי לוֹ: "יְהִי רָצוֹן מִלְּפָנֶיךָ, שֶׁיִּכְבְּשׁוּ רַחֲמֶיךָ אֶת כַּעַסְךָ, וְיִגּוֹלוּ רַחֲמֶיךָ עַל מִדּוֹתֶיךָ, וְתִתְנַהֵג עִם בָּנֶיךָ בְּמִדַּת הָרַחֲמִים, וְתִכָּנֵס לָהֶם לִפְנִים מִשּׁוּרַת הַדִּין". וְנִעְנַע לִי בְּרֹאשׁוֹ. וְקָמַשְׁמַע לַן, שֶׁלֹּא תְּהֵא בִּרְכַּת הֶדְיוֹט קַלָּה בְּעֵינֶיךָ.

There is a teaching : R. Ishmael b. Elisha said : Once I entered [the Holy of Holies] to offer incense in the innermost part of the Sanctuary, and I saw Okteriel, Jah, the L-rd of Hosts, seated upon a high and exalted throne. He said to me, "Ishmael, My son, bless Me." I replied, "May it be Thy will that Thy mercy may subdue Thy wrath ; and may Thy mercy prevail over Thy attributes, so that Thou mayest deal with Thy children in the quality of mercy and ...

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KEHOT'S NOTE

ברכות ז, א. [ולקמן (טז, א) ט"ס פ"ג. — כ].

31 **ברוך ה' מן העולם**

"Blessed is Havayah, the G-d of Israel, from the world to the world." The text reads the two "worlds" as the hidden world and the revealed world.

Psalms 106:48 תהילים ק"ו:מ"ח

בָּרוּךְ־הי אֱלֹקֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וְאָמַר כָּל־הָעָם אָמֵן הַלְלוּ־קָהּ:

Blessed be the L-RD, the G-d of Israel, from everlasting even to everlasting, and let all the people say: 'Amen.' Hallelujah.

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KEHOT'S NOTE

תהלים קו, מח.

32 **והיו הדברים האלה אשר אנכי מצוך היום**

"And these words, which I command you today, shall be upon your heart": here, the Torah and mitzvos that draw revelation into the soul.

Deuteronomy 6:6 דברים ו':ו'

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ:

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

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33 **וכמ"ש בספרי שמתוך כך אתה מכיר**

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

KEHOT'S NOTE

ואתחנן ו, ו.

34 **שמתוך כך אתה מכיר את מי שאמר והיה העולם**

Since it says "And you shall love," the Sifrei asks how one loves G-d, and answers from the next verse: set these words upon your heart, "for through this you come to recognize Him Who spoke and the world came into being, and cleave to His ways."

Sifrei Devarim 33:1 ספרי דברים ל"ג:א'

(דברים ו ו) וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל לְבָבֶךָ, רַבִּי אוֹמֵר: לָמָּה נֶאֱמַר? לְפִי שֶׁנֶּאֱמַר (דברים ו ה): "וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל לְבָבְךָ", אֵינִי יוֹדֵעַ: כֵּיצַד אוֹהֲבִים אֶת הַמָּקוֹם? תַּלְמוּד לוֹמַר: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל לְבָבֶךָ, תֵּן הַדְּבָרִים הָאֵלֶּה עַל לִבְּךָ, שֶׁמִּתּוֹךְ כָּךְ אַתָּה מַכִּיר אֶת מִי שֶׁאָמַר וְהָיָה הָעוֹלָם וּמִדַּבֵּק בִּדְרָכָיו!

(Devarim 6:6) "And these things that I command you this day shall be upon your heart": From "And you shall love the L-rd your G-d with all your heart," I do not know how I come to love the Holy One Blessed be He; it is, therefore written "And these things that I command you this day shall be upon your heart." For in this way you come to recognize the Holy One Blessed be He and to cleave to His ways.

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35 **בד"ה וידעת היום**

The discourse asks why, after "You were shown, to know," the Torah adds "And you shall know this day," and what "this day" means; it then turns to "Hear, O Israel" and "And you shall love," the first mitzvah given through Moshe after the Ten Commandments.

KEHOT'S NOTE

לקמן פ' ואתחנן ד, א ואילך.

36 **וידעת היום והשבות**

"And you shall know this day and take it to your heart that Havayah is the G-d." The text names a discourse by these words.

Deuteronomy 4:39 דברים ד':ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד:

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

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37 **באמונתו יחיה**

"And the righteous shall live by his faith": the theme for which the text sends the reader to that discourse.

Habakkuk 2:4 חבקוק ב':ד'

הִנֵּה עֻפְּלָה לֹא־יָשְׁרָה נַפְשׁוֹ בּוֹ וְצַדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה:

Behold, his soul is puffed up, it is not upright in him; But the righteous shall live by his faith.

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38 **ואהבת**

"And you shall love Havayah your G-d," the verse of the Shema that comes before "And these words."

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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39 **בד"ה ראה אנכי נותן**

There "See, I (Anochi) set" is read as "I, Who I am," the Anochi of the first of the Ten Commandments, set "before you" (lifneichem), in your inner "face." Because the Name Havayah is within your inner being, since Israel arose in thought, you can draw upon yourselves blessing from the Source of all.

KEHOT'S NOTE

לקמן פ׳ ראה יח, ד.

40 **ראה אנכי נותן לפניכם היום ברכה**

"See, I set before you today a blessing and a curse." The text cites the discourse on this verse for blessing as "seeing."

Deuteronomy 11:26 דברים י״א:כ״ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃

Behold, I set before you this day a blessing and a curse:

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41 **ביום השמיני עצרת**

"On the eighth day you shall have an assembly": the verse of Shemini Atzeres, which names the discourse cited here.

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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42 **סד"ה השמים כסאי**

The end of the discourse (Torah Ohr 1c) explains that the eighteen blessings of the Shemoneh Esreh, each "Blessed are You," draw down encompassing light from sovev kol almin, and that this comes through bowing and prostration, which are bittul.

KEHOT'S NOTE

תו״א א, ג.

43 **השמים כסאי**

"The heavens are My throne and the earth is My footstool": the verse that names the discourse cited here.

Isaiah 66:1 ישעיהו ס״ו:א׳

כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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PARAGRAPH 5

44 **שמע ישראל**

"Hear, O Israel, Havayah is our G-d, Havayah is one": the first of the two lines whose contemplation leads to love.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד׃

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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45 **וממשלתך . . בכל דור ודור**

"Your kingship is a kingship over all worlds, and Your dominion is in every generation." The text distinguishes kingship over willing subjects from dominion, which extends even to wicked generations.

Psalms 145:13 תהילים קמ״ה:י״ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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KEHOT'S NOTE

תהלים קמה, יג. ראה לקו״ש חט״ו ע׳ 237.

46 **מוטב דלדייני׳**

When Acher died, it was said that he could be neither judged nor brought into the World to Come; Rabbi Meir said, "Better that he be judged and enter the World to Come." The text cites it to show how great the delight of Gan Eden is.

Chagigah 15b:3 חגיגה ט״ו ב:ג׳

כִּי נָח נַפְשֵׁיהּ דְּאַחֵר, אָמְרִי: לָא מֵידָן לִידַיְינֵיהּ, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי. לָא מֵידָן לִידַיְינֵיהּ — מִשּׁוּם דַּעֲסַק בְּאוֹרָיְיתָא, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי — מִשּׁוּם דַּחֲטָא. אֲמַר רַבִּי מֵאִיר: מוּטָב דְּלִידַיְינֵיהּ וְלֵיתֵי לְעָלְמָא דְּאָתֵי. מָתֵי אָמוּת, וְאַעֲלֶה עָשָׁן מִקִּבְרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סְלֵיק קוּטְרָא מִקִּבְרֵיהּ דְּאַחֵר.

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KEHOT'S NOTE

חגיגה טו, ב.

47 **מי מנה**

"Who has counted the dust of Yaakov": the verse that names the discourse in Parshas Balak cited here.

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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48 **בעוה"ב . . רק בהדרגה**

The note points to two other places in Likkutei Torah on this gradual ascent.

KEHOT'S NOTE

ועל"ק (לד, א) ותחילה צריך לירד לגיהנם כו'. וע' ד"ה יפה שעה א' בוך פערטעל (קכז, ב) [מצויין בספריית כ"ק אדמו"ר במס' 499. והוא ד"ה יפה שעה א' מאדהאמ"צ הנדפס במאמרי אדה"א קונטרסים ע' רמא ואילך]. כה"ק לראשית גו' ואינו מועיל גיהנם שזהו בירור אלא איבודו זהו תיקון כו'. וגיהנם מועיל לז' עמים מדות רעות שבנפה . . . ועל"ק (ע, א) כמ"ש כאן. [כ].

49 **יכול להשתנות מן הקצה אל הקצה מיד כרגע**

On this sudden change the Rebbe remarks there, "compare Ezekiel 18:21 ff.," the verses on the wicked man who turns back from all his sins.

KEHOT'S NOTE

זח"א קכט, סע"א. בלקו"ש חי"ט ע' 593 בהערה מציין כ"ק אדמו"ר ע"ז: "ולהעיר מיחזקאל יח, כא ואילך".

50 **יכול להשתנות מן הקצה אל הקצה מיד כרגע**

Fortunate are the masters of teshuvah, says the Zohar, for in one hour, one day, one moment they come close to the Holy One, blessed be He, which is not so even for the completely righteous, who came close over many years.

Zohar, Chayei Sara 15:114–16:121 ספר הזהר, חיי שרה ט"ו:קי"ד-ט"ז:קכ"א

51 **המקדש את האשה ע"מ שהוא צ"ג**

"On condition that I am righteous": even if he is completely wicked, she is betrothed, for perhaps he had a thought of teshuvah in his mind.

Kiddushin 49b:4–5 קידושין מ"ט ב:ד'-ה'

"עַל מְנָת שֶׁאֲנִי צַדִּיק" - אֲפִילּוּ רָשָׁע גָּמוּר - מְקוּדֶּשֶׁת, שֶׁמָּא הִרְהֵר תְּשׁוּבָה בְּדַעְתּוֹ. "עַל מְנָת שֶׁאֲנִי רָשָׁע" - אֲפִילּוּ צַדִּיק גָּמוּר - מְקוּדֶּשֶׁת, שֶׁמָּא הִרְהֵר דְּבַר עֲבוֹדָה זָרָה בְּדַעְתּוֹ. עֲשָׂרָה קַבִּים חָכְמָה יָרְדוּ לָעוֹלָם, תִּשְׁעָה נָטְלָה אֶרֶץ יִשְׂרָאֵל וְאֶחָד כָּל הָעוֹלָם כּוּלּוֹ. עֲשָׂרָה קַבִּים יוֹפִי יָרְדוּ לָעוֹלָם, תִּשְׁעָה נָטְלָה יְרוּשָׁלַיִם וְאֶחָד כָּל הָעוֹלָם כּוּלּוֹ. עֲשָׂרָה קַבִּים עֲשִׁירוּת יָרְדוּ לָעוֹלָם, תִּשְׁעָה נָטְלָה רוֹמִי וְאֶחָד כָּל הָעוֹלָם כּוּלּוֹ. עֲשָׂרָה קַבִּים עֲנִיּוּת יָרְדוּ לָעוֹלָם, תִּשְׁעָה נָטְלָה ...

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KEHOT'S NOTE

קידושין מט, ב. שו"ע אה"ע סי' לח סעיף לא. ובאור זרוע ברכות סי' קיב — לקו"ש חי"ט ע' 394 בהערה 24.

52 **וישע ה'**

"And Havayah turned (vayisha) to Hevel and to his offering." The text links the "salvations" of the blessing to this word and to the 375 lights.

Genesis 4:4 בראשית ד':ד'

וְהֶבֶל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיַּשַׁע יְהוָה אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ׃

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the L-RD had respect unto Abel and to his offering;

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53 **המקדש את האשה ע"מ הוא צדיק גמור מקודשת אפי' הוא רשע גמור שמא הרהר תשובה**

The ruling as codified: on condition that he is righteous, even if he is completely wicked she is betrothed out of doubt, for perhaps he thought of teshuvah in his heart.

Shulchan Arukh, Even HaEzer 38:31 שולחן ערוך, אבן העזר ל"ח:ל"א

ע"מ שאני צדיק אפי' רשע גמור הרי זו מקודשת מספק שמא הרהר תשובה בלבו:

"On condition that I am righteous": even if he is completely wicked she is betrothed out of doubt, for perhaps he contemplated repentance in his mind.

Apei Ravrevei: Shulchan Aruch Even HaEzer, Lemberg, 1886 (Public Domain) • Hilchot Kidushin, trans. by Steven H. Garten. HUC, 1975 (CC-BY)

54 **יפה שעה א' בתשובה**

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

KEHOT'S NOTE

אבות ד, יז.

55 **יפה שעה אחת בתשובה ומע"ט בעוה"ז**

"One hour of teshuvah and good deeds in this world is better than all the life of the World to Come." The text explains this by the light of sovev that shines in this world.

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)

56 **מרוב כל**

"Because you did not serve Havayah your G-d with joy and gladness of heart, merov kol." The text reads merov kol as "more than all": higher than the World to Come.

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־יְהוָה אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

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

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KEHOT'S NOTE

דברים כח, מז.

57 **מעוה"ב הנק' כל**

Kehot's note points to where this is explained further: Shelah (Shnei Luchos HaBris).

KEHOT'S NOTE

ראה ב"ב יז, רע"א. פי' האריז"ל ע"פ תחת גו' מרוב כל. של"ה תושב"כ פ' תבא.

58 **מעוה"ב הנק' כל**

Three were given a taste of the World to Come in this world, Avraham, Yitzchak and Yaakov, of whom it is written "with all" (bakol), "from all" (mikol) and "all" (kol).

Bava Batra 17a בבא בתרא י"ז א

59 **בד"ה מנורת זהב**

There the Alter Rebbe teaches that a mitzvah must be done with joy, for joy is delight revealed, and that "more than all" (merov kol) cannot mean merely more than all the pleasures of this world, which are only the refuse of what fell in the breaking of the vessels.

KEHOT'S NOTE

לעיל בהעלותך לג, ד.

60 **מנורת זהב**

"And behold, a menorah all of gold": Zechariah's vision, which names the discourse cited here.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ:

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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61 **ואהבת בכל נפשך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The text reads "with all your soul" as mesirus nefesh.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

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

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62 **והיו הדברים האלה אשר אנכי**

"And these words, which I command you today": each word is now read as pointing to the essence of G-d, to connection, and to this world.

Deuteronomy 6:6 דברים ו':ו'

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ:

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

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63 **אנכי מי שאנכי**

The note says the sources of this phrase are listed there.

KEHOT'S NOTE

נסמן לעיל פינחס פ, ב.

64 **היום . . ולא למחר בעוה"ב**

Rabbi Yehoshua ben Levi: "Which I command you today to do them": today to do them and not tomorrow to do them; today to do them, and tomorrow to receive their reward.

Eruvin 22a:5–6 עירובין כ"ב א:ה'-ו'

וְהַיְינוּ דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מַאי דִּכְתִיב "אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם", "הַיּוֹם לַעֲשׂוֹתָם, וְלֹא לְמָחָר לַעֲשׂוֹתָם, "הַיּוֹם לַעֲשׂוֹתָם" — לְמָחָר לְקַבֵּל שְׂכָרָם. אָמַר רַבִּי חַגַּי, וְאִיתֵימָא רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: מַאי דִּכְתִיב "אֶרֶךְ אַפַּיִם"? "אֶרֶךְ אַף" מִבְּעֵי לֵיהּ!

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KEHOT'S NOTE

ראה עירובין כב, א. וש"נ.

65 **בפ' פינחס ע"פ צו את**

The discourse on "Command the children of Israel" explains "today to do them, and not tomorrow to do them": this world is the world of action and free choice, where even one who has sinned can return, while in the World to Come a person stays as he was and is held by the "hollow of the sling." It goes on to explain that the World to Come receives revelation by measure (memalei), while Torah and mitzvos in this world draw down sovev, above the revelation of Gan Eden.

KEHOT'S NOTE

לעיל פנחס עה, ג.

66 **צו את**

"Command the children of Israel and say to them, 'My offering, My bread'": the verse in Parshas Pinchas that names the discourse cited here.

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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67 **נק' המצות רמ"ח אברים**

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

KEHOT'S NOTE

ראה ת"ז ת"ל.

68 **ואהבת . . בשני חללי לבך**

The words here quote Berakhot 54a:6–7; the passage is shown below.

Berakhot 54a:6–7 ברכות נ"ד א:ו'-ז'

חַיָּיב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁמְּבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר: "וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל לְבָבְךָ וְגוֹ'". "בְּכָל לְבָבְךָ" — בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר הָרָע. "וּבְכָל נַפְשְׁךָ" — אֲפִילּוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ. "וּבְכָל מְאֹדֶךָ" — בְּכָל מָמוֹנְךָ. דָּבָר אַחֵר: "בְּכָל מְאֹדֶךָ" — בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח שֶׁהוּא מְכוּוָּן

כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. וְלֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, וּבְפוּנְדָּתוֹ, וּבְאָבָק שֶׁעַל רַגְלָיו. ...

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

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KEHOT'S NOTE

ראה ברכות נד, א. ספרי פי' לב.

69 **ישמח ישראל בעושיו**

"Let Israel rejoice in its Maker (be'osav)." The text reads be'osav as the mitzvos, which are clothed in the world of action.

Psalms 149:2 תהילים קמ"ט:ב

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם:

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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KEHOT'S NOTE

תהלים קמט, ב.

70 **בד"ה אסרי לגפן**

The passage speaks of the ascent of all the worlds, even of the animal soul that descends below, and reads "Binding his foal to the vine" as referring to the days of Moshiach, when the level of man will be made complete.

KEHOT'S NOTE

תו"א מו, ג.

71 **אסרי לגפן**

"Binding his foal to the vine": the verse that names the discourse cited here.

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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72 **ובד"ה בהעלותך**

There the Alter Rebbe writes that when darkness hides G-d's holiness a person should feel deeply bitter, and an addition explains, following Rabbi Chaim Vital, why tears and bitterness bring an arousal from above: "the gates of tears are not locked." The note quotes its remark that another reason, that through bitterness one merits a revelation of G-dliness, is given later.

KEHOT'S NOTE

לעיל בהעלותך ל, ב "והטעם בזה ". ועמ"ש לקמן עוד טעם בזה שע"י המרירות זוכה לגילוי אלקות".

73 **בהעלותך**

"When you kindle the lamps": the verse that names the discourse cited here.

Numbers 8:2 במדבר ח':ב

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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74 **זורע צדקות ומצמיח ישועות**

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

KEHOT'S NOTE

ברכת יוצר.

75 **תיבה מליאה אבנים טובות . . סגורים בתיבה**

In a note on this parable of the closed chest of jewels, the Rebbe also refers to Sefer HaMaamarim 5627 and 5629.

KEHOT'S NOTE

בסה"ש תנש"א כרך ב ע' 802 הערה 53 מציין גם לסה"מ תרכ"ז (צילום כת"י הר"ש סופר) ס"ע תלג ואילך. סה"מ תרכ"ט ריש ע' רט.

PARAGRAPH 6

76 **כרחל לפני גוזזי'**

"Like a ewe before her shearers she is silent." The text applies it to the G-dly spark, silent and helpless in its exile within the animal soul.

Isaiah 53:7 ישעיהו נ"ג:ז'

נִגַּשׂ וְהוּא נַעֲנֶה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו:

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישע" נג, ז.

77 **ע' לעיל ע"פ אלה מסעי**

There the Community of Israel is called Rachel, "like a ewe before her shearers she is silent": only ewes are shorn, and she lets herself be shorn without resisting.

KEHOT'S NOTE

פ' מסעי פח, ג. פט, ג.

78 **אלה מסעי**

"These are the journeys of the children of Israel": the verse that names the discourse cited 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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79 **ציון**

Rabbi Chiya on "For Havayah has chosen Zion": at times Zion is called by a masculine name, for it is compassion, and here by a feminine one; when the two unite, the feminine is included in the masculine, and the blessings of the Matronita are found.

Zohar, Tzav 12:93–14:104 ספר הזהר, צו י"ב:צ"ג-י"ד:ק"ד

80 **ציון במשפט תפדה**

The verse of the maamar, read here as the exile and redemption of the inner heart.

Isaiah 1:27 ישעיהו א:כ"ז

צִיּוֹן בְּמִשְׁפָּט תִּפָּדֶה וְשָׁבֶיהָ בִּצְדָקָה׃

Zion shall be redeemed with justice, And they that return of her with righteousness.

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81 **ציון במשפט תפדה**

The Idra Zuta says: "Jerusalem, and not Zion," for justice lodges in Jerusalem, whereas of Zion it is written, "Zion shall be redeemed through justice," for there all is compassion.

Zohar, Idra Zuta 31:134–32:144 ספר הזהר, האדרא זוטא ל"א:קל"ד-ל"ב:קמ"ד

82 **ציון לשון סימן**

The Gemara asks how we know that tziyun means a sign, and answers from "and he shall build a marker (tziyun) beside it."

Eruvin 54b:24 עירובין נ"ד ב:כ"ד

שַׁמְעָה רַב תַּחְלִיפָא מִמַּעַרְבָא, אֲזַל אַמְרַהּ קַמֵּיהּ דְּרַבִּי אֲבָהוּ, אֲמַר: אַתּוּן מֵהָתָם מַתְנִיתוּ לַהּ, אֲנַן מֵהָכָא מַתְנִינַן לַהּ: "הַצִּיבִי לָךְ צִיּוּנִים שִׂימִי לָךְ וְגוֹ'" — עֲשׂוּ צִיּוּנִים לַתּוֹרָה. וּמַאי מַשְׁמַע דְּהַאי צִיּוּן לִישָׁנָא דְסִימָנָא הוּא? דִּכְתִיב: "וְרָאָה עֶצֶם אָדָם וּבָנָה אֶצְלוֹ צִיּוּן".

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83 **אנא סימנא**

The note points there for the same teaching, that Tziyon means a sign, from Eruvin 54b, with the expression "I am a sign" as brought in the Zohar.

KEHOT'S NOTE

עד"ה והי' מספר בנ"י פ"ג (ו, ב) מעירובין (נד, סע"ב) והל' אנא סימנא הובא בזח"א (רכה, א). [כ]. ראה סה"מ תקס"ד ע' קו. אוה"ת ויחי כרך ב שנט, א.

84 **אנא סימנא**

The Zohar uses the expression "I am a sign (ana simana) in the world." The text cites it to show that Tziyon means a sign.

Zohar, Vayechi 32:314–327 ספר הזהר, ויחי ל"ב:שי"ד-שכ"ז

How often have I taught them all the degrees of the righteous in the future world! But they are all frightened to repeat these things and only mumble them, on which account they are called "mumblers". However, I account this fear in them creditable, because they are denied the air and the spirit of the Holy Land and inhale the air and the spirit of an alien region. Further, too, the rainbow has appeared in their time,1The appearance of the rainbow, reminding G-d of His promise not to destroy the ...

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

85 **בד"ה כי תצא**

The Tzemach Tzedek identifies the reference as the second discourse "When you go out" in Likkutei Torah and quotes it on the inner dimension of the heart.

KEHOT'S NOTE

"בלקו"ת בד"ה כי תצא דרוש השני רפ"ב [לה, ד] אך בחי' פנימי' הלב הוא רעותא דלבא ותעלומות לבו אשר למעלה מעלה מן הטעם ודעת המושג ומושכל בכח השגת הנפש והשכלתה הוא בחי' אלקות שבנפש המתגלה בבחי' יחידה שבה להשתפך אל חיק אביה ממש בבחי' ביטול כו'" — אוה"ת דברים ע' לא.

86 **ע"פ רני ושמחי בת ציון**

The Tzemach Tzedek quotes the discourse on "Sing and rejoice, daughter of Zion": "but the physicality of the mitzvos, etc., is only the level of Tziyon, from the language of a sign."

KEHOT'S NOTE

"וז"ל אך גשמי' המצות כו' הם רק בחי' ציון מלשון סימן" — אוה"ת דברים ע' לא.

87 **רני ושמחי בת ציון**

"Sing and rejoice, daughter of Zion, for behold, I come." The verse names a discourse in Torah Ohr cited here.

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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88 **במשפט היינו הלכות**

The Tzemach Tzedek notes that although Likkutei Torah here reads mishpat as the laws of the Torah, the plain sense is "through justice" specifically, as Targum Yonasan renders it.

KEHOT'S NOTE

"הגם דשם [— בלקו"ת כאן] פי' משפט זהו הלכות התורה, אבל כפשוטו הפי' במשפט דוקא כמ"ש התי"י" — אוה"ת משפטים ע' אי'קג.

89 כמשפט הראשון

Yosef tells the butler he will hand Pharaoh his cup "according to the former manner (mishpat)."

Genesis 40:13 בראשית מ׳:י״ג

בְּעוֹד שְׁלֹשֶׁת יָמִים יִשָּׂא פַרְעֹה אֶת־רֹאשֶׁךָ וַהֲשִׁיבְךָ עַל־כַּנֶּךָ וְנָתַתָּ כוֹס־פַּרְעֹה בְּיָדוֹ כַּמִּשְׁפָּט הָרִאשׁוֹן אֲשֶׁר הָיִיתָ מַשְׁקֵהוּ׃

within yet three days shall Pharaoh lift up thy head, and restore thee unto thine office; and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler.

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KEHOT'S NOTE

בראשית מ, יג.

90 כהלכתא קדמייתא

The note observes that Onkelos and Targum Yonasan read kadmaah, as do old printings and manuscripts of Onkelos, and refers to the Rebbe's note there.

KEHOT'S NOTE

בתרגום אונקלוס ות״י: "קדמאה". וראה סה״מ מלוקט ח״א ע׳ קס הערה 4. בתרגום אונקלוס דפוסים עתיקים ובכת״י ג״כ הגי׳ "קדמאה".

91 כהלכתא קדמייתא

Onkelos renders mishpat here with the word halachah, "according to the former halachah," and the text reads mishpat in Isaiah's verse the same way. (The text has kadmaisa; Onkelos reads kadmaah.)

Onkelos Genesis 40:13 תרגום אונקלוס על בראשית מ׳:י״ג

בְּסוֹף תְּלָתָא יוֹמִין יַדְבְּרִנָּךְ פַּרְעֹה יָת רֵישָׁךְ וְיָתֵיבִנָּךְ עַל שְׁמוּשָׁךְ וְתִתֵּן כָּסָא דְפַרְעֹה בִּידֵיהּ כְּהִלְכְתָא קַדְמָאָה דִּי הֲוֵיתָא מַשְׁקֵי לֵקֵהּ׃

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92 אין הגליות מתכנשות אלא

Rav Huna: all these exiles are gathered in only in the merit of the Mishnayos, as it says, "Even though they yisnu among the nations, now I will gather them."

Vayikra Rabbah 7:3 ויקרא רבה ז׳:ג׳

KEHOT'S NOTE

ויק״ר ז, ג. ובתדב״א פרק ה. מטות פג, ג. [כ]. ראה בהנסמן באוה״ת דברים כרך ז ע׳ ביקעט. וראה בתשובות וביאורים לכ״ק אדמו״ר סי׳ ד ס״ה.

93 גם כי יתנו בגוים

"Even though they hire among the nations, now I will gather them." The Midrash brings it as proof that the exiles are gathered in the merit of the Mishnah, hearing yisnu as "they study."

Hosea 8:10 הושע ח׳:י׳

גַּם כִּי־יִתְּנוּ בַגּוֹיִם עַתָּה אֲקַבְּצֵם וַיָּחֵלוּ מְּעָט מִמַּשָּׂא מֶלֶךְ שָׂרִים׃

Yea, though they hire among the nations, now will I gather them up; and they begin to be minished by reason of the burden of king and princes.

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KEHOT'S NOTE

הושע ח, י.

94 התורה אור

"For a mitzvah is a lamp, and the Torah is light."

Proverbs 6:23 משלי ו׳:כ״ג

KEHOT'S NOTE

משלי ו, כג.

95 ע״פ ואלה המשפטים

The text refers to its reading there of "before them" (lifneihem), in "And these are the laws," as "to their inner dimension."

KEHOT'S NOTE

תו״א פ׳ משפטים. "ר״ל לפנימיותם שע״י עסק התורה יתגלה פנימי׳ הלב" — אוה״ת דברים ע׳ לב.

96 ואלה המשפטים

"And these are the laws which you shall set before them." The text reads "before them" (lifneihem) as "to their inner dimension."

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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97 חכלילי

"His eyes are red (chachlili) with wine": the verse on which the text refers to a further discussion.

Genesis 49:12 בראשית מ״ט:י״ב

חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן־שִׁנַּיִם מֵחָלָב׃

His eyes shall be red with wine, And his teeth white with milk.

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98 רחם עלינו ותן בלבנו

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

KEHOT'S NOTE

ברכת ק״ש של שחרית.

99 ובינה ליבא

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

KEHOT'S NOTE

ת״ז בהקדמה (פתח אלי׳).

100 ובינה לבא

In Eliyahu's prayer (Pasach Eliyahu): "Chochmah is the brain … Binah is the heart, and with it the heart understands."

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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101 **זורע צדקות**

This letter opens with "He sows charities, makes salvations sprout," and explains that charity, sown in the supernal land, makes G-d's light shine on the soul that stands in the darkness of the body, turning darkness to light.

Tanya, Iggeres HaKodesh 8:1 תניא, אגרת הקדש ח:א

זוֹרֵעַ צְדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת. הִנֵּה, מַה שֶּׁכָּתוּב לְשׁוֹן "זְרִיעָה" בְּמִצְוַת הַצְּדָקָה, וּכְמוֹ שֶׁכָּתוּב בַּפָּסוּק: "זִרְעוּ לָכֶם לִצְדָקָה כוּ'", יוּבַן עַל פִּי מַה שֶּׁאָמְרוּ רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה: "רַבִּי אֶלְעָזָר יָהִיב פְּרוּטָה לְעָנִי וַהֲדַר מַצְלֵי, דִּכְתִיב: אֲנִי בְּצֶדֶק אֶחֱזֶה פָנֶיךָ". פֵּירוּשׁ, כִּי גִּילוּי אֱלֹקוּתוֹ יִתְבָּרֵךְ הַמִּתְגַּלֶּה בְּמַחֲשַׁבְתּוֹ שֶׁל אָדָם וְכַוָּנָתוֹ בִּתְפִלָּתוֹ, כָּל חַד לְפוּם שִׁיעוּרָא דִּילֵיהּ, הוּא בְּתוֹרַת צְדָקָה "וְחֶסֶד ה' מֵעוֹלָם וְעַד עוֹלָם עַל יְרֵאָיו כוּ'".

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102 **והי' מעשה הצדקה שלום**

This letter opens with "And the work of charity shall be peace," and explains how the service of charity refines the evil mixed into the soul until it settles away like dregs from wine.

Tanya, Iggeres HaKodesh 12:1 תניא, אגרת הקדש י"ב:א

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם, וַעֲבוֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד עוֹלָם. לְהָבִין הַהֶפְרֵשׁ שֶׁבֵּין "מַעֲשֶׂה" לַ"עֲבוֹדָה" וּבֵין "שָׁלוֹם" לְ"הַשְׁקֵט וָבֶטַח" כוּ'. עַל פִּי מַה שֶּׁאָמְרוּ רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה עַל פָּסוּק "עוֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו" – כִּי "מִיכָאֵל שַׂר שֶׁל מַיִם וְגַבְרִיאֵל שַׂר שֶׁל אֵשׁ, וְאֵין מְכַבִּין זֶה אֶת זֶה".

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103 **והי' מעשה הצדקה שלום**

"And the work of charity shall be peace, and the service of charity, quiet and security forever."

Isaiah 32:17 ישעיהו ל"ב:י"ז

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם וַעֲבֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד־עוֹלָם:

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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104 **כי שם צוה ה' את הברכה**

"Like the dew of Hermon that descends upon the mountains of Zion, for there Havayah commanded the blessing, life forever."

Psalms 133:3 תהילים קל"ג:ג

כְּטַל־חֶרְמוֹן שֶׁיֹּרֵד עַל־הַרְרֵי צִיּוֹן כִּי שָׁם צִוָּה ה' אֶת־הַבְּרָכָה חַיִּים עַד־הָעוֹלָם:

Like the dew of Hermon, That cometh down upon the mountains of Zion; For there the L-RD commanded the blessing, Even life for ever.

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105 **בבחי' ציון כתיב כי שם צוה**

In the Idra Zuta, Yesod enters Nukva at the place called Zion; the Matronita is blessed only through Netzach, Hod and Yesod, in the place called the lower Holy of Holies, as it is written, "For there Havayah commanded the blessing."

Zohar, Idra Zuta 39:183–42:193 ספר הזהר, האדרא זוטא ל"ט:קפ"ג-מ"ב:קצ"ג

106 **באדר"ז (דרצ"ו ב' ודרצ"ג ע"ב)**

The Tzemach Tzedek infers from the Idra Zuta that Zion is the Yesod of Nukva and is compassion, as it also says at 293b, and explains this there.

KEHOT'S NOTE

ראה אוה"ת דברים ע' לג "משמע דציון הוא יסוד נוקבא והוא רחמי', וכ"כ שם דרצ"ג ע"ב" ומבאר שם.

107 **ובפ' צו (דל"א א')**

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

KEHOT'S NOTE

"כי היא כלולה מבחי' אה"ר שהיא בחי' דכר".

108 **בד"ה ביום השמיני שלח**

The discourse opens with "On the eighth day he sent the people away": on Shemini Atzeres all Israel receive their influx for the whole year, and "the maiden" who rejoices is Knesses Yisrael, the source of all souls.

KEHOT'S NOTE

לקמן שמע"צ פו, ג.

109 **ביום השמיני שלח**

"On the eighth day he sent the people away": the verse that names the discourse on Shemini Atzeres cited here.

I Kings 8:66 מלכים א ח':ס"ו

בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוּבָה אֲשֶׁר עָשָׂה ה' לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ:

On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the L-RD had shown unto David His servant, and to Israel His people.

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110 **וקדם צרתני**

"Behind and before (kedem) You formed me." The discourse on Shemini Atzeres reads it as the inner heart.

Psalms 139:5 תהילים קל"ט:ה'

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה:

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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KEHOT'S NOTE

תהלים קלט, ה.

111 **בביאור ע"פ אחת היא יונתי**

The note says this is apparently the Biur meant.

KEHOT'S NOTE

כנראה הכוונה ללקו"ת שה"ש מ, א ביאור ע"פ ששים המה "בענין בחי' המשכה זו שהיא מעצמות ח"ע שלמעלה מבחי' הארה שע"י הדבור כו' וגם שהיסוד נמשך ע"י הכתר" — אוה"ת דברים ע' לד.

אחת היא יונתי 112

> "One is she, my dove, my perfect one": the verse that names the Biur cited here.

Song of Songs 6:9 שיר השירים ו׳:ט׳

אַחַת הִיא יוֹנָתִי תַּמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ׃

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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בכל מאדך 113

> "And with all your might": the love that the Biur on "One is my dove" connects with the inner heart.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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וכן פי׳ האריז״ל 114

> The Tzemach Tzedek connects the Arizal's teaching with the Zohar on Vayelech (285a): when a person comes to arrange the praise of his Master, he must first raise it to the place where the spring flows forth from the depth of the well.

KEHOT'S NOTE

"עפמ״ש בזהר פ׳ וילך דרפ״ה ע״א בג״כ בעא ב״נ לסדרא שבחא דמארי״ כו׳ דעמיקא דבירא נגיד ונפיק כו׳" — אוה״ת דברים ע׳ לד. ראה שם הלשון.

ממעמקים קראתיך 115

> "From the depths I called You, Havayah." The Arizal reads Zion as this call from the depths.

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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והובא דבריו בסה״מ סי׳ קנ״ו 116

> The note refers there regarding the Arizal's words as brought in Sefer Hadras Melech.

KEHOT'S NOTE

ראה אוה״ת בראשית כרך ה תתנו, ב.

בד״ה לבבתני 117

> The text cites this discourse for the two meanings of baruch.

KEHOT'S NOTE

לקמן שה״ש כח, ד.

לבבתני 118

> "You have captured my heart, my sister, bride": the verse that names the discourse on baruch cited here.

Song of Songs 4:9 שיר השירים ד׳:ט׳

לִבַּבְתִּנִי אֲחֹתִי כַלָּה לִבַּבְתִּנִי בְּאַחַת מֵעֵינַיִךְ בְּאַחַד עָנָק מִצַּוְּרֹנָיִךְ׃

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

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בד״ה רני ושמחי 119

> The discourse speaks of Zion ("And of Zion it shall be said") and of rinah, joyful song rising from below, which must come first so that the joy of the Infinite Light's revelation can rest on the soul in the Shema.

KEHOT'S NOTE

תו״א לז, ג. ראה אוה״ת בראשית כרך ה דף תתנו, ב.

ויקראו לפניו אברך 120

> "And they called out before him, 'Avrech'": the cry before Yosef when Pharaoh set him over Egypt.

Genesis 41:43 בראשית מ״א:מ״ג

וַיַּרְכֵּב אֹתוֹ בְּמִרְכֶּבֶת הַמִּשְׁנֶה אֲשֶׁר־לוֹ וַיִּקְרְאוּ לְפָנָיו אַבְרֵךְ וְנָתוֹן אֹתוֹ עַל כָּל־אֶרֶץ מִצְרָיִם׃

And he made him to ride in the second chariot which he had; and they cried before him: 'Abrech'; and he set him over all the land of Egypt.

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KEHOT'S NOTE

בראשית מא, מג.

בלק״ת פ׳ ויצא 121

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

KEHOT'S NOTE

להאריז״ל ד״ה ותקרא את שמו יוסף.

ועיין בפ׳ בשלח דנ״ה ע״ב 122

> The Tzemach Tzedek infers from the Zohar on Beshalach that Zion is Yesod, and elsewhere quotes its remark that the verse should have said "to Zion."

KEHOT'S NOTE

"משמע דציון הוא יסוד" — אוה״ת דברים ע׳ לד. "לציון מיבעי ליה כו׳" — אוה״ת ויקרא כרך א ע׳ רסא.

ובפי׳ הרמ״ז 123

> The Tzemach Tzedek notes the Ramaz's explanation there, that Zion is "that which is marked out (metzuyan)."

KEHOT'S NOTE

"שהוא מצויין" — אוה״ת דברים לד.

ובפרשה במדבר דקי״ח א׳ 124

> The note refers there for this Zohar passage on "May Havayah bless you from Zion."

KEHOT'S NOTE

ראה אוה״ת פ׳ נשא ע׳ רסו.

125 בד"ה ושמתי כדכד

The note places the discourse "And I will make [your windows] of kadkod" later in Likkutei Torah, in Parshas Re'eh.

KEHOT'S NOTE

ולקמן פי' ראה.

126 ושמתי כדכד

"And I will make your windows of kadkod": the verse that names the discourse cited here.

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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127 וצדקה תרומם גוי

"Charity exalts a nation." The text refers to a discourse that explains it, for "her captives through charity."

Proverbs 14:34 משלי י"ד:ל"ד

צְדָקָה תְּרוֹמֵם־גּוֹי וְחֶסֶד לְאֻמִּים חַטָּאת׃

Righteousness exalteth a nation; But sin is a reproach to any people.

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128 סד"ה ועתה יגדל נא כח

When Moshe prayed after the sin of the spies, "And now, let the power of Ado-nai be great," he drew from a level higher than the Torah, the supernal will, for only so high a light can reach down to those who have fallen far and raise them.

KEHOT'S NOTE

לעיל פי' שלח לט, ג.

129 ועתה יגדל נא כח

Moshe's prayer after the sin of the spies: "And now, let the power of Ado-nai be great."

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹחַ אֲד־נָי 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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130 בחסד ואמת יכופר עון

"Through kindness and truth iniquity is atoned." The text refers to its explanation at the end of the discourse on Moshe's prayer.

Proverbs 16:6 משלי ט"ז:ו'

בְּחֶסֶד וֶאֱמֶת יְכֻפַּר עָוֹן וּבְיִרְאַת ה׳ סוּר מֵרָע׃

By mercy and truth iniquity is expiated; And by the fear of the L-RD men depart from evil.

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131 ויעש דוד שם

This letter opens with "And David made a name," which the Zohar connects with David's doing justice and charity; it ends by explaining that charity draws G-d's light down into the world of action, which is why it is called the "work" of charity.

Tanya, Iggeres HaKodesh 5:1 תניא, אגרת הקדש ה':א'

וַיַּעַשׂ דָּוִד שֵׁם. וּפֵּירֵשׁ בַּזֹּהַר הַקָּדוֹשׁ, מִשּׁוּם שֶׁנֶּאֱמַר: "וַיְהִי דָוִד עֹשֶׂה מִשְׁפָּט וּצְדָקָה לְכָל עַמּוֹ כו׳", "בָּכָה רַבִּי שִׁמְעוֹן וְאָמַר: מַאן עָבִיד שְׁמָא קַדִּישָׁא בְּכָל יוֹמָא מַאן דְּיָהִיב צְדָקָה לְמִסְכְּנֵי כו׳".

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132 סד"ה מי מנה

The end of the discourse explains that doing the mitzvos is the lower unity, drawing the supernal will down in measured form, whereas Torah study, which outweighs them all, is the higher unity, bittul to the Infinite Light itself; it is the "dust" of "Who has counted the dust of Yaakov," which cannot be counted.

KEHOT'S NOTE

לעיל פי' בלק סח, ב.

133 מי מנה

"Who has counted the dust of Yaakov": the verse that names the discourse in Parshas Balak cited here.

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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134 בד"ה מה טובו

The discourse "How goodly" describes three kinds of teshuvah.

KEHOT'S NOTE

לעיל פי' בלק עד, א.

135 מה טובו

"How goodly are your tents, Yaakov": the verse that names the discourse in Parshas Balak cited here.

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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136 ציון לי' סימן

"When he sees a human bone, he shall build a marker (tziyun) beside it": the verse from which the Gemara learns that tziyun means a sign.

Ezekiel 39:15 יחזקאל ל"ט:ט"ו

וְעָבְרוּ הָעֹבְרִים בָּאָרֶץ וְרָאָה עֶצֶם אָדָם וּבָנָה אֶצְלוֹ צִיּוּן עַד קָבְרוּ אֹתוֹ הַמְקַבְּרִים אֶל־גֵּיא הֲמוֹן גּוֹג׃

And when they that pass through shall pass through the land, and any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

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KEHOT'S NOTE

ראה יחזקאל לט, טו.

137 **ציון מלשון סימן . . המסותרת בלב איש ישראל**

> The Tzemach Tzedek brings this passage, Tziyon as a "sign" and the inner love hidden in the heart of a Jew, in Or HaTorah on Bereishis.

KEHOT'S NOTE

מובא באוה"ת בראשית כרך ה תתנו, ב.

138 **אורייתא מחכ' נפקת**

> "The Torah comes forth from Chochmah, from the place called holy (kodesh)." The text calls this source of the Torah the level of baruch.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

139 **בשוב ה' ציון**

> "For eye to eye they shall see when Havayah returns Zion."

Isaiah 52:8 ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעָיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן׃

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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140 **בשוב ה' ציון**

> The Zohar asks why the verse does not say "returns to Zion": when Jerusalem below was destroyed the Holy King went up to Zion, and when the Community of Israel returns to her place, the King will return to Zion, to unite one with the other.

Zohar, Beshalach 16:241–17:251 ספר הזהר, בשלח ט"ז:רמ"א-י"ז:רנ"א

141 **יברכך ה' מציון**

> From Zion all blessings go forth to Israel below without delay, as it says, "May Havayah bless you from Zion," and "for there Havayah commanded the blessing."

Zohar, Bamidbar 1:17–2:26 ספר הזהר, במדבר א:י"ז-ב:כ"ו

Observe that at no other enumeration were the Israelites blessed as at this one, which was intended in especial to be attended by a blessing and to put the finishing touch to all worlds.' R. Judah used to be much in the company of R. Simeon. Once he asked him: 'Which region is it whence blessings go forth to Israel?' R. Simeon replied: 'Woe to the world in that its people do not ponder or reflect on the glory of the Most High King. Observe this. When Israel are found …

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

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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