LIKKUTEI TORAH · PARSHAS DEVARIM · MAAMAR 2

ברבות פ׳ עקב ד״א
ושמר לך כו׳ אברהם...

In the Midrash Rabbah on Eikev: “And He Shall Keep for You”

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Israel’s two qualities, justice and charity, draw down G-d’s two, mercy and kindness. Justice, a person’s judgment of himself and his Torah study, brings the Thirteen Attributes of Mercy of Yom Kippur, “white as snow”; charity, the mitzvos as a whole, brings the higher kindness of Sukkos, “as wool,” which comes from G-d’s essence and is given without condition.

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

Israel's two qualities, justice and charity, draw down G-d's two, mercy and kindness. Justice, a person's judgment of himself and his Torah study, brings the Thirteen Attributes of Mercy of Yom Kippur, "white as snow"; charity, the mitzvos as a whole, brings the higher kindness of Sukkos, "as wool," which comes from G-d's essence and is given without condition.

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 explains a Midrash on Parshas Eikev: Avraham gave his children two "tenant farmers," charity and justice, and G-d set up two of His own, kindness and mercy; when Israel restores its pair, as in "Zion shall be redeemed through justice, and her returnees through charity," G-d restores His. The Alter Rebbe first asks why Psalms 147:12 pairs Zion, the inner part of Jerusalem, with the Name Elokim. Zion's joy is "exultation," joy with trembling, higher and more inward than ordinary rejoicing; it comes through contraction, the level of Elokim, which is Havayah itself becoming Elokim. A person draws it down through "justice": judging himself, setting aside his will, refraining from excess, and studying the Torah, which restores everything to its proper place. "Charity" is the mitzvos as a whole. G-d's mercy is the Thirteen Attributes of Mercy revealed on Yom Kippur, "white as snow," the garment of the Ancient of Days, which still contains judgment. His kindness is higher: "the hair of His head like pure wool," drawn from His essence, given to rich and poor alike and revealed on Sukkos. Justice draws down mercy and charity draws down kindness.

OUTLINE

1 **The Midrash of the two tenant farmers** ¶1

Avraham's charity and justice are matched by G-d's kindness and mercy; when Israel restores its pair ("Zion shall be redeemed through justice"), G-d restores His ("says Havayah, who has mercy on you").

2 **Zion, Elokim and exultation** ¶2–3

Why Zion is paired with Elokim: exultation, joy with trembling, is higher and more inward than rejoicing, and comes through contraction, the Elokim that is Havayah itself. A person draws it down through "justice," restraining his own will even in what is permitted.

3 **Justice and charity** ¶4

Torah study, also called justice, breaks the animal soul and restores everything to its proper place, as before the sin of the Tree of Knowledge. The mitzvos are called charity, justice leads to charity, and together they bring the joy of "I will greatly rejoice in Havayah."

4 **Mercy, and the question of kindness** ¶5

G-d's mercy is the Thirteen Attributes of Mercy revealed on Yom Kippur, drawn down by self-affliction and Torah study. What, then, does kindness add? The answer lies in Isaiah 1:18, "white as snow … as wool."

5 **Snow and wool** ¶6–7

"White as snow" is mercy, the garment of the Ancient of Days, still mixed with judgment; "as wool" is kindness, the hair of His head, drawn from His essence and given to all, revealed on Sukkos as "dew," an arousal from above. "He gives snow like wool" brings kindness even into Yom Kippur.

6 **Two seasons, two paths** ¶8

The Ten Days of Teshuvah, the time of "the King of Justice," draw down mercy through justice; Sukkos draws down kindness through charity. Further pointers for each half of the verse.

KEY CONCEPTS

Justice (mishpat) משפט

A person's judgment of himself: setting aside his will and refusing to be drawn after excesses, even in what is permitted. The Torah is also called mishpat, and the word also means proper order, everything in its place as before the sin of the Tree of Knowledge.

Charity (tzedakah) צדקה

Giving to others, which follows from judging oneself; the mitzvos as a whole are also called charity. It draws down the higher kindness revealed on Sukkos.

Exultation (gilah) גילה

Joy joined with awe, "exult with trembling": higher and more inward than rejoicing (simchah), and linked with Zion and the Name Elokim.

Havayah becoming Elokim והיה הוי׳ לי לאלקים

The Elokim linked with Zion is not a lower level but Havayah itself appearing through contraction, as in "and Havayah shall be Elokim to me."

The Thirteen Attributes of Mercy י״ג מדות הרחמים

G-d's great mercy, revealed on Yom Kippur, "His garment white as snow." It still contains some judgment, for mercy weighs who is in distress and who deserves it.

Supernal Chesed (kindness) חסד עליון

Kindness drawn from the inner dimension of the Infinite One, "the hair of His head like pure wool," with no admixture of judgment; given to rich and poor alike, and revealed mainly on Sukkos.

SECTION 1 • ¶1

The Midrash of the two tenant farmers

1 ברבות פ׳ עקב ד״א [דבר אחר] ושמר לך[1] כו׳ אברהם נתן לבניו שני אריסין[2] שנאמר כי ידעתיו[3] כו׳ ושמרו דרך הוי׳ לעשות צדקה ומשפט.

In [Midrash] Rabbah, Parshas Eikev: Another explanation: "And He shall keep for you," etc. Avraham gave his children two tenant farmers, as it is said, "For I have known him," etc., "and they shall keep the way of Havayah, to do charity (tzedakah) and justice (mishpat)."

> The maamar opens with a Midrash (Devarim Rabbah 3:7) on the verse in Parshas Eikev, "And Havayah your G-d shall keep for you the covenant and the kindness." In the Midrash's parable a noblewoman brings two tenant farmers into her marriage; the Alter Rebbe quotes its application: Avraham handed down to his children two such "tenant farmers," charity and justice, for G-d says He chose him so that his children would "keep the way of Havayah, to do charity and justice."

אף הקב״ה זקף לה שני אריסין כנגדן חסד ורחמים כו׳ עמדו ישראל וכשרו את עצמן כו׳

So too the Holy One, blessed be He, set up for her two tenant farmers corresponding to them: kindness and mercy, etc. Israel arose and made themselves fit, etc.,

> In the parable the king answers the bride's two tenant farmers with two of his own; so G-d set up, corresponding to Israel's charity and justice, His own kindness and mercy. In the words the Alter Rebbe passes over with "etc.," the Midrash adds that Israel lost theirs and G-d withdrew His, until Israel set themselves right again.

שכך כתיב ציון במשפט תפדה ושביה בצדקה[4] אף הקב״ה הביא את שלו שכך כתיב כי ההרים[5] כו׳ וחסדי מאתך כו׳ אמר מרחמך הוי׳.

for so it is written, "Zion shall be redeemed through justice, and her returnees through charity." So too the Holy One, blessed be He, brought His own, for so it is written, "For the mountains," etc., "and My kindness ... from you," etc., "says Havayah, who has mercy on you."

> Israel's return is proved from Isaiah 1:27, "Zion shall be redeemed through justice, and her returnees through charity," and G-d's response from Isaiah 54:10, where His "kindness" and His "mercy" are named together. The rest of the maamar explains these two pairs: justice and charity on Israel's side, mercy and kindness on G-d's.

SECTION 2 • ¶2–3

Zion, Elokim and exultation

2 והענין ע״ד המבואר במ״א ע״פ שבחי ירושלים את הוי׳ הללי אלקיך ציון[6] דלכאורה קשה הרי ציון הוא פנימיות דירושלים ולמה נזכר גבי ירושלים שם הוי׳ וגבי ציון שם אלקים.

The explanation is along the lines of what is explained elsewhere on the verse "Extol Havayah, O Jerusalem; praise your Elokim, O Zion." At first glance this is difficult: Zion, after all, is the inner dimension (pnimiyus) of Jerusalem, so why is the Name Havayah mentioned in connection with Jerusalem, and the Name Elokim in connection with Zion?

> To explain the Midrash, the Alter Rebbe first recalls a question on Psalms 147:12. Zion is the inner part of Jerusalem, so one would expect the inner place to be paired with the higher Name, Havayah; yet the verse pairs Jerusalem with Havayah and Zion with Elokim, the Name associated with contraction and concealment.

אך הענין דהנה כתיב ישמח ישראל[7] בעושיו בני ציון יגילו במלכם ומבואר במ״א בד״ה שוש אשיש[8] בהוי׳ ותגל נפשי באלקי[9] דבחי׳ גילה היינו

But the explanation is this: it is written, "Let Israel rejoice in its Maker; let the children of Zion exult in their King." And it is explained elsewhere, in the discourse beginning "I will greatly rejoice in Havayah, and my soul shall exult in my Elokim," that the level of exultation (gilah) is

> The answer begins from Psalms 149:2, where Israel "rejoices" but the children of Zion "exult." A discourse elsewhere, on Isaiah 61:10, "I will greatly rejoice in Havayah, and my soul shall exult in my Elokim," shows the same pairing: rejoicing (simchah) goes with Havayah, and exultation (gilah) with Elokim and with Zion.

כמו שכתוב וגילו ברעדה[10] כו׳ והיא בחינה גבוה יותר מהשמחה וכמ״ש ג״כ בד״ה וידעת היום[11]

as it is written, "and exult with trembling," etc.; and it is a higher level than joy (simchah). As is also explained in the discourse beginning "Know this day,"

> Exultation is the joy of Psalms 2:11, "exult with trembling": joy that is joined with awe. The Alter Rebbe states that it is a higher level than ordinary joy, and refers to the discourse "Know this day" for the next point.

כי התכללות האהבה והיראה מחמת הגילוי מבחי׳ והנורא אל עליון כו׳ וגם הגילה היא השמחה שבבחי׳ פנימיות הלב ועלמא דאתכסיא וכענין לוחות אחרונות שניתנו בחשאי.

that the inter-inclusion of love and awe comes about because of the revelation from the level of "and the awesome, G-d Most High," etc. And also, exultation is the joy that is at the level of the inner dimension of the heart, and of the hidden world (alma de'iskasya), like the matter of the second Tablets, which were given quietly.

> That discourse explains that love and awe merge into one another only through a revelation from the level the opening blessing of the Amidah calls "the awesome, G-d Most High." Exultation also belongs to the inner, hidden part of the heart, the "hidden world," like the second Tablets, which were given quietly, unlike the public revelation that accompanied the first.

3 והנה כדי שיומשך הגילוי מבחי׳ והנורא אל עליון בבחי׳ פנימית עד שיומשך מזה בחי׳ וגילו ברעדה זהו ע״י גבורות וצמצומים דוקא ועמש״ל [ועיין מה שכתוב לעיל] סד״ה ויקח קרח[12] בענין חוטי הציצית

Now, in order that the revelation from the level of "and the awesome, G-d Most High" be drawn down in an inward manner, until from it there is drawn the level of "and exult with trembling," this comes specifically through gevuros (restraints) and tzimtzumim (contractions). And see what is written above, at the end of the discourse beginning "Korach took," concerning the threads of the tzitzis.

> For the revelation of "the awesome, G-d Most High" to enter a person inwardly and bring about "exult with trembling," restraint and contraction (gevuros and tzimtzumim) are needed. The Alter Rebbe refers to his discussion of the threads of the tzitzis at the end of the discourse "Korach took," earlier in Likkutei Torah.

וזהו תגל נפשי באלקי[13] שהוא בחי׳ שם אלקים בחי׳ צמצום וגבורה ובאמת בחי׳ אלקים זה היינו כמ״ש והיה הוי׳ לי לאלקים[14] כמ״ש מזה בד״ה שובה ישראל[15, 16] גבי יוהכ״פ [יום הכפורים]

And this is [the meaning of] "my soul shall exult in my Elokim": it is the level of the Name Elokim, the level of tzimtzum (contraction) and Gevurah (restraint). And in truth, this level of Elokim is as it is written, "and Havayah shall be Elokim to me," as is explained about this in the discourse beginning "Return, O Israel," regarding Yom Kippur.

> This is why exultation is linked with "my Elokim": Elokim is the Name of contraction and restraint. Yet this Elokim is not a lower level but Havayah itself becoming Elokim, as in Genesis 28:21, "and Havayah shall be Elokim to me," which the discourse "Return, O Israel" explains in connection with Yom Kippur.

וזהו הללי אלקיך ציון[17] וכדי להמשיך בחי׳ זו זהו ע״י בחי׳ משפט היינו להיות ביטול רצון וצמצום שיצמצם את עצמו להיות קדש את עצמך במותר לך כמ״ש בד״ה ולא אבה[19, 18] הוי׳ אלקיך לשמוע אל בלעם

And this is [the meaning of] "praise your Elokim, O Zion." And in order to draw down this level, this comes through the level of justice (mishpat): that is, that there be a nullification (bittul) of will and a contraction, that he contract himself, so that there be "Sanctify yourself in what is permitted to you," as is explained in the discourse beginning "But Havayah your G-d was not willing to listen to Bilam."

> This is why Zion is told, "praise your Elokim." A person draws this level down through "justice" (mishpat): setting aside his own will and restraining himself, in keeping with the Talmud's "Sanctify yourself in what is permitted to you," as explained in the discourse on "But Havayah your G-d was not willing to listen to Bilam."

וזהו בחי׳ משפט[20] שעושה האדם בנפשו שלא לימשך אחר המותרות וכמארז״ל [וכמאמר רבותינו זכרונם לברכה] צדיקים יצר טוב שופטן.[22, 21]

This is the level of justice that a person executes upon his own soul: not to be drawn after excesses, as our Sages, of blessed memory, said: "The righteous, the good inclination judges them."

> The "justice" meant here is the judgment a person passes on himself, refusing to be drawn after excesses beyond what he needs. The Sages say that the righteous are "judged" by their good inclination: it is the good inclination that rules them.

SECTION 3 • ¶4

Justice and charity

4 והיינו ג״כ ע״י עסק התורה שנק׳ משפט וזהו ציון במשפט תפדה[23] שלהיות בחי׳ וני ציון יגילו וגילו ברעדה זהו ע״י בחינת משפט הנה״ל [הנזכר לעיל (a misprint of הנ״ל)] ועסק התורה

And this is also through occupying oneself with the Torah, which is called justice (mishpat). And this is [the meaning of] "Zion shall be redeemed through justice": for there to be the level of "the children of Zion shall exult," "and exult with trembling," this comes through the level of justice mentioned above, and through occupying oneself with the Torah,

> Torah study is a second way to draw this level down, since the Torah is itself called "justice" (mishpat). So "Zion shall be redeemed through justice" means that the exultation of "the children of Zion," the "exult with trembling," comes through self-judgment and through Torah study.

כי אם אין חכמה אין יראה[24, 25] וכמ״ש בד״ה וידבר אלקים כו׳[26] אנכי[27] כו׳ וגם כי המשפט לאלקים הוא[28] להיות הללי אלקיך ציון[29] וכנ״ל

for "if there is no wisdom, there is no awe," as is explained in the discourse beginning "And G-d spoke," etc., "I am," etc. And also, "for justice is Elokim's" is so that there be "praise your Elokim, O Zion," as mentioned above.

> Torah study is needed because, as the Mishnah in Avos says, "If there is no wisdom, there is no awe," and exultation is joy joined with awe. Further, Devarim 1:17 says "justice is Elokim's," so justice is what brings about "praise your Elokim, O Zion."

ועמ״ש בד״ה ה׳ לי בעוזרי[30, 31] שכדי להיות הקליטה בנפש האלקית הוא ע״י למען דעת עמי הארץ[32, 33] לשבור תאות נפש הבהמית והגוף המסתירים ומונעים הקליטה בנה״א [בנפש האלקית]

And see what is written in the discourse beginning "Havayah is for me among my helpers": that in order for there to be absorption in the G-dly soul, this comes through "that the peoples of the earth may know," to break the craving of the animal soul and of the body, which conceal and prevent the absorption in the G-dly soul,

> The discourse "Havayah is for me among my helpers" explains that for G-dliness to be absorbed in the G-dly soul, "the peoples of the earth" must be broken; that discourse reads them as the body and the animal soul. Their cravings hide G-dliness and keep the G-dly soul from absorbing it.

שהיא בחינת ציון וכמ״ש בפי׳ צו סד״ה ענין שבעת ימי המלואים[34] בענין פי׳ אמלאה החרבה[35]

which is the level of Zion; and as is explained in Parshas Tzav, at the end of the discourse beginning "The matter of the seven days of the installation (miluim)," concerning the meaning of "I shall be filled, [now that] she is laid waste."

> The G-dly soul is the level of Zion. The Alter Rebbe also refers to the discourse on the seven days of installation (miluim) in Parshas Tzav, which explains Ezekiel's words "I shall be filled, [now that] she is laid waste." The context suggests the application: the G-dly soul is filled when the cravings of the body and the animal soul are broken.

וזהו ענין ציון במשפט דוקא תפדה וכמ״ש כמשפט הראשון[36] ות״א [ותרגום אונקלוס] כהלכתא קדמייתא[37] דהיינו שהמשפט הוא להיות כל דבר על מכונו

And this is the meaning of "Zion shall be redeemed" specifically "through justice," as it is written, "after the former manner (mishpat)," and Targum Onkelos [renders], "according to the former practice": that is, justice (mishpat) means that everything be in its proper place,

> Zion is redeemed specifically through mishpat because the word also means proper order, as in Yosef's words to the butler, "after the former manner (mishpat)" (Genesis 40:13), which Onkelos renders "according to the former practice." Justice in this sense means everything standing in its proper place.

כמו שצריך להיות והיינו כמו שהיו העולמות על מכונן קודם חטא עץ הדעת כו׳ וכמ״ש בירמיה (סי׳ ל׳ י״ח) וארמון על משפטו[38] י שב.

as it ought to be; that is, as the worlds were in their proper place before the sin of the Tree of Knowledge, etc. And as it is written in Yirmeyahu (chapter 30:18), "and the palace shall abide in its rightful place (mishpato)."

> The proper place is the order of the worlds before the sin of the Tree of Knowledge, when everything stood where it belonged. Yirmeyahu's promise that "the palace shall abide in its rightful place (mishpato)" uses mishpat in the same sense.

ובחינת ושביה בצדקה היינו כללות המצות שנקראו צדקה כמ״ש וצדקה תהיה לנו כי נשמור כו׳

And the level of "and her returnees through charity" is the mitzvos as a whole, which are called charity (tzedakah), as it is written, "And it shall be charity for us, if we keep," etc.

> The second half of the verse, "her returnees through charity," refers to all the mitzvos together, which are called tzedakah, "charity," as in Devarim 6:25, "And it shall be charity for us if we keep to do all this commandment."

וגם כי מבחי׳ משפט נמשך להיות עושה צדקה וכמ״ש בד״ה אשירה להי׳[39] כי גאה גאה.[40]

And also, from the level of justice it comes about that one does charity, as is explained in the discourse beginning "I will sing to Havayah, for He is highly exalted."

> Justice also leads to charity in the plain sense: one who judges himself and limits his own excesses has what to give to others. The discourse "I will sing to Havayah" in Torah Ohr (Beshalach) explains this.

וזהו ויהי דוד עושה משפט[41] וצדקה שעי״ז נמשך בחי׳ שוש אשיש בהוי׳[42] ישמח ישראל בעושיו[43] וע״ש בד״ה שוש אשיש:[44]

And this is [the meaning of] "And David executed justice and charity": through this is drawn down the level of "I will greatly rejoice in Havayah," "Let Israel rejoice in its Maker." And see there, in the discourse beginning "I will greatly rejoice."

> This explains why David is praised for "executing justice and charity" (II Samuel 8:15): through these two is drawn down the joy that the verses link with Havayah, "I will greatly rejoice in Havayah" and "Let Israel rejoice in its Maker." The reader is referred again to the discourse "I will greatly rejoice."

SECTION 4 • ¶5

Mercy, and the question of kindness

5 והנה ענין זקף לה שני אריסין כנגדן בחי׳ רחמים אמר מרחמך הוי׳ היינו גילוי י״ג מדה״ר [מדות הרחמים] המתגלים ביוהכ״פ [ביום הכפורים] וכמ״ש לקמן סד״ה

Now, as for "He set up for her two tenant farmers corresponding to them": the level of mercy, "says Havayah, who has mercy on you," is the revelation of the Thirteen Attributes of Mercy, which are revealed on Yom Kippur, as is explained below, at the end of the discourse beginning

> Now the Alter Rebbe turns to G-d's two "tenant farmers." The mercy of "says Havayah, who has mercy on you" is the revelation of the Thirteen Attributes of Mercy on Yom Kippur, as he explains below, at the end of the discourse on "For the mountains shall depart."

כי ההרים ימושו[45] והוא נמשך ע״י בחי׳ משפט הנ״ל שעושה האדם בנפשו שכלן נאמר ביוהכ״פ [ביום הכפורים] ועניתם את נפשותיכם[46] ועמש״ל [ועיין מה שכתוב לעיל] בד״ה ראיתי

"For the mountains shall depart." And it is drawn down through the level of justice mentioned above, which a person executes upon his own soul; and so it is said of Yom Kippur, "and you shall afflict your souls." And see what is written above, in the discourse beginning "I have seen,"

> These attributes are drawn down by the "justice" a person executes on himself, which is why the Torah commands for Yom Kippur, "and you shall afflict your souls." The Alter Rebbe refers to the discourse on Zechariah's vision, "I have seen, and behold, a menorah of gold," earlier in Likkutei Torah.

והנה מנורת זהב[48, 47] בענין הכתיתה והביטוש שאדם עושה בעצמו שעי״ז ממשיך גילוי בחי׳ יג״מ [י״ג מדות] הרחמים כשמן הטוב[49] כו׳ יורד על הזקן כו׳

"and behold, a menorah of gold," concerning the crushing and pounding that a person does to himself, through which he draws down the revelation of the level of the Thirteen Attributes of Mercy, "like the good oil," etc., "running down upon the beard," etc.

> That discourse explains the crushing and pounding a person does to himself, like olives crushed to release their oil. Through it he draws down the Thirteen Attributes of Mercy, which Psalms 133:2 describes as "the good oil … running down upon the beard," the beard being a Kabbalistic image of these attributes.

ע״ש וגם ע״י התורה שנק׳ משפט ממשיכים י״ג מדה״ר [מדות הרחמים] כמ״ש סד״ה אחרי[50] הוי׳ אלקיכם תלכו[51] וכמ״ש ג״כ סד״ה אני לדודי[52] בענין הרועה בשושנים[53] ששונים הלכות.

See there. And also through the Torah, which is called justice, the Thirteen Attributes of Mercy are drawn down, as is explained at the end of the discourse beginning "After Havayah your G-d shall you walk," and as is also explained at the end of the discourse beginning "I am my Beloved's," concerning "who grazes among the roses (shoshanim)": those who study (shonim) halachos.

> Torah study, too, draws down the Thirteen Attributes of Mercy, since the Torah is called "justice." Two discourses in Parshas Re'eh explain this; the second reads "who grazes among the roses (shoshanim)" as a play on "those who study (shonim) halachos."

אך ענין בחי׳ החסד דמשמע שהוא למעלה גם מבחי׳ הרחמים וכיון שהרחמים הם בחי׳ רחמים גדולים יג״מ [י״ג מדות] הרחמים א״כ מהו עוד ענין החסד.

But as for the level of Chesed (kindness), which, it is implied, is higher even than the level of mercy: since the mercy is the level of great mercy, the Thirteen Attributes of Mercy, then what further is the matter of Chesed?

> Now a question: the Midrash names kindness alongside mercy, which implies that kindness is a still higher level. But the Thirteen Attributes are already "great mercy," so the Alter Rebbe asks what kindness could add beyond them.

אך הענין דהנה לעיל מיניה דהאי קרא ציון במשפט תפדה[54] כתיב לכו נא ונוכחה יאמר[55] ה׳ אם יהיו חטאיכם כשנים כשלג ילבינו אם יאדימו כתולע כצמר יהיו.

But the explanation is that above this verse, "Zion shall be redeemed through justice," it is written: "Come now, let us reason together, says Havayah: if your sins be like scarlet, they shall become white as snow; if they be red like crimson, they shall be as wool."

> The answer lies in Isaiah 1:18, earlier in the same chapter as "Zion shall be redeemed through justice." It speaks of two degrees of cleansing: sins that "become white as snow" and sins that "shall be as wool."

SECTION 5 • ¶6–7

Snow and wool

6 והנה ענין כשלג ילבינו[56] זהו ענין לשון של זהורית[57,58] שהיה מלבין ביוהכ״פ [ביום הכפורים] כמ״ש במשנה ספ״ו דיומא ובפ״ט דשבת[59]

Now, the matter of "they shall become white as snow" is the matter of the crimson strip that would turn white on Yom Kippur, as is stated in the Mishnah at the end of chapter 6 of Yoma, and in chapter 9 of Shabbos.

> "White as snow" refers to the crimson strip of Yom Kippur, which turned white as a sign that Israel's sins were forgiven. The Mishnah at the end of chapter 6 of Yoma and the Mishnah in chapter 9 of Shabbos both connect it with this verse.

והיינו ע״י המשכת יג״מ [י״ג מדות] הרחמים שע״ז נאמר ועתיק יומין יתיב[60] לבושיה כתלג חיוור וכמ,ש מזה בד״ה כי ביום הזה יכפר.[61,62]

That is, through the drawing down of the Thirteen Attributes of Mercy, of which it is said, "and the Ancient of Days (Atik Yomin) sat; His garment was white as snow." And as is explained about this in the discourse beginning "For on this day He shall atone."

> The whitening comes from the Thirteen Attributes of Mercy, which Daniel's vision describes as the garment of the "Ancient of Days" (Atik Yomin), "white as snow." The discourse "For on this day He shall atone" discusses this further.

אך בחי׳ כצמר יהיו הוא בחי׳ עליונה יותר והוא מ״ש ושער רישיה כעמר נקא[63] שבחי׳ שער רישיה הוא מבחי׳ עצמיות עד״מ ולמעלה מבחי׳ לבושיה

But the level of "they shall be as wool" is a higher level, and it is what is written, "and the hair of His head was like pure wool." For the level of "the hair of His head" is, by way of analogy, from the level of essence (atzmiyus), and above the level of "His garment."

> "They shall be as wool" is higher, matching the next words in Daniel, "and the hair of His head was like pure wool." In the analogy, hair grows from the person himself, while a garment is outside him; so this level comes from G-d's essence, above the "garment" of mercy.

וזהו ענין החסד שלמעלה גם מבחי׳ יג״מ [י״ג מדות] הרחמים וכמ״ש בע״ח [בעץ חיים][64] שבחי׳ שער רישיה עד״מ הן המשכות מבחי׳ פנימית חסד עליון[66, 65] שבבחי׳

And this is the matter of Chesed (kindness), which is higher even than the level of the Thirteen Attributes of Mercy; as is explained in Etz Chaim that the level of "the hair of His head," by way of analogy, consists of extensions drawn from the level of the inner dimension of the supernal Chesed that is in the level of

> This higher level is Chesed, kindness, above even the Thirteen Attributes of Mercy. Etz Chaim, in its gate on Arich Anpin, teaches that the "hair of the head" is drawn from the supernal Chesed clothed in Keser, which the Alter Rebbe describes as the inner dimension of Chesed within the Infinite One itself.

א״ס ממש שאין בו שום תערובות דין כלל משא״כ בבחי׳ כתלג חיוור יש עדיין קצת תערובות דין ג״כ שהרי יוהכ״פ [יום הכפורים] נק׳ יום הדין והמשפט

the very Infinite One (Ein Sof), in which there is no admixture of judgment (din) whatsoever. In the level of "white as snow," by contrast, there is still some admixture of judgment as well, for Yom Kippur is called the day of judgment and justice.

> That Chesed has no admixture of judgment (din) at all. The mercy of "white as snow" still contains some judgment, since Yom Kippur, the day it is revealed, is called the day of judgment and justice.

וגם ארז״ל [אמרו רבותינו זכרונם לברכה] בענין הרחמים כל מי שאין בו דעה[67] אסור לרחם עליו הרי יש בזה בחי׳ דין בשגם כי הרחמים אינו אלא על מי שצר לו ועל העניים

And our Sages, of blessed memory, also said regarding mercy, "Whoever has no understanding, it is forbidden to have mercy on him"; so there is in this an element of judgment. Moreover, mercy is only for one who is in distress, and for the poor,

> A further sign that mercy involves judgment: the Talmud says one may not have mercy on a person who lacks understanding, so mercy weighs who deserves it. Mercy also applies only to someone in distress or to the poor.

אבל החסד הוא בין לעניים בין לעשירים וזהו ענין כצמר יהיו ועיקר התגלו בחי׳ חסד עליון הזה הוא בחג הסוכות ארח קדימת עשי״ת [עשרת ימי תשובה]

but Chesed is for the poor and for the rich alike. And this is the matter of "they shall be as wool." The principal revelation of this level of supernal Chesed is on the festival of Sukkos, after the Ten Days of Teshuvah have come before [it],

> Chesed, by contrast, is given to rich and poor alike, without weighing need or merit; this is "they shall be as wool." It is revealed mainly on Sukkos, which comes after the Ten Days of Teshuvah.

אלא שנאמר השבח הנותן שלג כצמר[68] דהיינו שגם בבחי׳ שלג בחי׳ לבושיה יומשך ג״כ מבחי׳ כצמר שהוא בחי׳ עליונה יותר כנ״ל.

except that it is said in praise, "He gives snow like wool": that is, that even in the level of snow, the level of "His garment," there will also be a drawing down from the level of "like wool," which is a higher level, as mentioned above.

> Yet Psalms 147:16 praises G-d who "gives snow like wool": even in the "snow" level, the "garment" of Yom Kippur, something of the higher "wool" level is drawn down.

7 ועיין מה שכתוב מזה על פ׳ שבת שבתון הוא לכם.[69,70] ועיין מה שכתוב סד״ה האזינו השמים[71,72] בענין סוכות

And see what is written about this on the verse "It is a Shabbos of complete rest for you." And see what is written at the end of the discourse beginning "Give ear, O heavens," concerning Sukkos,

> The Alter Rebbe adds two references: the discourse on "It is a Shabbos of complete rest for you," said of Yom Kippur, and the end of the discourse on "Give ear, O heavens," which speaks of Sukkos.

שהוא בחי׳ אהיה כטל לישראל[73] אתעדל״ע [אתערותא דלעילא] שלמעלה מאתעדל״ת [מאתערותא דלתתא] וי״ל [ויש לומר] שזהו ג״כ בחי׳ החסד כי חפץ חסד הוא.[74]

that it is the level of "I will be like dew to Israel," an arousal from above (isarusa dile'eila) that is higher than an arousal from below. And it can be said that this too is the level of Chesed (kindness), "for He desires kindness."

> That discourse calls Sukkos the level of "I will be like dew to Israel": dew is the image of a gift from above that does not depend on an arousal from below. The Alter Rebbe suggests that this unprompted gift is the same Chesed, for Micah 7:18 says that G-d "desires kindness."

SECTION 6 • ¶8

Two seasons, two paths

8 והנה ב׳ בחי׳ אלו נמשכים על ידי משפט וצדקה כי עשי״ת [עשרת ימי תשובה] בחי׳ המלך המשפט[75] וכנ״ל וסוכות בחינת צדקה[76] כמ״ש בפע״ח [בפרי עץ חיים] סוף שער הסוכות בשם הרח״ו [הרבי חיים ויטאל].

Now, these two levels are drawn down through justice and charity: for the Ten Days of Teshuvah are the level of "the King of Justice," as mentioned above, and Sukkos is the level of charity, as is written in Pri Etz Chaim, at the end of Sha'ar HaSukkos, in the name of Rabbi Chaim Vital.

> The two levels, mercy and kindness, are drawn down by justice and by charity. The Ten Days of Teshuvah are the time of "the King of Justice," the words said in the Amidah during those days, and Sukkos is linked with charity, as Pri Etz Chaim reports in the name of Rabbi Chaim Vital.

ועמ״ש סד״ה וכל בניך[77] בענין בצדקה תכוננו.[78] ובענין ציון במשפט תפדה[79] יי״ל [יש לומר] עוד על פי מה שכתוב סד״ה תורה צוה[80] בענין שלעתיד יאמרו ליצחק כי אתה אבינו.[81,82]

And see what is written at the end of the discourse beginning "And all your children," concerning "through charity you shall be established." And regarding "Zion shall be redeemed through justice," it can further be explained according to what is written at the end of the discourse beginning "The Torah [that Moshe] commanded," concerning [the teaching] that in the time to come they will say to Yitzchak, "For you are our father."

> He points to the discourse on "And all your children," which speaks of "through charity you shall be established" (Isaiah 54:13-14). He adds that "Zion shall be redeemed through justice" can be explained further through the Talmud's teaching that in the time to come Israel will say to Yitzchak, "For you are our father," as discussed at the end of the discourse "The Torah [that Moshe] commanded."

ובמ״ש בענין הנותן שלג[83,84] שבשלג יש תוקף הלבנונית כו׳ ומ״ש במ״א בענין בגדי בד דכהן גדול ביוהכ״פ [ביום הכפורים] ושביה בצדקה כנ״ל:

And according to what is explained regarding "He gives snow," that in snow there is an intensity of whiteness, etc., and what is explained elsewhere regarding the linen garments of the Kohen Gadol on Yom Kippur. And "her returnees through charity" [is] as mentioned above.

> Further explanations are pointed to: what is said elsewhere on "He gives snow," that snow has an intense whiteness, and on the linen garments the Kohen Gadol wore on Yom Kippur. "Her returnees through charity" is as already explained above.

IN ONE'S AVODAH

Judge yourself: set aside your own will, do not be drawn after excesses even in what is permitted, and occupy yourself with the Torah; this brings the inward joy of "exult with trembling," and on Yom Kippur this self-judgment, the affliction of the soul, draws down G-d's mercy. From that self-judgment comes charity, and with it the mitzvos as a whole, which draw down G-d's kindness, given freely to all.

QUESTIONS FOR DISCUSSION

1. Why should Zion, the inner part of Jerusalem, be paired with Elokim, the Name of contraction, rather than with Havayah?
2. How does the maamar join the three meanings of mishpat: a person's judgment of himself, the Torah's laws, and everything in its proper place?
3. In what sense does mercy contain judgment, while kindness is given "to the poor and to the rich alike"?
4. Why is the higher kindness revealed on Sukkos, after the Ten Days of Teshuvah, and what does "He gives snow like wool" add?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ושמר לך**

The verse promises that if Israel keeps the laws, "Havayah your G-d shall keep for you the covenant and the kindness." It is the verse in Parshas Eikev on which the Midrash comments.

Deuteronomy 7:12 דברים ז׳:י״ב

וְהָיָה עֵקֶב תִּשְׁמְעוּן אֵת הַמִּשְׁפָּטִים הָאֵלֶּה וּשְׁמַרְתֶּם וַעֲשִׂיתֶם אֹתָם וְשָׁמַר ה׳ אֱלֹקֶיךָ לְךָ אֶת־הַבְּרִית וְאֶת־הַחֶסֶד אֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ:

And it shall come to pass, because ye hearken to these ordinances, and keep, and do them, that the L-RD thy G-d shall keep with thee the covenant and the mercy which He swore unto thy fathers,

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2 **ברבות פ׳ עקב ד״א ושמר לך כו׳ אברהם נתן לבניו שני אריסין**

The Midrash compares Israel to a noblewoman who brought two tenant farmers into her marriage and the king who matched them with two of his own: Avraham's charity and justice, and G-d's kindness and mercy. The Alter Rebbe quotes it in brief as the text the whole maamar explains.

Devarim Rabbah 3:7 דברים רבה ג׳:ז׳

3 **כי ידעתיו**

G-d says He has known Avraham so that he will command his children to keep the way of Havayah, "to do charity and justice." The Midrash reads these two as the "tenant farmers" Avraham gave his descendants.

Genesis 18:19 בראשית י״ח:י״ט

כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה אֶת־בָּנָיו וְאֶת־בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ דֶּרֶךְ ה׳ לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הָבִיא ה׳ עַל־אַבְרָהָם אֵת אֲשֶׁר־דִּבֶּר עָלָיו:

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the L-RD, to do righteousness and justice; to the end that the L-RD may bring upon Abraham that which He hath spoken of him.'

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KEHOT'S NOTE

בראשית יח, יט.

4 **ציון במשפט תפדה ושביה בצדקה**

The prophet promises that Zion will be redeemed through justice and her returnees through charity. The Midrash cites it to show that Israel will restore its two "tenant farmers," and the maamar goes on to explain each half.

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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5 **כי ההרים**

Even if the mountains depart, G-d's kindness will not depart from Israel, "says Havayah, who has mercy on you." The Midrash reads its "kindness" and "mercy" as the two qualities G-d restores.

Isaiah 54:10 ישעיהו נ״ד:י׳

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה׳

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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KEHOT'S NOTE

ישע״ נד, י׳.

PARAGRAPH 2

6 The psalmist calls on Jerusalem to extol Havayah and on Zion to praise "your Elokim." The Alter Rebbe asks why Zion, the inner part of the city, is paired with Elokim rather than Havayah.

Psalms 147:12 תהילים קמ״ז:י״ב

שַׁבְּחִי יְרוּשָׁלִַם אֶת־ה׳ הַלְלִי אֱלֹקַיִךְ צִיּוֹן:

Glorify the L-RD, O Jerusalem; Praise thy G-d, O Zion.

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7 Israel "rejoices" in its Maker, while the children of Zion "exult" in their King. The Alter Rebbe uses the two verbs to show that exultation belongs to Zion.

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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8 **בד״ה שוש אשיש**

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

KEHOT'S NOTE

לעיל פ׳ תזריע.

9 **שוש אשיש בהוי׳ ותגל נפשי באלקי**

The prophet says, "I will greatly rejoice in Havayah, my soul shall exult in my Elokim." It gives its name to the discourse cited here, and it pairs rejoicing with Havayah and exultation with Elokim.

Isaiah 61:10 ישעיהו ס״א:י׳

שׂוֹשׂ אָשִׂישׂ בַּה׳ תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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10 **וגילו ברעדה**

The psalm says, "Serve Havayah with awe, and exult with trembling." The Alter Rebbe defines exultation by this verse: a joy that comes together with awe.

Psalms 2:11 תהילים ב׳:י״א

עִבְדוּ אֶת־הׇ׳ בְּיִרְאָה וְגִילוּ בִּרְעָדָה׃

Serve the L-RD with fear, and rejoice with trembling.

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KEHOT'S NOTE

תהלים ב, יא.

11 **בד״ה וידעת היום**

The passage explains that through the revelation of "the awesome" from G-d's hidden level ("He made darkness His hiding place"), awe, the attribute of Yitzchak, is included in love, the attribute of Avraham, and love in awe, as in the binding of Yitzchak.

KEHOT'S NOTE

לקמן ואתחנן ח, א.

PARAGRAPH 3

12 **ויקח קרח**

The opening words of the Korach narrative name the discourse to which the Alter Rebbe refers for his explanation of the threads of the tzitzis.

Numbers 16:1 במדבר ט״ז:א׳

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

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

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13 **תגל נפשי באלקי**

"My soul shall exult in my Elokim": the Alter Rebbe explains that exultation is linked with the Name Elokim because it comes through contraction and restraint.

Isaiah 61:10 ישעיהו ס״א:י׳

שׂוֹשׂ אָשִׂישׂ בַּה׳ תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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14 **והי׳ הוי׳ לי לאלקים**

Yaakov vows that "Havayah shall be Elokim to me." The Alter Rebbe reads it as Havayah itself becoming Elokim, showing that the Elokim of Zion is not a lower level.

Genesis 28:21 בראשית כ״ח:כ״א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה הׇ׳ לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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KEHOT'S NOTE

בראשית כח, כא.

15 **בד״ה שובה ישראל**

The passage quotes a Kabbalistic source on the seven declarations "Havayah is the Elokim" at the close of Yom Kippur: Havayah, Z'eir Anpin, becomes Elokim when it rises to Atik, for relative to Atik it counts as Elokim.

KEHOT'S NOTE

לקמן שי״ש סה, ג.

16 **שובה ישראל**

The prophet's call, "Return, O Israel, to Havayah your G-d," names the discourse, connected with Yom Kippur, to which the Alter Rebbe refers.

Hosea 14:2 הושע י״ד:ב׳

שׁוּבָה יִשְׂרָאֵל עַד הׇ׳ אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ׃

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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17 **הללי אלקיך ציון**

"Praise your Elokim, O Zion": the Alter Rebbe now explains why Zion is paired with Elokim, the level of contraction through which exultation comes.

Psalms 147:12 תהילים קמ״ז:י״ב

שַׁבְּחִי יְרוּשָׁלַם אֶת־הׇ׳ הַלְלִי אֱלֹקַיִךְ צִיּוֹן׃

Glorify the L-RD, O Jerusalem; Praise thy G-d, O Zion.

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KEHOT'S NOTE

תהלים קמז, יב.

18 **בד״ה ולא אבה**

The passage from that discourse describes how hair grows from a tiny, highly contracted glimmer of light passing through the skull, which covers and conceals the brain, so that hair has no comparison with the mind itself; Chochmah likewise comes into being from the Infinite Light only after its essence is concealed ("He made darkness His hiding place").

KEHOT'S NOTE

לקמן פ׳ תצא לח, ד.

19 **ולא אבה הוי׳ אלקיך לשמוע אל בלעם**

The verse says G-d "was not willing" to listen to Bilam. It names the discourse to which the Alter Rebbe refers for

the nullification of will and self-contraction.

Deuteronomy 23:6 דברים כ״ג:ו

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

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

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20 **וזהו בחי׳ משפט**

The note refers the reader to a talk in Likkutei Sichos for this idea of the "justice" a person executes on his own soul.

KEHOT'S NOTE

ראה לקו״ש ח״ט ע׳ 21.

21 **קדש א״ע במותר לך**

Rava explains the "prohibition of holiness" as "Sanctify yourself in what is permitted to you." The Alter Rebbe uses it to define "justice": a person restrains himself even in what is permitted.

Yevamot 20a:15 יבמות כ׳ א:ט״ו

אִיסּוּר קְדוּשָּׁה — שְׁנִיּוֹת מִדִּבְרֵי סוֹפְרִים, וְאַמַּאי קָרֵי לֵיהּ אִיסּוּר קְדוּשָּׁה? אָמַר אַבָּיֵי: כָּל הַמְקַיֵּים דִּבְרֵי חֲכָמִים נִקְרָא קָדוֹשׁ. אָמַר לֵיהּ רָבָא: וְכֹל שֶׁאֵינוֹ מְקַיֵּים דִּבְרֵי חֲכָמִים, קָדוֹשׁ הוּא דְּלָא מִיקְרֵי, רָשָׁע נָמִי לָא מִיקְרֵי! אֶלָּא אָמַר רָבָא: קַדֵּשׁ עַצְמְךָ בַּמּוּתָּר לָךְ.

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KEHOT'S NOTE

ראה יבמות כ, א.

22 **צדיקים יצ״ט שופטן**

The Talmud says that the righteous are "judged" by the good inclination. The Alter Rebbe cites it as the "justice" a person executes on his own soul.

Berakhot 61b:2 ברכות ס״א ב:ב׳

תַּנְיָא רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: צַדִּיקִים יֵצֶר טוֹב שׁוֹפְטָן, שֶׁנֶּאֱמַר: "וְלִבִּי חָלַל בְּקִרְבִּי". רְשָׁעִים יֵצֶר רַע שׁוֹפְטָן, שֶׁנֶּאֱמַר: "נְאֻם פֶּשַׁע לָרָשָׁע בְּקֶרֶב לִבִּי אֵין פַּחַד אֱלֹקִים לְנֶגֶד עֵינָיו". בֵּינוֹנִים — זֶה וָזֶה שׁוֹפְטָן, שֶׁנֶּאֱמַר: "יַעֲמֹד לִימִין אֶבְיוֹן לְהוֹשִׁיעַ מִשֹּׁפְטֵי נַפְשׁוֹ".

There is a teaching : R. Jose of Galilee says : The good impulse controls the righteous ; as it is said, "My heart is wounded within me" (Ps. cix. 22). The evil impulse controls the wicked ; as it is said, "Transgression speaketh to the wicked, in the midst of the heart, There is no fear of G-d before his eyes" (ibid, xxxvi. 2). Both impulses control average people ; as it is said, "Because He standeth at the right hand of the needy, to save him from them ...

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KEHOT'S NOTE

ברכות סא, ב.

PARAGRAPH 4

23 **ציון במשפט תפדה**

"Zion shall be redeemed through justice": the Alter Rebbe explains justice as self-judgment, Torah study and the restoring of proper order.

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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24 **אם אין חכמה אין יראה**

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

KEHOT'S NOTE

אבות ג, יז.

25 **אם אין חכמה אין יראה**

The Mishnah teaches, "If there is no wisdom, there is no awe." The Alter Rebbe cites it to show why Torah study is needed for the exultation that comes with awe.

Pirkei Avot 3:17 משנה אבות ג׳:י״ז

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ. אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמָה הוּא דּוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מְעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפְכָתוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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26 **בד״ה וידבר אלקים כו׳**

The passage explains that "And G-d spoke all these words" was in order to say "I am Havayah your G-d": that G-d's very essence, clothed in the Torah, His wisdom, be revealed below in physical things.

Numbers 15:4 במדבר ט״ו:ד׳

וְהִקְרִיב הַמַּקְרִיב קָרְבָּנוֹ לַה׳ מִנְחָה סֹלֶת עֶשְׂרוֹן בָּלוּל בִּרְבִעִית הַהִין שָׁמֶן׃

then shall he that bringeth his offering present unto the L-RD a meal-offering of a tenth part of an ephah of fine flour mingled with the fourth part of a hin of oil;

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KEHOT'S NOTE

לעיל במדבר טו, ד ואילך. לקמן ראה כא, ד.

27 **וידבר אלקים כו׳ אנכי**

The opening of the Ten Commandments, "And G-d spoke all these words, saying: I am Havayah your G-d," names the discourse to which the Alter Rebbe refers.

Exodus 20:1-2 שמות כ׳:א-ב׳

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר: אָנֹכִי ה׳ אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

And G-d spoke all these words, saying: I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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28 **כי המשפט לאלקים הוא**

Moshe tells the judges not to fear any man, "for justice is G-d's." The Alter Rebbe reads it as linking justice with the Name Elokim, and so with "praise your Elokim, O Zion."

Deuteronomy 1:17 דברים א׳:י״ז

לֹא־תַכִּירוּ פָנִים בַּמִּשְׁפָּט כַּקָּטֹן כַּגָּדֹל תִּשְׁמָעוּן לֹא תָגוּרוּ מִפְּנֵי־אִישׁ כִּי הַמִּשְׁפָּט לֵאלֹקִים הוּא וְהַדָּבָר אֲשֶׁר יִקְשֶׁה מִכֶּם תַּקְרִבוּן אֵלַי וּשְׁמַעְתִּיו:

Ye shall not respect persons in judgment; ye shall hear the small and the great alike; ye shall not be afraid of the face of any man; for the judgment is G-d's; and the cause that is too hard for you ye shall bring unto me, and I will hear it.'

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KEHOT'S NOTE

דברים א, יז.

29 **הללי אלקיך ציון**

"Praise your Elokim, O Zion": the praise of Zion with the Name Elokim comes through justice.

Psalms 147:12 תהילים קמ״ז:י״ב

שַׁבְּחִי יְרוּשָׁלַם אֶת־ה׳ הַלְלִי אֱלֹקַיִךְ צִיּוֹן:

Glorify the L-RD, O Jerusalem; Praise thy G-d, O Zion.

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30 **בד״ה ה׳ לי בעוזרי**

The note quotes the discourse: "Of this it is said, 'that all the peoples of the earth may know,' for the peoples of the earth are the body and the animal soul ... that the peoples of the earth be broken and nullified." The passage given explains, from the Shema, that all the worlds are nullified before G-d's sovereignty and take up no place before Him.

KEHOT'S NOTE

לקמן שמע״צ פח, ג: "ועל זה נאמר למען דעת כל עמי הארץ כי עמי הארץ הם הגוף ונפש הבהמית . . שיהיו עמי הארץ נשברים ובטלים" ע״ש.

31 **ה׳ לי בעוזרי**

"Havayah is for me among my helpers": the opening words of the discourse to which the Alter Rebbe refers on breaking the animal soul.

Psalms 118:7 תהילים קי״ח:ז׳

ה׳ לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי:

The L-RD is for me as my helper; And I shall gaze upon them that hate me.

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32 **עמי הארץ**

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

KEHOT'S NOTE

מ״א ח, ס [כל עמי].

33 **למען דעת עמי הארץ**

Shlomo prays "that all the peoples of the earth may know that Havayah is G-d; there is none else." The discourse cited reads "the peoples of the earth" as the body and the animal soul, which must be broken.

I Kings 8:60 מלכים א ח׳:ס׳

לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ כִּי ה׳ הוּא הָאֱלֹקִים אֵין עוֹד:

that all the peoples of the earth may know that the L-RD, He is G-d; there is none else.

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34 **בפ׳ צו סד״ה ענין שבעת ימי המילואים**

The passage explains the name "seven days of installation (miluim)," literally "filling," as drawing the light that encompasses all worlds, "Do I not fill the heavens and the earth," into open revelation, so that "the whole earth is full of His glory." The Alter Rebbe cites the same discourse for its explanation of "I shall be filled, [now that] she is laid waste."

KEHOT'S NOTE

לעיל פ׳ צו יא, ב.

35 **אמלאה החרבה**

Tyre gloats over Jerusalem's fall: "I shall be filled, [now that] she is laid waste." The Alter Rebbe refers to the discourse in Parshas Tzav that explains these words.

Ezekiel 26:2 יחזקאל כ״ו:ב׳

בֶּן־אָדָם יַעַן אֲשֶׁר־אָמְרָה צֹר עַל־יְרוּשָׁלַם הֶאָח נִשְׁבְּרָה דַּלְתוֹת הָעַמִּים נָסֻבָּה אֵלָי אִמְּלְאָה הָחֳרָבָה:

'Son of man, because that Tyre hath said against Jerusalem: Aha, she is broken that was the gate of the peoples; She is turned unto me; I shall be filled with her that is laid waste;

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36 **כמשפט הראשון**

Yosef tells the butler that he will hand Pharaoh his cup "after the former manner (mishpat)." The Alter Rebbe uses it to show that mishpat also means proper order.

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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37 **כהלכתא קדמייתא**

Onkelos renders "after the former manner" as "according to the former practice," and the Alter Rebbe cites this rendering for the sense of mishpat as everything in its proper place.

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

בְּסוֹף תְּלָתָא יוֹמִין יַדְבְּרִנָּךְ פַּרְעֹה יָת רֵישָׁךְ וְיתֵיבִנָּךְ עַל שְׁמוּשָׁךְ וְתִתֵּן כַּסָּא דְפַרְעֹה בִּידֵיהּ כְּהִלְכְתָא קַדְמָאָה דִּי הֲוֵיתָא מַשְׁקֵי לֵקֹה:

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

38 **וארמון על משפטו**

Yirmeyahu promises that the city will be rebuilt on its mound and "the palace shall abide in its rightful place." The Alter Rebbe cites it for mishpat as proper place.

Jeremiah 30:18 ירמיהו ל׳:י״ח

כֹּה אָמַר ה׳ הִנְנִי־שֵׁב שְׁבוּת אָהֳלֵי יַעֲקוֹב וּמִשְׁכְּנֹתָיו אֲרַחֵם וְנִבְנְתָה עִיר עַל־תִּלָּהּ וְאַרְמוֹן עַל־מִשְׁפָּטוֹ יֵשֵׁב:

Thus saith the L-RD: Behold, I will turn the captivity of Jacob's tents, And have compassion on his dwelling-places; And the city shall be builded upon her own mound, And the palace shall be inhabited upon its wonted place.

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39 **בד״ה אשירה לה׳**

The passage explains that the "justice" a person executes on his own soul concerns the excesses of his bodily life as against charity: "your life comes before your fellow's life," but your excesses do not, for it is not right to pamper oneself while another starves.

KEHOT'S NOTE

תו״א פ׳ בשלח סג, ב.

40 **אשירה לה׳ כי גאה גאה**

The opening of the Song at the Sea names the discourse in Torah Ohr that explains how justice leads to charity.

Exodus 15:1 שמות ט״ו:א׳

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה׳ וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה׳ כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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41 **ויהי דוד עושה משפט**

David "executed justice and charity for all his people." The Alter Rebbe cites it for the pairing of justice and charity, through which joy is drawn down.

II Samuel 8:15 שמואל ב ח׳:ט״ו

וַיִּמְלֹךְ דָּוִד עַל־כָּל־יִשְׂרָאֵל וַיְהִי דָוִד עֹשֶׂה מִשְׁפָּט וּצְדָקָה לְכָל־עַמּוֹ:

And David reigned over all Israel; and David executed justice and righteousness unto all his people.

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KEHOT'S NOTE

ש״ב ח, טו.

42 **שוש אשיש בהוי׳**

"I will greatly rejoice in Havayah": the joy drawn down through justice and charity, and the opening words of the discourse cited again here.

Isaiah 61:10 ישעיהו ס״א:י׳

שׂוֹשׂ אָשִׂישׂ בַּה׳ תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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43 **ישמח ישראל בעושיו**

"Let Israel rejoice in its Maker": the rejoicing that the Alter Rebbe says is drawn down through justice and charity.

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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44 **וצדקה תהי׳ לנו**

"And it shall be tzedakah for us, if we keep to do all this commandment." The Alter Rebbe cites it to show that the mitzvos as a whole are called tzedakah, "charity."

Deuteronomy 6:25 דברים ו׳:כ״ה

וּצְדָקָה תִּהְיֶה־לָּנוּ כִּי־נִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־הַמִּצְוָה הַזֹּאת לִפְנֵי ה׳ אֱלֹקֵינוּ כַּאֲשֶׁר צִוָּנוּ:

And it shall be righteousness unto us, if we observe to do all this commandment before the L-RD our G-d, as He hath commanded us.'

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KEHOT'S NOTE

דברים ו, כה.

PARAGRAPH 5

45 **כי ההרים ימושו**

"For the mountains shall depart ... but My kindness shall not depart from you ... says Havayah, who has mercy on you." It names the discourse cited for the Thirteen Attributes of Mercy revealed on Yom Kippur.

Isaiah 54:10 ישעיהו נ״ד:י׳

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶנָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה׳

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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and explains it as drawing into “the land” from the Tree of Life.

KEHOT’S NOTE

לקמן פ׳ ראה כ, ב.

51 **אחרי הוי׳ אלקיכם תלכו**

“After Havayah your G-d shall you walk”: the opening words of the discourse cited for drawing down the Thirteen Attributes through Torah study.

Deuteronomy 13:5 דברים י״ג:ה׳

אַחֲרֵי ה׳ אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן:

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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52 **סד״ה אני לדודי**

The passage explains that the Thirteen Attributes of Mercy shine in the month of Elul to make teshuvah possible: the Thirteen Attributes said all year are mercy for bodily life, while those of Elul are mercy for the life of the soul.

KEHOT’S NOTE

לקמן פ׳ ראה לג, ג.

53 **אני לדודי בענין הרועה בשושנים**

“I am my Beloved’s, and my Beloved is mine, who grazes among the roses.” The Alter Rebbe refers to the discourse that reads “among the roses (shoshanim)” as those who study (shonim) halachos.

Song of Songs 6:3 שיר השירים ו׳:ג׳

אֲנִי לְדוֹדִי וְדוֹדִי לִי הָרֹעֶה בַּשּׁוֹשַׁנִּים:

I am my beloved’s, and my beloved is mine, That feedeth among the lilies.’

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54 **ציון במשפט תפדה**

The Alter Rebbe notes that Isaiah 1:18 stands a few verses before this verse, so the two images of snow and wool explain the pairing of mercy and kindness in the Midrash.

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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55 **לכו נא ונוכחה יאמר ה׳ אם יהיו חטאיכם כשנים כשלג ילבינו**

G-d invites Israel to reason with Him: sins red as scarlet can become white as snow, and red as crimson can become like wool. The Alter Rebbe finds in its two images the difference between mercy and kindness.

Isaiah 1:18 ישעיהו א׳:י״ח

לְכוּ־נָא וְנִוָּכְחָה יֹאמַר ה׳ אִם־יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ אִם־יַאְדִּימוּ כַתּוֹלָע כַּצֶּמֶר יִהְיוּ:

46 **וענית את נפשותיכם**

The Torah commands self-affliction on Yom Kippur. The Alter Rebbe links it with the “justice” a person executes on his soul, which draws down the Thirteen Attributes of Mercy.

Leviticus 16:31 ויקרא ט״ז:ל״א

שַׁבַּת שַׁבָּתוֹן הִיא לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם חֻקַּת עוֹלָם:

It is a sabbath of solemn rest unto you, and ye shall afflict your souls; it is a statute for ever.

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KEHOT’S NOTE

ויקרא טז, לא.

47 **בד״ה ראיתי והנה מנורת זהב**

The passage explains Zechariah’s “two olive trees beside it”: olives hold their oil within, and it comes out only when they are crushed in the press.

KEHOT’S NOTE

לעיל פ׳ בהעלותך לה, א.

48 **ראיתי והנה מנורת זהב**

Zechariah sees a golden menorah with two olive trees beside it. The verse names the discourse that explains the crushing a person does to himself, like olives pressed for oil.

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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49 **כשמן הטוב**

The psalm compares brotherly unity to “the good oil upon the head, running down upon the beard.” The Alter Rebbe reads the oil on the beard as the drawing down of the Thirteen Attributes of Mercy.

Psalms 133:2 תהילים קל״ג:ב׳

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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KEHOT’S NOTE

תהלים קלג, ב.

50 **סד״ה אחרי ה׳ אלקיכם תלכו**

The passage given, near the cited column, refers to the Midrash Rabbah (Kedoshim, chapter 25) on “After Havayah your G-d shall you walk,” which asks how flesh and blood can follow G-d and answers with planting first,

Come now, and let us reason together, Saith the L-RD; Though your sins be as scarlet, They shall be as white as snow; Though they be red like crimson, They shall be as wool.

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PARAGRAPH 6

56 **כשלג ילבינו**

"If your sins be like scarlet, they shall become white as snow ... they shall be as wool." The Alter Rebbe explains its two images as two levels: mercy (snow) and kindness (wool).

Isaiah 1:18 ישעיהו א׳:י״ח

לְכוּ־נָא וְנִוָּכְחָה יֹאמַר ה׳ אִם־יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ אִם־יַאְדִּימוּ כַתּוֹלָע כַּצֶּמֶר יִהְיוּ׃

Come now, and let us reason together, Saith the L-RD; Though your sins be as scarlet, They shall be as white as snow; Though they be red like crimson, They shall be as wool.

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57 Rabbi Yishmael says that a crimson strip was tied to the entrance of the Sanctuary, and when the goat reached the wilderness the strip turned white, as it says, "they shall become white as snow." This is the Mishnah at the end of chapter 6 of Yoma that the Alter Rebbe cites.

Mishnah Yoma 6:8 משנה יומא ו׳:ח׳

אָמְרוּ לוֹ לְכֹהֵן גָּדוֹל, הִגִּיעַ שָׂעִיר לַמִּדְבָּר. וּמִנַּיִן הָיוּ יוֹדְעִין שֶׁהִגִּיעַ שָׂעִיר לַמִּדְבָּר, דַּרְכִּיּוֹת הָיוּ עוֹשִׂין, וּמְנִיפִין בַּסּוּדָרִין, וְיוֹדְעִין שֶׁהִגִּיעַ שָׂעִיר לַמִּדְבָּר. אָמַר רַבִּי יְהוּדָה, וַהֲלֹא סִימָן גָּדוֹל הָיָה לָהֶם, מִירוּשָׁלַיִם וְעַד בֵּית חִדּוּדוֹ שְׁלֹשָׁה מִילִין. הוֹלְכִין מִיל, וְחוֹזְרִין מִיל, וְשׁוֹהִין כְּדֵי מִיל, וְיוֹדְעִין שֶׁהִגִּיעַ שָׂעִיר לַמִּדְבָּר. רַבִּי יִשְׁמָעֵאל אוֹמֵר, וַהֲלֹא סִימָן אַחֵר הָיָה לָהֶם, לָשׁוֹן שֶׁל זְהוֹרִית הָיָה קָשׁוּר עַל פִּתְחוֹ שֶׁל הֵיכָל, וּכְשֶׁהִגִּיעַ שָׂעִיר לַמִּדְבָּר הָיָה הַלָּשׁוֹן ...

They said to the high priest: the goat has reached the wilderness. And how did they know that the goat had reached the wilderness?They used to set up scouts and they would wave scarves, and they would know that the goat had reached the wilderness. Rabbi Judah said: but did they not have a great sign? From Jerusalem to Bet Hidudo was three mils. They could walk a mil, return the mil, then wait the time it takes to walk a mil, and thus know that the goat had reached ...

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58 The Mishnah in chapter 9 of Shabbos learns from "if your sins be like scarlet, they shall become white as snow" that a crimson strip is tied to the head of the goat that is sent away.

Shabbat 86a:2 שבת פ״ו א:ב׳

מַתְנִי׳ מִנַּיִן לְפוֹלְטָת שִׁכְבַת זֶרַע בַּיּוֹם הַשְּׁלִישִׁי שֶׁתְּהֵא טְמֵאָה? שֶׁנֶּאֱמַר: "וְהָיוּ נְכֹנִים לִשְׁלֹשֶׁת יָמִים". מִנַּיִן שֶׁמַּרְחִיצִין אֶת הַמִּילָה בַּיּוֹם הַשְּׁלִישִׁי שֶׁחָל לִהְיוֹת בְּשַׁבָּת? שֶׁנֶּאֱמַר: "וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיוֹתָם כֹּאֲבִים". מִנַּיִן שֶׁקּוֹשְׁרִין לָשׁוֹן שֶׁל זְהוֹרִית בְּרֹאשׁ שָׂעִיר הַמִּשְׁתַּלֵּחַ? שֶׁנֶּאֱמַר: "אִם יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ". מִנַּיִן לְסִיכָה שֶׁהִיא כִּשְׁתָּיָיה בְּיוֹם הַכִּפּוּרִים? אַף עַל פִּי שֶׁאֵין רְאָיָה לַדָּבָר זֵכֶר לַדָּבָר, שֶׁנֶּאֱמַר: "וַתָּבֹא כַמַּיִם בְּקִרְבּוֹ ...

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59 **ספ״ו דיומא ובפ״ט דשבת**

The Gemara discusses the crimson strip: at first it was tied at the entrance of the Hall, and when it turned white the people rejoiced, and when it did not they were downcast. This is the reference the Kehot notes give.

Yoma 67a:2 יומא ס״ז א:ב׳

מָה הָיָה עוֹשֶׂה? חוֹלֵק לָשׁוֹן שֶׁל זְהוֹרִית חֶצְיוֹ קָשׁוּר בַּסֶּלַע, וְחֶצְיוֹ קָשׁוּר בֵּין שְׁנֵי קַרְנָיו. וּדְחָפוֹ לַאֲחוֹרָיו, וְהוּא מִתְגַּלְגֵּל וְיוֹרֵד. וְלֹא הָיָה מַגִּיעַ לַחֲצִי הָהָר עַד שֶׁנַּעֲשָׂה אֲבָרִים אֲבָרִים. בָּא וְיָשַׁב לוֹ תַּחַת סוּכָּה אַחֲרוֹנָה עַד שֶׁתֶּחְשַׁךְ. וּמֵאֵימָתַי מְטַמֵּא בְּגָדִים — מִשֶּׁיֵּצֵא חוּץ לְחוֹמַת יְרוּשָׁלַיִם, רַבִּי שִׁמְעוֹן אוֹמֵר: מִשָּׁעַת דְּחִיָּיתוֹ לַצּוּק.

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Shabbat 89b:2 שבת פ״ט ב:ב׳

מִנַּיִן שֶׁקּוֹשְׁרִין לָשׁוֹן שֶׁל זְהוֹרִית וְכוּ׳. "כַּשָּׁנִים"? "כַּשָּׁנִי" מִיבְּעֵי לֵיהּ! אָמַר רַבִּי יִצְחָק, אָמַר לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל: אִם יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים הַלָּלוּ שֶׁסְּדוּרוֹת וּבָאוֹת מִשֵּׁשֶׁת יְמֵי בְּרֵאשִׁית וְעַד עַכְשָׁיו — כַּשֶּׁלֶג יַלְבִּינוּ. דָּרֵשׁ רָבָא, מַאי דִּכְתִיב: "לְכוּ נָא וְנִוָּכְחָה יֹאמַר ה׳" — "לְכוּ נָא"? "בּוֹאוּ נָא" מִיבְּעֵי לֵיהּ! "יֹאמַר ה׳"? "אָמַר ה׳" מִיבְּעֵי לֵיהּ! לָעָתִיד לָבֹא יֹאמַר לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל: לְכוּ נָא אֵצֶל אֲבוֹתֵיכֶם וְיוֹכִיחוּ אֶתְכֶם.

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KEHOT'S NOTE

יומא סז, א. שבת פט, ב. וראה אוה״ת נ״ך כרך א ע׳ פח ואילך.

60 **ועתיק יומין יתיב**

In Daniel's vision the Ancient of Days sits, "His garment white as snow, and the hair of His head like pure wool." The Alter Rebbe reads the snow-white garment as the Thirteen Attributes of Mercy.

Daniel 7:9 דניאל ז׳:ט׳

חֲזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתִב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כְּעַמַּר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

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

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KEHOT'S NOTE

דניאל ז, ט.

61 **בד״ה כי ביום הזה יכפר**

The passage reads "For on this day He shall atone for you" as wiping away what is "upon you," the outer, encompassing level, while the inner sins are purified "before Havayah" through the cry from the depths of the heart, which arouses the Infinite level above the Name Havayah.

KEHOT'S NOTE

ראה לעיל פ׳ אחרי כח, א.

62 **כי ביום הזה יכפר**

> "For on this day He shall atone for you": the opening words of the discourse cited for the drawing down of the Thirteen Attributes on Yom Kippur.

Leviticus 16:30 ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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63 **ושער רישי׳ כעמר נקא**

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

KEHOT'S NOTE

דניאל שם.

64 **וכמי״ש בע״ח שי׳ א״א**

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

KEHOT'S NOTE

(פ״ה ולבסוף ורפ״ז). [כ].

65 **שבחי׳ שער רישיה עד״מ הן המשכות מבחי׳ פנימית חסד עליון**

> In the gate on Arich Anpin, Etz Chaim says the hair of Arich Anpin's head is white "like pure wool," and that the hair of the head comes from Keser, Arich Anpin, in which the Chesed of Atik is clothed. This is the source of the Alter Rebbe's statement that "the hair of His head" is drawn from supernal Chesed.

Sefer Etz Chaim 13:5 עץ חיים י״ג:ה׳

... דא ודא בסטרא דא כו׳ ושם דקכ״ט ע״א אמר וז״ל י״ג נימין דשערי קיימי מהאי סטרא ומהאי סטרא וכאן באדר״ז דרפ״ח ע״ב אמר בגין דהאי חכמה סתימאה ביה אתפרש ג׳ זימנין לד׳ ד׳ כו׳. והרי בג׳ מקומות אלו מצינו בחי׳ י״ג וצריך להבין מה ענינם אבל הביאור הוא במה שנת״ל כי ג׳ מיני הויות של העצמות יש בג׳ רישין שכל ראש משלשתן יש בה ג׳ הויות משונות כי ג׳ הויות עליונים דרישא עלאה הנק׳ גולגלתא דא״א הם במלוי יודי״ן הנקרא ע״ב ובהם י״ב אותיות הפשוטות שבהן עם כללות שלשתן ...

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66 **שבחי׳ שער רישיה עד״מ הן המשכות מבחי׳ פנימית חסד עליון**

> At the start of this chapter Etz Chaim applies "the hair of His head like pure wool" to Atik as it is clothed in Arich Anpin, says these hairs are more merciful than the mercy of Z'eir Anpin, and speaks of a light from the supernal Chesed clothed in the Keser of Arich Anpin.

Sefer Etz Chaim 13:7 עץ חיים י״ג:ז׳

... יומין הם ז״ת המתגלין בז׳ דגלגלתא ובערך שהוא מתלבש בא״א כתיב ביה ושער רישיה כעמר נקא ואע״פ שאין זו ראשו ממש רק שמתגלה בכאן. ודע כי אע״פ שכל אלו הם שערות בסוד שורש הדנין עכ״ז הנה הם יותר רחמים מרחמי ז״א ולכן מאלו השערות נמשך השפעה לז״א ואינן מגיעין רק עד רישא דז״א ולא יותר ושאר כללות הז״א הוא חלק וז״ס ואנכי איש חלק כמ״ש בסוד שק ואפר (ז״א מאירין בו כמה מיני אורות במוחין דיליה א הוא שמתפשטת הארה מהחסד העליון שמתלבש בכתר דא״א ומשם מתפשטת עד מזל ...

Sefer Etz Chaim (Public Domain)

67 **כל מי שאין בו דיעה**

> The Talmud says that one who lacks understanding may not be shown mercy. The Alter Rebbe infers that mercy contains an element of judgment.

Berakhot 33a:19 ברכות ל״ג א:י״ט

וְאָמַר רַב אַמִּי: גְּדוֹלָה דֵּעָה, שֶׁנִּתְּנָה בֵּין שְׁתֵּי אוֹתִיּוֹת, שֶׁנֶּאֱמַר "כִּי אֵל דֵּעוֹת ה׳״. וְכָל מִי שֶׁאֵין בּוֹ דֵּעָה — אָסוּר לְרַחֵם עָלָיו, שֶׁנֶּאֱמַר: "כִּי לֹא עַם בִּינוֹת הוּא עַל כֵּן לֹא יְרֻחֲמֶנּוּ עֹשֵׂהוּ".

R. Ammi also said : Great is knowledge which is placed between two references to the Divine Name ; as it is said, "For a G-d of knowledge is the L-rd" (I Sam. ii. 3). It is forbidden to have mercy upon one who does not possess knowledge ; as it is said, "For it is a people of no understanding, therefore He that made them will not have compassion upon them" (Is. xxvii. 11).

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KEHOT'S NOTE

ברכות לג, א.

68 **הנותן שלג כצמר**

> The psalm praises G-d "who gives snow like wool." The Alter Rebbe reads it as the drawing of the higher "wool" level of kindness into the "snow" level of mercy.

Psalms 147:16 תהילים קמ״ז:ט״ז

הַנֹּתֵן שֶׁלֶג כַּצֶּמֶר כְּפוֹר כָּאֵפֶר יְפַזֵּר׃

He giveth snow like wool; He scattereth the hoar-frost like ashes.

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KEHOT'S NOTE

תהלים קמז, טז. ראה לקו״ש ח״ט ע׳ 13.

PARAGRAPH 7

69 **ע״פ שבת שבתון הוא לכם**

> The passage explains "He gives snow like wool" as a novelty: a light given in the "snow," the thirteen tikkunim of the beard, rooted in the hidden brain where the Gevurah of Atik is clothed, so that it becomes "like wool," the hair of the head drawn from the skull in which the Chesed of Atik is clothed.

KEHOT'S NOTE

לקמן יוהכ״פ עא, ב.

70 **שבת שבתון הוא לכם**

> Of Yom Kippur the Torah says, "It is a Shabbos of complete rest for you, and you shall afflict your souls." It names the discourse to which the Alter Rebbe refers.

Leviticus 23:32 ויקרא כ״ג:ל״ב

שַׁבַּת שַׁבָּתוֹן הוּא לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם בְּתִשְׁעָה לַחֹדֶשׁ בָּעֶרֶב מֵעֶרֶב עַד־עֶרֶב תִּשְׁבְּתוּ שַׁבַּתְּכֶם׃

It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from

even unto even, shall ye keep your sabbath.

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71 **סד״ה האזינו השמים**

The passage explains, with the Zohar, that the "heavens" are the supernal attributes of Atzilus, Z'eir Anpin, and that through Torah and mitzvos Moshe draws down the Infinite Light from above the "heavens," from Keser, Arich Anpin; this is "My teaching shall drop like rain," which comes "from the Holy Ancient One." The Alter Rebbe cites the end of that discourse for Sukkos as "I will be like dew to Israel."

KEHOT'S NOTE

לקמן פ׳ האזינו עג, א ואילך.

72 **האזינו השמים**

"Give ear, O heavens": the opening words of Moshe's song, which name the discourse that speaks of Sukkos.

Deuteronomy 32:1 דברים ל״ב:א׳

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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73 **אהיה כטל לישראל**

G-d promises, "I will be like dew to Israel." The cited discourse applies it to Sukkos as an arousal from above.

Hosea 14:6 הושע י״ד:ו׳

אֶהְיֶה כַטַּל לְיִשְׂרָאֵל יִפְרַח כַּשּׁוֹשַׁנָּה וְיַךְ שָׁרָשָׁיו כַּלְּבָנוֹן׃

I will be as the dew unto Israel; He shall blossom as the lily, And cast forth his roots as Lebanon.

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74 **כי חפץ חסד הוא**

The prophet says that G-d does not keep His anger forever, "for He desires kindness." The Alter Rebbe cites it to identify the arousal from above with Chesed.

Micah 7:18 מיכה ז׳:י״ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

מיכה ז, יח.

PARAGRAPH 8

75 **המלך המשפט**

The Talmud rules that during the ten days between Rosh Hashanah and Yom Kippur one says "the King of Justice" in the Amidah. The Alter Rebbe calls these days the level of justice.

Berakhot 12b:2 ברכות י״ב ב:ב׳

וְאָמַר רַבָּה בַּר חִינָּנָא סָבָא מִשְּׁמֵיהּ דְּרַב כָּל הַשָּׁנָה כּוּלָּהּ אָדָם מִתְפַּלֵּל "הָאֵל הַקָּדוֹשׁ", "מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט", חוּץ מֵעֲשָׂרָה יָמִים שֶׁבֵּין רֹאשׁ הַשָּׁנָה וְיוֹם הַכִּפּוּרִים, שֶׁמִּתְפַּלֵּל "הַמֶּלֶךְ הַקָּדוֹשׁ", וְ"הַמֶּלֶךְ הַמִּשְׁפָּט".

Rabbah b. Hinnana the Elder also said in the name of Rab : During the whole year, one should in the Tefillah use the phrases "The holy G-d" and "King Who lovest righteousness and judgment" ; except during the ten days from the New Year until the Day of Atonement, when he should substitute "The holy King" for the former and "King of judgment" for the latter.

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76 **וסוכות בחינת צדקה**

At the end of the gate on Sukkos a gloss reports that Rabbi Chaim Vital gave the charity fund to the poor on the eve of Sukkos, saying that charity is then especially effective, since Rachel, called tzedek, rises to the place of tzedakah. This is the source for Sukkos as the level of charity.

Pri Etz Chaim, Gate of Sukkot 4:11 פרי עץ חיים, שער חג הסוכות ד׳:י״א

שבעה ימי הסוכות, הזווג הוא בסוד ו״ק, וזווג יום ש״ע הוא בבחי׳ היסוד, אחר שנכללין בו כל הו״ק, לכן היסוד ו׳. וז״ס הנזכר בזוהר בס״ת בזוהר פרשת בראשית ד״ט ע״ב, שחוזרת להעשות בעת הזווג בחי׳ ו׳, כי הו׳ קצוות שהם ב׳ גדפוי דא׳, והם סוד ב׳ יודין שבה, ומיטמרין ונכללין תוך ו׳ דא׳, ואינה ניכרת אלא ו׳ לבד, לכן הוא יום א׳. אך פסח וסוכה הם ז׳ ימים שהם ו״ק. (צמח, הרח״ו ז״ל היה נותן בערב סוכות, הקופה לעניים, ואמר שאז מועיל הצדקה מאוד, מפני שאז רחל הנקראת צדק, עולה ...

Pri Etz Chaim (Public Domain)

77 **סד״ה וכל בניך**

The passage reads the word "vehayah" as the letters of the Name Havayah with the second pair before the first: the first pair stands for "your children" (banayich), prayer in "running and returning," and the second for "your builders" (bonayich), a dwelling place among the lower realms.

KEHOT'S NOTE

לקמן פ׳ ראה ל, ד.

78 **בצדקה תכונני**

"Through charity you shall be established": the verse discussed in the discourse on "And all your children" to which the Alter Rebbe refers.

Isaiah 54:14 ישעיהו נ״ד:י״ד

בִּצְדָקָה תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־לֹא תִירָאִי וּמִמְּחִתָּה כִּי לֹא־תִקְרַב אֵלָיִךְ׃

In righteousness shalt thou be established; be thou far from oppression, for thou shalt not fear, And from ruin, for it shall not come near thee.

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79 **ציון במשפט תפדה**

> "Zion shall be redeemed through justice": the Alter Rebbe offers a further way to explain it through the teaching about Yitzchak in the time to come.

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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80 **תורה צוה**

> "Moshe commanded us the Torah": the opening words of the discourse to which the Alter Rebbe refers.

Deuteronomy 33:4 דברים ל״ג:ד׳

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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81 **שלעתיד יאמרו ליצחק כי אתה אבינו**

> The Gemara relates that in the time to come Avraham and Yaakov will not defend Israel's sins, but Yitzchak will plead for them, and Israel will say to him, "For you are our father." The Alter Rebbe points to this teaching to explain "Zion shall be redeemed through justice."

Shabbat 89b:4–5 שבת פ״ט ב:ד׳-ה׳

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: מַאי דִּכְתִיב: "כִּי אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה׳ אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ" — לְעָתִיד לָבֹא יֹאמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְאַבְרָהָם: בָּנֶיךָ חָטְאוּ לִי. אֹמֵר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יִמָּחוּ עַל קְדוּשַׁת שְׁמֶךָ. אָמַר: אֵימַר לֵקֶה לְיַעֲקֹב דַּהֲוָה לֵקֶה צַעַר גִּידּוּל בָּנִים, אֶפְשָׁר דְּבָעֵי רַחֲמֵי עֲלַיְיהוּ. אָמַר לֵקֶה: בָּנֶיךָ חָטְאוּ. אֹמֵר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יִמָּחוּ עַל קְדוּשַׁת שְׁמֶךָ. אָמַר לָא בְּסָבֵי טַעְמָא וְלָא ...

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82 **כי אתה אבינו**

> "For You are our father, for Avraham has not known us": the verse the Gemara expounds as Israel's words to Yitzchak in the time to come.

Isaiah 63:16 ישעיהו ס״ג:ט״ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה׳ אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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83 **ובמ״ש הנותן שלג**

> The note identifies the explanation of "He gives snow" that the Alter Rebbe mentions, that snow has an intense whiteness, as the one in the Siddur with Chassidic discourses.

KEHOT'S NOTE

בסידור עם דא״ח.

84 **הנותן שלג**

> "He gives snow like wool": the Alter Rebbe points to a further explanation of the verse, that snow has an intense whiteness.

Psalms 147:16 תהילים קמ״ז:ט״ז

הַנֹּתֵן שֶׁלֶג כַּצֶּמֶר כְּפוֹר כָּאֵפֶר יְפַזֵּר:

He giveth snow like wool; He scattereth the hoar-frost like ashes.

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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