



LIKKUTEI TORAH • PARSHAS HAAZINU • MAAMAR 1

האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף...

“Give ear, O heavens, and I will speak; and
let the earth hear the words of my mouth”



Israel asked G-d to come “like the rain,” a love drawn down by our own teshuvah and effort; G-d answered “I will be like the dew,” a love from above the soul’s very root that no deed below can reach. Teshuvah, the soul’s return to its source beyond Havayah, brings the rain, and once the rain has come the dew follows of itself.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

Israel asked G-d to come “like the rain,” a love drawn down by our own teshuvah and effort; G-d answered “I will be like the dew,” a love from above the soul’s very root that no deed below can reach. Teshuvah, the soul’s return to its source beyond Havayah, brings the rain, and once the rain has come the dew follows of itself.

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 Talmud says Israel asked improperly that G-d come “like the rain,” and He answered properly, “I will be like the dew.” The Alter Rebbe begins with teshuvah, which “preceded the world.” The soul descends through four stages, gave, created, formed and breathed, the four letters of Havayah, while its root, the mazal, stays above at the level of ayin. Teshuvah is “the spirit returning to Elokim who gave it”: the soul’s return to that root, beyond Havayah, through self-nullification. It takes place daily in the Shema, more fully on Shabbos (tashev, “return”), and above all on Yom Kippur, when the supernal will is revealed and the second Tablets were given from the heart’s inner desire. Rain is the love drawn by this arousal from below: bitterness over one’s distance from G-d rises like mist to the hidden Keser, and the mitzvos, the “limbs of the King,” take hold of G-d Himself, but only through the Torah, the heavens and earth of Moshe’s song. Dew comes from the crystalline light of Atika, above the soul’s mazal: it never ceases, it shines on Sukkos, and it will revive the dead.

OUTLINE

- 1 Rain and dew; the soul’s descent and its mazal** ¶1
The question of rain and dew, and its key: teshuvah preceded the world. The soul descends through four stages matching the letters of Havayah; only a ray of it enters the body, while its root, the mazal at the level of ayin, remains above, and teshuvah is the soul’s return to it.
- 2 Passing beyond Havayah** ¶2
At the splitting of the sea Israel “passed beyond Havayah,” the level of contraction and expansion that brings creation into being, to mazal and ayin: the level of “the spirit shall return.”
- 3 Gloss: why “to Elokim,” and why ruach** ¶3–8
The Jubilee and Yom Kippur as “return.” Elokim and ruach in these verses name the hidden level above Chochmah, Keser, the source of the supernal “spirit of life”; teshuvah draws that spirit down, and in the Future it will be given “by giving,” a gift from the ever-open eye above.

4 Teshuvah every day: the Shema

¶9-11

At night the soul returns only to the stage of “breathing”; each day, in the Shema, a person must gather the soul’s scattered powers and give himself over to the Source of all. Contemplating that G-d is the Life of all life turns the heart, and this applies even to one who has never sinned.

5 Shabbos as teshuvah

¶12-13

Shabbos is tashev, “return”: G-d’s light withdraws from its outward spread into creation to a level above Chochmah, as a person stops working and returns his attention to himself. The prayers of the week, “toil on the eve of Shabbos,” bring a glimmer of it into each day.

6 Yom Kippur and the second Tablets

¶14-18

Yom Kippur is the Shabbos of Shabbosos, revealing the supernal will “before Havayah” in answer to the heart’s nullification of will, and whitening sin like the supernal wool. The second Tablets, whose first two commandments encompass all the mitzvos, were given on it quietly, from the heart’s inner desire, where the external forces have no hold.

7 The rain: arousal from below, mitzvos and Torah

¶19-24

Bitterness over one’s distance from G-d rises like mist to the hidden Keser and draws down the great love; through the mitzvos, the King’s limbs, one “takes” G-d Himself. Moshe drew this flow into the heavens, which fell silent to receive it, but it reaches a person only through the Written and Oral Torah.

8 The dew: above the soul’s root

¶25-26

Dew comes of itself, from the crystalline light of Atika above the souls’ mazal; it shines on Sukkos, makes one’s speech G-d’s own, never ceases, and will revive the dead. Rain and dew are the “back” and “front” of the supernal will.

9 Summary of the discourse

¶27-36

A section-by-section summary of the argument.

KEY CONCEPTS

teshuvah (return) תשובה

The soul’s return to its source, not only regret over sin. The higher teshuvah of “the spirit shall return to Elokim who gave it” reaches above Havayah to the soul’s root, and it applies every day, even to one who has never sinned.

mazal מזל

The root of the soul that stays above when only a ray of it enters the body. The word is related to nozel, “flowing,” since influence and thoughts of teshuvah flow from it to the person below.

ayin (nothing) אין

The level above intellect from which Chochmah comes; it is called “nothing” because no understanding can grasp it.

Havayah הוי”ה

The Name whose four letters stand for contraction, expansion, drawing down and expansion, the process that brings all things into being; teshuvah “passes beyond” it.

rain and dew גשם וטל

Rain is G-d’s love drawn down in answer to an arousal from below; dew is a love from above the soul’s root, which no deed can reach and which comes of itself.

the heart’s inner desire (re’usa de-liba) רעותא דליבא

The deepest nullification of one’s will, out of knowing that G-d alone exists; it reveals the supernal will on Yom Kippur and is where the external forces have no hold.

the crystalline dew (tala de-vedolcha) טלא דבדולחא

The supernal light of Atika from which dew comes, above the mazalos; only its “remnants” purify the impure, while its essence will bring the resurrection of the dead.

an arousal from below / an arousal from above אתערותא דלתתא / אתערותא דלעילא

Human initiative that draws a divine response, and divine giving from above; the rain answers our arousal, while the dew is a gift beyond it.

SECTION 1 • 11

Rain and dew; the soul's descent and its mazal

¹ האזינו השמים¹ ואדברה ותשמע הארץ אמרי פי יערוף כמטר² לקחי³ וגוי. הנה אמרו רז"ל [רבותינו זכרונם לברכה] כנסת ישראל שאלה שלא כהוגן⁴ ויבא כגשם לנו⁵ (בהושע ס"י ו') והקב"ה השיבה כהוגן אהיה כטל לישראל.⁶

“Give ear, O heavens, and I will speak; and let the earth hear the words of my mouth. My teaching shall drop like the rain,” etc. Now, our Sages, of blessed memory, said: The Congregation of Israel (Knesses Yisrael) asked improperly, “And He will come to us like the rain” (in Hosea, chapter 6), and the Holy One, blessed be He, answered her properly, “I will be like the dew to Israel.”

The maamar opens with the first two verses of Moshe's song in Parshas Ha'azinu and then brings the Talmud's comment on two images of G-d's blessing. Israel asked that G-d come to them “like the rain,” and He answered that He would be “like the dew”; the Talmud calls the request improper because rain is sometimes wanted and sometimes not, while dew is always wanted.

להבין משל ומליצה דברי חכמים⁷ מה שהם המשילו⁸ השראת הקב"ה על כנס"י [כנסת ישראל] לגשם או לטל וההפרש שבין גשם לטל⁹ הענין כי הנה תשובה קדמה לעולם.^{10, 11, 12}

To understand “a parable and a figure, the words of the wise”: that they likened the resting of the Holy One, blessed be He, upon the Congregation of Israel to rain or to dew, and the difference between rain and dew. The explanation is this: behold, teshuvah (return) preceded the world.

The phrase “a parable and a figure, the words of the wise” comes from Proverbs 1:6; here it signals that the Sages' images of rain and dew are deliberate figures that need to be decoded. The key the Alter Rebbe offers is the teaching that teshuvah (return to G-d) was created before the world, meaning that it stands above the whole order of creation.

וביאור ענין תשובה וגם מה שאמרו רז"ל [רבותינו זכרונם לברכה] נמצא כל ימיו בתשובה¹³ איך הוא כל ימיו. הנה עיקר התשובה¹⁴ הוא כמ"ש והרוח תשוב^{15, 16} אל האלהים אשר נתנה (בקהלת ס"י י"ב).

And the explanation of the matter of teshuvah, and also of what our Sages, of blessed memory, said, “It turns out that all his days are [spent] in teshuvah”: how is it all his days? Now, the essence of teshuvah is as it is written, “And the spirit shall return (tashuv) to Elokim who gave it” (in Ecclesiastes, chapter 12).

The Talmud advises a person to return to G-d every day, since he may die tomorrow, so that “all his days” are spent in teshuvah; the question is how this applies to someone who has no new sins to regret each day. The answer starts from a verse at the end of Ecclesiastes: teshuvah at its core is “the spirit returning to G-d who gave it,” the soul's return to its source, not only regret over sins.

וביאור הדבר הנה ¹⁷ אומרים נשמה שנתת בי טהורה ¹⁸ היא ¹⁹ אתה בראתה אתה יצרתה ואתה נפחתה
בי.

And the explanation of the matter: now, we say, “The soul that You gave within me is pure; You created it, You formed it, and You breathed it into me.”

To explain this return, the Alter Rebbe turns to the morning blessing Elokai Neshamah, said every day. It names four stages by which the soul comes into the body: G-d “gave” it, “created” it, “formed” it and “breathed” it in.

פי נפחתה הוא בחי הבל העליון להיות נפרד דבר ויש בפני עצמו כאדם הנופח ההבל ²⁰ מפיו שההבל
נעשה נפרד לעצמו

The meaning of “You breathed it” is the level of the supernal breath, so as to be separate, a thing and an entity in its own right, like a person who blows breath from his mouth, so that the breath becomes separate, by itself.

“Breathing” is the last and lowest stage. Just as breath leaving a person’s mouth becomes something apart from him, at this stage the soul becomes a distinct entity standing in its own right.

וכן אצל הנשמה כתיב ויפח באפיו נשמת חיים ²¹ והוא בחי רוח פיו ומוצא פי ה' וכמ"ש

And so too regarding the soul, it is written, “And He breathed into his nostrils a soul of life”; and this is the level of “the spirit of His mouth” and “what comes forth from the mouth of Havayah,” as it is written,

The Torah uses the same verb, “breathed,” for the making of man’s soul (Genesis 2:7). The soul is therefore compared to G-d’s breath and to what “comes forth from His mouth,” the language of speech.

כי על כל מוצא פי ²² ה' יחיה האדם ומוצא היינו בצאתו מההעלם אל הגילוי ²³ ועי' בזהר פ' תזריע (דמ"ז
ע"ב). ²⁴

“For by everything that comes forth from the mouth of Havayah does man live.” And motza (“what comes forth”) means its coming out from concealment into revelation. And see the Zohar, Parshas Tazria (folio 47b).

Deuteronomy 8:3 speaks of what “comes forth” (motza) from G-d’s mouth; the Alter Rebbe reads “coming forth” as the move from concealment into revelation, the point at which the soul first appears outside its source. The Zohar passage he cites concerns hevel, breath.

אבל בחי בראתה הוא כמשל בחי המחשבה שהיא עודנה בהעלם ומתאחדת עם הנפש.^{25,26} והנה פרט ארבעה דברים בנשמה בצאתה מההעלם אל הגילוי להתלבש בגוף.

But the level of “You created it” is, by way of analogy, like the level of thought, which is still in concealment and is united with the soul. Now, [the blessing] specified four things in the soul as it goes out from concealment into revelation to be enclothed in the body:

“Created” is a much higher stage, likened to a thought that has not yet been expressed and is still one with the mind that thinks it. The four verbs of the blessing thus trace the soul’s path from hidden union with G-d to a separate existence in a body.

נתת בראתה יצחרתה נפחתה לפי שמקור חוצבה הוא הגבה למעלה וכדי שתורד פלאים להתלבש בגוף צריכה להתצמצם ולהתפשט בכמה מיני צמצומים והתפשטות.

“You gave,” “You created it,” “You formed it,” “You breathed it.” For the source from which it was hewn is exceedingly high above, and in order for it to descend wondrously [low] to be enclothed in a body, it must contract itself and expand itself through many kinds of contractions (tzimtzumim) and expansions.

Because the soul’s root is so high, it cannot enter a body directly. It must pass through many contractions (tzimtzumim), which limit its light, and expansions, which spread out what remains at each lower level.

ודרך כלל נחלקים לדי בחי כמ”ש (באיוב סי’ כ”ח) אז ראה ויספרה הכינה²⁷ וגם חקרה^{28,29,30,31,32} ויאמר לאדם.^{33,34,35}

And in general they divide into four levels, as it is written (in Job, chapter 28), “Then He saw it and declared it; He prepared it and also searched it out. And He said to man.”

These many steps fall into four general stages, which the Alter Rebbe finds in Job 28:27: “He saw,” “He declared,” “He prepared,” “He searched it out.” Only after these does the next verse say, “And He said to man.”

שעד שבאה לכלל ויאמר לאדם דהיינו להתלבש בגוף צריך בתחלה להיות בחי ראה ויספרה וכו’

For before it comes to the state of “And He said to man,” that is, to be enclothed in a body, there must first be the level of “He saw it and declared it,” etc.,

“And He said to man” stands for the soul’s arrival in a human body. The four verbs before it are the stages it must pass through to get there.

שהם ד' בחי³⁶ צמצום והתפשטות המשכה והתפשטות כנגד ד' אותיות הוי"ה וע"ז מורה ג"כ שם הוי"ה שהיו"ד בחי צמצום והה"א הוא בחי התפשטות אורך ורוחב והוי"ו הוא המשכה כו'

which are four levels: contraction and expansion, drawing-down and expansion, corresponding to the four letters of Havayah. And this is also what the Name Havayah indicates: the yud is the level of contraction, the hei is the level of expansion in length and breadth, and the vav is drawing down, etc.,

The four stages match the four letters of the Name Havayah: the small yud is contraction to a point, the hei, a letter with length and breadth, is expansion, the long vav is drawing downward, and (as the "etc." implies) the final hei is a second expansion. The Name that expresses how G-d brings things into being also maps the soul's descent.

כנודע (וע' מענין אז ראה כו' במדרש רבה ר"פ כי תשא פ"מ³⁷ ובלק"ת [ובלקוטי תורה (להאריז"ל)] ר"פ בראשית³⁸ ובהר נזכר פסוק זה ח"א [חלק א'] דף ה' סע"א [סוף עמוד א] ודקצ"ט א'.

as is known. (And see on the matter of "Then He saw it," etc., in Midrash Rabbah, at the beginning of Parshas Ki Sisa, chapter 40, and in the Likkutei Torah of the Arizal, at the beginning of Parshas Bereishis. And in the Zohar this verse is mentioned: Part I, folio 5, end of side a, and folio 199a;

This parenthesis lists where the verse "Then He saw it" is discussed: the Midrash at the beginning of Ki Sisa, the Arizal's Likkutei Torah on Bereishis, and several places in the Zohar.

ח"ב [חלק ב'] דר"ו ב' ח"ג [חלק ג'] קי"א ב' פסוק ויאמר לאדם בח"א [בחלק א'] דע"ט סע"א [סוף עמוד א] וזהו כי חלק^{40, 41, 42, 43, 44, 45, 46, 47} ה' עמו יעקב חבל נחלתו.

Part II, folio 206b; Part III, 111b; and the verse "And He said to man," in Part I, folio 79, end of side a.) And this is [the meaning of] "For Havayah's portion is His people; Jacob is the cord of His inheritance."

After the list of sources, the text applies the idea to a verse in this week's parsha, Deuteronomy 32:9: Israel is G-d's "portion," and Jacob is "the cord of His inheritance."

פ"י שהנשמה היא חלק הוי" עצמו שיורדת דרך צמצום והתפשטות כו' כמו שם הוי" עד שבאה להתלבש בבחי יעקב חבל נחלתו הוא הגוף⁴⁸

That is, the soul is a portion of Havayah Himself, which descends by way of contraction and expansion, etc., like the Name Havayah, until it comes to be en clothed in the level of "Jacob, the cord of His inheritance," which is the body.

A portion of something shares the substance of the whole, so the soul is a portion of Havayah Himself. It descends through the four stages that the Name Havayah describes until it reaches "Jacob, the cord," which the Alter Rebbe identifies here with the body.

(וע' מענין כי חקל ברבות פי תולדות פס"ה ע"פ ואנכי איש חלק^{49,50} דע"ג אי ויצא פס"ה דע"ז בי בפסוק

(And see on the matter of "For the portion" in [Midrash] Rabbah, Parshas Toldos, chapter 65, on [the verse] "And I am a smooth (chalak) man," folio 73a; Vayetzei, chapter 68, folio 77b, on the verse

This parenthesis gathers Midrashim on the word chelek, "portion," including the Midrash on Jacob's words "I am a smooth (chalak) man" and on Jacob's ladder. (The printed "חלק" is a slip for "חלק".)

והנה סולם^{51,52} וס"פ תרומה דק"נ ע"ד נשא רפ"ט דרכ"ה ע"ב פי בלק פ"כ דרע"ט אי וע' בזהר ח"ב [חלק ב' דצ"ו אי ודפ"ו אי ח"ג [חלק ג'] דצ"ד אי ק"ז אי דרע"ח ב').

"And behold, a ladder"; and at the end of Parshas Terumah, folio 150, column d; Nasso, beginning of chapter 9, folio 228b; Parshas Balak, chapter 20, folio 279a. And see the Zohar, Part II, folio 96a and folio 86a; Part III, folio 94a, 107a, folio 278b.)

The list continues with further Midrashim, on Terumah, Nasso and Balak, and with passages in the Zohar that discuss the verse "For Havayah's portion is His people."

והנה לא כל הנשמה יורדת למטה להתלבש בגוף רק הארה ממנה בלבד דרך צמצום כו' כנ"ל.

Now, not the whole soul descends below to be enclothed in the body, but only a ray of it, by way of contraction, etc., as mentioned above.

A new point: only a ray of the soul actually enters the body, after passing through the contractions just described.

אבל כל הנשמה ומקורה נשארה למעלה ונק' מזל וזה אמרו אדם אית ליה מצולא והכל תלוי במזל.

But the whole soul and its source remain above, and [this] is called mazal. And of this they said, "A person has a mazal," and "Everything depends on mazal."

The soul's main part, together with its source, stays above, and this higher part is called mazal. The Alter Rebbe connects this with the sayings that every person has a mazal and that everything depends on mazal.

ומה שאמרו אין מזל לישראל⁵³ היינו ענין מזלות השרים וכוכבים אשר חלק לכל העמים⁵⁴ עובדי כוכבים

And what they said, "Israel has no mazal," refers to the mazalos of the [heavenly] princes and the stars, which [G-d] apportioned to all the nations who worship the stars;

To avoid confusion with astrology, he explains the Talmud's statement that "Israel has no mazal": it refers to the stars and the angelic princes that G-d appointed over the other nations. Israel is not governed by them; mazal here means something else.

אבל יש בחי' מזל מקור הנשמה ושרשה ונקרא מזל מלשון נוזל אלא שנוזל הוא לשון נפעל ומזל הוא לשון פועל (ועיין בפרדס בעה"כ [בערכי הכינויים] ערך מזל)

but there is a level of mazal that is the source and root of the soul. And it is called mazal from the word nozel ("flowing"); except that nozel is a passive form, and mazal is an active form (and see the Pardes, in Erchei HaKinuyim, the entry "Mazal"):

The mazal meant here is the soul's own root. The word is related to nozel, "flowing": nozel describes what flows, while mazal describes the source that makes it flow.

שהוא המקור להיות נוזל ממנו ההשפעה ורוח חיים להחיות רוח שפלים⁵⁵ גם שפע אלהי והרהורי תשובה שבאים לאדם הם באים מכח בחי' המזל

for it is the source from which the bestowal and the spirit of life flow down, "to revive the spirit of the lowly." Also the divine flow and the thoughts of teshuvah that come to a person come by the power of the level of mazal.

This mazal is the source from which life and divine influence flow down to the part of the soul in the body, "to revive the spirit of the lowly" (Isaiah 57:15). Even sudden thoughts of teshuvah that come to a person, seemingly from nowhere, come from this higher part of his soul.

כי אע"ג [אף על גב] דאיהו לא חזי מזליי [מזליה] חזי שרואה ושומע הכרוזין של מעלה בת קול יוצאת ומכרזת כו'.

For "even though he does not see, his mazal sees": it sees and hears the proclamations above, "a heavenly voice goes forth and proclaims," etc.

The Talmud says that even when a person does not see something, "his mazal sees" it. The higher soul perceives the heavenly proclamations calling people to return, even when the person below hears nothing.

ועי"ז משפעת למטה להיות התעוררות בלב כו' כי ההארה שירדה ונתפשטה למטה בגוף אינו דבר נפרד לגמרי ממקורה ושרשה שלמעלה (ועמ"ש בד"ה כי תצא)

And through this it bestows below, so that there is an arousal in the heart, etc. For the ray that descended and spread below into the body is not something entirely separate from its source and root above (and see what is written in the discourse beginning "When you go out"),

Because the higher soul perceives these calls, it sends an arousal down into the person's heart. This is possible because the ray in the body is never entirely separate from its root above.

לבד מחייבי כריתות שנכרתה הנפש דהיינו ההארה שנתפשטה וירדה למטה נכרתה ממזלי ושרשה (ועמ"ש מזה בד"ה ביום השמיני עצרת).

except for those liable to kares (excision), in whom the soul is cut off; that is, the ray that spread and descended below is cut off from its mazal and its root (and see what is written about this in the discourse beginning "On the eighth day, an atzeres").

The exception is one liable to kares, the Torah's penalty of "cutting off" for certain grave sins: there the bond between the ray below and its mazal above is severed. The Alter Rebbe refers to another discourse for more on this.

והנה כתיב ונוזלים מן לבנון.⁵⁶ פי ע"ד והחכמה מאין תמצא⁵⁷ כי החכמה תחיה⁵⁸ שהוא ראשית התפשטות החיות נמשך מבחי שלמעלה מן השכל והוא בחי אין שאינו מושג.

Now, it is written, "And flowing (nozlim) from Lebanon." The meaning is along the lines of "And wisdom (Chochmah), from where (me'ayin) shall it be found?" For "wisdom gives life": it is the beginning of the expansion of the life-force, drawn from a level that is above intellect, and this is the level of ayin ("nothing"), which is not grasped.

The Song of Songs speaks of waters "flowing from Lebanon." Reading Job 28:12 as "wisdom comes from ayin, nothing," the Alter Rebbe explains that Chochmah, the first point of revealed life and intellect, comes from a level above intellect that cannot be grasped at all, and is therefore called "nothing."

וזהו בחינת לבנון וממנו נוזל ההשפעה (ע' [עיינ] בזהר פ' האזינו דף רצ"ח ע"א) ומזה יובן מהות התשובה שתשוב הנפש בבחי ביטול במסירת נפש למקורה ושרשה העליון שממנה לוקחה ש הוא בחי אין בחינת מזל

And this is the level of Lebanon, and from it the bestowal flows (see the Zohar, Parshas Ha'azinu, folio 298a). And from this the essence of teshuvah will be understood: that the soul returns, in a state of self-nullification (bittul), with self-sacrifice (mesirus nefesh), to its supernal source and root from which it was taken, which is the level of ayin, the level of mazal.

"Lebanon," the hidden source from which the flow comes, is this level of ayin, which is also the soul's mazal. Teshuvah, then, is the soul's return, in complete self-nullification and readiness to give itself up, to the source from which it was taken.

וזהו תכלית ירידתה לעוה"ז שתהא במעלה ומדרגה יותר נעלה ממה שהיתה בגן עדן נהנית מזיו השכינה לפי השגתה

And this is the purpose of its descent into this world: that it be at a higher rank and level than it was in the Garden of Eden, enjoying the radiance of the Shechinah (Divine Presence) according to its comprehension,

This explains why the soul descends into a body at all. Through teshuvah it reaches a higher level than it had in the Garden of Eden, where it enjoyed the radiance of the Shechinah only as far as it could understand.

והוא ע"י בחי צמצום בחי חכמה משא"כ על ידי התשובה היא בבחי ביטול לגמרי למקורה ושרשה שלמעלה מעלה מבחי חכמה שהוא בחי אין.^{59,60}

which is through the level of contraction, the level of Chochmah; whereas through teshuvah it is in a state of complete self-nullification to its source and root, which is far above the level of Chochmah, being the level of ayin.

The soul's enjoyment in the Garden of Eden is limited by its understanding, which belongs to Chochmah and its contraction. Teshuvah lifts it beyond understanding to its root in ayin, above Chochmah itself.

SECTION 2 • 12

Passing beyond Havayah

2 וזהו שכתוב בקריעת ים סוף עד יעבור עמך⁶¹ הוי" כי על ידי קריעת ים סוף נתעלו ישראל במעלה ומדרגה גבוה מאד נעלה למעלה מעלה מבחי הוי" שהוא בחי צמצום והתפשטות כו'

And this is [the meaning of] what is written regarding the splitting of the Sea of Reeds, "Until Your people pass over, Havayah." For through the splitting of the Sea of Reeds, Israel were elevated to a very high and exalted rank and level, far above the level of Havayah, which is the level of contraction and expansion, etc.,

The Song at the Sea says "until Your people pass over, Havayah." The Alter Rebbe reads it as "until Your people pass beyond Havayah": at the splitting of the sea, Israel rose above the level that the Name Havayah stands for, the level of contraction and expansion.

שעל זה מורה שם הוי' כנ"ל והוא שרש ענין ההתהוות כי שם הוי' פי' שהוא מהוה כל הנמצאים וההתהוות מאין ליש הוא ע"י צמצום והתפשטות כו'.

for this is what the Name Havayah indicates, as mentioned above. And it is the root of the matter of coming-into-being; for the Name Havayah means that He brings all existing things into being (mehaveh), and the coming into being from nothing to something is through contraction (tzimtzum) and expansion, etc.

As explained above, the letters of Havayah describe contraction and expansion. The Name also means "He who brings into being" (mehaveh), and bringing something into existence from nothing requires exactly such contraction and expansion.

משא"כ בחי' מזל שהוא בחי' אין לא שייך שם בחי' התהוות כלל וזהו עד יעבור עמך הוי"ה כלומר שעברו למעלה מבחי' הוי"ה לבחי' מזל בחינת אין בחינת תשובה והרוח תשוב אל האלקים אשר

נתנה⁶²

Whereas at the level of mazal, which is the level of ayin ("nothing"), the level of coming-into-being does not apply at all. And this is [the meaning of] "Until Your people pass over, Havayah": that is, they passed beyond the level of Havayah, to the level of mazal, the level of ayin, the level of teshuvah (return), "And the spirit shall return to Elokim who gave it."

Mazal, the level of ayin (nothing), is above the whole process of bringing things into being. To "pass beyond Havayah" is to reach mazal and ayin, the level of teshuvah described in "the spirit shall return to Elokim who gave it."

כי נתינתה וירידתה למטה בבחי' צמצום והתפשטות כו' שנתת בראתה יצרתה כו' והתשובה הוא להיות בבחי' ביטול לגמרי כמו קודם ירידתה ויתר על כן כנ"ל:

For its being given and its descent below are in the mode of contraction and expansion, etc., "that You gave," "You created it," "You formed it," etc.; and teshuvah is to be in a state of complete self-nullification (bittul), as before its descent, and even more so, as mentioned above.

The soul was "given" and descended through the four stages of contraction and expansion. Teshuvah reverses this path: the soul returns to complete self-nullification, as before its descent, and even higher.

SECTION 3 • 113-8

Gloss: why “to Elokim,” and why ruach

3 ב (ועיין בבחי פי יתרו⁶³ גבי לא תשא את שם מענין והרוח תשוב שהוא כמש”כ [כמה שכתוב] ועיין ברע”מ [ברעיא מהימנא] פי בהר) (דק”ח סע”ב [סוף עמוד ב]) שבחי והרוח תשוב כו’ זהו כענין מ”ש בשנת היובל הזאת תשובו^{64, 65} כו’.

2. (And see Rabbeinu Bachya, Parshas Yisro, regarding “You shall not take the Name,” on the matter of “And the spirit shall return,” that it is as is written [here]; and see the Raaya Mehemna, Parshas Behar) (folio 108, end of side b): that the level of “And the spirit shall return,” etc., is like the matter of what is written, “In this year of Jubilee you shall return,” etc.

This opens a gloss (a note set into the text), which ends at paragraph 8. It cites Rabbeinu Bachya on “You shall not take the Name” and the Raaya Mehemna on Behar, which compares “the spirit shall return” to the Jubilee year, when “each man shall return to his holding.”

ועמ”ש מענין יובל סד”ה וימצאו איש⁶⁶ מקושש עצים⁶⁷ וסד”ה והיה ביום ההוא⁶⁸ יתקע בשופר גדול⁶⁹. שזהו ג”כ בחי יום הכפורים יום התשובה.

And see what is written on the matter of the Jubilee at the end of the discourse beginning “And they found a man gathering wood,” and at the end of the discourse beginning “And it shall come to pass on that day that a great shofar will be sounded”: that this is also the level of Yom Kippur, the day of teshuvah (return).

Two other discourses discuss the Jubilee in this connection and tie it to Yom Kippur, the day of teshuvah. The Jubilee year itself was proclaimed by the shofar on Yom Kippur.

4 ומ”ש אל האלקים אשר נתנה אף על גב דתשובה זו הוא בחי עד יעבור עמך⁷⁰ הוי’ שהיא למעלה גם משם הוי’ כנ”ל.

And as for what is written, “to Elokim who gave it,” even though this teshuvah (return) is the level of “Until Your people pass over, Havayah,” which is above even the Name Havayah, as mentioned above:

A question: if this teshuvah is above even the Name Havayah, why does the verse say the spirit returns “to Elokim,” a Name that usually stands for a lower level, G-d as hidden within nature?

וכה"ג [וכהאי גוונא] נתבאר לעיל בד"ה אתם נצבים גבי לעברך בברית⁷¹ כוי להיות לך לאלקים דפי לעברך בברית היינו כענין עד יעבור עמך הוי" כוי ע"ש.

something similar was explained above, in the discourse beginning "You are standing," regarding "That you should pass into the covenant," etc., "to be Elokim to you": that the meaning of "that you should pass into the covenant" is like the matter of "Until Your people pass over, Havayah," etc. See there.

The same difficulty came up in the discourse on Nitzavim: "that you should pass into the covenant" was read there like "until Your people pass beyond Havayah," yet the verse continues, "to be Elokim to you."

אך הענין יוכן ע"פ מ"ש ע"פ שוש אשיש⁷² גבי תגל נפשי באלקי⁷³ ובד"ה ביום השמיני עצרת⁷⁴ כענין פי צור לבבי וחלקי אלקים לעולם⁷⁵

But the matter will be understood according to what is written on [the verse] "I will greatly rejoice," regarding "My soul shall exult in my G-d (Elokai)," and in the discourse beginning "On the eighth day, an atzeres," on the meaning of "The rock of my heart and my portion is Elokim forever";

The answer draws on two other discourses, on "My soul shall exult in my G-d (Elokai)" and on "my portion is Elokim forever." In those verses Elokim refers to a level above Havayah, not below it.

ויוכן זה עוד עפמ"ש [על פי מה שכתוב] בזהר ע"פ עין לא ראתה⁷⁶ אלקים זולתך^{77,78} יעשה⁷⁹ למחכה לו והוא בפרשה פנחס (דרל"ט ע"ב)

and this will be understood further according to what is written in the Zohar on [the verse] "No eye has seen, Elokim, besides You, what He will do for one who waits for Him"; and this is in Parshas Pinchas (folio 239b)

The Zohar's comments on Isaiah 64:3 shed further light. In that verse, only Elokim sees what is hidden from every eye, so the Name can point to a level beyond all revelation.

ובפ' ואתחנן (דרס"ז ע"ב) ועיין מק"מ [מקדש מלך] שם ושם. ועיין עוד מזה בזהר ויקהל (דר"י ע"ב).

and in Parshas Va'eschanan (folio 267b); and see the Mikdash Melech in both places. And see further on this in the Zohar, Vayakhel (folio 210b).

The Zohar discusses the same verse on Va'eschanan as well, and the Mikdash Melech, a commentary on the Zohar, explains both passages. The Zohar on Vayakhel adds more on the subject.

עוד נזכר מענין והרוח תשוב^{80, 81, 82, 83, 84} ברבות משפטים פל"א (דקמ"ט ע"ג [עמוד ג']) ובפ' מצורע פי"ח (דקפ"ה א').

The matter of “And the spirit shall return” is further mentioned in [Midrash] Rabbah, Mishpatim, chapter 31 (folio 149, column c), and in Parshas Metzora, chapter 18 (folio 185a),

The Midrash Rabbah also discusses “the spirit shall return,” in two places: on Mishpatim and on Metzora.

ובקהלת רבה על פסוק זה. ובכל זה אתי שפיר דקדוק לשון רז"ל [רבותינו זכרונם לברכה] במשנה פ"ד דאבות יפה שעה⁸⁵ אחת של קורת רוח בעולם⁸⁶ הבא כו'

and in Koheles Rabbah on this verse. And with all this, the precise wording of our Sages, of blessed memory, in the Mishnah, chapter 4 of Avos, is well explained: “Better is one hour of tranquility of spirit (koras ruach) in the World to Come,” etc.:

Koheles Rabbah comments on the verse as well. All this explains the exact wording of the Mishnah in Avos: “Better is one hour of koras ruach in the World to Come than all the life of this world,” where koras ruach means tranquility, literally “coolness of spirit.”

קורת רוח דוקא כדכתיב והרוח תשוב ועי' עוד בזהר ח"ב [חלק ב'] בפ' תרומה (קמ"א ב' עד קמ"ב א') ובפ' משפטים (צ"ז ב').

specifically “tranquility of spirit (ruach),” as it is written, “And the spirit (ruach) shall return.” And see further in the Zohar, Part II, in Parshas Terumah (141b to 142a), and in Parshas Mishpatim (97b).

The Mishnah speaks specifically of ruach, “spirit,” because the bliss of the World to Come is the ruach returning to its source, as in “the spirit shall return.” Zohar passages on Terumah and Mishpatim are cited on the same theme.

ולכאורה הוא בענין אחר קצת ממש"כ [ממה שכתוב] דהרי שם מפרש ענין זה על עליית הרוח מגן עדן התחתון לגן עדן העליון וכאן נתבאר שזהו למעלה מבחי' גן עדן כו' כנ"ל.

Seemingly, it is in a somewhat different sense from what was written [here], for there it explains this matter as the ascent of the ruach from the lower Garden of Eden to the higher Garden of Eden, whereas here it was explained that this is above the level of the Garden of Eden, etc., as mentioned above.

An objection: in the Zohar on Terumah, “the spirit shall return” describes the ruach rising from the lower Garden of Eden to the higher one. Here it was explained as something above the Garden of Eden altogether.

אך המעיין בזהר ח"ב [חלק ב'] פי תרומה שם (דקמ"ב א') במ"ש ועד דהאי נשמה עילאה לא סלקא גו נביעו דעתיקא דעתיקין סתימא דכל סתימין כו'

But one who studies the Zohar, Part II, Parshas Terumah, there (folio 142a), in what it says, "And as long as this supernal neshamah does not ascend into the wellspring of the Ancient of Ancients, the most hidden of all hidden," etc.,

The first answer: that same Zohar passage goes on to speak of the supernal neshamah rising into the wellspring of "the Ancient of Ancients, the most hidden of all hidden," far beyond the Garden of Eden.

ובזהר שלח (דקנ"ט א') גבי תלת עלמין כו' עלמא קדמא כו' כגוונא דא כו' עד עין לא ראתה אלקים זולתך כו' ובפי' הרמ"ז [הרב משה זכות] שם ימצא שהכל כוונה אחת.

and in the Zohar, Shelach (folio 159a), regarding "three worlds," etc., "the first world," etc., "in this manner," etc., up to "No eye has seen, Elokim, besides You," etc., and in the commentary of the Ramaz there, will find that it all has one intent.

The Zohar on Shelach, which describes three worlds rising to the one of which it says "No eye has seen," read with the Ramaz's commentary, shows that all these passages share one meaning: the ascent reaches the highest, hidden level.

ועוד דבזהר תרומה שם מדבר על בחי' ומדרגת הרוח⁸⁷ שמבחי' נפש רוח נשמה שלמטה מבחי' ומדרגת נשמה.

Furthermore, in the Zohar, Terumah, there, it speaks of the level and rank of the ruach among [the levels of] nefesh, ruach, neshamah, which is below the level and rank of neshamah;

The second answer: in the Zohar on Terumah, ruach means one of the soul's three levels, nefesh, ruach and neshamah, namely the one below neshamah.

וכאן מדברים בענין והרוח תשוב גם על בחינת הנשמה ממש ומ"ש והרוח תשוב היינו לפי דעלייה זו הוא למעלה מעלה גם משם הוי' דהיינו למעלה מהחכמה.

whereas here we are speaking of the matter of "And the spirit shall return" as applying also to the level of the neshamah itself. And [the reason] it says "And the spirit (ruach) shall return" is because this ascent is far above even the Name Havayah, that is, above Chochmah (wisdom),

Here, by contrast, "the spirit shall return" applies to the neshamah itself. The verse calls it ruach because this ascent goes beyond the Name Havayah and beyond Chochmah, to a level that is called ruach.

אשר שם הוא בחי רוח וכמ"ש בזהר בפי בראשית (דל"ז ע"ב⁸⁸ ודנ"ח ע"א) ע"פ לא ידון רוחי⁸⁹ באדם.

where it is the level of ruach, as is written in the Zohar, in Parshas Bereishis (folio 37b and folio 58a), on [the verse] "My spirit shall not abide in man":

The Zohar on Bereishis, commenting on "My spirit shall not abide in man" (Genesis 6:3), speaks of such a supernal ruach.

כד בני עלמא זכאין כו' קודשא ב"ה אתער רוחא דחיי דלעילא^{90,91} עד דמטון אינון חיינן לאתר דיעקב שריא ביה כו'

"When the people of the world are meritorious," etc., "the Holy One, blessed be He, arouses the supernal spirit of life, until that life reaches the place where Jacob dwells," etc.

The Zohar says that when people are meritorious, G-d awakens the supernal "spirit of life," which flows down until it reaches "the place where Jacob dwells."

ומבואר בלק"ת [בלקוטי תורה (להאריז"ל)] ס"פ בראשית דהמשכת רוחא דחיי דלעילא היינו מאריך אנפין דתמן אריכו דחיינן וכ"ה בזהר תרומה (דקע"ח סע"ב [סוף עמוד ב])

And it is explained in the Likkutei Torah of the Arizal, at the end of Parshas Bereishis, that the drawing down of "the supernal spirit of life" is from Arich Anpin (the Long Countenance), for there is "length of life"; and so it is in the Zohar, Terumah (folio 178, end of side b);

The Arizal explains that this supernal spirit of life comes from Arich Anpin, the "Long Countenance," a configuration of Keser, the level above Chochmah; that is why it brings "length of life." Ruach, then, names a level above Chochmah.

וע"ד מ"ש במדרש בראשית רבה ספ"ב [סוף פרק ב'] בפסוק ורוח אלקים מרחפת⁹² על פני המים זהו רוחו של משיח האיך מה דאת אמר

and along the lines of what is said in the Midrash, Bereishis Rabbah, at the end of chapter 2, on the verse "And the spirit of Elokim hovered over the face of the waters": "This is the spirit of Mashiach, as you say,

The Midrash reads "the spirit of Elokim hovered over the face of the waters," at the creation, as the spirit of Mashiach, of whom Isaiah says "the spirit of Havayah shall rest upon him."

ונחה עליו רוח⁹³ ה' באיזו זכות ממשמשת ובאה. מרחפת ע"פ המים בזכות התשובה שנמשלה כמים שנאמר⁹⁴ שפכי כמים לבך⁹⁵ עכ"ל [עד כאן לשונו].^{96,97}

‘And the spirit of Havayah shall rest upon him.’ By what merit does it draw ever nearer? ‘Hovering over the face of the waters’: by the merit of teshuvah, which is likened to water, as it is said, ‘Pour out your heart like water.’” End of quote.

The Midrash asks by what merit this spirit draws near and answers: by the merit of teshuvah, which is compared to water, as in “Pour out your heart like water.” Teshuvah thus draws down the supernal ruach that Genesis 1:2 joins to the Name Elokim.

5 והטעם שנקרא בשם רוח יובן עוד מעט מזער עפ"מ"ש [על פי מה שכתוב] בביאור דמזוזה מימין בענין אור שלמעלה מבחי' אור כו'

And the reason it is called by the name ruach (“spirit”) will be understood further, in some small measure, according to what is written in the explanation of “The mezuzah on the right,” on the matter of avir (“air”), which is above the level of or (“light”), etc.

Why is the returning soul called ruach, which means both “spirit” and “wind”? The Alter Rebbe points to his explanation of “The mezuzah on the right,” where avir (“air”) is explained as a level above or (“light”).

ע"ש ובס"י [ובספר יצירה] איתא אחת רוח אלקים חיים^{98,99} ולפי הפרד"ס [הפרדס רמונים] ש"ג פ"ה היינו בחי' כתר ע"ש ומכ"ז [ומכל זה] יובן מ"ש והרוח תשוב כו'

See there. And in Sefer Yetzirah it states, “One: the spirit of the living Elokim,” and according to the explanation of the Pardes, Sha’ar 3, chapter 5, this is the level of Keser (the Crown). See there. And from all this will be understood what is written, “And the spirit shall return,” etc.:

Sefer Yetzirah calls the first of the ten Sefiros “the spirit (ruach) of the living Elokim,” and the Pardes of Rabbi Moshe Cordovero explains this as Keser, the Crown above Chochmah. Ruach thus names the level above intellect.

שלפי שעלייה זו ע"י התשובה הוא אל האלקים אשר נתנה דהיינו למעלה מד' צמצומים הנ"ל דבחי' שנתת בי ובראתה יצרתה נפחתה בי כו' ע"כ נאמר והרוח תשוב.

because this ascent through teshuvah (return) is “to Elokim who gave it,” that is, above the four contractions mentioned above, of the levels of “that You gave within me,” and “You created it,” “You formed it,” “You breathed it into me,” etc., therefore it says, “And the spirit (ruach) shall return.”

Teshuvah lifts the soul above all four contractions named in the morning blessing, to “Elokim who gave it.” That is why the verse calls the returning soul ruach, the name of the level it reaches.

והיינו לבחי' רוח עליון מה שבדור המבול נאמר לעונש לא ידון רוחי כו' וז"ש [וזהו שכתוב] עד יערה עלינו רוח ממרום¹⁰⁰ כו'

That is, [it returns] to the level of the supernal ruach, of which it was said, as a punishment, in the generation of the Flood, "My spirit shall not abide," etc. And this is [the meaning of] what is written, "Until a spirit is poured upon us from on high," etc.

This is the supernal ruach that G-d withdrew from mankind as a punishment in the generation of the Flood ("My spirit shall not abide in man"). Isaiah's promise of a spirit "poured upon us from on high" speaks of its return.

וע' בזהר ח"ג [חלק ג'] (דק"ל ע"ב) ע"פ ונחה עליו רוח^{101, 102} כו' וח"א [וחלק א'] (דע"ז א') בשעתא דרוחא דכל רוחין ארים בסימו דנשמתא¹⁰³ כו'.

And see the Zohar, Part III (folio 130b), on [the verse] "And the spirit shall rest upon him," etc., and Part I (folio 77a): "At the time when the Spirit of all spirits raises up the sweetness of the neshamah," etc.

The Zohar uses the same term for the spirit that will rest upon Mashiach (Isaiah 11:2) and for "the Spirit of all spirits" that raises up the sweetness of the soul.

וזהו אם ישים אליו לכו רוחו ונשמתו אליו¹⁰⁴ יאסוף (באיוב ס"י ל"ד) ופי' בזהר תרומה (דקס"ב ב') רוח אמשיך רוח ואייתי רוח¹⁰⁵

And this is [the meaning of] "If he sets his heart toward Him, His spirit and His soul He will gather to him" (in Job, chapter 34). And the Zohar, Terumah (folio 162b) explains: "Spirit draws spirit and brings spirit,"

Job 34:14 is read here as: if a person sets his heart toward G-d, G-d will gather His own spirit and soul to that person. The Zohar states the principle: "spirit draws spirit and brings spirit."

דהיינו שע"י רוח האדם העולה¹⁰⁶ למעלה כשישים אליו ית' אזי רוחו ונשמתו מבחי' סוכי"ע¹⁰⁷ אליו יאסוף כו' וכמ"ש במ"א.

that is, through the spirit of man ascending upward, when he sets [his heart] toward Him, blessed be He, then "His spirit and His soul," from the level of the light that encompasses all worlds (sovev kol almin), "He will gather to him," etc., as is explained elsewhere.

A person's spirit, rising upward in teshuvah, draws down in return a spirit from the level of sovev, the light too great to enter the worlds, which surrounds them. The Alter Rebbe notes that this is explained elsewhere.

וברכות בראשית פי"ד [פרק י"ד / פרשה י"ד] ע"פ ויפח באפיו¹⁰⁸ לפי שבעוה"ז בנפיחה לפיכך מת אבל לעתיד בנתינה¹⁰⁹ שנאמר ונתתי רוחי בכם וחייתם¹¹⁰ וזהו ע"י התשובה בחינת והרוח תשוב אל האלהים אשר נתנה¹¹¹ דוקא.¹¹²

And in [Midrash] Rabbah, Bereishis, chapter 14, on [the verse] "And He breathed into his nostrils": "Because in this world [it is] by breathing, therefore he dies; but in the Future to Come [it will be] by giving, as it is said, 'And I will give My spirit into you, and you shall live.'" And this is through teshuvah, the level of "And the spirit shall return to Elokim who gave it," specifically.

The Midrash contrasts the soul given "by breathing" in this world, which is why man dies, with the soul to be given "by giving" in the Future to Come, as in "I will give My spirit into you, and you shall live." The level of "giving" is reached through teshuvah, the spirit's return to "Elokim who gave it."

6 ומ"ש שבעוה"ז בנפיחה. היינו שבחי הנשמה המלוכשת בגוף היא נמשכת מבחי ואתה נפתתה בי שהוא בחי הבל העליון כו'

And as for what it says, that in this world [it is] by breathing: that is, the level of the neshamah that is en clothed in the body is drawn from the level of "and You breathed it into me," which is the level of the supernal breath, etc.;

The Midrash said that in this world the soul is given "by breathing." This refers to the part of the soul in the body, which comes from the stage "You breathed it into me," the supernal breath.

אבל שרשה ומקורה היא מבחי אשר נתנה אלא שלפי שבהגוף אין מאיר רק מבחי אתה נפתתה בי ע"כ מת.

but its root and source is from the level of "who gave it." Only, because in the body there shines only [what comes] from the level of "You breathed it into me," therefore he dies.

The soul's root is in the higher level of "who gave it," but only the stage of breathing shines in the body. Because the body receives only this lower level, it dies.

אבל לעתיד יאיר בהגוף ממש מבחי ונתתי רוחי¹¹³ כו' ועיין ברכות פ' כי תשא פמ"א [פרק מ"א / פרשה מ"א] ע"פ ויתן אל משה¹¹⁴ כי¹¹⁵ ה' יתן חכמה¹¹⁶ כו' ע"ש.

But in the Future to Come there will shine in the body itself from the level of "And I will give My spirit," etc. And see [Midrash] Rabbah, Parshas Ki Sisa, chapter 41, on [the verse] "And He gave to Moshe": "For Havayah gives wisdom," etc. See there.

In the Future to Come, the level of "I will give My spirit" will shine in the body itself, and it will live. The Midrash on "And He gave to Moshe," which also turns on the verb "give," is cited for comparison.

7 וגם פי ונתתי בחיי מתנה הוא כענין אתעדל"ע [אתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא] ע"ד מתנה טובה יש לי בבית גנזי^{117, 118} ושבת שמה כו' כמ"ש במ"א ועמ"ש ע"פ ומדבר מתנה¹¹⁹ בד"ה צאינה וראינה.

Also, the meaning of "And I will give," the level of a gift, is like the matter of an arousal from above (isarusa dile'eila) that is above an arousal from below (isarusa dilesata), along the lines of "I have a good gift in My treasure-house, and Shabbos is its name," etc., as is explained elsewhere. And see what is written on [the verse] "And from the wilderness, Mattanah" in the discourse beginning "Go out and see."

"I will give" suggests a gift, which comes from the giver's good will and not because it was earned. So an arousal from above that goes beyond any arousal from below is like the "good gift" of Shabbos that G-d took out of His treasure-house.

גם ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] נותן בעין יפה¹²⁰ הוא נותן¹²¹ כי כמו שיש באדם עד"מ עין יפה ובינונית במשנה פ"ד דתרומות¹²² כך עד"מ להבדיל הבדלות לאין

Also along the lines of the saying of our Sages, of blessed memory, "One who gives, gives with a generous eye." For just as in a person, by way of analogy, there is a generous eye and an average [eye] (in the Mishnah, chapter 4 of Terumos), so too, by way of analogy, distinguishing with distinctions without

The Sages say that a giver gives "with a generous eye." The Mishnah on terumah, the portion given to the kohen, distinguishes a generous eye from an average one, and the Alter Rebbe says that these two attitudes, with every reservation about comparing G-d to man, have a root above.

קץ יש שרש ומקור לשני בחינות אלו ע"ד שנת' [שנתבאר] סד"ה כי תשמע בקול בענין לעשות הישר בעיני¹²³ ה'. שהן ב' בחינות השגחות כו' ע"ש.

end, there is a root and source for these two levels, along the lines of what was explained at the end of the discourse beginning "When you hearken to the voice," on the matter of "to do what is right in the eyes of Havayah": that they are two levels of providence, etc. See there.

Above, the two attitudes correspond to two modes of divine providence, as explained in the discourse on "When you hearken to the voice." The gift of "I will give My spirit" comes from the generous mode.

8 והנה שרש בחינת עין יפה זהו ענין עינא פקחא. ועי' נאמר ביוסף עלי עין¹²⁴ וזהו עין לא ראתה אלקים זולתך¹²⁵ יעשה למחכה לו.

Now, the root of the level of the generous eye is the matter of the “open eye” (eina pekicha). And of this it is said regarding Joseph, “over the eye (alei ayin)”; and this is “No eye has seen, Elokim, besides You, what He will do for one who waits for Him.”

The root of the generous eye above is the “open eye” (eina pekicha), a Kabbalistic term for the eye above that is always open. The blessing of Joseph, “over the eye,” and the verse “No eye has seen, Elokim, besides You” both point to this level.

ומבחי' זו נמשך ונתתי רוחי כו'. עוד יובן ענין והרוח תשוב^{126, 127, 128, 129, 130} עפמ"ש [על פי מה שכתוב] בזה"א [בזהר חלק א] ויחי (דרמ"ה א' ב')

And from this level is drawn “And I will give My spirit,” etc. The matter of “And the spirit shall return” will be further understood according to what is written in the Zohar, Part I, Vayechi (folio 245a and b).

From this ever-open eye comes the gift “I will give My spirit.” The Zohar on Vayechi is cited for a further explanation of “the spirit shall return.”

ועי' עוד בזהר מענין והרוח תשוב (ח"א [חלק א'] דף פ"ה סע"א [סוף עמוד א] ק"ו ב' ק"ל ע"ב דרי"ז ב' ח"ג [חלק ג'] דר"ט"ו סע"ב [סוף עמוד ב] דרכ"ד סע"ב [סוף עמוד ב])

And see further in the Zohar on the matter of “And the spirit shall return” (Part I, folio 85, end of side a; 106b; 130b; folio 217b; Part III, folio 215, end of side b; folio 224, end of side b);

The Zohar discusses “the spirit shall return” in several more places, listed here.

ושם מבואר דבחי' זבחי אלקים רוח נשברה¹³¹ שזהו ענין תשובה זהו בחי' והרוח תשוב אל האלקים כו' עכ"ה [עד כאן הגהה]:

and there it is explained that the level of “The sacrifices of Elokim are a broken spirit,” which is the matter of teshuvah (return), is the level of “And the spirit shall return to Elokim,” etc. End of the gloss.

Those passages explain that “the sacrifices of Elokim are a broken spirit” (Psalms 51:19), the broken spirit of teshuvah, is itself “the spirit returning to Elokim.” With this the gloss ends.

SECTION 4 • 19-11

Teshuvah every day: the Shema

9 ג וזהו כל ימיו בתשובה כי בכל יום תשוב הנפש שהרי בכל לילה חוזרת נשמתו¹³² רק שבלילה היא חוזרת לבחי' ואתה נפחתה בי

3. And this is [the meaning of] “all his days in teshuvah (return)”: for each day the soul shall return. For indeed, every night his soul returns; only, at night it returns to the level of “And You breathed it into me,”

The main text now resumes (section 3) with “all his days in teshuvah.” Every night the soul returns to its source in sleep, but only as far as the stage of “You breathed it into me.”

שהוא בחי' הכל העליון שמשם תפרד הנפש להתלבש בגוף וכלילה חוזרת להתכלל ולהתאחד במקורה להזוכים למעלה ומדרגה זו וכמ"ש מי יעלה בהר^{133, 134} ה' נקי כפים ובר לבב וגו'.

which is the level of the supernal breath, from which the soul separates to be enclothed in the body; and at night it returns to be included and united with its source, for those who merit this rank and level, as it is written, “Who shall ascend the mountain of Havayah? ... One with clean hands and a pure heart,” etc.

That stage, the supernal breath, is where the soul first became separate in order to enter the body. At night it is reabsorbed there, at least for those who merit it, for only one with “clean hands and a pure heart” ascends G-d's mountain.

משא"כ בכל יום צריך להיות בבחי' תשובה למקורא דכולא ושרשה העליון והוא כשעת התפלה בק"ש [בקריאת שמע].¹³⁵

Whereas each day [the soul] must be in a state of teshuvah to the Source of all and to its supernal root; and this is at the time of prayer, in the Shema.

Each day, however, a person must go further and return in teshuvah to the Source of all, the soul's highest root. This takes place during prayer, in the Shema.

10 וזהו שמע ישראל שמע לשון אסיפה וקיבוץ כמו וישמע שאול¹³⁶ פי' שיתאסף ויתקבץ פיזור הנפש בחי' ישראל

And this is [the meaning of] “Hear (Shema), O Israel”: shema is an expression of gathering and assembling, as in “And Saul summoned (vayeshama)”; that is, that the scattered [powers] of the soul, the aspect of Israel, should be gathered and assembled,

The Shema begins “Shema Yisrael,” and shema can mean “gather,” as when Saul summoned (vayeshama) the people. The call is to gather the scattered powers of the soul, which are called “Israel.”

שהם בחי' ג' שכלים וז' מדות באדם אשר נתפזרו בתענוגי עוה"ז במחשבות האדם ותחבולותיו איש לפי ערכו ומדרגתו ולא הפכא חשוכא לנהורא ולמסור נפשו באחד.¹³⁷

which are the level of the three intellectual faculties and the seven emotive attributes (middos) in a person, which have been scattered in the pleasures of this world, in a person's thoughts and schemes, each according to his standing and level; and to turn darkness into light, and to give over his soul in [the word] "One."

These powers, the three intellectual faculties (Chochmah, Binah and Daas) and the seven emotive attributes, have been dispersed into worldly pleasures, plans and schemes, each person on his own level. The Shema gathers them, turns darkness into light, and leads to giving oneself over entirely when saying "One."

11 והדרך איך יתהפך לבו הוא בשומו ללכו מה שכתוב ראה נתתי לפניך¹³⁸ היום את החיים ואת הטוב ואת המות ואת הרע ובחרת בחיים¹³⁹ וגוי

And the way his heart will be transformed is by his taking to heart what is written, "See, I have set before you today life and good, and death and evil," "and you shall choose life," etc.

How does a person's heart turn? By taking to heart the Torah's words, "See, I have set before you today life and good, death and evil ... and you shall choose life."

כי בכל דבר יש¹⁴⁰ בחי' חיים ובחי' מות הרוחניות הוא בחי' חיים והגשמיות הוא בחי' מות וכן ע"ד זה אפי' [אפילו] בשמים ושמי השמים והגלגלים הנה לכל דבר יש חומר וצורה.

For in everything there is an aspect of life and an aspect of death: the spirituality is the aspect of life, and the physicality is the aspect of death. And likewise, in this way, even in the heavens, and the heavens of the heavens, and the spheres: everything has matter and form.

Everything has an element of life and an element of death: its spirituality is its life, and its physicality is its death. This holds even for the heavens and the celestial spheres, since everything is made of matter and form.

והחומר הוא בחי' מות לגבי הצורה שהוא רוח חיים שבו וע"ז נאמר ובחרת בחיים שהוא חיי החיים ב"ה וכמ"ש לאהבה את¹⁴¹ ה' אלהיך

And the matter is the aspect of death relative to the form, which is the spirit of life within it. And of this it is said, "and you shall choose life," that is, the Life of life, blessed be He, as it is written, "To love Havayah your G-d

Matter is "death" compared with form, the spirit of life within it. To "choose life" is to choose the Life of all life, G-d Himself, as the Torah goes on to say, "to love Havayah your G-d ... for He is your life."

כי הוא חייך (ועמ"ש בד"ה שמע ישראל בפי' ואתחנן ובד"ה שמאלו תחת לראשי בפרשה כי תשא)

... for He is your life" (and see what is written in the discourse beginning "Hear, O Israel," in Parshas Va'eschanan, and in the discourse beginning "His left hand is under my head," in Parshas Ki Sisa).

The verse ends, "for He is your life." Two other discourses are cited for more on this.

ואי לזאת יאמר מי לי בשמים¹⁴² ועמך לא חפצתי וגו'. ואם לעוברי רצונו כך¹⁴³ לעושי רצונו עאכו"כ

[על אחת כמה וכמה].

And therefore he will say, "Whom have I in heaven? And besides You I desire nothing," etc. And "if for those who transgress His will [it is] so, for those who do His will, how much more so."

Hence a person can say, with the Psalmist, "Whom have I in heaven? Besides You I desire nothing." The Talmud's reasoning applies: "If for those who transgress His will it is so, for those who do His will, how much more so."

פ"י אחר שרואה שנמשך כ"כ [כל כך] חיים¹⁴⁴ בתענוגי העוה"ז שהם בחי' עוברי רצונו¹⁴⁵ כ"ש [כל שכן]

וק"ו [וקל וחומר] בבחי' עושי רצונו שהם המצות שנמשכים מפנימית רצונו שאור א"ס ב"ה מתלבש בהם

That is: once he sees that so much life is drawn into the pleasures of this world, which are the aspect of "those who transgress His will," all the more so, and a fortiori, in the aspect of "those who do His will," which are the mitzvos, which are drawn from the inner dimension (pnimiyus) of His will, in which the Infinite Light (Or Ein Sof), blessed be He, is en clothed,

If so much vitality is drawn into worldly pleasures, which belong to "those who transgress His will," how much more is drawn into the mitzvos, "those who do His will." The mitzvos come from the inner dimension of G-d's will, and the Infinite Light itself is clothed in them.

והוא חיי החיים אשר ע"כ יתהפך לבו מן הקצה אל הקצה מחשוכא לנהורא ולדבקה בה' אחד במסירת

נפש ממש מחמת שרואה בנפשו איך שהוא נפרד מן החיים האמיתיים

and He is the Life of life. Therefore his heart will be transformed from one extreme to the other, from darkness to light, and [he will come] to cleave to G-d, [Who is] One, with actual self-sacrifice (mesirus nefesh), because he sees in his soul how he is separated from the true life.

The mitzvos hold the Life of life. Seeing this, a person's heart turns from one extreme to the other, from darkness to light, and he longs to cleave to G-d with complete self-sacrifice, because he sees how far he is from true life.

ולכן במקום שבעלי תשובה עומדים כו' להיות מהפכים מחשוכא לנהורא ויצעקו אל¹⁴⁶ ה' בצר להם

And therefore, “in the place where baalei teshuvah (those who return) stand,” etc., because they transform darkness into light, and “they cry out to Havayah in their distress.”

This is why, as the Talmud says, “in the place where baalei teshuvah stand,” even the perfectly righteous cannot stand: they turn darkness into light. Like those in Psalm 107, “they cry out to Havayah in their distress.”

כי מחמת צרת ומרירות לבו שנגעה עד הנפש צועק אל ה' למעלה מהשגת נשמתו לדבקה בו במסירת נפש ממש

For because of the distress and bitterness of his heart, which has reached the very soul, he cries out to G-d, beyond the grasp of his soul, to cleave to Him with actual self-sacrifice.

Their distress and bitterness, which reach the very soul, make them cry out to G-d from beyond what their own soul can grasp, longing to cleave to Him with complete self-sacrifice.

ולכן בקריאת שמע הוא בחינת תשובה שמע ישראל דהיינו לאסוף ולקבץ פיזור הנפש מחשוכא לנהורא כדי למסור נפשו באחד וזהו בכל אדם אפי' [אפילו] מי שלא חטא מימיו.

And therefore the reading of the Shema is the level of teshuvah (return): “Hear (Shema), O Israel,” that is, to gather and assemble the scattered [powers] of the soul from darkness to light, in order to give over his soul in [the word] “One.” And this applies to every person, even one who has never sinned in his life.

That is why the Shema is a form of teshuvah: “Shema Yisrael” gathers the soul’s scattered powers from darkness to light so that one can give oneself over in “One.” This applies to everyone, even to one who has never sinned.

מ"מ בעל כרחך הרי הנפש מלובשת בגוף כו' וכמ"ש במ"א שזהו כל עיקר תכלית ירידת הנשמה לעוה"ז הגשמי כדי להיות בחי' בעל תשובה על זה. על שנפרד מן החיים האמיתיים חיי החיים ב"ה.^{147, 148, 149}

Nevertheless, perforce the soul is en clothed in the body, etc.; and as is explained elsewhere, this is the whole essential purpose of the soul’s descent into this physical world: in order to be in the state of a baal teshuvah over this, over [the fact] that it is separated from the true life, the Life of life, blessed be He.

Even without sin, the soul is en clothed in a body and so separated from G-d, the true Life. The very purpose of its descent into this physical world is that it become a baal teshuvah over this separation.

SECTION 5 • ¶12-13

Shabbos as teshuvah

12 וזהו ענין שבת אותיות תשב. ¹⁵⁰ כי הנה שבת כי בו שבת מכל מלאכתו ¹⁵¹ והרי לא שייך עמל ויגיעה

לפניו ית' ¹⁵² ואיך שייך לשון שביתה ומנוחה

And this is the matter of Shabbos, [whose] letters [are those of] tashev (“return”). For behold, [of] Shabbos [it is said], “For on it He rested from all His work”; but toil and effort do not apply before Him, blessed be He, so how does the term “resting” and “repose” apply?

Shabbos (שבת) has the same letters as tashev (תשב), “return,” so Shabbos is a form of teshuvah. The Alter Rebbe asks: since G-d does not toil, how can the Torah say that He “rested” on the seventh day?

אלא הענין כי ששת ימים עשה ¹⁵³ וגו'. פי' שנתפשט גילוי אור א"ס ב"ה בבחי' עשיה בעשרה מאמרות ¹⁵⁴ שנברא העולם. ¹⁵⁵

Rather, the matter is: “For six days He made,” etc. That is, the revelation of the Infinite Light (Or Ein Sof), blessed be He, spread forth into the level of “making” (asiyah), through the Ten Utterances by which the world was created.

The answer begins: during the six days of creation, the revelation of the Infinite Light spread out into the level of “making,” through the Ten Utterances by which the world was created.

13 ובראשית נמי מאמר הוא ¹⁵⁶ וכמ"ש כולם חכמה עשית. שאפילו חכמה נחשבת כעשיה גשמיות לפניו

ית' ובשבת הוא גילוי אור א"ס ב"ה

And “Bereishis (‘In the beginning’) is also an utterance,” as it is written, “You have made them all with wisdom”; for even Chochmah (wisdom) is considered as physical making before Him, blessed be He. And on Shabbos there is a revelation of the Infinite Light (Or Ein Sof), blessed be He,

The Talmud says that “In the beginning,” the first word of the Torah, also counts as one of the Ten Utterances, and it stands for Chochmah (“You made them all with wisdom”). So even Chochmah counts as “making” before G-d, while on Shabbos a light is revealed that is above Chochmah.

בבחי' שלמעלה מבחי' החכמה וזו היא בחי' שביתה ותשובה ע"ד משל באדם המשים עיונו ומחשבתו במלאכתו אשר עשה וכששובת ממלאכתו משיב עיונו ומחשבתו אל מקורו

at a level that is above the level of Chochmah; and this is the level of resting and of return (teshuvah). By way of analogy: a person who places his attention and thought on the work that he did; and when he rests from his work, he returns his attention and thought to its source,

That higher revelation is what “rest” and “return” mean. A person absorbed in his work, when he stops, withdraws his attention from the work and turns it back to its source.

שהוא מהותה ועצמותה של הנפש המשכלת (ועמ"ש מזה בד"ה לבאר ענין יוהכ"פ [יום הכפורים] ובד"ה שובה ישראל עד).

which is the very being and essence of the intellectual soul (and see what is written about this in the discourse beginning "To explain the matter of Yom Kippur," and in the discourse beginning "Return, O Israel, unto").

That source is the very essence of his intellectual soul. G-d's "rest" on Shabbos is a return of this kind, from the outward spread of His light back to a level above Chochmah.

וזהו תשובה קדמה לעולף כי בעשרה מאמרות נברא העולם ובראשית נמי מאמר הוא שהוא בחי' חכמה.

And this is [the meaning of] "Teshuvah preceded the world": for the world was created with Ten Utterances, and "Bereishis is also an utterance," which is the level of Chochmah;

This explains "teshuvah preceded the world": the world was created through the Ten Utterances, the first of which, "In the beginning," is Chochmah.

אבל בחינת התשובה היא קדמה והגבה למעלה מבחי' חכמה כנ"ל (ועיין מ"ש בזה באריכות בד"ה להבין ענין הפסוק מי אל כמוך ¹⁵⁷ כו')

but the level of teshuvah preceded [it] and is exceedingly high above the level of Chochmah, as mentioned above (and see what is written about this at length in the discourse beginning "To understand the matter of the verse, 'Who is a G-d like You,' etc.).

Teshuvah "preceded" the world in the sense that it is far above Chochmah, the beginning of creation. The discourse on "Who is a G-d like You" discusses this at length.

אך מי שטרח בערב שבת ¹⁵⁸ כנ"ל כו' הוא ענין התפלה בכל יום כדי שיגיע למדרגת שבת כי בכל יום הארה מעין שבת ¹⁵⁹

But "one who toiled on the eve of Shabbos," as mentioned above, etc., is the matter of prayer each day, in order to reach the level of Shabbos; for each day [there is] a ray resembling Shabbos.

The Sages say that only "one who toiled on the eve of Shabbos will eat on Shabbos." Here the toil is the prayer of each weekday, which brings a glimmer of Shabbos into every day.

וזה יעשה האדם בשעת התפלה שיפנה מכל עסקיו שיהיה אצלו שכיתה ומנוחה כבשבת ויסיח דעתו מכל המחשבות זרות הטורדות לקשר נפשו בה' ולמסור נפשו באחד בק"ש [בקריאת שמע]

And a person will do this at the time of prayer: he should clear himself of all his affairs, so that he has resting and repose as on Shabbos, and divert his mind from all the extraneous thoughts that disturb [him], to bind his soul to G-d and to give over his soul in [the word] "One" in the Shema.

In prayer a person should set aside all his affairs as if it were Shabbos, push away distracting thoughts, bind his soul to G-d and give himself over completely in the word "One" of the Shema.

וזה הוא הכנה ליום השבת שבשבת כל היום בכללו הוא בחי' ומדרגת התשובה וכימות החול הוא רק הארה מעין זה בשעת תפלה:¹⁶⁰

And this is a preparation for the Shabbos day; for on Shabbos the whole day as a whole is the level and rank of teshuvah, while on the weekdays there is only a ray resembling this, at the time of prayer.

Daily prayer is a preparation for Shabbos. On Shabbos the entire day is teshuvah, while on weekdays only a glimmer of it shines, during prayer.

SECTION 6 • ¶14-18

Yom Kippur and the second Tablets

14 ד והנה יו"כ [יום כפור] נקרא שבת שבתון שהוא השבת של כל שבתות השנה שכל שבתות השנה הם חשובים נגדו כימות החול לגבי שבת¹⁶¹ שהוא עיקר יום התשובה ובכל השבתות מאיר הארה ממנו בלבד.¹⁶²

4. Now, Yom Kippur is called "Shabbos Shabbason" (a Shabbos of Shabbosos), for it is the Shabbos of all the Shabbosos of the year: all the Shabbosos of the year are considered, relative to it, like weekdays relative to Shabbos. For it is the principal day of teshuvah (return), and in all the Shabbosos only a ray of it shines.

Yom Kippur is called Shabbos Shabbason, "the Shabbos of Shabbosos": compared with it, all the Shabbosos of the year are like weekdays compared with Shabbos. It is the principal day of teshuvah, and every Shabbos receives only a glimmer of its light.

15 וביאור הענין זה כי עיקר התשובה הוא ביול רצונו ולא הפכא מחשוכא לנהורא למעלה מהשגת שכלו ואית רצון ואית רצון¹⁶³ כו'.

And the explanation of this matter: the essence of teshuvah (return) is the nullification of his will, and to turn darkness into light, beyond the grasp of his intellect. And “there is will and there is will,” etc.

The essence of teshuvah is nullifying one's own will and turning darkness into light, beyond what one's intellect can grasp. And “there is will and there is will”: will has higher and lower levels.

וביום כפור מתגלה רצון העליון ממדריגה יותר גבוה ונעלה וזהו לפני ה' תטהרו כלומר למעלה מבחינת הוי' ע"ד מ"ש עד יעבור עמך¹⁶⁴ ה' כו' כנ"ל.¹⁶⁵

And on Yom Kippur the supernal will is revealed from a higher and more exalted level. And this is [the meaning of] “Before Havayah you shall be purified,” that is, above the level of Havayah, along the lines of what is written, “Until Your people pass over, Havayah,” etc., as mentioned above.

On Yom Kippur the supernal will is revealed from a higher level than on Shabbos. This is the meaning of “before Havayah you shall be purified”: from a level “before,” that is above, Havayah, like “until Your people pass beyond Havayah.”

16 ולכן אומרים ביום כפור סלח לנו כי הסליחה היא התגלות הרצון וכמשל אדם שמבקש מחבירו מחילה אפילו אם יודע שלא יעשה לו מאומה אעפ"כ [אף על פי כן] אינו רוצה שיהיה ברוגז עמו וענין הרוגז הוא הפיכת הרצון

And therefore on Yom Kippur we say, “Forgive us (selach lanu),” for forgiveness is the revelation of the will. As in the analogy of a person who asks his fellow for pardon: even if he knows that [the other] will not do anything to him, nevertheless he does not want him to be angry with him (and the matter of anger is the reversal of the will);

On Yom Kippur we ask, “Forgive us,” because forgiveness is a revelation of will. Someone asking a friend's pardon may know that the friend will do him no harm, yet he does not want him to stay angry, since anger is the will turned away.

רק רוצה שיטה רצונו אליו כך אנו מבקשים ומתפללים סלח לנו שיתגלה בחי' רצון העליון

rather, he wants him to incline his will toward him. So too we ask and pray, “Forgive us,” that the level of the supernal will be revealed.

He wants his friend's will to turn toward him again. So we ask G-d to forgive us, that is, that the supernal will be revealed toward us.

(ועד"ז נקרא התפלה צלותא דפי צלותא כמו אצלי ודוך¹⁶⁶ שהוא לשון הטייה שיטה כביכול להיות גילוי רצון העליון ב"ה וכמ"ש מזה ע"פ תבנה ותכונן עיר סיחון).^{167, 168}

(And in this way prayer is called tzelosa, for the meaning of tzelosa is as in "atzli vedoch," which is an expression of inclining: that He incline, as it were, so that there be a revelation of the supernal will, blessed be He, as is explained about this on [the verse] "Let the city of Sichon be built and established.")

Prayer is called tzelosa in Aramaic, from a root meaning "to incline," as in the Talmud's phrase atzli vedoch. In prayer we ask G-d, as it were, to incline His will toward us; the discourse on "the city of Sichon" explains this further.

וזהו סלחתי כדברך¹⁶⁹ כלומר כמו שאתה מבקש כפי אתערותא דלתתא כך אתערותא דלעילא. וכדרך שאדם מבטל רצונו למטה מחשוכא לנהורא

And this is [the meaning of] "I have forgiven according to your words": that is, as you ask; according to the arousal from below (isarusa dilesata), so is the arousal from above (isarusa dile'eila). And just as a person nullifies his will below, from darkness to light,

G-d's answer to Moshe, "I have forgiven according to your words," means that forgiveness above matches the request below: as the arousal from below, so the arousal from above. The measure is how far a person nullifies his own will and turns from darkness to light.

כי הכל תלוי ברצון וכל מחשבות האדם ושכלו ומדותיו מתנהגים עפ"י [על פי] הרצון כך מתגלה אליו רצון העליון ב"ה כי אית רצון ואית רצון כנ"ל.

for everything depends on the will, and all of a person's thoughts, intellect and emotive attributes (middos) conduct themselves according to the will, so the supernal will, blessed be He, is revealed to him; for "there is will and there is will," as mentioned above.

Will is a person's deepest power, and his thoughts, intellect and emotions all follow it. So when he gives up his will to G-d, the supernal will is revealed to him in turn, for there are many levels of will, above as below.

17 וזהו המרבה לסלוח¹⁷⁰ שיש רבות מדרגות בסליחה לכל אחד ואחד כפי אשר הכין לבו והנה המדרגה היותר נעלה בביטול הרצון באתעדלית¹⁷¹ [באתערותא דלתתא] הוא בחי' רעותא דליבא ופנימית הלב מחמת דעת ה' וכל מאמינים

And this is [the meaning of] "Who abundantly forgives": there are many levels of forgiveness, for each and every one according to how he has prepared his heart. Now, the most exalted level in the nullification of the will through an arousal from below (isarusa dilesata) is the level of the heart's desire (re'usa de-liba) and the inner dimension (pnimiyus) of the heart, out of the knowledge of G-d; and "all believe"

The blessing in the Amidah calls G-d "He who abundantly forgives": there are many levels of forgiveness, each person according to how he has prepared his heart. The highest level of nullifying one's will is re'usa de-liba, the heart's inner desire, which comes from knowing G-d.

שהוא לבדו הוא¹⁷¹ ולית מחשבה תפיסא ביה כלל¹⁷² ובשמים ממעל ועל הארץ מתחת אין עוד.^{173, 174}

that He alone is, and no thought can grasp Him at all, and "in the heavens above and on the earth below there is nothing else."

That knowledge, in the words of the High Holiday hymn, is that "all believe" He alone exists: no thought can grasp Him at all, and "in the heavens above and on the earth below there is nothing else."

18 ואי לזאת אין לו שום רצון וחפץ זולתו וכמ"ש דוד המלך ע"ה [עליו השלום] מי לי בשמים¹⁷⁵ וגו'

And therefore he has no will or desire whatsoever other than Him, as King David, peace be upon him, said, "Whom have I in heaven," etc.

One who has reached this level wants nothing but G-d, as King David said, "Whom have I in heaven?"

וסלחתי כדבריו¹⁷⁶ כתיב שכך יתעורר מלמעלה שיתגלה רצון העליון ב"ה כמ"ש אם יהיו חטאיכם כשנים כשלג ילבינו^{177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187} אם יאדימו כתולע כצמר העליון יהיו וכמ"ש ושער רישיי [רישיה] כעמר נקא^{188, 189} וזו היא בחי' תשובה של יום הכפורים

And "I have forgiven according to your words" is written: that so will there be an arousal from above, that the supernal will, blessed be He, be revealed, as it is written, "If your sins be like scarlet, they shall be white as snow; if they be red like crimson, they shall be like the supernal wool," and as it is written, "And the hair of His head was like clean wool." And this is the level of the teshuvah (return) of Yom Kippur.

"I have forgiven according to your words" means that the arousal above matches the arousal below, and the supernal will is then revealed. Isaiah promises that sins "red as crimson" will become white "like wool," which the Alter Rebbe reads as the supernal wool, the hair of the Ancient of Days in Daniel's vision, "like clean wool"; this is the teshuvah of Yom Kippur.

(וע' מענין זה דילכינו ברכות ויחי פצי"ט ¹⁹⁰ בפסוק ולבן שינים מחלב. ^{191, 192} ורי"פ ויקרא בפסוק ההר הטוב הזה והלבנון ^{193, 194, 195} פי אמור ¹⁹⁶ פכ"ז).

(And see on this matter of "they shall be white" in [Midrash] Rabbah, Vayechi, chapter 99, on the verse "And teeth white from milk"; and at the beginning of Parshas Vayikra, on the verse "This good mountain and the Lebanon"; Parshas Emor, chapter 27;

This parenthesis lists Midrashim that explain "they shall be white" as forgiveness: on Jacob's blessing "teeth white from milk," on "this good mountain and the Lebanon" (Lebanon, levanon, read as that which whitens the sins of Israel), and on Emor.

במדבר פי ב' נשא רפ"ח ¹⁹⁷ רפ"י ¹⁹⁸ ובשה"ש [ובשיר השירים] רבה בפסוק כאהלי קדר ^{199, 200, 201} ובפסוק חכו ממתקים ^{202, 203} ובפי צוארך כמגדל השן ^{204, 205} כו' אפך כמגדל הלבנון. בשה"ש [בשיר השירים] סי' ז' ה' ועיין בזח"ב [בזהר חלק ב']

Bamidbar, chapter 2; Nasso, beginning of chapter 8, beginning of chapter 10; and in Shir HaShirim Rabbah on the verse "Like the tents of Kedar," and on the verse "His palate is most sweet," and on the verse "Your neck is like a tower of ivory," etc., "your nose is like the tower of Lebanon," in Song of Songs, chapter 7, [verse] 5. And see the Zohar, Part II)

It continues with the Midrash on Bamidbar and Nasso and with Shir HaShirim Rabbah: on "like the tents of Kedar" (Israel soiled by sins all year and washed clean on Yom Kippur), on "his palate is most sweet," and on "your nose is like the tower of Lebanon," read as the Temple that whitens Israel's sins.

(ד"כ ע"א כ"ז סע"ב [סוף עמוד ב] קל"ה א' ח"ג [חלק ג'] מ"וט א' נו"ן סע"ב [סוף עמוד ב] ס"ז א' דרמ"ח ב' ודרנ"ה ב')

(folio 20a; 27, end of side b; 135a; Part III, 49a; 50, end of side b; 67a; folio 248b, and folio 255b).

The parenthesis closes with a list of Zohar passages on the same theme of whitening.

ומש"ש [ומה שכתוב שם] (דרמ"ח ב') מענין לבון הלכתא ^{206, 207, 208, 209} יובן עפמ"ש [על פי מה שכתוב] בד"ה קול דודי בפי שמות ולכן נתנו בו לוחות אחרונות כי

And what is written there (folio 248b) on the matter of "the whitening of the halachah" (libun hilchasa) will be understood according to what is written in the discourse beginning "The voice of my Beloved," in Parshas Shemos. And therefore the second Tablets were given on it [Yom Kippur]; for

The Zohar there also speaks of libun hilchasa, the "whitening" or clarifying of the halachah, which is explained in the discourse on "The voice of my Beloved." Because Yom Kippur reveals this "whitening" will, the second Tablets were given on that day.

הנה עיקר הלוחות הוא אנכי ולא יהיה לך^{210, 211} שהם כללות הדברות וכללות כל התורה כולה אנכי כללות²¹² מצות עשה ולא יהיה לך כללות מצות ל"ת [לא תעשה].

behold, the essence of the Tablets is "I am" (Anochi) and "You shall have no," which are the general and collective expression (klalus) of the Commandments, and of the whole Torah in its entirety: "I am" is that which encompasses all the positive commandments, and "You shall have no" is that which encompasses all the prohibitions.

The heart of the Tablets is the first two commandments, "I am" and "You shall have no [other gods]," which encompass the whole Torah: "I am" includes all the positive commandments, and "You shall have no" all the prohibitions.

וביאור הענין כי פי אנכי מי שאנכי^{213, 214} הוא בחי עצמותו ומהותו ית' כביכול נתגלה להיות אלהיך להיות שורה ומתגלה כך ע"י בחינת הוי"ה שהוא בחי צמצום והתפשטות כו'

And the explanation of the matter: the meaning of "I am" ("I, Who I am") is that the level of His essence and being, blessed be He, as it were, was revealed to be "your G-d," to rest and be revealed in you, through the level of Havayah, which is the level of contraction (tzimtzum) and expansion, etc.

"I am" (Anochi), read as "I, Who I am," means that G-d's very essence was revealed so as to become "your G-d," dwelling within each person. This comes about through Havayah, the Name of contraction and expansion.

(ועמ"ש מזה גבי חג שבועות בד"ה וידבר אלקים כו' אנכי כו' ובד"ה כי המצוה הזאת אשר אנכי מצוך כו')

(And see what is written about this regarding the festival of Shavuos, in the discourse beginning "And G-d spoke," etc., "I am," etc., and in the discourse beginning "For this commandment that I command you," etc.)

Two discourses for Shavuos are cited for more on this.

וכמה ריבוי רבבות צמצומים והתפשטות כו' עד שיהיה בחי אלהיך והיינו ע"י כי אשר קדשנו במצותיו בקדש העליון למעלה מבחי קדוש כו'

And how many multitudes of myriads of contractions and expansions, etc., until there is the level of "your G-d." And this is through [the mitzvos], for "Who has sanctified us with His commandments" [is] with the supernal Kodesh (holiness), above the level of Kadosh (holy), etc.

Countless contractions and expansions are needed before G-d's essence becomes "your G-d." This happens through the mitzvos, by which "He has sanctified us" with the supernal holiness (Kodesh), above the level called "holy" (Kadosh).

כי רמ"ח מצות עשה הם רמ"ח אברים דמלכא הם רמ"ח המשכות אור א"ס ב"ה כמשל באברים שבאדם שבהם מתפשט הדם הוא הנפש והחיות כו'

For the 248 positive commandments are the 248 "limbs of the King"; they are 248 drawings-down of the Infinite Light (Or Ein Sof), blessed be He, as in the analogy of the limbs of a person, in which the blood spreads, which is the soul and the life-force, etc.

The 248 positive commandments are called the "limbs of the King." Each is a channel of the Infinite Light, just as the limbs of the body carry the blood, which holds the soul and its life.

וזהו שמברכין קודם כל מצוה בא"י [ברוך אתה ה'] אמ"ה [אלקינו מלך העולם] אשר קדשנו במצותיו פי' מלך העולם שהעולם הוא מבחי' מלכותו ית'

And this is why, before every mitzvah, we bless: "Blessed are You, Havayah, our G-d, King of the world, Who has sanctified us with His commandments." The meaning: "King of the world," for the world is from the level of His sovereignty (Malchus), blessed be He;

That is why every mitzvah begins with the blessing "Blessed are You ... King of the world, Who has sanctified us with His commandments." "King of the world" means that the world comes from His Malchus, His sovereignty.

אבל אותנו קדשנו במצותיו והגיענו לבחי' קדש העליון ובחינת אנכי מי שאנכי כו' ודרך כלל נחלקים לגי' בחינות תורה ועבודה וגמ"ח [וגמילות חסדים] גמ"ח [גמילות חסדים] קו ימין מלמעלה למטה ועבודה קו שמאל ממטה למעלה שמאלו תחת לראשי.²¹⁵

but us He has sanctified with His commandments and brought to the level of the supernal Kodesh and the level of "I, Who I am," etc. And in general they are divided into three categories: Torah, avodah (divine service) and acts of kindness (gemilus chassadim). Acts of kindness is the right line, from above to below; and avodah is the left line, from below to above: "His left hand is under my head."

Israel, however, He "sanctified with His commandments," raising them to the supernal Kodesh and to "I, Who I am." The mitzvos fall into three groups: Torah, avodah (the service of prayer) and acts of kindness; kindness is the right line, flowing from above to below, and avodah the left line, rising from below to above, as in "His left hand is under my head."

פירוש שמרים ראשו למעלה מבחי השגת שכלו ותורה קו אמצעי כו' כמ"ש במ"א (וע' מזה בד"ה אני ה' אלקיכם דפ' ציצית ובד"ה לסוסתי ובד"ה נאו לחייך בתורים) ולא יהיה לך כללות ל"ת [לא תעשה] ²¹⁶

That is, he raises his head above the level of his intellect's grasp. And Torah is the middle line, etc., as is explained elsewhere (and see about this in the discourse beginning "I am Havayah your G-d," of the section of tzitzis, and in the discourse beginning "To My mare," and in the discourse beginning "Your cheeks are comely with circlets"). And "You shall have no" is the general and collective expression of the prohibitions,

Avodah is "under my head" because in it a person raises his head above what his intellect can grasp, and Torah is the middle line. The text then returns to the second commandment: "You shall have no" includes all the prohibitions.

כי עוונותיכם מבדילים ²¹⁷ ביניכם לבין אלהיכם שעבירה מטמטמת ²¹⁸ לבו של אדם ²¹⁹ ואינו שורה ומתגלה אור ה' על נפשו וזהו לא יהיה לך אלהים אחרים על פני

for "your iniquities separate between you and your G-d," for a transgression dulls a person's heart, and the light of G-d does not rest and become revealed upon his soul. And this is [the meaning of] "You shall have no other gods before My face (al panai)";

Sins form a barrier, as Isaiah says, "your iniquities separate between you and your G-d"; a sin dulls the heart, so that G-d's light cannot rest upon the soul. This is "You shall have no other gods before My face."

כי כל העבירות נקראו בשם אלהים אחרים שכל העושה עבירה בורא קטיגור ^{220, 221} כו' והוא מקליפות ²²² וסטרא אחרא והזהיר הכתוב שלא יהיה לך כח הסט"א [הסטרא אחרא] על פני.

for all transgressions are called by the name "other gods," for "whoever commits a transgression creates an accuser," etc., and it is from the kelipos (husks) and the sitra achra (the other side). And the verse warned that you should not have the power of the sitra achra "before My face."

All sins are called "other gods," since one who sins "creates an accuser," a force drawn from the kelipos and the sitra achra, the realm opposed to holiness. The commandment warns that this force must not stand "before My face."

פ"י שהם המונעים ומבדילים את פני דהיינו גילוי השראתו וכמ"ש יאר ה' פניו אליך ישא ה' פניו

That is, that they are what withhold and separate "My face," that is, the revelation of His indwelling, as it is written, "May Havayah make His face shine upon you," "May Havayah lift up His face."

"My face" is the revelation of G-d's presence, as in the Priestly Blessing, "May Havayah make His face shine upon you." Sins withhold and block this "face."

(ועמ"ש מענין על פני סדי"ה זכור את יום השבת לקדשו ובביאור ע"פ יביאו לבוש מלכות גבי הסתר אסתיר פני ביום ההוא).²²³

(And see what is written on the matter of "before My face" at the end of the discourse beginning "Remember the Shabbos day to keep it holy," and in the explanation on [the verse] "Let them bring royal apparel," regarding "I will surely hide My face on that day.")

Two other discourses are cited on "before My face," one of them on "I will surely hide My face on that day."

והנה לוחות הראשונות נתנו בשבועות בקולות וברקים²²⁴ ולכן לא נתקיימו כי ענין הרעש בקולות וברקים הוא מבחי' עלמא דאתגליא ויש משם יניקה לחיצונים ע"י ירידת המדרגות והשתלשלות העולמות וההיכלות.

Now, the first Tablets were given on Shavuot, with thunder and lightning, and therefore they did not endure. For the tumult of thunder and lightning is from the level of the revealed world (alma de-igalya), and from there the external forces draw nourishment, through the descent of the levels and the chain of descent (hishtalshelus) of the worlds and the chambers.

The first Tablets were given on Shavuot amid thunder and lightning, and so they did not last. Such tumult belongs to the "revealed world," and through the descent of levels and worlds the external forces can draw nourishment from there.

וכמ"ש רגליה יורדות²²⁵ מות ומלכותו בכל משלה.²²⁶ משא"כ לוחות אחרונות נתנו בחשאי כדכתיב ואיש לא יעלה עמך²²⁷ וגו'

As it is written, "Her feet go down to death," and "His kingdom rules over all." Whereas the second Tablets were given quietly, as it is written, "And no man shall go up with you," etc.,

Proverbs says "her feet go down to death," and the Psalmist says "His kingdom rules over all": the lowest level of G-d's sovereignty reaches even the realm of death, and this is how the external forces are nourished. The second Tablets, by contrast, were given quietly: "No man shall go up with you."

לפי שהם בחי' פנימית הלב בחי' עלמא דאתכסיא בחי' רעותא דליבא^{228, 229, 230} שאין שם אחיזה ויניקה לסט"א [לסטרא אחרא] כלל

because they are the level of the inner dimension of the heart, the level of the hidden world (alma de-iskasya), the level of the heart's desire (re'usa de-liba), where the sitra achra has no hold or nourishment at all.

The second Tablets came from the inner dimension of the heart, the "hidden world," the heart's inner desire, where the sitra achra has no hold at all.

(ועמ"ש מזה בפרשה תבא בד"ה היום הזה ועיין בזהר ח"א [חלק א'] (ד"נ ע"ב) ובסה"מ [ובספר הדרת מלך] (סי' קל"ח) ובפרשה תרומה (קל"ו א') ובפ' שמיני (דל"ט א').

(And see what is written about this in Parshas [Ki] Savo, in the discourse beginning "This day"; and see the Zohar, Part I) (folio 50b), and in Sefer Hadrash Melech (section 138), and in Parshas Terumah (136a), and in Parshas Shemini (folio 39a).

The parenthesis cites a discourse on Ki Savo and several passages of the Zohar on this subject.

וע' מענין מעלת לוחות האחרונות ברבות פ' כי תשא פמ"י²³¹ גבי ויגד לך תעלומות חכמה^{232, 233} כו'. וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] עי קר הצעקה בלב²³⁴ עיין בזהר פ' שמות (ד"כ רע"א):^{235, 236, 237, 238}

And see on the matter of the superiority of the second Tablets in [Midrash] Rabbah, Parshas Ki Sisa, chapter 46, regarding "And He would tell you the secrets of wisdom," etc. And this is what our Sages, of blessed memory, said, "The essence of the cry is in the heart"; see the Zohar, Parshas Shemos (folio 20, beginning of side a).

The Midrash on Ki Sisa praises the second Tablets with the verse "He would tell you the secrets of wisdom." This also explains the Sages' teaching that "the essence of the cry is in the heart."

SECTION 7 • ¶19-24

The rain: arousal from below, mitzvos and Torah

19 ה וזהו ענין ויבא כגשם לנו²³⁹ כי הנה הגשם יורד בענן²⁴⁰ המכסה שמים בעבים²⁴¹ ועבים נתהוו מאדים אשר יעלה מן הארץ²⁴² להיות הענן והחושך

5. And this is the matter of "And He will come to us like the rain." For behold, rain descends in a cloud, "Who covers the heavens with clouds"; and clouds come into being from mists, which "go up from the earth," so that there will be the cloud and the darkness.

Section 5 turns to Israel's request, "He will come to us like the rain." Rain falls from clouds that "cover the heavens," and clouds form from mist that "goes up from the earth," bringing cloud and darkness.

דהיינו שישים אל לבו ריחוקו מאור פני ה' והסתר אורו ית' ישת חשך סתרו²⁴³ וכל נהורין מתחשכין קמיה דלית מחשבה תפיסא ביה.

That is, that he should take to heart his distance from the light of G-d's countenance, and the concealment of His light, blessed be He: "He made darkness His hiding place," and "all lights are darkened before Him," for no thought can grasp Him.

The mist rising from the earth is a person taking to heart how far he is from the light of G-d's face and how hidden that light is: "He made darkness His hiding place," all lights are dark before Him, and no thought can grasp Him.

ואזי מרחוק ה' נראה באתערותא דלעילא שיבא כגשם לנו הוא חסד עליון ואהבה רבה שלמעלה לדבקה בה' אחד בגילוי אור א"ס ב"ה על נפשו בחי רצון העליון

And then "From afar Havayah appeared," with an arousal from above (isarusa dile'eila), so that "He will come to us like the rain": this is supernal kindness and the great love (ahavah rabbah) from above, to cleave to G-d, [Who is] One, with the revelation of the Infinite Light (Or Ein Sof), blessed be He, upon his soul, the level of the supernal will.

Then "from afar Havayah appeared": an arousal from above answers, and G-d comes "like the rain." This rain is supernal kindness, the great love (ahavah rabbah) that comes from above, in which the Infinite Light is revealed upon the soul, the level of the supernal will.

(ועמ"ש מענין זה איך שהמרירות מהריחוק גורם התגלות אהבה רבה בד"ה אתם נצבים גבי ושקל בפלס הרים)²⁴⁴

(And see what is written on this matter, how the bitterness over the distance brings about the revelation of the great love, in the discourse beginning "You are standing," regarding "And weighed the mountains in a scale.")

The discourse on "You are standing" explains how the bitterness of feeling distant brings about this revelation of great love.

וזהו יערוף כמטר לקחי²⁴⁵ לקחי שלוקחין אותו שע"י המצות אשר קדשנו במצותיו לוקחין אותו כביכול ממש וממשיכין אור א"ס ב"ה ממש כי רמ"ח מצות עשה רמ"ח המשכות אברין דמלכא²⁴⁶

And this is [the meaning of] "My teaching (likchi) shall drop like the rain": likchi, that He is taken (lokchin). For through the mitzvos, "Who has sanctified us with His commandments," one takes Him, as it were, actually, and draws down the Infinite Light, blessed be He, actually. For the 248 positive commandments are 248 drawings-down, "limbs of the King";

"My teaching (likchi) shall drop like the rain": likchi is read as "taking," for through the mitzvos we take G-d Himself, as it were, and draw down the Infinite Light. The 248 positive commandments are the 248 "limbs of the King," 248 channels of His light.

כמו למשל האוחז באדם באחד מאבריו ומושכו אליו נמשך כולו אליו כך כביכול על ידי המצות שהם אברין דמלכא ממשיכין כביכול הארה והשפעה מאור א"ס ב"ה ממש

just as, for example, one who grasps a person by one of his limbs and pulls him toward himself: the whole of him is drawn to him. So too, as it were, through the mitzvot, which are “the limbs of the King,” one draws down, as it were, a ray and bestowal from the Infinite Light, blessed be He, itself.

The analogy: one who grasps one of a person’s limbs and pulls him draws the whole person along. So by holding the mitzvot, the King’s limbs, we draw down a ray and a flow from the Infinite Light itself, as it were.

ואף שהמצות הם בענינים גשמיים [גשמיות / גשמית] בחיי חיצונית מ"מ נתפס ונקלט בהם החיות אור א"ס ב"ה המתלבש בהם כמו למשל אברים שבהם מתפשט חיות הדם הוא הנפש.^{247, 248, 249}

And although the mitzvot involve physical matters, the level of the outer dimension (chitzoniyus), nevertheless the life-force, the Infinite Light, blessed be He, that is enclothed in them, is caught and absorbed in them; just as, for example, limbs, in which the life-force of the blood, which is the soul, spreads.

The mitzvot are physical acts, the outer dimension, yet the Infinite Light is truly caught and held in them, just as the soul’s life is present in every limb through the blood.

20 וזהו יערוף כמטר²⁵⁰ בחיי עורף בחיי חיצונית וע"י כן לקחי לוקחין אותו ממש כביכול והיינו כמטר וכגשם

And this is [the meaning of] “shall drop (ya’arof) like the rain”: the level of oref (“the back of the neck”), the level of the outer dimension (chitzoniyus); and through this, likchi, one takes Him, actually, as it were. And this is “like the rain” (kamatar and kegeshem),

Ya’arof, “shall drop,” is related to oref, the back of the neck, which stands for the outer dimension: the physical mitzvot through which we “take” G-d. This is the rain, matar and geshem, of Israel’s request.

דהיינו ע"י אתעדל"ת [אתערותא דלתתא] בבחי' תשובה מ עומקא דליבא להיות ואד יעלה מן הארץ המכסה שמים בעבים²⁵¹ וגוי מרחוק ה' נראה כו' כנ"ל.

that is, through an arousal from below (isarusa dilesata) in the manner of teshuvah (return) from the depth of the heart, so that “a mist goes up from the earth,” “Who covers the heavens with clouds,” etc., “From afar Havayah appeared,” etc., as mentioned above.

Rain is drawn by an arousal from below: teshuvah from the depth of the heart, the “mist rising from the earth” that becomes the cloud, after which “from afar Havayah appeared.”

(ובפי האזינו השמים כו' יערוף כמטר י"ל [יש לומר] עוד כי השמים היינו המדות עליונות דאצילות הנקי
זעיר אנפין דאצילות כמ"ש בזהר פ' האזינו)

(And on the meaning of "Give ear, O heavens," etc., "shall drop like the rain," it can further be said that "the heavens" are the supernal emotive attributes (middos) of the World of Atzilus (Emanation), which are called Z'eir Anpin (the emotive attributes) of Atzilus, as is written in the Zohar, Parshas Ha'azinu)

A further explanation of the opening verses: "the heavens" are the supernal emotive attributes of Atzilus, called Z'eir Anpin, as the Zohar on Ha'azinu says.

(דרצ"ו ב') השמים שמים עילאין אינן דאשתמודען דאקרון שמא דקוב"ה [דקודשא בריך הוא] ²⁵² כו' ותשמע
הארץ ארץ עילאה כו'

(folio 296b): "The heavens': these are the supernal heavens, those that are known to be called the Name of the Holy One, blessed be He," etc.; "And let the earth hear': the supernal earth," etc.,

The Zohar says that "the heavens" are the supernal heavens, known as the Name of the Holy One, blessed be He, and that "the earth" is the supernal earth.

היא מדת מלכותו ית' ומרע"ה [ומשה רבינו עליו השלום] אמר להם האזינו ואדברה פי' שעל ידי התומ"צ
[התורה ומצות] ממשיך בהם אור א"ס ב"ה מלמעלה מעלה מבחי' שמים

which is the attribute of His sovereignty (Malchus), blessed be He. And Moshe our teacher, peace be upon him, said to them, "Give ear ... and I will speak": that is, that through Torah and mitzvos he draws into them the Infinite Light (Or Ein Sof), blessed be He, from far above the level of heavens,

The supernal earth is Malchus, G-d's sovereignty. When Moshe said "Give ear ... and I will speak," he meant that through Torah and mitzvos he would draw into them the Infinite Light from far above the level of "heavens."

דהיינו מבחי' ישת חשך סתרו ²⁵³ שהוא בחינת כתר עליון ונקרא אריך אנפין וע"ז נאמר יערוף כמטר
לקחי וכמ"ש בזהר ס"פ ויקרא (דכ"ה סע"ב [סוף עמוד ב]) ²⁵⁴

that is, from the level of "He made darkness His hiding place," which is the level of the supernal Keser (the Crown) and is called Arich Anpin. And of this it is said, "My teaching shall drop like the rain," as is written in the Zohar at the end of Parshas Vayikra (folio 25, end of side b):

That higher source is the level of "He made darkness His hiding place," the supernal Keser, also called Arich Anpin. From there comes "My teaching shall drop like the rain," as the Zohar on Vayikra explains.

שזהו ענין הרעיפו מים ממעל ממעל ודאי מעתיקא קדישא קא אתייה ולא מההוא אתר דאקרי שמים²⁵⁵ כו'

that this is the matter of “Drip down, O heavens, from above”: “‘From above’: certainly it comes from Atika Kadisha (the Holy Ancient One), and not from that place which is called ‘heavens,’” etc.

The Zohar on “Drip down, O heavens, from above” says that “from above” means from Atika Kadisha, the Holy Ancient One, which is higher than the place called “heavens.” (The printed text has mayim, “water,” a slip for shamayim, “heavens,” as in the verse and in the Zohar’s own comment.)

וע”ש במק”מ [במקדש מלך] והיינו שמשם נמשך בבחי' שמים להיות הגשם והמטר יורד מבחי' שמים לבחי' ארץ.

And see there in the Mikdash Melech. That is, from there it is drawn into the level of heavens, so that the rain (geshem and matar) descends from the level of heavens to the level of earth.

The Mikdash Melech comments on this passage. The rain passes through the heavens and falls from the level of heavens to the level of earth, but the heavens are only its channel.

אבל שרש המשכה זו באה מלמעלה וממעל מבחי' שמים וע”כ נאמר האזינו השמים כו' לבחי' המשכה עליונה זו דיערוף כמטר לקחי.

But the root of this drawing-down comes from above and beyond the level of heavens. And therefore it says, “Give ear, O heavens,” etc., to the level of this supernal drawing-down of “My teaching shall drop like the rain.”

The root of this flow is above the heavens. That is why Moshe called on the heavens to listen: to receive this supernal flow of “My teaching shall drop like the rain.”

וז”ש [וזהו שכתוב] במדרש פ' האזינו²⁵⁶ ובקהלת רבה (דצ”ב ע”ד) בפסוק ידעתי כי כל אשר יעשה²⁵⁷ וז”ל

[וזה לשונן] גזר הקב”ה שיהיו השמים מקלסין אותו^{258, 259, 260} שנא' [שנאמר] השמים מספרים כבוד אל²⁶¹

עמד משה ושיתקן שנאמר האזינו השמים ואדברה²⁶² עכ”ל [עד כאן לשונן].

And this is what is written in the Midrash on Parshas Ha’azinu, and in Koheles Rabbah (folio 92, column d) on the verse “I know that whatever He does,” and these are its words: “The Holy One, blessed be He, decreed that the heavens should praise Him, as it is said, ‘The heavens declare the glory of G-d.’ Moshe stood and silenced them, as it is said, ‘Give ear, O heavens, and I will speak.’” End of quote.

The Midrash says that G-d decreed that the heavens should praise Him (“The heavens declare the glory of G-d”), but Moshe stood and silenced them, saying “Give ear, O heavens, and I will speak.”

ועיין מזה ג"כ ברבות בראשית פ"ה והיינו לפי שמושה המשיך בהשמים מבחינה שלמעלה מעלה מבחי שמים עצמן

And see about this also in [Midrash] Rabbah, Bereishis, chapter 5. And this is because Moshe drew into the heavens from a level that is far above the level of the heavens themselves.

Moshe could silence the heavens because he drew into them a light from far above the heavens themselves.

והנה החכם אינו מדבר בפני מי שגדול²⁶³ ממנו בחכמה²⁶⁴ כו' וזהו שעמד משה ושיתקן לקבל מבחי המשכה וגילוי זה הגדול מהם עצמן.²⁶⁵

Now, "the wise man does not speak before one who is greater than he in wisdom," etc. And this is [why] Moshe stood and silenced them: so that they receive from the level of this drawing-down and revelation, which is greater than they themselves.

A wise man does not speak before one greater than he in wisdom. So the heavens fell silent before Moshe in order to receive this revelation, which is greater than they are.

21 ועד"ז נת' [נתבאר] במ"א בענין קי"ס [קריעת ים סוף] דאגלידו מיא כי איידי דטריד למבלע לא פליט בד"ה ששת ימים תאכל מצות²⁶⁶ ועמ"ש מענין מוריד הגשם בביאור ע"פ תורה צוה לנו משה מורשה²⁶⁷ כו'.

And along these lines it was explained elsewhere, regarding the splitting of the Sea of Reeds, that "the waters congealed," for "since it is occupied with swallowing, it does not spit out," in the discourse beginning "Six days you shall eat matzos." And see what is written on the matter of "He causes the rain to descend" in the explanation on [the verse] "Moshe commanded us the Torah, an inheritance," etc.

The Alter Rebbe notes that a similar idea appears in his discourse on "Six days you shall eat matzos," which discusses the waters that congealed at the splitting of the sea together with the Talmudic principle that "while it is busy swallowing, it does not spit out." The blessing "He causes the rain to fall" is discussed in another discourse.

וע' בזהר פ' ואתחנן (דרס"ג ע"א) ע"פ שמע ישראל דק"ש [דקריאת שמע] כתיב האזינו השמים אוף הכא שמע ישראל וכולא חד מלה הוא²⁶⁸ וע"ש במק"מ [במקדש מלך].

And see the Zohar, Parshas Va'eschanan (folio 263a), on [the verse] "Hear, O Israel," of the Shema: "It is written, 'Give ear, O heavens'; so too here, 'Hear, O Israel,' and it is all one matter." And see there in the Mikdash Melech.

The Zohar links "Give ear, O heavens" with the Shema: as Moshe called on the heavens to listen, so the Shema calls "Hear, O Israel," and both are one matter.

והיינו כי בק"ש [בקריאת שמע] ממשיכים ג"כ מבחי' זו וזהו ענין הוי' אלקינו הוי' אחד ולזה אמר שמע ישראל דלעילא לבחי' המשכה עליונה ועצומה זו וכו'.

That is, in the Shema one also draws down from this level; and this is the matter of "Havayah is our G-d, Havayah is One." And for this he says "Hear, O Israel" to the Israel of above, for the level of this supernal and mighty drawing-down, etc.

In the Shema we too draw down from this supernal level, as expressed in "Havayah is our G-d, Havayah is One." "Hear, O Israel" addresses the supernal Israel, calling it to receive this mighty flow from above.

אך הנה כדי להיות המשכה עליונה זו מבחי' כתר ישת חושך סתרו²⁶⁹ זהו ע"י ואד יעלה מן הארץ²⁷⁰ שהוא בחי' אתעדל"ת [אתערותא דלתתא] כנ"ל והיא המרירות מהחושך המסתיר אורו ית'

But behold, for this supernal drawing-down to come from the level of Keser (the Crown), "He made darkness His hiding place," this is through "a mist went up from the earth," which is the level of an arousal from below (isarusa dilesata), as mentioned above; and this is the bitterness over the darkness that conceals His light, blessed be He.

For this flow to come from Keser, the level of "He made darkness His hiding place," there must first be a "mist rising from the earth," an arousal from below: the bitterness a person feels over the darkness that hides G-d's light.

ולכן אתערותא דלתתא זו עולה עד בחינת החושך העליון שלמעלה מהאור דח"ע [דחכמה עילאה] והוא בחי' ישת חשך סתרו שמזה נמשך להיות הגשם

And therefore this arousal from below rises up to the level of the supernal darkness that is above the light of the higher Chochmah (Chochmah Ila'ah), which is the level of "He made darkness His hiding place," from which it is drawn that the rain

That is why this arousal from below can rise all the way to the supernal darkness above the light of the higher Chochmah: the person's sense of darkness below reaches the "darkness" above. From that level the rain is drawn down.

יורד בענן אשר שרש הענן ההוא נמשך מבחי' ישת חשך סתרו ועמ"ש מזה ר"פ ויקרא בענין כי שכן עליו הענן²⁷¹ כו'.²⁷²

descend in a cloud, the root of that cloud being drawn from the level of "He made darkness His hiding place." And see what is written about this at the beginning of Parshas Vayikra, on the matter of "For the cloud rested upon it," etc.

The rain falls from a cloud whose root is that supernal darkness. The Alter Rebbe refers to his discussion of the cloud that rested on the Tabernacle, at the beginning of Vayikra.

22 וזהו ענין כי עם קשה עורף הוא²⁷³ וסלחת.²⁷⁴ דאיתא במדרש דקשה עורף²⁷⁵ לשבח קאמר היינו החיזוק בעבודת ה' למעלה מהשכל ועי"ז ממשיך בחי' יערוף כמטר כו'

And this is the matter of "For it is a stiff-necked (kesheh oref) people, and You shall forgive." For it is stated in the Midrash that "stiff-necked" is said in praise: that is, firmness in the service of G-d above intellect; and through this one draws down the level of "shall drop (ya'arof) like the rain," etc.

The Midrash reads Moshe's plea, "for it is a stiff-necked people, and You shall forgive," as praise: Israel's stubbornness, used in serving G-d beyond reason, is their strength. Through this firmness above intellect they draw down "shall drop (ya'arof, related to oref, the neck) like the rain."

ועי"ז בקי"ש [בקריאת שמע] שכדי להיות ההמשכה הוא עי"י בחי' תשובה והרוח תשוב כו' כמבואר לעיל באריכות ועי' מענין ואד יעלה²⁷⁶ ברע"מ [ברעיא מהימנא] פ' צו (דכ"ח סע"ב [סוף עמוד ב])

And similarly in the Shema: in order for there to be the drawing-down, it is through the level of teshuvah (return), "And the spirit shall return," etc., as explained above at length. And see on the matter of "And a mist went up" in the Raaya Mehemna, Parshas Tzav (folio 28, end of side b).

So too in the Shema, the flow is drawn down through teshuvah, "the spirit shall return," as explained at length above. The Raaya Mehemna on Tzav is cited on "a mist went up."

והנה בחי' תזל כטל²⁷⁷ זהו עוד המשכה עליונה יותר כדלקמן. אך אמרו רז"ל [רבותינו זכרונם לברכה] לא עם הארץ חסיד ולא בור ירא חטא.²⁷⁸

Now, the level of "shall distill like the dew" is a still higher drawing-down, as [will be explained] below. However, our Sages, of blessed memory, said, "An unlearned person (am ha'aretz) cannot be pious (chasid), nor can a boor be sin-fearing."

"Shall distill like the dew" is an even higher flow, to be explained below. But first a condition: the Sages said that "an unlearned person cannot be pious, nor can a boor be sin-fearing."

פי' שא"א להמשיך בחי' חסיד והארה מבחי' רב חסד²⁷⁹ בחי' אהבת ה' אור א"ס ב"ה על נפשו בחי' גשם ומטר הנ"ל כשהוא עם הארץ שאין לו תורה

That is, it is impossible to draw down the level of chasid, a ray from the level of "and abundant in kindness (chesed)," the level of the love of G-d, the Infinite Light (Or Ein Sof), blessed be He, upon his soul, the level of rain (geshem and matar) mentioned above, when he is an am ha'aretz who has no Torah.

Chasid, "pious," comes from chesed, kindness. Without Torah one cannot draw down the light of "abundant in kindness," the love of G-d that is the "rain" described above.

כי אור א"ס ב"ה שלמעלה מעלה מבחי חכמה מאיר ונמשך למטה בבחי השתלשלות דוקא מעילה לעילה כו' (ועמ"ש מענין ולא ע"ה [עם הארץ] חסיד²⁸⁰ בביאור ע"פ וקבל היהודים)^{281, 282}

For the Infinite Light, blessed be He, which is far above the level of Chochmah (wisdom), shines and is drawn down below only by way of the chain of descent (hishtalshelus), from cause to cause, etc. (and see what is written on the matter of “nor can an am ha’aretz be pious” in the explanation on [the verse] “And the Jews undertook”);

The Infinite Light above Chochmah reaches below only through the ordered chain of descent, step by step from cause to effect. Another explanation, on “And the Jews undertook,” discusses this teaching of the Sages.

ולכן מתלבש בחכמה תחלה²⁸³ וכמ"ש בזה"ק [בזהר הקדוש] תלת קשרין קוב"ה [קודשא בריך הוא] ואורייתא וישראל²⁸⁴ ישראל מתקשראן באורייתא כו'.

and therefore it is first en clothed in Chochmah, as is written in the holy Zohar: “Three bonds: the Holy One, blessed be He, the Torah, and Israel; Israel are bound to the Torah,” etc.

Therefore the light first clothes itself in Chochmah, which is the Torah. As the Zohar says, Israel, the Torah and the Holy One are bound together: Israel to the Torah, and the Torah to G-d.

וזהו האזינו השמים²⁸⁵ הוא בחי' תושב"כ [תורה שבכתב] שם מים הוא בחי' חכמה עילאה כמו מים שאין להם גוון כו'.

And this is [the meaning of] “Give ear, O heavens (shamayim)”: it is the level of the Written Torah; sham mayim (“there is water”), which is the level of the higher Chochmah, like water, which has no color, etc.

So “Give ear, O heavens (shamayim)” refers to the Written Torah: shamayim is read as sham mayim, “there is water,” and water, which has no color of its own, stands for the higher Chochmah.

23 וכך הוא ענין תרוה שבכתב שהוא בחי' חכמה עילאה כמאמר רז"ל [רבתינו זכרונם לברכה] רע"ק [רבי עקיבא] היה דורש על כל קוץ וקוץ²⁸⁶ תלי תילין שכל קוץ וקוץ הוא מרמז על כמה עניני חכמה עילאה נפלאה עצמו מספר

And so is the matter of the Written Torah, which is the level of the higher Chochmah (wisdom), as our Sages, of blessed memory, said: “Rabbi Akiva would expound heaps upon heaps [of laws] on each and every crownlet.” For each and every crownlet alludes to many matters of the higher Chochmah, wondrous, too numerous to count;

The Written Torah is the higher Chochmah. The Talmud tells that Rabbi Akiva would expound heaps upon heaps of laws from every crownlet on the letters, for each tiny crownlet alludes to countless matters of the higher Chochmah.

וכן כל תמונה וצורת אותיות וטעמיהן ותגיהן ונקודותיהן כולם בחכמה נפלאה למעלה מעלה עד אין קץ ותכלית.

and likewise every shape and form of the letters, and their cantillation notes, their crownlets and their vowel points: all of them are in wondrous wisdom, higher and higher, without end or limit.

The same is true of every shape and form of the letters, and of their cantillation notes, crownlets and vowel points: all of them hold wondrous wisdom without end.

24 ואדברה הוא לשון הנהגה והמשכה כמו ידבר עמים תחתינו²⁸⁷ והיינו כדי להמשיך לישראל בחיי כמטר

לקחי צריך להיות תחלה האזינו השמים ותשמע הארץ²⁸⁸ הוא בחיי תורה שבכ"פ [שבטל פה]

And “and I will speak (va’adabrah)” is an expression of leading and drawing, as in “He shall lead (yadber) peoples under us.” That is, in order to draw down to Israel the level of “My teaching like the rain,” there must first be “Give ear, O heavens” and “let the earth hear,” which is the level of the Oral Torah,

Va’adabrah, “and I will speak,” is read as leading and drawing down, as in “He shall lead (yadber) peoples under us.” To draw “My teaching like the rain” to Israel, there must first be “Give ear, O heavens” and “let the earth hear,” and the earth is the Oral Torah.

שהיא מקבלת מתושב"כ [מתורה שבכתב] שע"י תושב"כ [תורה שבכתב] ושבכ"פ [ושבטל פה] יערוף כמטר לקחי²⁸⁹ וגוי הוא האהבה בהתגלות אור ה' על נפשו.

which receives from the Written Torah. For through the Written Torah and the Oral [Torah], “My teaching shall drop like the rain,” etc., which is the love, in the revelation of G-d’s light upon his soul.

The Oral Torah receives from the Written Torah. Through both of them, “My teaching shall drop like the rain”: the love of G-d, with His light revealed upon the soul.

משא"כ כשאין לו תורה אין אור האהבה שורה ומתגלה בנפשו כי תלת קשרין מתקשראן דא בדא קוב"ה [קודשא בריך הוא] ואורייתא וישראל.²⁹⁰

Whereas when he has no Torah, the light of love does not rest and become revealed in his soul; for “three bonds are bound one to another: the Holy One, blessed be He, the Torah, and Israel.

Without Torah the light of love does not rest upon the soul, because Israel, the Torah and G-d are bound together as “three bonds.”

ישראל מתקשראן באורייתא ואורייתא בקוב"ה [בקודשא בריך הוא] (ועמ"ש בד"ה כי עמך מקור חיים²⁹¹ בענין פי המשפילי לראות בשמים ובארץ²⁹² ובענין השקיפה ממעון קדשך מן השמים²⁹³ כו" ע"ש ועמ"ש ע"פ השמים כסאי והארץ הדום רגלי):²⁹⁴

Israel are bound to the Torah, and the Torah to the Holy One, blessed be He" (and see what is written in the discourse beginning "For with You is the source of life," on the meaning of "Who lowers [Himself] to look upon the heavens and the earth," and on the matter of "Look down from Your holy dwelling, from the heavens," etc. See there. And see what is written on [the verse] "The heavens are My throne and the earth is My footstool").

The Zohar continues: Israel are bound to the Torah, and the Torah to G-d. Several discourses are cited on "heavens" and "earth" as levels that receive G-d's light.

SECTION 8 • ¶25-26

The dew: above the soul's root

25 ו והנה כל הנ"ל בחי' גשם ומטר זהו בקשת כנ"י [כנסת ישראל] דהיינו שיהיה נמשך ע"י אתעדל"ת [אתערותא דלתתא].

6. Now, all of the above, the level of rain (geshem and matar), is the request of the Congregation of Israel (Knesses Yisrael): that is, that it should be drawn down through an arousal from below (is- arusa dilesata).

Section 6: everything said about rain describes the request of the Congregation of Israel, a flow drawn down through an arousal from below.

אך הקב"ה השיב לה אהיה כטל²⁹⁵ טל הוא בחי' ומדרגה גבוה מאד נעלה מה שא"א להמשיך ע"י אתעדל"ת [אתערותא דלתתא] שאין כח במעשה התחתונים לעורר את האהבה הגדולה הזאת ואעפ"כ [ואף על פי כן] אחרי התעוררות מעשה התחתונים שיבא כגשם²⁹⁶ כו"

But the Holy One, blessed be He, answered her, "I will be like the dew." Dew is a very high and exalted level and rank, which it is impossible to draw down through an arousal from below, for the deeds of those below have no power to arouse this great love. Nevertheless, after the arousal of the deeds of those below, so that "He will come like the rain," etc.,

G-d's answer, "I will be like the dew," points to a far higher level that no arousal from below can draw down, since human deeds cannot awaken so great a love. Even so, it comes once the deeds below have first brought the "rain."

אזי מאליו וממילא נמשך בחי הטל והוא בחי חג הסוכות וסוכה תהיה לצל יומם וכתוב כי צלך²⁹⁷ ובצל ידי כסיתך²⁹⁸ בחי וימינו תחבקני²⁹⁹ (ואפשר לומר שגם ע"פ לה"ק [לשון הקודש] יש שייכות סוכה לטל והוא ע"פ מ"ש בנחמיה)³⁰⁰

then, of itself and as a matter of course, the level of the dew is drawn down. And this is the level of the festival of Sukkos, "And a sukkah shall be for a shade by day"; and it is written, "Havayah is your shade," and "In the shadow of My hand I have covered you," the level of "And His right hand embraces me." (And it is possible to say that also according to the Holy Tongue there is a connection between sukkah and tal ("dew"), and this is according to what is written in Nehemiah

Then the dew comes of itself. This is the festival of Sukkos: the sukkah is "a shade by day," G-d is "your shade," and "His right hand embraces me." The Alter Rebbe suggests that sukkah and tal (dew) are linked in the Hebrew language itself.

(סי' ג' ט"ו) יבנו ויטללנו³⁰¹ דפירושו כמו סוכה כמ"ש בשרשים וכ"כ [וכן כתב] במצודת ציון שהוא ענין צל

(chapter 3, [verse] 15), "He built it and covered it (vi'tal'lenu)," which means like a sukkah, as is written in the Shorashim; and so wrote the Metzudas Tziyon, that it is a matter of shade.

Nehemiah says of a gate that the builder "built it and covered it (vi'tal'lenu)," which the Shorashim and the Metzudas Tziyon explain as roofing it like a sukkah, giving shade.

כי בצל קורתי (בראשית י"ט) תרגם אונקלוס בטלל וכן בגמרא (פ"ג [פרק ג'] דסוכה דל"א) האי כשורה דמטללתא

For "in the shadow of my roof" (Bereishis 19) Onkelos translates "betelal"; and so too in the Gemara (chapter 3 of Sukkah, folio 31), "this beam of the covering (metalalta)."

Likewise Onkelos renders "in the shadow of my roof" as betelal, and the Talmud calls the beam of a sukkah's roofing metalalta. So the root of tal, dew, is also used for shade and roofing.

וזהו תזל כטל³⁰² ואזי יוכלו לבא לבחי אמרתי להיות האמירה שלי ע"ד ואשים דברי בפך³⁰³ ופי יגיד תהלתך³⁰⁴ יגיד מאליו וממילא כנ"ל

And this is [the meaning of] "shall distill like the dew"; and then they will be able to come to the level of "my speech" (imrasi), that the speech be Mine, along the lines of "And I have put My words in your mouth" and "My mouth shall declare Your praise": it shall declare of itself and as a matter of course, as mentioned above.

This is "shall distill like the dew." Then a person reaches "my speech" in the sense of "I have put My words in your mouth": his speech becomes G-d's own, and "my mouth shall declare Your praise" of itself.

(וזהו ואשים דברי בפיו ובצל ידי כסיתיו³⁰⁵ שבחיי דברי שבפיו שזהו ענין כטל אמרתי זהו ענין ובצל ידי כוי בחיי אי עם חג הסוכות ועמ"ש מזה בד"ה ביום השע"צ [השמיני עצרת] עוי [ועי] בזהר בראשית)

(And this is [the meaning of] "And I have put My words in your mouth, and in the shadow of My hand I have covered you": that the level of "My words in your mouth," which is the matter of "my speech like the dew," is the matter of "and in the shadow of My hand," etc., one level with the festival of Sukkos. And see what is written about this in the discourse beginning "On the eighth day, an atzeres." And see the Zohar, Bereishis)

Isaiah joins "I have put My words in your mouth" with "in the shadow of My hand I have covered you": G-d's words in a person's mouth, the "dew" of speech, are one level with the shade of Sukkos. The Zohar is cited on this verse.

(דף ד' סע"ב [סוף עמוד ב]) ובפ' צו (דל"ה ע"א) והנה סיפיה דקרא הוא לנטוע שמים וליסוד ארץ ולאמר לציון עמי אתה.

(folio 4, end of side b), and in Parshas Tzav (folio 35a). Now, the end of the verse is "to plant the heavens and to lay the foundations of the earth, and to say to Zion, 'You are My people.'"

The Zohar on Tzav is also cited. The verse in Isaiah ends: "to plant the heavens and to lay the foundations of the earth, and to say to Zion, You are My people."

והיינו שבחיי טל נמשך בבחי' שמים וארץ וכמש"כ [וכמה שכתוב] האזינו השמים כוי תזל כטל כוי ועייז לאמר לציון כוי וכנ"ל בענין השקיפה כוי וברך כוי

That is, the level of dew is drawn into the level of heavens and earth, as it is written, "Give ear, O heavens," etc., "shall distill like the dew," etc.; and through this, "to say to Zion," etc., as mentioned above regarding "Look down," etc., "and bless," etc.

So the dew is drawn into "heavens and earth," as in "Give ear, O heavens ... shall distill like the dew," and through it G-d says "to Zion, You are My people," as with "Look down from Your holy dwelling ... and bless."

ולכן אין הטל נפסק³⁰⁶ כמארז"ל [כמאמר רבותינו זכרונם לברכה] לפי שמקורו מאד נעלה ממעשה התחתונים ואתערותא דלתתא שאין מגיעים אלא עד מקור נשמות ישראל ומזליהם העליון.³⁰⁷

And therefore dew never ceases, as our Sages, of blessed memory, said; because its source is very far above the deeds of those below and the arousal from below, which reach only as far as the source of the souls of Israel and their supernal mazal.

This is why, as the Sages say, dew never ceases: its source is far above the deeds of those below, which reach only as far as the source of the souls of Israel and their mazal.

אכן הטל יורד ונמשך מאור עליון הנקי טלא דבדולחא³⁰⁸ כמ"ש כי טל אורות³⁰⁹ טלך³¹⁰ (בישעיה ס"י כ"ו י"ט) (ועי' בזח"א [בוהר חלק א])

Rather, the dew descends and is drawn from a supernal light called "the crystalline dew" (tala de-vedolcha), as it is written, "For Your dew is the dew of lights" (in Isaiah, chapter 26, [verse] 19) (and see the Zohar, Part I)

Dew comes from a supernal light called "the crystalline dew," as in "Your dew is the dew of lights."

[דק"ל סע"ב [סוף עמוד ב] ודרל"ב א'] דפ"י אורות ממש מאיננו נהורין עילאין דנהרין לעילא³¹¹ כו' וח"ג [וחלק ג'] (דק"ח ב') אורות נהורא דחוורתא דעתיקא³¹² כו'

(folio 130, end of side b, and folio 232a), that the meaning of "lights" is literal: "from those supernal lights that shine above," etc.; and Part III (folio 128b): "'Lights': the light of the whiteness of Atika," etc.,

The Zohar explains "lights" literally, as the supernal lights that shine above, and as "the light of the whiteness of Atika," the Ancient One.

הה"ד [הדא הוא דכתיב] ועינו כעין הבדולח³¹³ כו' שהוא למעלה מעלה מבחי' המזלות שהן נוצר חסד ונקה³¹⁴ כו' כמ"ש בזה"ק [בוהר הקדוש] כו'

as it is written, "And its appearance was like the appearance of bedolach (crystal)," etc.; which is far above the level of the mazalos, which are "Notzer chesed" ("He preserves kindness") and "Ve-nakeh" ("and He cleanses"), etc., as is written in the holy Zohar, etc.

This light is like crystal (bedolach), far above the level of the mazalos, which are the attributes "Notzer chesed" and "Ve-nakeh" of the Thirteen Attributes of Mercy, as the Zohar explains.

(וזהו שבברכת יעקב נאמר ויתן לך האלקים³¹⁵ מטל השמים כו' שזהו למעלה מעלה מבחי' שרש נש"י [נשמות ישראל] מצד עצמן שהוא מבחינת המזלות ובוהר פ' תזריע) (דמ"ט ע"א) גבי הזה עליהם מי חטאת³¹⁶ שיורי טלא דבדולחא.³¹⁷

(And this is why in the blessing of Jacob it is said, "May G-d give you of the dew of the heavens," etc.: for this is far above the level of the root of the souls of Israel in and of themselves, which is from the level of the mazalos. And in the Zohar, Parshas Tazria) (folio 49a), regarding "Sprinkle upon them waters of purification": "the remnants of the crystalline dew."

So Jacob's blessing is "May G-d give you of the dew of the heavens," a gift above the root of the souls of Israel themselves, which is at the level of the mazalos. The Zohar on Tazria calls the purifying waters sprinkled on the Levites "the remnants of the crystalline dew."

וזהו ההמשכה שמבחי מזל ונוצר חסד כמ"ש באגה"ק [באגרת הקודש] ד"ה למה נסמכה ³¹⁸ פי מרים כו' ע"ש ונקראים רק שיורי טלא והיינו כדי לטהר טמא מת.

And this is the drawing-down from the level of mazal and Notzer chesed, as is written in Iggeres HaKodesh, in the passage beginning "Why was the section of Miriam juxtaposed," etc. See there. And they are called only "the remnants of the dew," and this is in order to purify one who is impure through [contact with] the dead.

Those remnants are the flow from mazal and "Notzer chesed," as Iggeres HaKodesh explains. They are only "remnants" of the dew, enough to purify one made impure by the dead.

אכן לע"ל [לעתיד לבוא] להיות תחיית המתים ממש זהו על ידי גילוי מבחי עצמיות טל ³¹⁹ אורות ממש. ^{320, 321}

But in the Future to Come, for there to be the actual resurrection of the dead, this is through a revelation from the level of the very essence of "the dew of lights" itself.

In the Future, the actual resurrection of the dead will come through a revelation of the very essence of "the dew of lights."

26 ועמ"ש בביאור ע"פ ואהיה אצלו אמון ³²² גבי אחר וקדם צרתני ³²³ שיש בבחינת הרצון עליון ב' בחינות כו' ע"ש ועד"ז הוא ענין יערוף כמט ר ותזל כטל ^{324, 325}

And see what is written in the explanation on [the verse] "And I was with Him as a nursling (amon)," regarding "Behind and before You have formed me": that in the level of the supernal will there are two levels, etc. See there. And in the same way is the matter of "shall drop like the rain" and "shall distill like the dew";

Another explanation, on "And I was with Him as a nursling," discusses "Behind and before You have formed me": the supernal will has two levels, a "back" and a "front." Rain and dew correspond to these two.

כי יערוף מלשון עורף זהו נקי בחי אחר לגבי בחי תזל כטל שהוא פנימית תענוג העליון כו' אלא שאעפ"כ [שאף על פי כן] גם בבחי יערוף נמשך הארה מבחי הפנימית המתלבש בבחינת המזלות

for ya'arof, from the word oref ("the back of the neck"), is called the level of "behind" relative to the level of "shall distill like the dew," which is the inner dimension (pnimiyus) of the supernal delight, etc. Except that, nevertheless, in the level of ya'arof too there is drawn a ray from the level of the inner dimension that is en clothed in the level of the mazalos;

Ya'arof comes from oref, the back of the neck, so rain is the "back" of the supernal will, while "shall distill like the dew" is its "front," the inner dimension of the supernal delight. Yet even the rain carries a ray of that inner dimension, as it is clothed in the mazalos.

ולכן נק' שיורי טלא כו' ועמ"ש עוד מענין האתעדל"ע [האתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא] בביאור ע"פ צאינה וראינה ^{326, 327} כו'

and therefore it is called "the remnants of the dew," etc. And see further what is written on the matter of the arousal from above (isarusa dile'eila) that is above the arousal from below (isarusa dile-sata) in the explanation on [the verse] "Go out and see," etc.

That is why the purifying waters, which come from the mazalos, are called "the remnants of the dew." Other explanations, on "Go out and see" and on "I sleep," treat the arousal from above that is beyond any arousal from below.

(בפ' קדושים) ובביאור ע"פ אני ישנה כו' שראשי נמלא טל ³²⁸ עו' [ועי'] עוד בענין תזל כטל בזהר ויקהל דר"י ע"א:

(in Parshas Kedoshim), and in the explanation on [the verse] "I sleep," etc., "for my head is filled with dew." And see further on the matter of "shall distill like the dew" in the Zohar, Vayakhel, folio 210a.

The explanation on "I sleep" speaks of "my head is filled with dew." The Zohar on Vayakhel is cited on "shall distill like the dew."

SECTION 9 • ¶27-36

Summary of the discourse

27 קיצור מהדרוש ע"פ האזינו

A summary of the discourse on [the verse] "Give ear."

This heading introduces a summary (kitzur) of the discourse, which reviews its argument section by section.

28 אות א יבאר ענין כל ימיו בתשובה ויש בו ד' ענינים. הא' הוא שיקדים פי' מאמר נשמה שנתת בי כו'

Section 1 will explain the matter of "all his days in teshuvah (return)," and it has four topics. The first is that it first presents the explanation of the saying, "The soul that You gave within me," etc.:

Section 1 of the discourse explains "all his days in teshuvah" in four steps. The first is the explanation of the morning blessing "The soul that You gave within me."

והוא שהנשמה שרשה הגבה למעלה וכדי שתרד פלאים להתלבש בגוף צריכה להתצמצם ולהתפשט בכמה מיני צמצומים והתפשטות ודרך כלל הם ד' מיני ירידות וזהו נתת בי בראת יצרת נפחת כנגד ד' אותיות הוי' כו'.

namely, that the root of the soul is exceedingly high above, and in order for it to descend wondrously [low] to be en clothed in a body, it must contract itself and expand itself through many kinds of contractions (tzimtzumim) and expansions; and in general they are four kinds of descent. And this is “You gave within me,” “You created,” “You formed,” “You breathed,” corresponding to the four letters of Havayah, etc.

The soul's root is very high, and to enter a body it must pass through many contractions and expansions, which fall into four kinds of descent: “gave,” “created,” “formed” and “breathed,” matching the four letters of Havayah.

בי אך לא כל הנשמה נכנסת בתוך הגוף רק הארה ממנה בלבד דרך צמצום כו' כנ"ל.

Second: However, not the whole soul enters into the body, but only a ray of it, by way of contraction, etc., as mentioned above.

Second: only a ray of the soul enters the body, through contraction.

אבל כל הנשמה ועיקרה נשאר למעלה ונקי מזל. ג' וענין המזל היינו כמ"ש ונוזלים מן לבנון.³²⁹ לבנון הוא בחי' אין שממנו תמצא החכמה.

But the whole soul and its essence remains above, and is called mazal. Third: The matter of the mazal is as it is written, “And flowing from Lebanon.” Lebanon is the level of ayin (“nothing”), from which Chochmah (wisdom) is found.

The rest of the soul and its essence stay above and are called mazal. Third: mazal is linked with “flowing from Lebanon,” and Lebanon is ayin, the level from which Chochmah comes.

29 וזהו ענין התשובה שהרוח תשוב אל האלהים אשר נתנה³³⁰ דהיינו לבחי' שורשה העליון בחי' אין ומזל הנ"ל עד יעבור עמך³³¹ הוי' למעלה מבחי' שם הוי' יו"ד צמצום כו' והיינו ע"י תשובה בביטול ומס"נ [ומסירות נפש].

And this is the matter of teshuvah (return): that “the spirit shall return to Elokim who gave it,” that is, to the level of its supernal root, the level of ayin and mazal mentioned above, “Until Your people pass over, Havayah,” above the level of the Name Havayah, [whose] yud is contraction, etc. And this is through teshuvah, with self-nullification (bittul) and self-sacrifice (mesirus nefesh).

Teshuvah is the spirit's return to its supernal root, ayin and mazal: “passing beyond Havayah,” above the contraction that the yud of the Name stands for. It is achieved through self-nullification and self-sacrifice.

ד' והשתא א"ש [אתי שפיר] ענין כל ימיו בתשובה כי בכל יום צ"ל בחי' תשובה זו למקורא דכולא באמרו שמע ישראל כו' שצריך למסור נפשו באחד:

Fourth: And now the matter of "all his days in teshuvah" is well understood: for each day there must be this level of teshuvah to the Source of all, in his saying "Hear, O Israel," etc., for he must give over his soul in [the word] "One."

Fourth: this explains "all his days in teshuvah," since every day, in saying the Shema, a person must return to the Source of all and give himself over in "One."

30 אות ב' הוא הג"ה [הגהה].

Section 2 is a gloss.

Section 2 of the discourse (paragraphs 3 to 8) is a gloss, so the summary passes over it.

31 באות ג יש בו ב' ענינים א' יבאר איך יתהפך לבו לבוא לבחי' תשובה מס"נ [מסירות נפש] ביטול הנזכר פ"א ויאמר שהוא בשומו ללבו מ"ש ובחרת בחיים.³³²

Section 3 has two topics. First: it will explain how his heart is to be transformed, to come to the level of teshuvah (return), self-sacrifice (mesirus nefesh) and self-nullification (bittul), mentioned in section 1; and it will say that this is by his taking to heart what is written, "And you shall choose life."

Section 3 has two topics. The first is how the heart turns to the teshuvah of self-sacrifice and self-nullification described in section 1: by taking to heart "and you shall choose life."

כי בכל דבר יש חיים ומות הגשמיות נק' מות והרוחניות שבו נקרא חיים והוא ית' חיי החיים.

For in everything there is life and death: the physicality is called death, and the spirituality within it is called life; and He, blessed be He, is the Life of life.

Physicality is "death" and the spirituality within it is "life," and G-d is the Life of all life.

32 וא"כ יתבונן אם לעוברי רצונו³³³ שהוא בגשמיות נמשך כ"כ [כל כך] חיות ותענוג לעושי רצונו שהם המצות עאכו"כ [על אחת כמה וכמה].

And if so, he will contemplate: if for those who transgress His will, which is in physicality, so much life-force and delight is drawn down, for those who do His will, which are the mitzvos, how much more so.

If those who go against His will receive so much vitality and pleasure through physical things, how much more do those who do His will, through the mitzvos.

וא"כ ועמך לא חפצתי³³⁴ כוי ויבא למס"נ [למסירות נפש] ממש מחמת שיחרה לו מאד על היותו נפרד כוי.

And if so, "And besides You I desire nothing," etc.; and he will come to actual self-sacrifice (mesirus nefesh), because it grieves him greatly that he is separated, etc.

Then a person says "besides You I desire nothing" and comes to true self-sacrifice, deeply pained by his separation from G-d.

ב' יבאר כי תשובה זו הוא בחי' שבת אותיות תשב והשביתה היא למטה להסיח דעתו מכל המחשבות הטורדות לקשר נפשו בה' למס"נ [למסירות נפש] באחד

Second: it will explain that this teshuvah (return) is the level of Shabbos, [whose] letters [are those of] tashev. And the resting, below, is to divert his mind from all the disturbing thoughts, to bind his soul to G-d, to self-sacrifice in [the word] "One";

Second: this teshuvah is Shabbos, whose letters spell tashev, "return." Below, rest means turning one's mind from distracting thoughts and binding one's soul to G-d, giving it over in the "One" of the Shema.

ולמעלה הי"ע [הוא ענין] עליי [עלייה] החכמה ומדות שנתפשטו בבחי' עשיה ובשבת התגלות אור א"ס בבחי' שלמעלה מהחכמה.

and above, it is the matter of the ascent of Chochmah (wisdom) and the emotive attributes (middos) that had spread forth into the level of "making" (asiyah); and on Shabbos [there is] the revelation of the Infinite Light (Or Ein Sof) at a level that is above Chochmah.

Above, Shabbos is the ascent of Chochmah and of the emotive attributes that had spread into creation, and the revelation of the Infinite Light at a level above Chochmah.

אמנם דוקא מי שטרח בע"ש [בערב שבת]³³⁵ בתפלה שבכל יום מששת ימי החול שהוא ההארה מעין שבת למס"נ [למסירות נפש] בקריאת שמע כנ"ל יאכל בשבת:

However, specifically "one who toiled on Erev Shabbos," in the prayer of each of the six weekdays, which is the ray resembling Shabbos, to self-sacrifice in the reading of the Shema, as mentioned above, "will eat on Shabbos."

Only "one who toiled on the eve of Shabbos," in the daily prayers of the week, each a glimmer of Shabbos, "will eat on Shabbos."

33 באות ד יש ב' עינים. א' יבאר כי יוהכ"פ [יום הכפורים] נקרא שבת שבתון כי הוא עיקר יום התשובה ובשבת מאיר הארה ממנו בלבד כי עיקר התשובה ביטול רצון והנה אית רצון ואית רצון.

Section 4 has two topics. First: it will explain that Yom Kippur is called “Shabbos Shabbason” because it is the principal day of teshuvah (return), and on Shabbos only a ray of it shines. For the essence of teshuvah is the nullification of will; and behold, “there is will and there is will.”

Section 4 has two topics. First, Yom Kippur is “Shabbos Shabbason” because it is the essential day of teshuvah, and Shabbos receives only a glimmer of it; teshuvah is the nullification of will, and will has many levels.

34 וביוכ"פ [וביום כפור / וביום הכפורים] מתגלה רצה"ע [רצון העליון] שהוא בחי' לפני הוי' ומשם נמשך סלח לנו אך סלחתי כדברך ³³⁶ כתיב ר"ל [רוצה לומר] כפי האתעדל"ת [האתערותא דלתתא] רעותא דליבא עייז מתגלה אתעדל"ע [אתערותא דלעילא] רצה"ע [רצון העליון] הנ"ל שלג וצמר כו'.

And on Yom Kippur the supernal will is revealed, which is the level of “before Havayah,” and from there is drawn “Forgive us.” But it is written, “I have forgiven according to your word”: that is to say, according to the arousal from below (isarusa dilesata), the heart’s desire; through this the arousal from above (isarusa dile’eila) is revealed, the supernal will mentioned above, “snow” and “wool,” etc.

On Yom Kippur the supernal will “before Havayah” is revealed, and from it comes forgiveness. The revelation matches the heart’s inner desire below, “according to your words,” and brings the whitening of “snow” and “wool.”

ב' יבאר שלכך נתנו לוחות אחרונות ביוכ"פ [ביום כפור / ביום הכפורים] כי אנכי ולא יהיה לך כללות מ"ע [מצות עשה] ול"ת [ולא תעשה]

Second: it will explain that this is why the second Tablets were given on Yom Kippur. For “I am” and “You shall have no” are the general and collective expression (klalus) of the positive commandments and the prohibitions:

Second: the second Tablets were given on Yom Kippur because “I am” and “You shall have no” encompass the positive and the negative commandments.

ע"י מ"ע [מצות עשה] גילוי מהו"ע [מהותו ועצמותו] בחי אנכי נמשך להיות אלקיך ע"י שם הוי' ובחי' ל"ת [לא תעשה] שלא יהיה הסתר ולא יבדילו אלהים אחרים וניתנו בחשאי פנימי [פנימיות / פנימית] הלב:

through the positive commandments, the revelation of His being and essence, the level of "I am," is drawn to be "your G-d," through the Name Havayah; and the level of the prohibitions is that there be no concealment and that "other gods" not separate. And they were given quietly: the inner dimension (pnimiyus) of the heart.

Through the positive commandments G-d's essence, "I am," becomes "your G-d" through the Name Havayah; through the prohibitions, no concealment or "other gods" separates. The second Tablets were given quietly, from the inner dimension of the heart.

35 באות ה יבא לביאור הפסוק. ויש בו כ' ענינים. הא' הוא מה שנת' [שנתבאר] איך שע"י תשובה הנ"ל

Section 5 comes to the explanation of the verse, and it has two topics. The first is what was explained: how, through the teshuvah (return) mentioned above,

Section 5 explains the verse itself and has two topics. The first is how the teshuvah described above relates to "He will come to us like the rain."

אזי הוא בחי' ויבא כגשם לנו³³⁷ בחי' ואד יעלה³³⁸ ע"י הריחוק יעורר אה"ר [אהבה רבה] גשם ואזי כמטר לקחי שלוקחים אותו כביכול.

there is then the level of "And He will come to us like the rain," the level of "a mist went up": through the distance he will arouse the great love (ahavah rabbah), rain; and then "My teaching (likchi) like the rain," that He is taken, as it were.

Through the sense of distance from G-d, the "mist" rising from below, a person arouses the great love, the rain; and then comes "My teaching like the rain," in which G-d is "taken," as it were.

ב' יבאר שמ"מ א"א להיות המשכות הנ"ל אא"כ [אלא אם כן] יש לו תורה כי תלת קשרין כו' וזהו האזינו השמים³³⁹ ותשמע הארץ³⁴⁰ תשב"כ [תורה שבכתב] ותשב"ע"פ [ותורה שבעל פה] ואח"כ יערוף כמטר³⁴¹ כו':

Second: it will explain that nevertheless the drawings-down mentioned above cannot take place unless he has Torah, for "three bonds," etc. And this is "Give ear, O heavens" and "let the earth hear": the Written Torah and the Oral Torah; and afterwards, "shall drop like the rain," etc.

Second: these flows require Torah, because of the "three bonds." So first comes "Give ear, O heavens" and "let the earth hear," the Written and the Oral Torah, and then "shall drop like the rain."

36 אות ו יבאר שהמטר הוא הנמשך ע"י אתעדל"ע [אתערותא דלעילא] אבל אה"י כטל³⁴² הוא מבחי" שאין אתעדל"ת [אתערותא דלתתא] מגעת שם יען שהוא למעלה מבחי" מקור נש"י [נשמות ישראל] ומזליהם בחי" טלא דבדולחא שלמעלה מהמזלות ונוצר ונקה:

Section 6 will explain that the rain is what is drawn down through an arousal from above (isarusa dile'eila); but "I will be like the dew" is from a level that the arousal from below (isarusa dilesata) does not reach, since it is above the level of the source of the souls of Israel and their mazalos: the level of the crystalline dew (tala de-vedolcha), which is above the mazalos and "Notzer" and "Ve-nakeh."

Section 6 explains that rain is drawn through an arousal from above, but "I will be like the dew" comes from a level that no arousal from below can reach: above the source of the souls of Israel and their mazalos, the crystalline dew that is above the mazalos of "Notzer" and "Ve-nakeh."

IN ONE'S AVODAH

Every day, in the Shema of prayer, a person should gather the scattered powers of his soul and, taking to heart that G-d is the Life of all life and how far he is from it, give himself over completely in "One." This daily teshuvah applies even to one who has never sinned, and the prayers of the week prepare for Shabbos and for Yom Kippur. One must also have Torah, for only through it does the love of G-d rest upon the soul.

QUESTIONS FOR DISCUSSION

1. Why does the Talmud call the request for rain "improper," and what does the maamar see in the difference between rain and dew?
2. How can one who has never sinned be engaged in teshuvah "all his days"?
3. If teshuvah reaches above the Name Havayah, why does the verse say that the spirit returns "to Elokim"?
4. Why did the second Tablets endure when the first did not, and how does this relate to "the essence of the cry is in the heart"?
5. Why is Torah a condition for receiving the "rain" of divine love, and what comes "of itself" once the rain has come?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 האזינו השמים

The note lists another transcript of this maamar in Sefer HaMaamarim 5563, followed by a biur (an explanatory discourse) on it.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ג כרך ב ע' תשנו. ובע' תשסג ביאור. הגהות וקיצורים נדפסו באוה"ת האזינו ע' איתרלח ואילך. איתרמט ואילך. שם בהוספות ע' איתתקמב הגהה לסוף אות א'. ביאור נדפס שם כרך ה ע' ביקמ. כרך ו ע' ביתקבא "שייך לסד"ה האזינו הא". הדרוש במאמרי אדה"א ח"ד ע' אקסג מיוסד על ד"ה זה. ד"ה תורה צוה תרל"ג (ח"ב ע' תקנא) מיוסד (חלק) על מאמר זה. בענין דפ' האזינו שייכות לתשובה, וגודל מעלת פי האזינו נתבאר בשיחת ש"פ האזינו תשמ"ב, וביאור הסיפור מתלמיד הרמב"ן המובא בסדר הדורות ובספר עמק המלך.

2 האזינו השמים . . יערוף כמטר

Moshe's song opens by calling heaven and earth to listen. The maamar later reads "heavens" and "earth" as levels of G-dliness and as the Written and Oral Torah.

Deuteronomy 32:1 א"ל דברים

הָאֲזִינוּ הַשָּׁמַיִם וְאֲדַבְרָה וְתִשְׁמַע הָאָרֶץ אֲמַרְיִי:

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

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

KEHOT'S NOTE

דברים לב, א-ב.

3 יערוף כמטר לקחי

"My teaching shall drop like the rain, my speech shall distill like the dew." The contrast between rain and dew in this verse is the theme of the whole maamar.

Deuteronomy 32:2 ב"ב דברים

יַעְרֹף כַּמָּטָר לִקְחֵי תוֹלַ כֶּטֶל אֲמַרְתִּי כְּשֹׁעִירִם עֲלִידָשָׁא וְכַרְבִּיבִים עֲלִי־עֶשֶׂב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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

4 כנס"י שאלה שלא כהוגן

The Talmud says that the Congregation of Israel asked improperly for G-d to come "like the rain," which is sometimes wanted and sometimes not, and that G-d answered properly, "I will be like the dew," which is always wanted.

Taanit 4a:4 ד"א:4 תענית

אמר רבי שמואל בר נחמני אמר רבי יונתן: שלשה שאלו שלא כהוגן, לשנים השיבוהו כהוגן, לאחד השיבוהו שלא כהוגן. ואלו הן: אליעזר עבד אברהם, ושאל בן קיש, ויפתח הגלעדי.

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

KEHOT'S NOTE

תענית ד, א. ראה גם לעיל סד, ב. אוה"ת נ"ך כרך א ע' תלט. אוה"ת פי נח תריב, א.

5 Israel's words: "And He will come to us like the rain, like the late rain that waters the earth." This is the request the Talmud calls improper.

Hosea 6:3 ו'הושע

וְנִדְעָה נִרְדְּפָה לְדַעַת אֶת־יְיָ כְּשַׁחַר נֶכּוֹן מִצָּאוּ וְיָבוֹא כְּגֶשֶׁם לָנוּ כְּמִלְקוֹשׁ יוֹרֵה אֶרֶץ:

And let us know, eagerly strive to know the L-RD, His going forth is sure as the morning; And He shall come unto us as the rain, As the latter rain that watereth the earth.'

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6 אחי כטל לישראל

G-d's answer: "I will be like the dew to Israel." The maamar ends by explaining why dew comes from a higher level than rain.

Hosea 14:6 ו'הושע

אָחִיָּה כְּטַל לְיִשְׂרָאֵל יִפְרַח כְּשׁוֹשְׁנָה וְיָה שְׁרָשָׁיו כְּלִבְנוֹן:

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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KEHOT'S NOTE

הושע יד, ו.

7 "To understand a parable and a figure, the words of the wise and their riddles." The Alter Rebbe borrows the phrase to introduce his decoding of the Sages' images.

Proverbs 1:6 א'משלי

לְהַבִּין מָשָׁל וּמִלִּיצָה דְּבָרֵי חֲכָמִים וְחִידָתָם:

To understand a proverb, and a figure; The words of the wise, and their dark sayings.

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8 מה שהם המשילו . . כגשם או לטל

The Mitteler Rebbe's discourse on this parsha takes up why the Sages chose the images of rain and dew.

KEHOT'S NOTE

במאמרי אדה"א כאן ע' אקסג.

9 ההפרש בין גשם לטל

A discussion in Or HaTorah of the difference between rain and dew, the question this paragraph opens.

KEHOT'S NOTE

אוה"ת כאן ע' ביקמ ואילך. ראה ספר המאמרים תרל"ג ח"ב ע' תקנג. סה"מ תרל"ד ע' מא.

10 תשובה קדמה לעולם

The Midrash also counts teshuvah among the things that

preceded the creation of the world.

Bereshit Rabbah 1:4 ד"ר: א' רבה

... "כסא כבוד מרום מראשון וגו'" שמו של משיח מניין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אבהו ברבי זעירא אמר אף התשובה שנאמר (שם ז, ב) "בטרם הרים יולדו" ואותה השעה (שם, ג) "תשב אנוש עד דכא וגו'" אבל איני יודע איזה מהם קודם אם התורה קדמה לכסא הכבוד ואם כסא הכבוד קודם לתורה א"ר אבא בר כהנא התורה קדמה לכסא הכבוד שנאמר "ה' קנני ראשית דרכו [קדם מפעלו מאז]" קודם לאותו שכתוב בו "נכון כסאך מאז". ר' הונא ור' ירמיה בשם רבי ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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KEHOT'S NOTE

ב"ר א, ד. פסחים (נד, א). [כ].

11 כי הנה תשובה קדמה לעולם

In this manuscript a gloss by R. A. Y. Rivlin adds here: "see what is written on 'Who is a G-d like You'," the same discourse that the printed text cites in paragraph 13 for teshuvah preceding the world.

KEHOT'S NOTE

בבבך 788 קיט, א נוסף הגהה מהרא"י ריבלין "עמ"ש ע"פ מי אל כמובן".

12 תשובה קדמה לעולם

Teshuvah is listed among the seven things created before the world. The Alter Rebbe reads this as saying that teshuvah stands above the order of creation.

Pesachim 54a:8-9 ט"ח-ט"ז

ל'א קשיא: ה'א באור דידן, ה'א באור דגיהנם. אור דידן — במוצאי שבת, אור דגיהנם — בערב שבת. ואור דגיהנם בערב שבת איכר? וה'א תנאי: שבעה דברים נבראו קודם שנברא העולם, ואלו הן: תורה, ותשובה, וגן עדן, וגיהנם, וכסא הכבוד, ובית המקדש, ושמו של משיח. תורה, דכתיב: "ה' קנני ראשית דרכו". תשובה, דכתיב: "בטרם הרים ילדו", וכתיב: "תשב אנוש עד דכא ותאמר שוכו בני אדם".

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

13 נמצא כל ימיו בתשובה

Rabbi Eliezer's advice to return one day before one's death: since one may die tomorrow, one returns today, "and so all his days are in teshuvah." The maamar asks how this applies every day.

Shabbat 153a:5 א"ה: א' שבת

תנן התם, רבי אליעזר אומר: שוב יום אחד לפני מיתתך. שאלו תלמידיו את רבי אליעזר: וכי אדם יודע איזהו יום מותו? אמר להן: וכל שכן. ישוב היום, שמה ימות למחר, ונמצא כל ימיו בתשובה. ואף

שלמה אמר בחכמתו: "בכל עת יהיו בנגידך לבנים ושמן על ראשך אל יחסר".

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

KEHOT'S NOTE

שבת קנן, א. ראה שיחת תענית אסתר — תשמ"ב (הנחה בלתי מוגה): שכללות ענין התשובה הוא — "והרוח תשוב אל האלקים אשר נתנה", ולכן גם כאשר שב בתשובה ביום שלפניו ("תורת אמת" קוראת לזה בשם "תשובה"), הנה למחרת נדרשת ממנו עבודת התשובה באופן נעלה יותר. זאת אומרת: נוסף על המבואר בתנאי (פרק כט) ש"אף שכבר עשה תשובה נכונה, הרי עיקר התשובה היא בלב, והלב יש בו בחי' ומדרגות רבות כו'" — הרי כאן מדבר אודות עבודת התשובה באופן וסוג נעלה יותר. כי: בתנאי (שם) מדובר (גם) אודות תשובה מיראה, כמובן מתוכן הפרק, ואילו בענינו מדובר תשובה מאהבה — תכלית העילוי שבעבודת התשובה, עד ש"זדונות נעשו לו כזכות" (לא רק "כשגגות").

14 עיקר התשובה

The note refers to these talks on what the essence of teshuvah is.

KEHOT'S NOTE

ראה לקו"ש ח"כ ע' 279. 438. סה"ש תנש"א כרך א ע' 172.

15 כמ"ש והרוח תשוב

The Tzemach Tzedek's discussion of the verse "And the spirit shall return."

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך ב ע' איקג. בלקו"ש ח"ט ע' 160 מבאר שעיקר התשובה לעלות לבחי' רוח, ואז יהי' תשוב אל האלקים ע"ש.

16 "And the dust returns to the earth as it was, and the spirit returns to G-d who gave it." The Alter Rebbe reads it as the essence of teshuvah: the soul's return to its source.

Ecclesiastes 12:7 ז"ב: קהלת

וְיָשָׁב הָעָפָר עַל־הָאָרֶץ וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹקִים אֲשֶׁר נָתַןָּהּ:

And the dust returneth to the earth as it was, and the spirit returneth unto G-d who gave it.

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17 ביאור הדבר הנה אנו אומרים

A passage of this maamar, beginning here, is quoted in the Rebbe Maharash's Hemshech Mayim Rabbim.

KEHOT'S NOTE

קטע מובא בהמשך מים רבים תרל"ו פרק קעה. ובכרך ב שם ע' תקיט.

18 נשמה שנתת בי טהורה

The Talmud gives the blessing said on waking: "My G-d, the soul that You gave within me is pure; You formed it within me, You breathed it into me." The Alter Rebbe builds his explanation of the soul's descent on its verbs.

Berachot 60b:4 ד"ד: ברכות

כי מתער אומר: "אלקי, נשמה שנתת בי טהורה. אתה יצרתה בי, אתה נפחתה בי, ואתה משמרה בקרבי, ואתה עתיד ליטלה ממני ולהחזירה בי לעתיד לבא. כל זמן שהנשמה בקרבי מודה אני לפניך ה' אלקי ואלקי אבותי, רבון כל העולמים, אדון כל הנשמות. ברוך אתה ה', המחזיר נשמות לפגרים מתים".

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 ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

- 19 **נשמה שנתת בי טהורה היא**
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

ברכת השחר.

- 20 **ההבל**
The Zohar on Tazria, which the text cites for the idea of breath; according to the Kehot note, the passage discusses hevel (breath), on "havel havalim."

Zohar, Tazria 22:96-105ה"ק"צ"ו-כ"ב"ז, תזריע

- 21 **ויפח באפיו נשמת חיים**
The creation of man, into whom G-d breathed a soul of life. The verb "breathed" matches the last of the four stages in the morning blessing.

בראשית ב'7: Genesis

וַיִּצְרֶה אֱלֹהִים אֶת-הָאָדָם עֹפֶר מִדֶּחַלְמָה וַיִּפֹּחַ בְּאַפּוֹ נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

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

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KEHOT'S NOTE

בראשית ב', ז.

- 22 **כי על כל מוצא פי ה'**
"Man does not live by bread alone, but by everything that comes forth from the mouth of Havayah." The Alter Rebbe uses "comes forth" for the soul's emergence from concealment.

דברים ח'3: Deuteronomy

וַיַּעַנֶּה וַיַּרְעֵבֵה וַיֹּאכְלֵה אֶת-הַמָּן אֲשֶׁר לֹא יָדָעַת וְלֹא יָדְעוּ אֲבֹתֶיהָ לְמַעַן הוֹדִיעֶנָּה כִּי לֹא עַל-הַלֶּחֶם יֵחִיֶּה הָאָדָם כִּי עַל-כָּל-מוֹצֵא פִּיֶּיהָ יֵחִיֶּה הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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KEHOT'S NOTE

דברים ח', ג.

...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

- 23 **בצאתו מההעלם אל הגילוי**
The note points there for "coming forth from concealment into revelation."

KEHOT'S NOTE

ראה באוה"ת יתרו ע' תתקסב.

- 24 **ועי בזהר פי תזריע (דמ"ז ע"ב)**
The Zohar passage on Tazria cited in the text, on "havel havalim," is explained there at length.

KEHOT'S NOTE

בענין הכל הבלים. נתבאר בארוכה באוה"ז להצ"צ כרך ב ע' תתע"ח ואילך.

- 25 **עודנה בהעלם ומתאחדת עם הנפש**
Its summary reads that the Alter Rebbe began by explaining the root of the pure soul: "You breathed it" makes it a separate entity, while "You created it" is like the bond between the garment of thought and the soul.

KEHOT'S NOTE

במים רבים תרל"ו פרק קע"ח כי בהקצור שם "והתחיל לבאר שרש הנשמה טהורה בראת כו' נפחתה להיות יש ודבר נפרד אבל בראתה כענין התקשרות לבוש המחשבה בנפש".

- 26 **ומתאחדת עם הנפש**
The manuscript adds a reference to the discourse on "For on this day he shall atone," on "For My glory I created him," where the world of thought is called "creation"; it adds that the four levels "I created him, formed him and made him" are the four levels explained here, from "You created" to "You breathed."

KEHOT'S NOTE

בבוכ 788 הג"ל נוסף: (עמ"ש במ"א ע"פ כי ביום הזה כופר בענין ולכבודי בראתיו דשם נתי' שעולם המחשבה נקי בראיה וגם מוכן למשכיל דדי' בחי' לכבודי בראתיו יצרתיו ועשיתיו הן הן ד' בחי' דנתבאר כאן בראתיו כל עד נפחת כמ"ש במ"א).

- 27 **"Then He saw it and declared it; He prepared it and also searched it out."** The four verbs are read as the four stages of the soul's descent.

איוב כ"ח:27: Job

אָז רָאָה וַיִּסְפְּרָה הַכִּינָה וְגַם־חָקְרָה:

Then did He see it, and declare it; He established it, yea, and searched it out.

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- 28 **אז ראה ויספרה הכינה וגם חקרה**
The Midrash at the beginning of Ki Sisa opens with this verse from Job, reading its four verbs as stages in G-d's giving of the Torah. The text refers the reader there.

שמות רבה מ'א:1: Shemot Rabbah

וידבר ה' ראה קראתי בשם בצלאל - כך פתח ר' תנחומא בר אבא: (איוב כח): אז ראה ויספרה הכינה וגם חקרה, צפה הקב"ה וראה שישאל מקבלין את התורה, שאלולי כן, לא ברא העולם, שנאמר: אז ראה ויספרה. ומה כתיב אחריו? (שם): ויאמר לאדם הן יראת ה' היא חכמה, ואין אדם אלא ישראל, שנאמר (יחזקאל לד): ואתן צאני צאן מרעיתי אדם אתם. אז ראה ויספרה, בסיני. הכינה, באהל מועד. וגם

חקרה, בערבות מואב, באלה הדברים. דבר אחר: אז ראה ויספרה אמרו רבנן: צריך אדם להיות נוטל משל, לומר פרקו, או אגדתו, ...
 “The L-rd spoke to Moses saying: See, I have called by name Betzalel, son of Uri, son of Hur, of the tribe of Judah” (Exodus 31:1-2). “The L-rd spoke...See, I have called by name Betzalel,” this is how Rabbi Tanhuma bar Abba began: “Then He saw it and related it, prepared it, and also studied it” (Job 28:27). The Holy One blessed be He foresaw that Israel would accept the Torah, as had it not been so, He would not have created the world, as it is stated: “Then He ...
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29 אז ראה ויספרה הכינה וגם חקרה

One of the places in the Zohar that the text lists as discussing the verse “Then He saw it.”

ספר הזוהר, הקדמה י”א:ס”ד-י”ב:ע”ד 11:64-12:74 Zohar, Introduction R. Simeon proceeded: ‘See now, it was by means of the Torah that the Holy One created the world. That has already been derived from the verse, “Then I was near him as an artisan, and I was daily all his delight” (Prov. 8, 30). He looked at the Torah once, twice, thrice, and a fourth time. He uttered the words composing her and then operated through her. That is a lesson for men, how to study the Torah properly. This lesson is indicated by the verse, “Then did he ...

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

30 אז ראה ויספרה הכינה וגם חקרה

Another passage of the Zohar listed in the text that mentions the verse “Then He saw it.”

ספר הזוהר, מקץ ח:קכ”ז-ט:קל”ח 8:127-9:138 Zohar, Miketz So it is written: “Then did he see it, and declare it; he established it, yea, and searched it out. And unto Adam he said: Behold, the fear of the L-rd, that is wisdom; and to depart from evil is understanding” (Job 28, 27-28). Adam, however, though he inquired into it, did not keep it, and transgressed the command of his Master and was punished for his sin.

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

31 אז ראה ויספרה הכינה וגם חקרה

A passage in the second volume of the Zohar that the text lists for the verse “Then He saw it.”

ספר הזוהר, ויקהל י”ז:רנ”ח-י”ח:רנ”ח 17:227-18:238 Zohar, Vayakhel It behoves the reader to concentrate all his mind on the words he reads, and to realize that he is the messenger of his Master, charged with the duty of communicating these words to the whole congregation, he being in the place of heaven to them. Hence, whoever would go up to read in the Torah should previously rehearse his reading at home, or else not read at all. This we learn from the giving of the Law on Mount Sinai, of which we read, first, “Then did he see ...

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

32 אז ראה ויספרה הכינה וגם חקרה

A passage in the third volume of the Zohar (the Raaya Mehemna) that the text lists for this verse; a manuscript

...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

version cited by Kehot notes that it applies the verse to Adam.

ספר הזוהר, בהר י”א:ס”ח-י”ב:ע”ג 11:68-12:73 Zohar, Behar

33 אז ראה . . ויאמר לאדם

The version there adds: “(see the Raaya Mehemna, Zohar III, 111b, which explains it as referring to Adam).”

KEHOT’S NOTE

בהמשך מים רבים הנ”ל פרק קעו נוסף: “(עי ברע”מ זח”ג קי”א בי מפרש על אדה”ר).”

34 ויאמר לאדם

“And He said to man: Behold, the fear of G-d, that is wisdom.” Here it stands for the soul’s arrival in a human body after the four stages.

איוב כ”ח:כ”ח Job 28:28

וַיֹּאמֶר לְאָדָם הֵן יִרְאֶת אֱדֹנָי הִיא חֲכָמָה וְסוֹר מִרְעֵ בִינָה:

And unto man He said: ‘Behold, the fear of the L-rd, that is wisdom; And to depart from evil is understanding.’

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35 ויאמר לאדם

The text cites this page of the Zohar for the verse “And He said to man.”

ספר הזוהר, לך לך ח:נ”א-ט:ס”ט 8:51-9:60 Zohar, Lech Lecha

To illustrate this, R. Eleazar expounded the text: “By his hand every man sealeth, that all men may acknowledge their works” (Job. 37, 7). He said: ‘On the day when man’s time arrives to depart from the world, when the body is broken and the soul seeks to leave it, on that day man is privileged to see things that he was not permitted to see before, when the body was in full vigour. Three messengers stand over him and take an account of his life and of all that ...

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

36 אז ראה . . שהם די בחי

The note cites an explanation there of the Arizal’s reading of “Then He saw it” as four levels.

KEHOT’S NOTE

לקו”ת להאריז”ל. ראה ביאורו בשה”מ תקס”ג ע”ד. ביאורו”ז להצ”צ כרך ב ע”ת תקפח בסופו. באוה”ת שמות כרך ז ע”ת בתקפו”ה המכוון שכדי שיבא השפע מאווא”ס ב”ה המאציל העליון בבייע צ”ל ע”י די בחי חוי”ב ומדות ודבור”ר. וראה שם ע”ת בתקעט.

37 במדרש רבה ר”פ כי תשא פ”מ

The note points to these places for the Midrash at the beginning of Ki Sisa on “Then He saw it.”

KEHOT’S NOTE

ראה גם אוה”ת פ”כ תשא ע”ת איתקנא. פ’ וארא כרך ז ע”ת בתקעט.

38 ובלק”ת ר”פ בראשית

The note says that the passage of the Arizal’s Likkutei Torah cited in the text is explained there.

KEHOT’S NOTE

להאריז”ל. נתבאר באוה”ת פ”עקב ע”ת תקפה. וראה שם ע”ת תקעט.

39 ובוהר . . ח"א דף ה' סע"א . . ח"ג קי"א ב'

The Zohar passages listed in the text are cited there by the Tzemach Tzedek, with a remark on how the Zohar explains them.

KEHOT'S NOTE

נזכרים באוה"ת כי תשא עי' איתתקנא דשם כי "שם פי' דכ"ז על המי שעליה נאמר ה' אלקיך בה וזהו אז ראה כו".

40 כי חלק ה' עמו

"For Havayah's portion is His people; Jacob is the cord of His inheritance." The soul is a portion of Havayah that extends down until it is enclothed in the body.

Deuteronomy 32:9 ל"ב:ט

כי חלק ה' עמו יעקב חבל נחלתו:

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

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KEHOT'S NOTE

דברים לב, ט. בלקו"ת מבאר כי חלק גוי בענין התשובה דבחי "והרוח תשוב אל האלקים אשר נתנה", שהיא תשובה עילאה. משא"כ באגה"ת (פי' ד-ו) מביא פסוק זה לבאר (בעיקר) הענין דתשובה תתאה. ויש לומר, ששני הענינים ישנם בהימים שבהם קוראים פי' האזינו, כי בהתשובה שבעשי"ת (ועד"ז — בהדי' ימים שבין יוהכ"פ לסוכות) — שתי מעלות (רמב"ם הלי' תשובה פי"ב ה"ו וראה שיחה הנ"ל ס"ח): "יפה ביותר" (היינו תשובה נעלית יותר, תשובה עילאה), ו"מתקבלת היא מיד" (היינו שגם בחי' התשובה שבכל השנה, שבכללות היא תשובה תתאה — מעלת עשי"ת ש"מתקבלת היא מיד"). לקרי"ש ח"ט ע' 215.

41 כי חלק ה' עמו

The Midrash on Nasso, beginning of chapter 9, which the text lists among the sources on "For Havayah's portion."

Bamidbar Rabbah 9 במדבר רבה ט'

42 כי חלק ה' עמו

The Midrash on Balak, chapter 20, which the text lists among the sources on "For Havayah's portion."

Bamidbar Rabbah 20 במדבר רבה כ'

43 כי חלק ה' עמו

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

Zohar, Mishpatim 3:34-43 מ"ג:ל"ד-מ"ג:ל"ד

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

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

44 כי חלק ה' עמו

Another Zohar passage the text lists on "For Havayah's portion."

Zohar, Yitro 22:400-23:409 ט"ז:ג-ט"ז:ג

From the head of the King to the place where this Righteous One commences flows a holy river, the oil of anointment, which pours itself out in fulness of desire upon this earth; and the earth having received it therefrom nourishes all both above and below. Said R. Isaac: 'We read: "And the L-rd came down upon Mount Sinai" (Ex. 19, 20); "He bowed the heavens and came down" (2 Sam. 22, 10). Whither came He down? For the text tells us that He descended upon (lit. above) Mount Sinai ...

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

45 כי חלק ה' עמו

A passage in the third volume of the Zohar that the text lists on "For Havayah's portion."

Zohar, Emor 24:104-111 ק"ד:ק"ד-ק"ד:ק"ד

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

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

46 כי חלק ה' עמו

A further Zohar passage the text lists on "For Havayah's portion."

Zohar, Emor 49:327-51:335 מ"ט:שכ"ז-נ"א:שלי"ה

R. Simeon discoursed on the verse: "I am a rose of Sharon, a lily of the valleys" (S.S. 2, 1). 'How beloved', he said, 'is the Community of Israel to the Holy One, blessed be He, so that He continually praises Her and She continually praises Him, having many chants and hymns in store for the King.

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

47 כי חלק ה' עמו

The last Zohar passage the text lists on "For Havayah's portion."

Zohar, Ki Teitzei 7:51-11:61 י"א:ס"א-ז:ט"א

48 בבחי' יעקב חבל נחלתו הוא הגוף

A marginal note in the manuscript sums up: the soul, whose root is high, must first pass through "You gave, You created, You formed, You breathed," corresponding to the four letters of Havayah, in order to descend and be enclothed.

KEHOT'S NOTE

בבוך 788 הנ"ל בגיליון: "נת' שהנשמה שרשה גבוה . . וכדי שתד . . להתלבש . . בתחלה . . נתת בראתי יצרתיו נפחת כנגד ד' אותיות הוי' . .".

49

ואנכי איש חלק

Jacob tells his mother, "Esau my brother is a hairy man, and I am a smooth (chalek) man." The Midrash plays on chalak and chelek, "portion."

בראשית כ"ז:11

ויאמר יעקב אל־רבקה אמו הן עשו אחי איש שער ואנכי איש חלק:

And Jacob said to Rebekah his mother: 'Behold, Esau my brother is a hairy man, and I am a smooth man.

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50

ואנכי איש חלק

The Midrash on Toldos, which the text cites for its comment on "I am a smooth man" in connection with the word chelek.

בראשית רבה ס"ה:ט"ו

ויאמר יעקב אל רבקה אמו: הן עשו אחי איש שער, גבר שדין, כמה דאת אמר: (ישעיה יג) ושעירים ירקדו שם. ואנכי איש חלק, כמה דאת אמר: (דברים לב): כי חלק ה' עמו. רבי לוי אמר: משל לקוויץ וקרח, שהיו עומדין על שפת הגורן, ועלה המוץ בקוויץ ונסתבך בשערו, עלה המוץ בקרח ונתן ידו על ראשו והעבירו. כך, עשו הרשע מתלכלך בעונות כל ימות השנה, ואין לו במה יכפר, אבל יעקב מתלכלך בעונות כל ימות השנה, ובא יום הכפורים ויש לו במה יכפר, שנא (ויקרא טז): כי ביום הזה יכפר. רבי ...

"Jacob said to Rebecca his mother: Behold, Esau my brother is a hairy man, and I am a man of smooth skin" (Genesis 27:11). "Jacob said to Rebecca his mother: Behold, Esau my brother is a hairy [sa'ir] man" - a demon-like man, just as it says: "Demons [se'irim] will dance there" (Isaiah 13:21). "And I am a man of smooth [halak] skin" - just as it says: "For the L-rd's portion [helek] is His people" (Deuteronomy 32:9). Rabbi Levi said: This is analogous to one with a full head of ...

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51

והנה סולם

Jacob's dream of a ladder set on the earth with its top reaching heaven. The text cites the Midrash on this verse among the sources on "portion."

בראשית כ"ח:12

ויחלם והנה סולם מצב ארצה וראשו מגיע השמימה והנה מלאכי אלקים עלים וירדים בו:

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of G-d ascending and descending on it.

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52

והנה סולם

The Midrash on Vayetzei, which the text cites at the verse "And behold, a ladder."

בראשית רבה ס"ח:י"ב

ויחלום והנה סולם - אמר ר' אבהו: דברי חלומות לא מעלין ולא מורידין. חד בר נש אול לגבי רבי יוסי בר חלפתא. אמר ליה: חמית

...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

בחלמי, אמרין לי: אול סב פועליא דאבוך מן קפודקיא. אמר לו: ואול אבוך לקפודקיא מן יומיה? אמר לו: לא! אמר לו: זיל מני כי שריי בכרסא דביתך את משכח ליה. אמר לו: לית בהון כי! אמר לו: ואי לית בהון כי, מני מן ראשיהון לסופיהון, ומן סופיהון לראשיהון ואת משכח. אול מנא ואשכח כן. ומנין יליף לה ר' יוסי בר חלפתא מן קפודקיא. תני בר ...

"He dreamed, and behold, a ladder was set on the earth, its top was reaching the heavens, and behold, the angels of G-d were ascending and descending on it" (Genesis 28:12). "He dreamed, and behold, a ladder" - Rabbi Abbahu said: The content of dreams has no effect.). There was a certain person who came before Rabbi Yosei bar Halafta. He said to him: 'I saw in my dream that they were saying to me: Go and inherit your father's business in Cappadocia.' He said to him: 'Has your father ...

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53

אין מזל לישראל

Rabbi Yochanan's statement that "Israel has no mazal," that is, Israel is not governed by the stars. The Alter Rebbe explains that this refers to the mazalos of the stars, not to the mazal that is the soul's own root.

שבת קנ"ו א:י"ב-י"ג

איתמר, רבי חנינא אומר: מזל מקדים, מזל מעשיר, ויש מזל לישראל. רבי יוחנן אמר: אין מזל לישראל. ואודא רבי יוחנן לטעמיה, דאמר רבי יוחנן: מניין שאין מזל לישראל? שנאמר: "כה אמר ה' אל דרך הגוים אל תלמדו ומאותות השמים אל תחשבו כי יחתו הגוים מהמה" - הם יחתו, ולא ישראל. ואף רב סבר אין מזל לישראל, דאמר רב יהודה אמר רב: מניין שאין מזל לישראל? - שנאמר: "ויוצא אותו החוצה", אמר אברהם לפני הקדוש ...

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

54

אשר חלק לכל העמים

The sun, moon and stars "which Havayah your G-d apportioned to all the peoples under the whole heaven." The text uses these words for the mazalos that govern the nations.

דברים ד':ט"ט

ופת־תשא עיניך השמימה וראית את־השמש ואת־הירח ואת־הכוכבים כל צבא השמים ונדחת והשתחית להם ועבדתם אשר חלק ה' אלקיך אתם לכל העמים תחת כל־השמים:

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

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55

G-d dwells "with the contrite and lowly of spirit, to revive the spirit of the lowly." The flow from the mazal is what revives the soul below.

ישעיהו נ"ז:ט"ו

כי כה אמר רם ונשא שכנו עד וקדוש שמו מרום וקדוש אשכון ואת־דכא ושפל־רוח להחיות רוח שפלים ולהחיות לב נדכאים:

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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56 נוזלים מן לבנון

The Zohar on Ha'azinu, to which the text refers for the flow that comes from "Lebanon."

Zohar, Ha'Azinu 11:221-12:231-א"ר:אזינו האזינו י"ב:רל"א

57 "And wisdom, where shall it be found?" Chassidus reads me'ayin as "from ayin (nothing)": Chochmah comes from a level beyond grasp.

Job 28:12-ח"י:ב"א

והחכמה מאין תמצא ואי זה מקום בינה:

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

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58 החכמה תחיה

"Wisdom gives life to those who have it." Chochmah is the beginning of the spreading of life-force.

Ecclesiastes 7:12-ז"י:ב"א

כי בצל החכמה בצל הכסף ויתרון דעת החכמה תחיה בעליה:

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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59 "A well of living waters, and flowing streams from Lebanon." The word nozlim (flowing) is linked to mazal, and "Lebanon" to the hidden source of the flow.

Song of Songs 4:15-ד"י:ט"ו

מעין גנים כאר מים חיים וגזלים מן לבנון:

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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60 Kehot's note points to Ezekiel 36:35 for these words.

Ezekiel 36:35-ל"ה:ל"ז

ואמרו הארץ הלוו הנשמה היתה כגן עדן והערים החרובות והנשמות והנהרסות בצורות לשבו:

And they shall say: This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are fortified and inhabited.

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PARAGRAPH 2

61 עד יעבור עמך הוי

From the Song at the Sea: "until Your people pass over, Havayah." The Alter Rebbe reads it as Israel passing be-

...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוך

yond the level of the Name Havayah.

Exodus 15:16-ט"ז:ט"ז

תפל עליהם אימתה ופחד בגדל זרועך ידמו כאבן עד יעבר עמך הי עד יעבר עמך קניית:

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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KEHOT'S NOTE

שמות טו, טז.

62 והרוח תשוב אל האלקים אשר נתנה

The spirit's return to its source, which this paragraph identifies with the level above Havayah reached at the sea.

Ecclesiastes 12:7-ז"י:ב"א

וישוב העפר על הארץ כשהיה והרוח תשוב אל האלקים אשר נתנה:

And the dust returneth to the earth as it was, and the spirit returneth unto G-d who gave it.

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PARAGRAPH 3

63 ועיין בבחי' פי יתרו

The note gives the page of Rabbeinu Bachya's comment on "You shall not take the Name" that the text cites on "the spirit shall return."

KEHOT'S NOTE

בהוצאת שעוול עי קצו. הלשון נעתק באוה"ת פי בראשית כרך ג תקב, א.

64 בשנת היובל הזאת תשובו

"In this year of Jubilee you shall return, each man to his holding." The Raaya Mehemna compares this return to the spirit's return to its source.

Leviticus 25:13-ג"ה:י"ג

בשנת היובל הזאת תשובו איש אל אחוזתו:

In this year of jubilee ye shall return every man unto his possession.

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KEHOT'S NOTE

ויקרא כה, יג.

65 בשנת היובל הזאת תשובו

The Raaya Mehemna on Behar, cited in the text, which links "the spirit shall return" with the Jubilee's "you shall return."

Zohar, Behar 5:16-22-כ"ב:ט"ז

66 "And they found a man gathering wood on the Shabbos day." The opening words of the discourse the text cites on the Jubilee.

Numbers 15:32-ל"ב:ט"ז

ויהיו בני ישראל במדבר וימצאו איש מקשש עצים ביום השבת:

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.

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- 67 **סד"ה וימצאו איש מקושש עצים**
- There the Jubilee is called Shabbos Shabbason, the time of the Shabbos afternoon, an "hour of favor," and the sin of the wood-gatherer is explained as uprooting a thing from its source, so that it becomes a separate entity instead of being nullified in the source that gives it being.

KEHOT'S NOTE

לעיל שלח מב, ד.

- 68 **וסד"ה והיה ביום ההוא**
- That discourse explains the "great shofar": the shofar of Rosh Hashanah draws the Name Havayah, the light that encompasses all worlds, into the Name Ado-nai (Malchus), uniting the throne of judgment with the attribute of mercy.

KEHOT'S NOTE

לעיל ס, ב.

- 69 "And it shall come to pass on that day that a great shofar will be sounded." The opening words of the second discourse the text cites.

ישעיהו כ"ז:13ג

והיה ביום ההוא יתקע בשופר גדול ובאו האבדים בארץ אשור והגדחים בארץ מצרים והשתחוו לה' בהר הקדש בירושלם:

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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PARAGRAPH 4

- 70 **עד יעבור עמך הוי'**
- "Until Your people pass over, Havayah," read as passing beyond the level of Havayah.

שמות ט"ו:16

תפל עליהם אימתה ופחד בגדל ורועה ידמו כאבן עד יעבר עמך ה' עד יעבר עמו קניית:

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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- 71 "That you should pass into the covenant of Havayah your G-d," which the discourse on Nitzavim reads like "until Your people pass beyond Havayah."

דברים כ"ט:11א

לעברך בכרית ה' אלקיך ובאלתו אשר ה' אלקיך כרת עמך היום: that thou shouldst enter into the covenant of the L-RD thy G-d—and into His oath—which the L-RD thy G-d maketh with thee this day;

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...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

72

ע"פ שוש אשיש

There the Alter Rebbe suggests that "my soul shall exult in my G-d (Elokai)" is like "Havayah will be my Elokim," a level above the Name Havayah, which all Israel reach in the Ten Days of Teshuvah.

KEHOT'S NOTE

לעיל פי נצבים.

- 73 "I will greatly rejoice in Havayah; my soul shall exult in my G-d." The discourse on this verse explains the level of Elokim referred to here.

ישעיהו ס"א:10

שוש אשיש בה' תגל נפשי באלקי כי הלבישני בגדי ישיש מעיל צדקה יעטני כהתן יכהן פאר וככלה תעדה כליה:

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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74

ובד"ה ביום השמיני עצרת

That passage refers to this maamar, where "teshuvah preceded the world" is "until Your people pass beyond Havayah," of which it is said "the spirit shall return to Elokim who gave it," and says this is the meaning of "my portion is Elokim forever." It adds that on Yom Kippur, at Ne'ilah, all Israel attain this teshuvah, saying "Havayah is the Elokim," above Havayah, through "before Havayah you shall be purified."

KEHOT'S NOTE

לקמן פה, ב.

75

צור לבבי וחלקי אלקים לעולם

"The rock of my heart and my portion is Elokim forever." The discourse on Shemini Atzeres explains Elokim here as the level above Havayah.

תהילים ע"ג:26

כלה שארי ולבבי צור לבבי וחלקי אלקים לעולם:

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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76

עין לא ראתה

The Zohar on Vayakhel, which the text cites for more on this subject.

Sפר הזהר, ויקהל כ"ד:ש"ח-ש"ט:316-308

Concerning all this it is written: "No eye hath seen beside thee, O G-d" (Isa. 64, 3), which is an allusion to the holy Lower Point that alone has knowledge of the Lower Eden which is hidden in the Garden, there being none other that has knowledge of it. Again, "beside thee, O Elohim," alludes to the Higher Eden, which is identical with the mystery of the world to come, with the principle that knows the Lower Point, none other knowing it save Elohim, the One who ascends ever higher ...

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

- 77** **עין לא ראתה אלקים זולתך**
The Zohar on Pinchas, cited in the text, on the verse “No eye has seen.”

ספר הזוהר, פנחס פ”ג:תק”פ-ד:תק”ט”ט 83:510-84:519 Zohar, Pinchas

- 78** **עין לא ראתה אלקים זולתך**
The Zohar on Va’eschanan, cited in the text, on the same verse.

ספר הזוהר, ואתחנן כ”א:קמ”ב-כ”א:קמ”ג 21:142-23:151 Zohar, Vaetchanan
כ”ג:קנ”א

R. Abba said: ‘Happy is thy portion. The Torah testifies of them saying, “Eye hath not seen, O G-d, beside thee what he shall do for him that waiteth for him” (Isa. 64, 4).’ R. Judah said to him: ‘The Companions have already asked: Why is it written here, “he shall do”, and not “thou shalt do”?’

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

- 79** “No eye has seen, O G-d, besides You, what He will do for one who waits for Him.” The Zohar’s comments on this verse are cited to explain “to Elokim.”

ישעיהו ס”ד:ג”ג Isaiah 64:3

ומעולם לא־שמעו לא האזינו עין לא־ראתה אלקים זולתך יִעֲשֶׂה לְמַחְכֵּה־לוֹ:

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

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- 80** **והרוח תשוב**
The Midrash Rabbah on Mishpatim, chapter 31, which the text cites as mentioning “the spirit shall return.”

שמות רבה ל”א:ט”ו Shemot Rabbah 31:15

... ראו כמה הלויי ואיני נוטל רבית, ומה הלוייה הארץ ואינה נוטלת רבית, אלא אני נוטל הקרן שהלויית, והיא נוטלת את שלה, שנאמר (קהלת יב): וישׁוב העפר על הארץ כשהיה, והרוח תשוב אל האלקים אשר נתנה. אוי למי שנוטל רבית, מה נאמר בו? בנשך נתן ותרכית לקח וחי לא יחיה. משל למלך, שפתח לאחד אוצרו. התחיל מונה בו עניים, הורג בו אלמנות, מבזה בו אביונים, מפשיט בו בני אדם, ועושה אותם ערומים, ועשה בו חמס וגזל, וממלא אותו שקר ומפסיד אוצרו של מלך. כך הקב”ה פותח אוצרות, ונותן לבריות מכספו ...

Another matter, “you shall not be as a creditor to him,” that is what is written: “It is good for a man to be gracious and to lend, conducting his affairs with justice” (Psalms 112:5). Come and see all the creations of the Holy One blessed be He borrow from one another. The day borrows from the night, and the night borrows from the day, but they do not litigate with each other like people, as it is stated: “Day to day gives utterance; [night to night renders understanding]” (Psalms ...

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...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

- 81** **והרוח תשוב**
The Midrash Rabbah on Metzora, chapter 18, which expounds the closing verses of Ecclesiastes, including “the spirit shall return.”

ויקרא רבה י”ח:18 Vayikra Rabbah

- 82** **והרוח תשוב**
The Midrash on Ecclesiastes on this verse, which the text cites.

קוהלת רבה י”ב:ז”ד Kohelet Rabbah 12:7

וְיָשָׁב הָעָפָר עַל הָאָרֶץ כְּשֶׁהָיָה, רַבִּי פִנְחָס וְרַבִּי חֵלְקִיָּה בְּשֵׁם רַבִּי סִימּוֹן, אֵימָתִי וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹקִים אֲשֶׁר נָתַנָּה, לְכַשְׁיוֹשֵׁב הָעָפָר עַל הָאָרֶץ, וְאִם לֹא (שְׁמוּאֵל א כה, כט): נִפְשׁ אִיכָיָה יִקְלַעְנָה וּגוֹי. רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי בְּשֵׁם רַבִּי אֲבָדִימִי דְחִיפָס, לָכֵן חָבַר שְׁמִסַּר לָכֵן עִם הָאָרֶץ כִּכְרָ שֶׁל תְּרוּמָה טְהוֹרָה, וְאָמַר לוֹ רָאָה שְׂאֲנִי טְהוֹר וּבֵיתִי טְהוֹר וְכָלִי טְהוֹרִים, וְכִכְרָ זֶה שְׂאֲנִי נוֹתֵן לָךְ טְהוֹרָה הִיא, אִם אֲתָה מְחַזְּקָהּ לִי בְּדָרָה שְׁנִיתִיָּה לָךְ מוֹטָב, וְאִם לֹא הֲרִינִי ...

“and the dust returns to the earth as it was; and the spirit returns to G-d, who provided it” (Ecclesiastes 12:7). “And the dust returns to the earth as it was” – Rabbi Pinhas and Rabbi Hilkiya [said] in the name of Rabbi Simon: When is it that “the spirit returns to G-d, who provided it”? It is when “the dust returns to the earth [as it was].” If not, “may He cast away the souls of your enemies...” (I Samuel 25:29). Rabbi Shmuel bar Nahmani [said] in the name ...

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- 83** **והרוח תשוב**
The Zohar on Terumah (141b to 142a), cited in the text, where “the spirit shall return” is explained as the ruach’s ascent from the lower to the higher Garden of Eden.

ספר הזוהר, תרומה כ”ח:ר”פ-288-289:280 Zohar, Terumah
כ”ט:רפ”ח

- 84** **והרוח תשוב**
The Zohar on Mishpatim, which the text also cites on “the spirit shall return.”

ספר הזוהר, משפטים ג:ס”ד-76”ע”ג Zohar, Mishpatim 3:64-76

“Ear hath not heard, nor eye seen... what he doeth to him who waiteth for him” (Isa. 64, 3): as that “daughter”, the soul, has done her work in this world, so will the Holy One “do” His work on her in the world to come.’ Then the old man prostrated himself in prayer, wept again, and continued: IF HE TAKE HIM ANOTHER ONE, HER FOOD, HER RAIMENT, AND HER CONJUGAL COHABITATION SHALL HE NOT DIMINISH. What does it mean by saying, “If he take him another one”? Does it ...

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

- 85** **פ”ד דאבות יפה שעה א של קורת רוח**
Kehot’s marei makom for these words (its note is below).

KEHOT’S NOTE

מ”י”ז.

water.

Lamentations 2:19 ט"ט: ב' יא

קומי רנני בלילה לראש אשמות שפכי כמים לך נכח פני אדני שאי
אליו כפיה על-נפש עוללך העטופים ברעב בראש כל-חצות:

Arise, cry out in the night, At the beginning of the watches;
Pour out thy heart like water Before the face of the L-rd; Lift
up thy hands toward Him For the life of thy young children,
That faint for hunger At the head of every street.'

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- 96 The Zohar speaks of the supernal neshamah ascending into the wellspring of the Ancient of Ancients, the most hidden of all. This shows that the ascent goes far beyond the Garden of Eden.

Zohar, Terumah 29:285 כ"ט: רפ"ה

- 97 The Zohar on Shelach describes three worlds, the highest of which is the one of "No eye has seen." With the Ramaz's commentary, it agrees with the explanation here.

Zohar, Sh'lach 6:39-8:49 ט"ט: ח' ל"ט: ש' לך

Similarly man has three worlds. The first is the one which is called "the world of separation", in which man both is and is not; as we look at him he departs and vanishes.

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

PARAGRAPH 5

- 98 ובס"י איתא אחת רוח אלקים חיים

The note points to a discussion there of this teaching of Sefer Yetzirah.

KEHOT'S NOTE

פ"א, מ"א. אוה"ת פ' במדבר ע' לא.

- 99 אחת רוח אלקים חיים

Sefer Yetzirah counts the first of the ten Sefiros as "the spirit of the living G-d." The Pardes identifies it with Keser, the level above Chochmah.

Sefer Yetzirah 1:9 ט"ז: א'

עשר ספירות בלימה, אחת רוח אלקים חיים ברוך ומבורך שמו של חי העולמים קול וורו ודבור וזהו רוח הקדש:

The following are the ten categories of existence out of nothing : 1) The spirit of the living G-d, praised and glorified be the name of Him who lives to all eternity. The articulate word of creative power, the spirit and the word are what we call the holy spirit.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

- 100 עד יערה עלינו רוח ממרום

"Until a spirit is poured upon us from on high, and the wilderness becomes a fruitful field." The return of the supernal ruach.

Isaiah 32:15 ט"ו: כ"ג

עד-יערה עלינו רוח ממרום והיה מדבר לפרמל והפרמל ליצר יחשב:

Until the spirit be poured upon us from on high, And the wilderness become a fruitful field, And the fruitful field be

...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

counted for a forest.

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KEHOT'S NOTE

ישע"י לב, טו.

- 101 ונחה עליו רוח

"And the spirit of Havayah shall rest upon him," said of Mashiach.

Isaiah 11:2 ב"ב: א' י"א

ונחה עליו רוח ה' רוח חכמה ובינה רוח עצה וגבורה רוח דעת ויראת ה'
And the spirit of the L-RD shall rest upon him, The spirit of wisdom and understanding, The spirit of counsel and might, The spirit of knowledge and of the fear of the L-RD.

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- 102 ונחה עליו רוח

The Zohar on this verse about Mashiach, cited in the text for the supernal ruach.

Zohar, Idra Rabba 9:63-10:73 ג"ע: ט"ג-ט"ז: רבא

- 103 בשעתא דרוחא דכל רוחין ארים בסימו דנשמתא

The Zohar speaks of the time when the Spirit of all spirits raises up the sweetness of the soul.

Zohar, Lech Lecha 1:3-2:8 ח"ב: א' ג' ב' ח'

A herald proclaimeth lustily: "To you we speak, exalted holy ones; who is there among you whose ears are quick to hear and whose eyes are open to see and whose heart is alert to perceive, what time the spirit of all spirits culls the sweet effluence of the inner soul, and a voice goes forth from there saying, Disperse, ye hosts, to the four corners of the world?"

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

- 104 In its plain sense the verse speaks of G-d gathering in man's spirit and breath; the Alter Rebbe reads it as G-d drawing His spirit to the person who sets his heart toward Him.

Job 34:14 ד"ד: י"ד

אם-ישים אליו לבו ונשמתו אליו יאסף:

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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- 105 רוח אמשיך רוח ואייתי רוח

The Zohar on Terumah: "spirit draws spirit and brings spirit." A person's rising spirit draws a spirit from above.

Zohar, Terumah 64:660-66:669 ט"ד: תר"ס-ס"ז

Hence, "Thou shalt love" is the first outstretching of the right hand to love the Holy One, blessed be He, with that close attachment which the right hand symbolizes. If a man loves G-d, then G-d stretches out His right hand to him to receive and welcome him with love. Everything in the world depends on the will; spirit rouses spirit, and the spirit in man turned yearningly in love to Him brings down the Divine Spirit. When a man's love to the Holy One is roused, the "right hand" ...

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

- 106** רוח האדם העולה למע'
 "Who knows whether the spirit of man rises upward?" The Kehot note gives this as the source of the phrase.

Ecclesiastes 3:21א"כ: קהלת ג'

מי יודע רוח בני האדם העלה היא למעלה ורוח הבהמה הירדת היא למטה לארץ:

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

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 KEHOT'S NOTE

קהלת ג, כא.

- 107** רוחו ונשמתו מבחי' סוכ"ע
 The note refers to the Rebbe's footnote there on "His spirit and His soul" from the level of sovev.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר באוה"ת פי' שמות ע' פב בשולי העמוד.

- 108** The verse on which the Midrash contrasts "breathing" in this world with "giving" in the Future.

בראשית ב':7: Genesis 2:7

וַיִּצְרֶה אֱלֹהִים אֶת-הָאָדָם עָפָר מִן-הָאֲדָמָה וַיִּפַּח בְּאַפִּיו נְשָׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

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

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- 109** לפיכך מת אבל לעתיד בנתינה

The Midrash: because the soul is given by breathing in this world, man dies; in the Future it will be given by giving, as Ezekiel says.

Bereshit Rabbah 14:8ח"ח: בראשית רבה

מן האדמה - רבי ברכיה ורבי חלבו בשם רבי שמואל בר נחמן אמרו: ממקום כפרתו נברא, היך מה דאת אמר (שמות כ): מזבח אדמה תעשה לי. אמר הקב"ה הרי אני בורא אותו ממקום כפרתו, והלואי יעמוד. ויפח באפיו, מלמד שהעמידו גולם מן הארץ ועד הרקיע וזרק בו את הנשמה, לפי שבעולם הזה בנפחיה, לפיכך מת, אבל לעתיד בנתינה, שנאמר (יחזקאל לו): ונתתי רוחי בכם וחיייתם:

"From the ground [adama]" - Rabbi Berekhya and Rabbi H̄elbo said in the name of Rabbi Shmuel bar Nah̄man: From the place of his atonement he was created, just as it says: "You shall make for Me an altar of earth [adama]" (Exodus 20:21). The Holy One blessed be He said: 'I will create him from the place of his atonement; then there is hope that perhaps he will endure.' "And breathed into his nostrils" - this teaches that He stood up his [Adam's] lifeless mass from the earth to ...

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...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

- 110** ונתתי רוחי בכם וחיייתם

"And I will give My spirit into you, and you shall live." The vision of the revival of the dry bones.

יחזקאל ל"ז:14: Ezekiel 37:14

וְנָתַתִּי רוּחִי בְכֶם וְחַיִּיתֶם וְהִנַּחֲתִי אֶתְכֶם עַל-אֲדָמְתְּכֶם וַיְדַעְתֶּם כִּי-אֲנִי ה' דִּבַּרְתִּי וְעָשִׂיתִי נְאֻם-ה'

And I will put My spirit in you, and ye shall live, and I will place you in your own land; and ye shall know that I the L-RD have spoken, and performed it, saith the L-RD.'

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KEHOT'S NOTE

יחזקאל לו, יד.

- 111** והרוח תשוב אל האלהים אשר נתנה

The word "gave" links the verse with "I will give My spirit": the level of "giving" is reached through teshuvah.

קהלת י"ב:7: Ecclesiastes 12:7

וַיָּשָׁב הָעָפָר עַל-הָאָרֶץ כַּשֶּׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל-הָאֱלֹהִים אֲשֶׁר נָתַנָּה:

And the dust returneth to the earth as it was, and the spirit returneth unto G-d who gave it.

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- 112** Before the Flood G-d said, "My spirit shall not abide in man forever." The Alter Rebbe reads it as the withdrawal of the supernal ruach.

בראשית ו':3: Genesis 6:3

וַיֹּאמֶר ה' לֹא-יָדוֹן רוּחִי בָאָדָם לְעֹלָם בְּשָׁגֹם הוּא בָשָׂר וְהָיוּ יָמָיו מָאָה וְעֶשְׂרִים שָׁנָה:

And the L-RD said: 'My spirit shall not abide in man for ever, for that he also is flesh; therefore shall his days be a hundred and twenty years.'

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PARAGRAPH 6

- 113** ונתתי רוחי

"And I will give My spirit into you, and you shall live," the level that will shine in the body in the Future.

יחזקאל ל"ז:14: Ezekiel 37:14

וְנָתַתִּי רוּחִי בְכֶם וְחַיִּיתֶם וְהִנַּחֲתִי אֶתְכֶם עַל-אֲדָמְתְּכֶם וַיְדַעְתֶּם כִּי-אֲנִי ה' דִּבַּרְתִּי וְעָשִׂיתִי נְאֻם-ה'

And I will put My spirit in you, and ye shall live, and I will place you in your own land; and ye shall know that I the L-RD have spoken, and performed it, saith the L-RD.'

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- 114** ויתן אל משה

"And He gave to Moshe, when He finished speaking with him on Mount Sinai, the two Tablets of the Testimony."

שמות ל"א:18: Exodus 31:18

וַיֵּתֶן אֱלֹהֵי-מֹשֶׁה כְּכֹלְתּוֹ לְדַבֵּר אֹתוֹ בְּהָר סִינַי שְׁנֵי לַחַת הָעֵדֻת לַחַת אֶבֶן קְתָבִים בְּאֶצְבַּע אֱלֹהִים:

And He gave unto Moses, when He had made an end of speaking with him upon mount Sinai, the two tables of the

testimony, tables of stone, written with the finger of G-d.
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115 ויתן אל משה כי הי יתן חכמה

The Midrash on Ki Sisa, chapter 41, which the text cites on "And He gave to Moshe" with the verse "For Havayah gives wisdom."

Shemot Rabbah 41:6 מ"א: ו"י: 41:6

... מה עשה הקב"ה? משהשלים מי יום, נתן לו הקב"ה את התורה מתנה, שנאמר: ויתן אל משה. וכי כל התורה למד משה? כתיב בתורה (איוב יא): ארוכה מארץ מדה ורחבה מני ים, ולארכעים יום למדה משה? אלא כללים למדהו הקב"ה למשה. הוי, ככלותו לדבר אתו. שני לוחות העדות מהו שני לוחות? כנגד שמים וארץ, כנגד חתן וכלה, כנגד שני שושביניו, כנגד העולם הזה והעולם הבא. שני לוחות העדות אמר רבי חנינא: לחת כתיב, לא זו גדולה מזו. לוחות אבן ולמה של אבן? שרובן של עונשין שבתורה בסקילה, לכך נאמר: לחות אבן. ...

Another matter, "He gave to Moses," Rabbi Abahu said: All forty days that Moses spent above, he would study Torah and forget. He said to Him: 'Master of the universe, I have forty days and I do not know anything.' What did the Holy One blessed be He do? After he completed forty days, the Holy One blessed be He gave him the Torah as a gift [matana], as it is stated: "He gave [vayiten] to Moses." Did Moses learn the entire Torah? It is written regarding the Torah: "Its ...

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116 כי הי יתן חכמה

"For Havayah gives wisdom; from His mouth come knowledge and understanding."

Proverbs 2:6 ו"י: 2:6

כ"ה יתן חכמה מפיו דעת ותבונה:

For the L-RD giveth wisdom, Out of His mouth cometh knowledge and discernment;

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PARAGRAPH 7

117 מתנה טובה יש לי בבית גנזי

G-d told Moshe: "I have a good gift in My treasure-house, and Shabbos is its name." A gift from above, beyond what is earned.

Shabbat 10b:4-5 ה"ה-ב: 10b:4-5

... תנאי נמי הכי: "לדעת כי אני הי מקדשכם", אמר לו הקדוש ברוך הוא למשה: מתנה טובה יש לי בבית גנזי ושבת שמה, ואני מבקש ליתנה לישראל, לה והודיעם. מכאן אמר רבן שמעון בן גמליאל: הנותן פת לתנינוק, צריך להודיע לאמו. מאי עביד לקה? אמר אביי: שאף לקה משקא, ומלי לקה כוחלא. והאידנא דחיישינן לכשפים מאי? אמר רב פפא: שאף לקה מאותו המין. איני והאמר רב תמא (בר) [ברבי] חנינא: הנותן מתנה לחבירו אין צריך ...

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Zohar III, 122b, זח"ג קכב,

KEHOT'S NOTE

...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

שבת י, ב. וש"נ. זח"ג קכב, ב.

118 מתנה טובה יש לי בבית גנזי

A passage in the Zohar that the Kehot note gives alongside the Talmud for this saying.

Zohar, Nasso 4:30-38 ה"ה-ל: 4:30-38

119 ומדבר מתנה

"And from the wilderness, Mattanah," a place name that means "gift." The text cites the discourse that explains it.

Numbers 21:18 ה"ח: 21:18

באר חפרוה שרים כרוה נדיכי העם במחקק במשענתם וממדבר מתנה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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120 The measure of terumah: a generous eye gives one-fortieth, an average eye one-fiftieth, and a mean eye one-sixtieth.

Mishnah Terumot 4:3 ג"ד: 4:3

שעור תרומה, עין יפה, אחד מארבעים. בית שמאי אומרים, משלשים. והבנינונית, מחמשים. והרעה, מששים. תרם ועלה כידו אחד מששים, תרומה, ואינו צריך לתרם. חזר והוסיף, חזב במעשרות. עלה כידו מששים ואחד, תרומה, ויחזור ויתרם כמות שהוא למוד, במדה ובמשקל ובמנין. רבי יהודה אומר, אף שלא מן המקור:

The amount of terumah: A generous amount: one fortieth. Beth Shammai say: one thirtieth. The average amount: one fiftieth. A stingy amount: one sixtieth. If he gave terumah and discovered that it was only one sixtieth, his terumah is valid and he need not give again. If he does go back and add to it, [the extra amount] is liable to tithes. If he found that it was only one sixty-first it is valid, but he must give terumah again according to his established practice, in measure, weight or number. ...

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

121 נותן בעין יפה הוא נותן

The principle that one who gives, gives generously. The Kehot note remarks that this wording is that of the Bartenura and the Rashbam, while the Talmud itself says "one who gives."

Bava Batra 65a:10-11 ה"א-י: 65a:10-11

ולא היא - מי לא תנו: כמה דברים אמורים - במוכר, אכל בנותן מתנה - נותן את כולו? אלא מאן דיהיב מתנה - בעין יפה יהיב; הכא נמי, מאן דיהיב מתנה - בעין יפה יהיב. מתני המוכר את הבית - מכר את הדלת, אכל לא את המפתח; מכר את המכתשת קבועה, אכל לא את המישלטלת; מכר את האיטרוביל, אכל לא את הקלת; ולא את התנור ולא את הכירים. בזמן שאמר לו: "הוא וכל מה שבתוכו" -

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KEHOT'S NOTE

ב"ב סה, א. לי הרע"ב סופ"ד דב"ב ולי הרשב"ם שם (נג, א, סה, א, עא, א) כי לשון השי"ס (שם) מאן דיהיב וכו'. [כ].

122 במשנה פ"ד דתרומות

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

KEHOT'S NOTE

מ"ג.

123 כי תשמע בקול בענין לעשות הישר בעיני ה'

"When you hearken to the voice of Havayah your G-d ... to do what is right in the eyes of Havayah your G-d." The discourse on this verse explains two modes of providence.

דברים י"ג:19 Deuteronomy 13:19

כי תשמע בקול ה' אלקיך לשמר את כל מצותיו אשר אנכי מצוך היום לעשות הישר בעיני ה' אלקיך:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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PARAGRAPH 8

124 עלי עין

Jacob's blessing: "Joseph is a fruitful bough, a fruitful bough by a spring (alei ayin)." Ayin also means "eye."

בראשית מ"ט:כ"ג Genesis 49:22

בן פרת יוסף בן פרת עלי עין בנות צעדה עלי שור:

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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KEHOT'S NOTE

בראשית מט, כב.

125 עין לא ראתה אלקים וולתך

"No eye has seen, O G-d, besides You, what He will do for one who waits for Him," here linked with the open eye above.

ישעיהו ס"ד:3 Isaiah 64:3

ומעולם לא שמעו לא האזינו עין לא ראתה אלקים וולתך יעשה למחכה לו:

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

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KEHOT'S NOTE

ישעיהו סד, ג.

126 והרוח תשוב

Another Zohar passage the text lists on "the spirit shall return."

ספר הזהר, וירא ט"ז:ר"ל-י"ח:רנ"א Zohar, Vayera 16:230-18:251

127 והרוח תשוב

A further Zohar passage the text lists on "the spirit shall return."

ספר הזהר, חיי שרה י"ז:קל"ג-י"ז:205 Zohar, Chayei Sara 17:133-19:205

י"ט:ר"ה

128 והרוח תשוב

A further Zohar passage the text lists on "the spirit shall return."

ספר הזהר, ויחי י"ט:קל"ד-כ"קמ"ז Zohar, Vayechi 19:134-20:147

129 והרוח תשוב

A passage in the third volume of the Zohar that the text lists on "the spirit shall return."

ספר הזהר, פנחס ט"ז:מ"ח-י"ז:48 Zohar, Pinchas 9:40-10:48

130 והרוח תשוב

The last Zohar passage the text lists on "the spirit shall return."

ספר הזהר, פנחס ל"ט:ר"ט-ר"ט:214 Zohar, Pinchas 39:209-214

131 זבחי אלקים רוח נשברה

"The sacrifices of G-d are a broken spirit; a broken and crushed heart, O G-d, You will not despise." The broken spirit of teshuvah is the spirit returning to Elokim.

תהילים נ"א:19 Psalms 51:19

זבחי אלקים רוח נשברה לב נשבר ונדכה אלקים לא תבזה:

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

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KEHOT'S NOTE

תהלים נא, יט.

PARAGRAPH 9

132 בכל לילה חוזרת נשמתו

The note refers to the Tzemach Tzedek's commentary on Psalms for the soul's nightly return.

KEHOT'S NOTE

ראה יהל אור עי קטז.

133 מי יעלה בהר ה'

Kehot's note points to Psalms 51:19 for these words.

תהילים נ"א:19 Psalms 51:19

זבחי אלקים רוח נשברה לב נשבר ונדכה אלקים לא תבזה:

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

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KEHOT'S NOTE

תהלים נא, יט.

134 מי יעלה בהר ה' נקי כפים ובר לבב

“Who shall ascend the mountain of Havayah, and who shall stand in His holy place? One with clean hands and a pure heart.” Only such a person’s soul is reabsorbed in its source at night.

Psalms 24:3-4 ד”ג: תהלים

מִי־יַעֲלֶה בְּהַר־ה' וּמִי־יִקֹּם בְּמָקוֹם קֹדֶשׁ: נָקִי כַפַּיִם וּבֶרֶךְ לֵבָב אֲשֶׁר לֹא־נָשָׂא לְשׁוֹן נִפְשִׁי וְלֹא נִשְׁבַּע לְמַרְמָה:

Who shall ascend into the mountain of the L-RD? And who shall stand in His holy place? He that hath clean hands, and a pure heart; Who hath not taken My name in vain, and hath not sworn deceitfully.

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135 בכל יום צריך להיות . . בקי”ש

The note points there for the daily teshuvah that takes place in the Shema.

KEHOT’S NOTE

ראה אוה”ת ויקרא כרך א ע’ פט.

PARAGRAPH 10

136 וישמע שאול

The Kehot note gives this verse, where the words mean “and Saul heard.” The sense the Alter Rebbe draws on, gathering, is that of the same words in I Samuel 15:4, “and Saul summoned the people.”

I Samuel 17:11 י”א: שמואל א

וַיִּשְׁמַע שָׂאוּל וְכָל־יִשְׂרָאֵל אֶת־דְּבָרֵי הַפִּלִּשְׁתִּי הָאֵלֶּה וַיַּחֲתוּ וַיִּרְאוּ מָאֵד: And when Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

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KEHOT’S NOTE

ש”א יז, יא.

137 ולמסור נפשו באחד

The manuscript adds here: “(it was explained: ‘all his days in teshuvah’ to its supernal source and root, and this is ‘Shema Yisrael’).”

KEHOT’S NOTE

בבוכ 788 הג”ל מוסיף: (נתי ענין כל ימיו בתשובה למקורה ושרשה העליון וזהו שמע ישראל כו’).

PARAGRAPH 11

138 “And you shall choose life.” The Alter Rebbe reads “life” as G-d, the Life of life.

Deuteronomy 30:19 ט”ט: דברים

הַעֲדֵתִי בְּכֶם הַיּוֹם אֶת־הַשְּׂמִים וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נִתְּנִי לְפָנֶיךָ הַבְּרָכָה וְהַקְלָלָה וּבְחִרָתָּ בְּחַיִּים לְמַעַן תַּחֲיֶה אֹתָהּ וְזָרַעָהּ:

I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the

...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

curse; therefore choose life, that thou mayest live, thou and thy seed;

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139 ראה נתתי לפניך . . ובחרת בחיים

“See, I have set before you today life and good, and death and evil.” The choice the Torah places before every person.

Deuteronomy 30:15 ט”ו: דברים

רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־הָרָע:

See, I have set before thee this day life and good, and death and evil,

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KEHOT’S NOTE

דברים ל, טו. יט.

140 בכל דבר יש חומר וצורה

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

KEHOT’S NOTE

רמב”ם הלי יסודות פ”ב, ה”ג. לי הרמב”ם במו”נ כ”פ. וספ”א מחי פרקים שלו. [כ].

141 לאהבה את ה”א כי הוא חיך

“To love Havayah your G-d, to listen to His voice and to cleave to Him, for He is your life.”

Deuteronomy 30:20 כ’: דברים

לְאַהֲבָה אֶת־ה' אֱלֹהֶיךָ לְשָׁמַע בְּקוֹלוֹ וּלְדָבְקָה־בּוֹ כִּי הוּא חַיִּיד וְאָרְךָ יָמֶיךָ לְשָׁכֵת עַל־הָאָדָמָה אֲשֶׁר נִשְׁבַּע ה' לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר:

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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KEHOT’S NOTE

דברים ל, כ.

142 מי לי בשמים

“Whom have I in heaven? And besides You I desire nothing on earth.” The cry of one who sees that G-d alone is true life.

Psalms 73:25 כ”ה: תהלים

מִי־לִי בַשָּׁמַיִם וְעַמָּה לֹא־תַפְצֹתִי בָאָרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT’S NOTE

תהלים עג, כה.

143 ואם לעוברי רצונו כך

“If for those who transgress His will it is so, for those who do His will, how much more so.” The a fortiori from world-

ly pleasure to the mitzvos.

נדרים נ"ב:10b:50 Nedarim

רבי עבד לקה הלולא לרבי שמעון ברבי, כתב על בית גננא: עשרין וארבעה אלפין ריבואין דינרין נפקו על בית גננא דין, ולא אומניה לבר קפרא. אמר לקה: אם לעוברי רצונו כה — לעושי רצונו על אחת כמה וכמה. אומניה, אמר: לעושי רצונו בעולם הזה כה — לעולם הבא על אחת כמה וכמה.

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KEHOT'S NOTE

נדרים נ, ב.

144

פי אחר שרואה שנמשך כ"כ חיים

There the Alter Rebbe explains Rabbi Akiva's words on seeing the prosperity of Rome, "If for those who transgress His will it is so ...": if the mere waste of the supernal delight, fallen into the kelipos, is so great, how much greater is the inner supernal delight that shines in Torah and mitzvos.

KEHOT'S NOTE

ראה לעיל פי שלח מז, א.

145

שהם בחי עוברי רצונו

A marginal note in the manuscript refers to the explanation of "and all my innards": there are angels called "innards" who refine the divine flow, so that its choicest part goes to the higher worlds and the refuse flows down to this world, where it is like waste compared with the G-dly delights of the Garden of Eden.

KEHOT'S NOTE

בבזך הנ"ל נוסף בגיליון: "(עמ"ש במ"א בענין וכל קרבי כו' שיש מלאכים הנקי קרביים ע"ש שמבררים השפע והמבוחר נמשך בעולמות עליוני" שיהיו נהנין מזיו כו', והפסולת נשפע למטה . . עוה"ו . . כמו צואה יחשב לגבי תענוגי אלקי שבג"ע כו')."

146

ויצעקו אל ה' בצר להם

"And they cried out to Havayah in their distress; He saved them from their straits."

Psalms 107:6 קי"ז:107 Psalms

ויצעקו אליה בצר להם ממצוקותיהם יצילם:

Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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KEHOT'S NOTE

תהלים קז, ו.

147

במקום שבע"ת עומדים

"In the place where baalei teshuvah stand, the perfectly righteous cannot stand."

Berakhot 34b:22-23 כ"ב:34b:22-23 Berakhot

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שלוש שלום לרחוק ולקרוב." "לרחוק" ברישא, והדר "לקרוב". ורבי יוחנן אמר לה: מאי "רחוק" — שהיה רחוק מדבר עבירה מעיקרא. ומאי "קרוב" — שהיה קרוב לדבר עבירה, ונתרחק ממנו השתא.

...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

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

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KEHOT'S NOTE

ברכות לד, ב.

148

במקום שבע"ת עומדים

The words here quote Berakhot 34b:22-23; the passage is shown below.

Berakhot 34b:22-23 כ"ב:34b:22-23 Berakhot

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שלוש שלום לרחוק ולקרוב." "לרחוק" ברישא, והדר "לקרוב". ורבי יוחנן אמר לה: מאי "רחוק" — שהיה רחוק מדבר עבירה מעיקרא. ומאי "קרוב" — שהיה קרוב לדבר עבירה, ונתרחק ממנו השתא.

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

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות לד, ב.

149

KEHOT's note points to Exodus 30:11-34:35 for these words.

שמות ל"א:ל"ד:35:30 Exodus

PARAGRAPH 12

150

שבת אותיות תשב

The note points to this commentary on the Midrash for the wordplay Shabbos and tashev.

KEHOT'S NOTE

ראה ב"ר פכ"ב ב"פ"ת. ראה לעיל בלק עב, א ובמ"מ לשם. אגה"ת פ"י ובליקוט פ"י — חסידים שם.

151

כי בו שבת מכל מלאכתו

"And G-d blessed the seventh day and sanctified it, for on it He rested from all His work."

בראשית ב'ג:2:3 Genesis

ויברך אלקים את יום השביעי ויקדש אותו כי בו שבת מכל מלאכתו אשר ברא אלקים לעשות:

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

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KEHOT'S NOTE

בראשית ב, ג.

152 והרי לא שייך עמל ויגיעה לפניו ית'

The Midrash says that G-d created His world without toil or effort, which raises the question of what His "rest" means.

Bereshit Rabbah 3:2: רבה ג' ב' בראשית

ברכיה בשם רבי יהודה בר סימון פתח (תהלים לג, ו): "בְּדָבָר ה' שָׁמַיִם נִעָשׂוּ וְגו'". לא בעמל לא ביגיעה אלא בְּדָבָר "ויאמר אלקים ויהי אור":

Rabbi Berekhya began in the name of Rabbi Yehuda bar Simon: "By the word of the L-rd the heavens were made" (Psalms 33:6). Rabbi Yehuda bar Simon said: It was not with toil and not with exertion that the Holy One blessed be He created His world, but rather, "by the word of G-d," and the heavens were already made. Here, too, "and there was [ve-haya] light" is not written here, but rather, "vayhi light" – it immediately came about.

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KEHOT'S NOTE

ראה ב"ר פ"ג, ב. וש"נ.

153 כי ששת ימים עשה

"For in six days Havayah made the heavens and the earth ... and rested on the seventh day."

Exodus 20:11: שמות כ"א

כי שֵׁשֶׁת־יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בָּרַךְ ה' אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ:

for in six days the L-RD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the L-RD blessed the sabbath day, and hallowed it.

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KEHOT'S NOTE

שמות כ, יא.

154 בעשרה מאמרות שנבה"ע

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

KEHOT'S NOTE

אבות רפ"ה.

155 בעשרה מאמרות שנברא העולם

"With ten utterances the world was created."

Pirkei Avot 5:1: משנה אבות ה'

בְּעֶשְׂרֵה מְאֻמֹּת נִבְרָא הָעוֹלָם. וּמָה תִּלְמוּד לומר, וְהֵלֵא כְּמֹאמְרֵי אֶחָד יָכוֹל לְהַבְרֹאוֹת, אֲלֵא לְהַפְרֹעַ מִן הַרְשָׁעִים שֶׁמֵּאֲבִדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בְּעֶשְׂרֵה מְאֻמֹּת, וְלָמַד שֶׁכָּר טוֹב לְצַדִּיקִים שֶׁמְקַדְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בְּעֶשְׂרֵה מְאֻמֹּת:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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

PARAGRAPH 13

156 ובראשית נמי מאמר הוא

The Talmud counts the Ten Utterances of creation and says that "In the beginning" is also an utterance.

Rash Hashanah 32a:19-20: ראש השנה ל"ב א"יט-כ"י

"ויאמר" דבראשית תשעה הו! "בראשית" נמי מאמר הוא, דכתיב: "בְּדָבָר ה' שָׁמַיִם נִעָשׂוּ". רבי יוחנן בן נורי אומר: אם אמר שלש שלש מכולן — יצא. איבעיא להו, היכי קתני: שלש מן התורה, שלש מן הנביאים, ושלש מן הכתובים — דהו תשע, ואיכא בינייהו חדא, או דלמא: אחד מן התורה, ואחד מן הנביאים, ואחד מן הכתובים — דהוין להו שלש, ואיכא בינייהו טובא?

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Megillah 21b:10-11: מגילה כ"א ב"י-י"א

הי ניהו? "ויאמר" דבראשית. הני תשעה הו! "בראשית" נמי מאמר הוא, דכתיב: "בְּדָבָר ה' שָׁמַיִם נִעָשׂוּ וְכָרוּחַ פִּי כָל צְבָאִים". אמר רבא, ראשון שקרא ארבעה — משוכח, שני שקרא ארבעה — משוכח, שלישי שקרא ארבעה — משוכח.

What are these? The expressions "And [G-d] said" in the first chapter of Genesis. But there are only nine? "In the beginning" is also a statement [through which the world was created], since it is written, "By the word of the L-rd the heavens were made, and by the breath of his mouth all of the hosts" (Psalms 33:6). Rava said: If the first one reads four verses he is praiseworthy; if the second reads four verses he is praiseworthy; if the third reads four verses he is praiseworthy.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CCO)
KEHOT'S NOTE

ר"ה לב, א. מגילה כא, ב.

157 בדי"ה להבין ענין הפסוק מי אל כמור

That discourse describes the higher teshuvah as the soul's going out to G-d through contemplating that the whole world, even the days of Mashiach and the Resurrection, lies within time, which is itself created and renewed each hour through the permutations of the Name Havayah, in a rhythm of running and returning.

KEHOT'S NOTE

לעיל סא, א.

158 מי שטרח בערב שבת

"One who toiled on the eve of Shabbos will eat on Shabbos." Here the toil is the prayer of the weekdays.

Avodah Zarah 3a:10: עבודה זרה ג' א'

אמרו לפניו: רבונו של עולם, תנה לנו מראש ונעשה. אמר להן הקדוש ברוך הוא: שוטים שבועלים! מי שטרח בערב שבת יאכל בשבת, מי שלא טרח בערב שבת מהיכן יאכל בשבת? אלא אף על פי כן, מצוה קלה יש לי וסוכה שמה, לכו ועשו אותה.

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

159 כי בכל יום הארה מעין שבת

There each Shabbos is said to hold two Shabbosos, a lower and a higher, and the Torah and good deeds of the week-days rise up on Shabbos.

KEHOT'S NOTE

ראה לעיל פ' בהר מא, א. תו"א ט, ב. פח, א.

160 כולם בחכמה עשית

"How many are Your works, Havayah; You made them all with wisdom." Even Chochmah belongs to "making."

Psalms 104:24: תהילים קי"ד: כ"ד

מה־רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ חנינה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

PARAGRAPH 14

161 שכל שבתות השנה הם חשובים נגדו כימות החול לגבי שבת

The line is quoted there.

KEHOT'S NOTE

מובא באוה"ת פ' שמות ע' רעה. ובאוה"ת ויקרא כרך ב ע' תקח, ושם מבאר אף שיש עליות בשבת עד הכתר, ומבאר שזהו כתר דאצי ויהי"פ הוא רעדכ"ר שזהו מבחי אדם קדמון ע"ש. וראה גם שם בכרך א ע' שי "דצ"ע כי גם בשבת עולים בי"ע באצי במנחה". וראה גם באוה"ת פ' נצבים ע' ארמו.

162 ובכל השבתות מאיר הארה ממנו בלבד

The note points there for the idea that each Shabbos receives only a glimmer of Yom Kippur.

KEHOT'S NOTE

ראה יהל אור ע' תקכו.

PARAGRAPH 15

163 ואית רצון ואית רצון

The Kehot note states that the source of the phrase "there is will and there is will" has not been found and refers to the note there.

KEHOT'S NOTE

ל"מ מקורו. [כ]. ראה סה"מ תש"ט ע' קיג בהערה.

164 עד יעבור עמך ה'

"Until Your people pass over, Havayah," read as passing beyond Havayah, like "before Havayah."

Exodus 15:16: שמות ט"ו: ט"ז

תפל עליהם אימתה ופחד בגדל ורועה ידמו כאבן עד־יעבר עמך ה' עד־יעבר עסיו קניתי:

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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165 לפני ה' תטהרו

"For on this day He shall atone for you, to purify you; from all your sins before Havayah you shall be purified."

ויקרא ט"ז: ל"ט

כִּי־יִיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

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

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KEHOT'S NOTE

ויקרא טז, ל.

PARAGRAPH 16

166 אצלי ודוך

The note points to the discourse on Chukas, where atzli vedoch is cited from the Talmud (end of the first chapter of Beitzah) as an expression of inclining.

KEHOT'S NOTE

ע"ל חקת (סז, א) ובי"ז מאדמו"ר. [כ].

167 ע"פ תבנה ותכונן עיר סיחון

There "the city of Sichon" is read as prayer, called tzelos, "inclining"; prayer is like "May it be Your will," which draws down will, the level of Keser, as in the teaching that the angel Sandalfon binds crowns for his Master from the prayers of Israel.

KEHOT'S NOTE

לעיל פ' חקת סז, א.

168 תבנה ותכונן עיר סיחון

"Let the city of Sichon be built and established," the verse of the discourse that explains prayer as inclining the supernal will.

Numbers 21:27: במדבר כ"א: כ"ז

על־כן יאמרו המשלים באו חֲשֹׁבוֹן תִּבְנֶה וְתִכּוֹנֶן עִיר סִיחֹן:

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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169 סלחתי כדברך

After Moshe's prayer for the people, G-d said, "I have forgiven according to your words."

Numbers 14:20: במדבר י"ד: כ'

וַיֹּאמֶר ה' סִלַּחְתִּי כְּדִבְרְךָ:

And the L-RD said: 'I have pardoned according to thy word.

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KEHOT'S NOTE

במדבר יד, כ.

PARAGRAPH 17

170 המרבה לסלוח

the passage shares nothing with the note

KEHOT'S NOTE

ברכת סלח לנו. ע' באגה"ת (פיי"ב). [כ].

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171 וכל מאמינים שהוא לבדו הוא

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

KEHOT'S NOTE

פיוט דייב.

172 ולית מחשבה תפיסא ביה כלל

From the passage "Patach Eliyahu" in the introduction to the Tikkunei Zohar: no thought can grasp Him at all.

Tikkunei Zohar 17a:10-12 י"א-י"ב

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

Constantinople, 1740 (CC-BY-NC)

173 ולית מחי תפיסא ביי כלל

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

KEHOT'S NOTE

ת"ו בהקדמה (פתח אלי').

174 ובשמים ממעל ועל הארץ מתחת אין עוד

"Know this day and take it to heart that Havayah is G-d, in the heavens above and on the earth below; there is nothing else."

דברים ד':ל"ט Deuteronomy 4:39

וידעת היום והשבת אל־לִבְּךָ כִּי ה' הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת 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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KEHOT'S NOTE

דברים ד, לט.

PARAGRAPH 18

175 מי לי בשמים

"Whom have I in heaven? And besides You I desire nothing on earth."

תהילים ע"ג:ה"ז Psalms 73:25

מִי־לִי בַשָּׁמַיִם וְעַמָּה לֹא־תַפְצְתִּי בָאָרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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176 סלחתי כדברך

"And Havayah said: I have forgiven according to your words." The forgiveness above matches the request below.

במדבר י"ד:כ"ז Numbers 14:20

וַיֹּאמֶר ה' סְלַחְתִּי כְּדִבְרְךָ:

And the L-RD said: 'I have pardoned according to thy word.

177 אם יהיו חטאיכם כשנים כשלג ילבינו

"If your sins be like scarlet, they shall be white as snow; if they be red like crimson, they shall be like wool." The Alter Rebbe reads the wool as the supernal wool.

ישעיהו א':י"ח Isaiah 1:18

לְכוּ־נָא וְנוֹכַחַה יֹאמַר ה' אִם־יִהְיוּ חַטָּאֵיכֶם כְּשָׁנִים כְּשֶׁלֶג יִלְבִּינוּ אִם־יֵאָדִימוּ כְּתוֹלַע כְּצֹמֶר 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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KEHOT'S NOTE

ישע"י א, יח.

178 כשלג ילבינו

The Midrash on Emor, chapter 27, which the Kehot note quotes as ending with "If your sins be like scarlet, they shall be white as snow."

Vayikra Rabbah 27 כ"ז ויקרא רבה

179 כשלג ילבינו

The Midrash on Bamidbar, chapter 2, which the text cites on the same theme.

Bamidbar Rabbah 2 ב' במדבר רבה

180 כשלג ילבינו

The Midrash on Nasso, chapter 8, which according to the Kehot note explains that the Temple is called Lebanon because it whitens Israel's sins like snow.

Bamidbar Rabbah 8 ח' במדבר רבה

181 כשלג ילבינו

One of the Zohar passages the text lists on the whitening of sins.

ספר הזוהר, שמות מ"ט:שנ"ד-נ"ש:שס"ד Zohar, Shemot 49:354-50:364

What is the difference between imploring and crying?' Said R. Isaac: 'The former means prayer in actual words (Ps. 39, 13; LXXXVIII, 14; XXX, 3), the latter crying without words. R. Judah said: 'Hence crying is more poignant than all other expression of grief, because it is entirely a matter of the heart, as it says, "Their heart cried unto the lord" (Lam. 2, 18). This crying comes nearer to the Holy One, blessed be He, than imploring and praying in words, as it says, "If he (the orphan) cries ...

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

182 כשלג ילבינו
Another Zohar passage the text lists on the whitening of sins.
ספר הזהר, וארא י"ד:ק"ב-קט"ו 14:112-115 Zohar, Vaera

183 כשלג ילבינו
A further Zohar passage the text lists on this theme.
ספר הזהר, תרומה י"ג:קנ"ג-י"ד:קס"ד 13:153-14:164 Zohar, Terumah

184 כשלג ילבינו
A passage in the third volume of the Zohar that the text lists on this theme. The page number is misprinted (מ"ט); 49a is the page where the Zohar quotes "they shall be white as snow" on the whitening of a nega.
ספר הזהר, תזריע כ"ד:קכ"ג-כ"ה:קל"ד 24:123-25:134 Zohar, Tazria

185 כשלג ילבינו
A further passage in the third volume of the Zohar that the text lists on this theme.
ספר הזהר, תזריע ל"ג:קנ"ג-ל"ב:קס"ד 30:153-32:164 Zohar, Tazria

186 כשלג ילבינו
A further passage in the third volume of the Zohar that the text lists.
ספר הזהר, אחרי מות ל"א:קצ"ג-31:193-33:203 Zohar, Achrei Mot
ל"ג:ר"ג

187 כשלג ילבינו
The last Zohar passage the text lists on this theme.
ספר הזהר, פנחס קי"ח:ת"ת-118:800-120:811 Zohar, Pinchas
ק"כ:תתי"א

188 ושער רישי כעמר נקא
Daniel's vision of the Ancient of Days: "His garment was white as snow, and the hair of His head like clean wool."
דניאל ז':ט"ז Daniel 7:9

הָיָה הָיוּת עַד דִּי כְרִסְוֹן רְמִיּוֹ וְעִתִּיק יוֹמִין יָתֵב לְבוּשָׁה כְּתִלְגַּת חֹר וְשַׁעַר
רֵאשָׁה כְּעֶמֶר נִקָּא כְּרִסְיָה שְׂבָבִין דִּי־נֹר גְּלִגְלוּהִי נֹר דְּלִק:

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

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KEHOT'S NOTE

דניאל ז', ט.

189 וכמ"ש ושער רישי כעמר נקא
A marginal gloss in the manuscript explains the verse by reference to "Who gives snow like wool": wool is higher than snow, since its root is from the Gulgalta.
KEHOT'S NOTE

בבבך 788 שם נוסף בגיליון: פי הפסוק הוא מ"ש בענין הנותן שלג כעמר .
שהצמר גבוה מהשלג יען היות אשר שרשה מגלגלתא . . [א"א לפענח כל ההגהה].

190 ברבות ויחי פצ"ט
There the Midrash on Vayechi is explained: "by the merit of the Torah, 'if your sins be like scarlet, they shall be white as snow.'"
KEHOT'S NOTE

ראה ביאורו באוה"ת נ"ך כרך א ע"א: "בזכות התורה אם יהיו חטאיכם כשנים כשלג ילבינו" ע"ש.

191 ולבן שינים מחלב
From Jacob's blessing to Judah: "and teeth white from milk." The text cites the Midrash on this verse.
בראשית מ"ט:12 Genesis 49:12

חַכְלִילִי עֵינַיִם מֵיַיִן וּלְכֹן־שִׁנַּיִם מִחָלָב:

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

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192 ולבן שינים מחלב
The Midrash on Vayechi, chapter 99, which the text cites for "they shall be white."
בראשית רבה צ"ט:ח"ט Bereshit Rabbah 99:8

... חכלילי עינים מיין, מכאן אתה למד, שהיין הרבה בתחומו, כאדם שאומר לחבירו: מזוג לי ושנה לי, שחיכי ערב לי, חיך לי לי. ולבן שינים מחלב, בזכות התורה, (ישעיה א): אם יהיו חטאיכם כשנים כשלג ילבינו:

"Judah, you shall your brothers acknowledge; your hand will be at the nape of your enemies; your father's sons will prostrate themselves to you" (Genesis 49:8). Simeon and Levi, too, emerged with their faces crestfallen, and Judah feared that [Jacob] would mention the incident of Tamar to him. He began calling him: "Judah, you shall your brothers acknowledge [yodukha]." The Holy One blessed be He said to him: 'You confessed [hodeita] has the same root in Hebrew as the term yodukha. in the incident of Tamar; your brothers will acknowledge ...

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193 ור"פ ויקרא בפסוק החר הטוב הזה והלבנון
Or HaTorah quotes the Midrash: "Rabbi Shimon bar Yochai taught: why is it called Lebanon? Because it whitens the sins of Israel."
KEHOT'S NOTE

"תני רשב"י למה נקרא שמו לבנון שמלבין עונותיהם של ישראל הה"ד אם יהיו חטאיכם כשנים" אוה"ת נ"ך כרך א ע"א.

194 החר הטוב הזה והלבנון
Moshe's plea: "Let me see ... this good mountain and the Lebanon."
דברים ג':כ"ה Deuteronomy 3:25

אֶעֱבְרָה־נָּא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הַהוּא הַטּוֹב הַהוּא וְהַלְבָּנוֹן:

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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195 **ההר הטוב הזה והלבנון**
The Midrash at the beginning of Vayikra; according to the Kehot note it says Lebanon is so called because it whitens the sins of Israel.

ויקרא רבה א' Vayikra Rabbah 1

196 **פי אמור פי כ"ז**
Or HaTorah quotes the Midrash on Emor: in three places G-d came to argue with Israel, and when He saw that the nations rejoiced, He turned it to good for Israel, as it is said, "If your sins be like scarlet ..."

KEHOT'S NOTE

"בני מקומות בא הקב"ה להתווכח עם ישראל. . כיון שראה הקב"ה ששמחו עכו"מי הפכה להם לטובה שנאמר אם יהיו חטאיכם כשנים כשלג ילבינו" — אוה"ת נ"ך כרך א' ע' צב.

197 **נשא רפ"ה**
Or HaTorah quotes the Midrash on Nasso: "Why is it called Lebanon? Because it whitens the sins of Israel like snow."

KEHOT'S NOTE

"ולמה קורין אותו לבנון שהוא מלבין עונותיהם של ישראל כשלג" — אוה"ת נ"ך כרך א' ע' צב.

198 **במדבר פי ב' נשא . . רפ"י**
Or HaTorah notes that the same appears in the Midrash on Nasso, chapter 10, on "His palate is most sweet," and similarly on Bamidbar, on "and it shall be, in the place where it is said."

KEHOT'S NOTE

"וכ"ה ממש בפ' נשא פי י"ד ע"פ חכו ממתקים . . וכ"ה עדי"ז בפ' במדבר . . גבי והיה במקום אשר יאמר" — אוה"ת נ"ך כרך א' ע' צב.

199 **ובשח"ש רבה בפסוק כאהלי קדר**
Or HaTorah quotes Shir HaShirim Rabbah: as Solomon's curtains are soiled and washed, so Israel, though soiled by sins all year, are atoned for on Yom Kippur, "they shall be white as snow."

KEHOT'S NOTE

"בפי כיריעות שלמה מה יריעות שלמה זו מתלכלכת ומתכבסת כו' כך ישראל אף על פי שמתלכלכין בעוונות כל ימות השנה יוהכ"פ בא ומכפר עליהם שנאמר אם יהיו חטאיכם כשנים כשלג ילבינו" — אוה"ת נ"ך כרך א' ע' צב.

200 The Midrash: as Solomon's curtains are soiled and washed, Israel are soiled by sins all year and Yom Kippur comes and atones for them, "they shall be white as snow."

Shir HaShirim Rabbah 1:5:4 ד'ה: א'ה: שיר השירים רבה

כָּאֵהֱלֵי קֶדֶר, מֵה אֵהֱלֵי קֶדֶר אֵף עַל פִּי שֶׁנֶּאֱרָאִין מִבְּחוּץ כְּעוֹרִים וְשִׁחּוּרִים וְסִמְרָטוּיִם, וְהֵם מִבְּפָנִים אֲבָנִים טוֹבוֹת וּמִרְגָּלִיּוֹת, כִּהֵן תִּלְמִידֵי חֲכָמִים, אֵף עַל פִּי שֶׁנֶּאֱרָאִין כְּעוֹרִים וְשִׁחּוּרִים כְּעוֹלָם הָזֶה, אֲבָל בְּפָנִים יֵשׁ בָּהֶם תוֹרָה, מִקְרָא, מִשְׁנָה, מִדְּרָשׁוֹת, הִלְכוֹת, תִּלְמוּד, תּוֹסֵפּוֹת וְאֲגוּדוֹת. אִי מֵה אֵהֱלֵי קֶדֶר אֵין צְרִיכִין תְּכַבּוּסָת, יָכוֹל אֵף יִשְׂרָאֵל כִּהֵן, תִּלְמוּד לומֵר כִּירֵיעוֹת שְׁלֹמֹה, מֵה יִרְיעוֹת שְׁלֹמֹה זוֹ מִתְלַכֶּלֶת וּמִתְכַּבֶּסֶת וְחוֹזֶרֶת וּמִתְלַכֶּלֶת וּמִתְכַּבֶּסֶת, כִּהֵן יִשְׂרָאֵל אֵף ...

"Like the tents of Kedar," just as the tents of Kedar appear externally to be ugly, black, and in tatters, but internally they are gems and pearls, so too Torah scholars, even though they appear ugly and black in this world, internally there is Torah in them, Bible, Mishna, Midrash, halakhot, Talmud, Tosefta, and aggada. If so, just as tents of Kedar do not require laundering, perhaps the same is true of Israel; the verse states: "Like the curtains of Solomon"—just as these curtains of Solomon are soiled and laundered, ...

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201 **כאהלי קדר**
"I am dark but comely ... like the tents of Kedar, like the curtains of Solomon."

שיר השירים א'ה:5 Song of Songs

שְׁחוּרָה אֲנִי וְנֹאנָה בְּנוֹת יְרוּשָׁלַם כָּאֵהֱלֵי קֶדֶר כִּירֵיעוֹת שְׁלֹמֹה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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202 **חכו ממתקים**
The Midrash on Nasso, chapter 10, on "His palate is most sweet," which the text cites for whitening of sin.

Bamidbar Rabbah 10

203 **חכו ממתקים**
"His palate is most sweet, and he is altogether desirable."

שיר השירים ה'ט:16 Song of Songs

חֲכוֹ מִמֶּתְקִים וְכֹלֹ מִחֲמֻדִּים זֶה דוֹדִי וְזֶה רֵעִי בְּנוֹת יְרוּשָׁלַם:

His mouth is most sweet; Yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.'

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204 **ובפי צוארך כמגדל השן**
Or HaTorah quotes the Midrash that "your nose is like the tower of Lebanon" is the Temple, which whitens Israel's sins like snow, and gives two explanations of the word "your nose."

KEHOT'S NOTE

"אפך כמגדל הלבנון זה בהמ"ק כו' שמלבין עונותיהם כו' כשלג ילבינו" — אוה"ת נ"ך כרך א' ע' צב, וע"ש ב' פי בתי ואפך.

205 **צוארך כמגדל השן**
"Your neck is like a tower of ivory ... your nose is like the tower of Lebanon." The Midrash reads the tower of Lebanon as the Temple, which whitens Israel's sins.

שיר השירים ז'ה:5 Song of Songs

צֹואֲרֶךְ כְּמִגְדַל הַשֵּׁן עֵינֶיךָ כְּבָרוֹת כְּחֶשְׁבוֹן עַל־שַׁעַר בִּתְרַבִּים אַפֶּךָ כְּמִגְדַל הַלְבָנוֹן צוֹפָה פָּנֵי דַמְשָׁק:

Thy neck is as a tower of ivory; Thine eyes as the pools in Heshbon, By the gate of Bath-rabbim; Thy nose is like the tower of Lebanon Which looketh toward Damascus.

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206 **לכון הלכתא**

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

KEHOT'S NOTE

שם כתוב "לכון ההלכה" וכ"כ בת"ז קמז, א. קנב, ב. [תז"ח צו, ד – ההלכות]. קנה, א. [תז"ח צט, ב אבל בוח"א כז, א הלכתא]. [כ].

207 **לכון הלכתא**

The passage the text quotes for "the whitening of the halachah."

ספר הוהר, פנחס ק"ג:תרפ"ו-תר"צ 103:686-690 Zohar, Pinchas

208 **לכון הלכתא**

The Kehot note observes that this phrase appears here with the word hilchasa, while other places read "the whitening of the halachah."

ספר הוהר, בראשית כ"ב:רנ"ה-24:264 Zohar, Bereshit 22:255-24:264
כ"ד:רס"ד

209 **לכון הלכתא**

One of the places in the Tikkunei Zohar that the Kehot note gives for "the whitening of the halachah."

Tikkunei Zohar 147a:5 א:ה"ז קמ"ז

... ולא רבו עליה ויקרא שמה רחובות, ואלין פסקין ותרוצין אינון לבנים, דאינון לבון הלקה, ודא איהו ובלבנים, ובכל עבודה בשדה ודאי דא ברייתא, דעלה אמתר (דברים כב כז) פי בשדה מצאה וגומר, את כל עבדתם זו משנה, שפחה תננינא לברייתא, אשר עבדו בהם בפרה, הכל תלוי עד שיבא אליהו, דא שפחה תליתא דאיהי אקרי עבודה (עבודה ה'). קם ונקא חדא, פתח ואמר (איוב לב ו) צעיר אני לימים ואתם ישישים.

Tikkunei Zohar - Vocalized (Public Domain)

210 **אנכי ולא יהיה לך**

"I am Havayah your G-d ... You shall have no other gods before Me." The first two of the Ten Commandments.

Exodus 20:2-3 ג"ב-ג'ב"ג שמות

אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים: לא יהיה לך אלקים אחרים עלי-פני:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.

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211 **אנכי ולא יהיה לך**

A second Zohar passage the Kehot note gives for the same teaching.

ספר הוהר, תוספות, כרך 9:168-176 Zohar, Addenda, Volume II
ט"קס"ח-קע"ו

212 **אנכי כללות מ"ע ולא יהי לך כללות מל"ת**

The Kehot note points here for the teaching that "I am" encompasses the positive commandments and "You shall have no" the prohibitions.

Zohar II, 91a א, זח"ב

KEHOT'S NOTE

ראה זח"ב צא, א. וראה ג"כ שם רעו, א. עי בקו"א מסש"ב ד"ה הנה לא טובה השמועה. [כ].

213 **אנכי מי שאנכי**

The Kehot note gives this passage for the reading of "I am" as "I, Who I am."

Zohar I, 167b זח"א קסז,

Zohar III, 11a זח"ג יא,

KEHOT'S NOTE

ראה לקו"ת להאר"ז"ל פי תולדות. זח"א קסז, ב. זח"ג יא, א. ועוד. וראה בהנסמן לעיל פי פנחס פ, ב.

214 **אנכי מי שאנכי**

A further passage the Kehot note gives for "I, Who I am."

ספר הוהר, ויקרא כ"ד:קע"ט-25:179 Zohar, Vayikra 24:170-25:179

215 **שמאלו תחת לראשי**

"His left hand is under my head, and his right hand embraces me." Avodah is the left hand that raises the head.

Song of Songs 2:6 שיר השירים ב'ו"ה

שמאלו תחת לראשי וימינו תחבקני:

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה"ש ב, ו.

216 **ולא יהי לך כללות ל"ת . . ישא הי פניו**

This passage, from "You shall have no" to "may Havayah lift up His face," is quoted there, with a reference to Etz Chaim.

KEHOT'S NOTE

מובא באוה"ת יתרו עי תתקוט. וראה שם שמציין לע"ח.

217 **עונותיכם מבדילים**

"But your iniquities have separated between you and your G-d." The Kehot note remarks that the verse reads "have been separating."

Isaiah 59:2 ישעיהו נ"ט:ב

פי אם-עונותיכם היו מבדילים בינכם לבין אלקיכם וחסאותיכם הסתירו פנים מכם משמוע:

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

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KEHOT'S NOTE

ישע"י נט, ב. ושם אי כי אם [היו מבדילים]. [כ].

218 **שעבירה מטמטמת**

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

KEHOT'S NOTE

יומא טל, א. [כ].

219 שעבירה מטמטמת לבו של אדם

“A transgression dulls a person’s heart.”

Yoma 39a:2-3 א"ב:י"ט א"ט:י"ג

תנא דבי רבי ישמעאל: עבירה מטמטמת לבו של אדם, שגאמר: “ולא תטמאו בהם ונטמאתם בהם”, אל תקרי “ונטמאתם”, אלא: “ונטמטם”. תנו רבנן: “(אל) תטמאו בהם ונטמאתם בהם”, אדם מטמא עצמו מעט — מטמאין אותו הרבה. מלמשה — מטמאין אותו מלמעלה. בעולם הזה — מטמאין אותו לעולם הבא.

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

220 שכל העושה עבירה בורא קטיגור

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

KEHOT’S NOTE

ראה אבות פ"ד, מ"א.

221 כל העושה עבירה בורא קטיגור

“One who commits one transgression acquires for himself one accuser.”

Pirkei Avot 4:11 אבות ד' י"א:11

רבי אליעזר בן יעקב אומר, העושה מצוה אחת, קונה לו פרקליט אחד. והעושה עברה אחת, קונה לו קטגור אחד. תשובה ומעשים טובים, פתרים בפני הפרענות. רבי יוחנן הסנדלר אומר, כל פנסייה שהיא לשם שמים, סופה להתקיים. ושאינה לשם שמים, אין סופה להתקיים:

Rabbi Eliezer ben Jacob said: he who performs one commandment acquires for himself one advocate, and he who commits one transgression acquires for himself one accuser. Repentance and good deeds are a shield against punishment. Rabbi Yochanan Hasandlar said: every assembly which is for the sake of heaven, will in the end endure; and every assembly which is not for the sake of heaven, will not endure in the end.

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222 והוא מקליפות וסט"א

Or HaTorah adds here that sitra achra means that which is not the side of holiness, which is nullified, but rather something separate, citing Tanya, Part I, chapter 6.

KEHOT’S NOTE

”(ר"ל פי סט"א שאינו צד הקדושה כו' שבטל כו' אלא הוא דבר נפרד כו' בסט"ב ח"א פ"ו) — אוה"ת יתרו ע' תתקט.

223 הסתר אסתיר פני ביום ההוא

“And I will surely hide My face on that day.”

Deuteronomy 31:18 דברים ל"א:י"ח

ואנכי הסתר אסתיר פני ביום ההוא על כל־הרעה אשר עשה כי פנה אל־אלקים אחרים:

And I will surely hide My face in that day for all the evil which they shall have wrought, in that they are turned unto other gods.

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224 לוחות הראשונות . . בקולות וברקים

At the giving of the Torah “there were thunders and lightnings and a heavy cloud on the mountain.”

שמות י"ט:ט"ז Exodus 19:16

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהִית הַבֶּקֶר וַיְהִי קֶלֶת וּבִרְקִים וַעֲנָן כָּבֵד עַל־הָהָר וְקֵל שֶׁפֶר חֹק מְאֹד וַיַּחֲרֵד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה:

And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled.

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KEHOT’S NOTE

ראה שמות י"ט, טז. ראה אוה"ת תבוא ע' תתרצא. באוה"ת פ' תשא ע' א'תקעט מציין לכאן. נתבאר בארוכה במאמרי אדה"א כאן ע' א'קפח ואילך.

225 רגלי יורדות

“Her feet go down to death; her steps take hold of the grave.” In Chassidus, the lowest level of Malchus that reaches the external forces.

Proverbs 5:5 משלי ה' ה"ה:5

רגליה ירדות מות שאול צעדיה יתמכו:

Her feet go down to death; Her steps take hold on the nether-world;

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KEHOT’S NOTE

משלי ה, ה.

226 ומלכותו בכל משלה

“Havayah has established His throne in the heavens, and His kingdom rules over all.”

Psalms 103:19 תהילים ק"ג:י"ט Psalms 103:19

ה' בשמים הכין כסאו ומלכותו בכל משלה:

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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KEHOT’S NOTE

תהלים קג, יט.

227 ואיש לא יעלה עמך

Before the second Tablets: “No man shall go up with you, nor shall any man be seen anywhere on the mountain.”

שמות ל"ד:3 Exodus 34:3

וְאִישׁ לֹא־יַעֲלֶה עִמָּךְ וְגַם־אִישׁ אֲלִיָּרָא בְּכָל־הָהָר גַּם־הַצֹּאן וְהַבָּקָר אֲל־יָרְעוּ אֶל־מוֹל הָהָר הַהוּא:

And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.'

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KEHOT’S NOTE

שמות לד, ג.

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228 רעותא דליבא

The Zohar passage the text cites on this subject, the inner desire of the heart.

ספר הזהר, בראשית פ"ג:ר"ה-ר"ה 235-225:Zohar, Bereshit 83:

229 רעותא דליבא

The Zohar on Terumah, cited in the text on the same subject.

ספר הזהר, תרומה י"ד:קס"ד-15:173-14:164:Zohar, Terumah 14:

230 רעותא דליבא

The Zohar on Shemini, cited in the text on the same subject.

ספר הזהר, שמיני ו'ע"ז-ט"ז:6:70-7:79:Zohar, Shmini 6:

231 ברבות פ' כי תשא פמ"ו

The note points to these places in Or HaTorah on the Midrash about the superiority of the second Tablets.

KEHOT'S NOTE

ראה אוה"ת פ' כי תשא ע' ב'נו. אוה"ת נצבים ע' א'ריו. פי יתרו ע' תשפא.

232 ויגד לך תעלומות חכמה

"And He would tell you the secrets of wisdom, for they are double in substance."

Job 11:6:איוב י"א:

וַיִּגְדֵּלְךָ תַּעֲלֻמוֹת חֲכָמָה כִּי־כַפְלָיִם לְתוֹשִׁיָּהּ וְדַע כִּי־יִשָּׁה לָךְ אֱלֹהִים מְעֻנָּה:

And that He would tell thee the secrets of wisdom, That sound wisdom is manifold! Know therefore that G-d exacteth of thee less than thine iniquity deserveth.

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233 ויגד לך תעלומות חכמה

The Midrash on Ki Sisa, chapter 46, which the text cites on the superiority of the second Tablets.

Shemot Rabbah 46:1-2:א"ב-1:2:שמות רבה מ"ו:

ויאמר ה' אל משה פסל לך - הה"ד (איוב יא): ויגד לך תעלומות חכמה. אתה מוצא, בשעה שאמר לו הקב"ה: לך רד כי שחת עמך, היה תופס בלוחות, ולא היה מאמין שחטאו ישראל. אמר: אם איני רואה איני מאמין, שנאמר (שמות לב): ויהי כאשר קרב משה אל המחנה, שלא שברן עד שראה בעיניו. אי להם לבני אדם, שהם מעידים מה שאינם רואים, אפשר שלא היה משה מאמין בהקב"ה, שאמר לו: כי שחת עמך? אלא הודיע משה דרך ארץ לישראל, אפילו שיהא אדם שומע דבר מן יחידי נאמן, אסור לקבל עדותו ...

"The L-rd said to Moses: Carve for yourself two tablets of stone like the first, and I will write on the tablets the words that were on the first tablets, which you shattered" (Exodus 34:1). "The L-rd said to Moses: Carve for yourself" - that is what is written: "He would tell you the secrets of wisdom" (Job 11:6). You find that when the Holy One blessed be He said to him: "Go, descend, for your people have acted corruptly" (Exodus 32:7), he grasped the tablets and did not believe ...

234 עיקר הצעקה בלב

There the cry of the heart is explained: when bitterness is too great for the soul to contain, it can no longer be voiced with the lips and remains a cry of the heart alone, as with Rabbi Elazar ben Durdava, who acquired his world in one hour of teshuvah from the depth of the heart.

KEHOT'S NOTE

ראה לעיל ר"ה נד, ב.

235 רמ"ח מ"ע . . רמ"ח אברים דמלכא

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

KEHOT'S NOTE

ראה ת"ז ת"ל.

236 יאר ה' פניו אליך ישא ה' פניו

The words here quote Numbers 6:25; the passage is shown below.

Numbers 6:25:במדבר ו'כ"ה:

יָאֵר ה' פָּנָיו אֵלֶיךָ וַיִּחַנֶּךָ:

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

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KEHOT'S NOTE

במדבר ו, כה-ו.

237 עיין זוהר פ' שמות (ד"כ רע"א)

The same Zohar passage is cited there, in a discussion of G-dliness revealed through concealment after concealment and of the contractions by which life-force reaches the worlds "a little here, a little there."

KEHOT'S NOTE

נזכר גם לעיל מד, ד וש"נ.

238 יאר ה' פניו אליך ישא ה' פניו

The Priestly Blessing: "May Havayah make His face shine upon you ... may Havayah lift up His face to you."

Numbers 6:25-26:במדבר ו'כ"ה-כ"ו:

יָאֵר ה' פָּנָיו אֵלֶיךָ וַיִּחַנֶּךָ: יִשָּׂא ה' פָּנָיו אֵלֶיךָ וַיִּשֶׂם לָךְ שְׁלוֹם:

The L-RD make His face to shine upon thee, and be gracious unto thee; The L-RD lift up His countenance upon thee, and give thee peace.

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PARAGRAPH 19

239 ייבא כגשם לנו

Israel's request, "And He will come to us like the rain," which this section explains.

Hosea 6:3:הושע ו'ג:

וַיְנַדְּעָה נִדְרָפָה לְדַעַת אֶת־ה' כִּשְׁחַר נִכּוֹן מִצָּאוֹ וַיָּבֹא כְּגֶשֶׁם לָנוּ כְּמַלְקוֹשׁ יוֹרֵה אֶרֶץ:

And let us know, eagerly strive to know the L-RD, His going forth is sure as the morning; And He shall come unto us as

the rain, As the latter rain that watereth the earth.'

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240 הגשם יורד בענן

The note points there for rain descending in a cloud, which Or HaTorah brings in the name of Rabbeinu Bachya.

KEHOT'S NOTE

ראה באוה"ת ויקרא כרך א ע' קצה בשם רבינו בחיי ס"פ עקב.

241 המכסה שמים בעבים

"Who covers the heavens with clouds, who prepares rain for the earth."

Psalms 147:8 תהילים קמ"ז:ח

המכסה שמים בעבים המכין לארץ מטר המצמיח הרים הציר:

Who covereth the heaven with clouds, Who prepareth rain for the earth, Who maketh the mountains to spring with grass.

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KEHOT'S NOTE

תהלים קמז, ח.

242 מאדים אשר יעלה מן הארץ

"And a mist would go up from the earth and water the whole face of the ground." Read as the arousal from below.

Genesis 2:6 בראשית ב':ו

ואד יעלה מן הארץ והשקה את כל פני האדמה:

but there went up a mist from the earth, and watered the whole face of the ground.

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KEHOT'S NOTE

ראה בראשית ב, ו.

243 ישת חשך סתרו

"He made darkness His hiding place." G-d's concealment, which the maamar later places at the level of Keser.

Psalms 18:12 תהילים י"ח:יב

לשת חשך סתרו סביבותיו סתרו חשכתמים עבי שחקים:

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

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KEHOT'S NOTE

תהלים יח, יב.

244 ושקל בפלס הרים

"And weighed the mountains in a scale," the verse of the passage in the discourse on Nitzavim that the text cites.

Isaiah 40:12 ישעיהו מ"א:יב

מימד בשעלו מים ושמים באתר תכן וכל בשלש עפר הארץ ושקל בפלס הרים וגבעות במאונזים:

Who hath measured the waters in the hollow of his hand, And meted out heaven with the span, And comprehended the dust of the earth in a measure, And weighed the mountains in scales, And the hills in a balance?

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...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

יערוף כמטר לקחי

245

"My teaching shall drop like the rain." Likhi is read as "taking": through the mitzvos one takes G-d Himself.

Deuteronomy 32:2 דברים ל"ב:ב

יערף כמטר לקחי תול פטל אמרתי כשעירים עלי דשא וכרביבים עלי עשב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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KEHOT'S NOTE

דברים לב, ב.

246 רמ"ח . אברין דמלכא

There the 248 commandments are called the 248 "limbs of the King" because a limb is a drawing-down: as a limb carries the soul's life-force out from the head and mind into the body, so the mitzvos draw the supernal holiness and the higher Chochmah down upon us, through "Who has sanctified us with His commandments."

KEHOT'S NOTE

נ' לעיל (נד, א). [כ].

247 מרחוק ה' נראה

"From afar Havayah appeared to me: I have loved you with an everlasting love." The answer from above to the sense of distance.

Jeremiah 31:3 ירמיהו ל"א:ג

מרחוק ה' נראה לי ואהבת עולם אהבתיך עלכן משכתיך חסד:

'From afar the L-RD appeared unto me.' 'Yea, I have loved thee with an everlasting love; Therefore with affection have I drawn thee.

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KEHOT'S NOTE

ירמיה' לא, ב.

248 לבחי המשכה עליונה זו דיערוף כמטר לקחי

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

KEHOT'S NOTE

ביהל אור ע' שסח מציינ "דעיקר השמחה בישראל על ירדת גשמים זהו מפני שזה מורה על בחי ויבא כגשם לנו, עיין מזה בלקו"ת בדי"ה האזינו השמים דרוש הראשון בפ"י יערוף כמטר לקחי, ואף דשם נתבאר דבחי אה"י כטל לישראל זהו בחי עליונה יותר מ"מ צ"ל ג"כ יערוף כמטר כו" ע"ש.

249 הדם הוא הנפש

"For the blood is the soul." The life of the soul spreads through the limbs in the blood, as the Infinite Light spreads in the mitzvos.

Deuteronomy 12:23 דברים י"ב:כ"ג

רק חזק לבלתי אכל הדם כי הדם הוא הנפש ולא תאכל הנפש עם הבשר:

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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KEHOT'S NOTE

דברים יב, יג.

PARAGRAPH 20

250 יערוף כמטר

“My teaching shall drop like the rain”; ya’arof is linked with oref, the back of the neck.

Deuteronomy 32:2: דברים ל"ב:ב

יעָרֹף כַּמָּטֶר לִקְחִי תֹזֶל כַּטֵּל אֶמְרָתִי כְשֶׁעִירֵם עַל־דָּשָׁא וְכִרְכִּיכִים עָלֶיָּהּ עֹשֶׁב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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251 המכסה שמים בעבים

“Who covers the heavens with clouds.”

Psalms 147:8: תהילים קמ"ז:ח

הַמְכַסֶּה שָׁמַיִם בְּעָבִים הַמְכִּין לָאָרֶץ מָטֶר הַמְצַמֵּיחַ הָרִים חֲצִיר:

Who covereth the heaven with clouds, Who prepareth rain for the earth, Who maketh the mountains to spring with grass.

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252 השמים שמים עילאין אינון דאשתמודען דאקרון שמא דקוב"ה

The Zohar on Ha'azinu: “the heavens” are the supernal heavens, called the Name of the Holy One, blessed be He, and “the earth” is the supernal earth.

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

253 ישת חשך סתרו

“He made darkness His hiding place,” here the supernal Keser, called Arich Anpin.

Psalms 18:12: תהילים י"ח:י"ב

יִשְׁתַּחֲשֹׁךְ סִתְרוֹ סְבִיבוֹתָיו סָכְתוּ הַשְׁכָּת־מִים עָבֵי שְׁהָקִים:

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

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254 וכמ"ש בזהר ס"פ ויקרא (דכ"ה סע"ב)

There the same Zohar at the end of Vayikra is cited on “Drip down, O heavens, from above,” and “drip down” is read like “My teaching shall drop like the rain,” which refers to the Torah, through which life and kindness are drawn down even to the lower worlds.

KEHOT'S NOTE

ראה גם לקמן שה"ש כה, ג ובאוה"ת שה"ש כרך ב ע' שצה.

255 ממעל ודאי מעתיקא קדישא קא אתיאיא ולא מההוא אתר דאקרי שמים

The Zohar at the end of Vayikra: “from above” means from Atika Kadisha, not from the place called “heavens.”

ספר זוהר, ויקרא ס"ה:תל"ה-65:435-66:445 Zohar, Vayikra

...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

ס"ו:תמ"ה

Yet think not that this depends on the place called “heaven”, for so it is written here “from above”; the rain in sooth comes from “above”, from the Ancient Holy One, and not from the place called Heaven.

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

256 וז"ש במדרש פי האזינו

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

KEHOT'S NOTE

פ"י, ב.

257 ידעתי כי כל אשר יעשה

“I know that whatever G-d does shall be forever.” The Midrash on this verse is cited.

Ecclesiastes 3:14: קהלת ג':יד

יָדַעְתִּי כִּי כֹל־אֲשֶׁר יַעֲשֶׂה הָאֱלֹהִים הוּא יִהְיֶה לְעוֹלָם עָלָיו אֵין לְהוֹסִיף וּמִמֶּנּוּ אֵין לְגַרֵעַ וְהָאֱלֹהִים עֹשֶׂה שְׂרָאוֹ מִלְפָּנָיו:

I know that, whatsoever G-d doeth, it shall be for ever; nothing can be added to it, nor any thing taken from it; and G-d hath so made it, that men should fear before Him.

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258 גזר הקב"ה שיהיו השמים מקלסין אותו

The Midrash: G-d decreed that the heavens should praise Him, and Moshe stood and silenced them with “Give ear, O heavens.”

Kohelet Rabbah 3:14: קוהלת רבה ג':יד

... עָמַד אֱלִישֶׁע תַּלְמִיד תַּלְמִידוֹ וְעָשָׂה יִבְשָׁה יָם, הָדָא הוּא דְכְתִיב (מלכים ב ג, טז): עָשָׂה הַנַּחֲל הַזֶּה גְּבִים גְּבִים וגו'. כִּךְ גִּזַּר הַקָּדוֹשׁ בְּרוּךְ הוּא שִׁיְהִיו הַשָּׁמַיִם מְקַלְסִין אוֹתוֹ, שְׁנַאֲמַר (תהלים יט, ב): הַשָּׁמַיִם מִסְפָּרִים כְּבוֹד אֵל, עָמַד מֹשֶׁה וְשִׁתְקוֹ, שְׁנַאֲמַר (דברים לב, א): הָאֲזִינוּ הַשָּׁמַיִם וְאֲדַבְּרָה וגו'. כִּךְ גִּזַּר הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַשָּׁמַיִם וְעַל הָיָרַח שִׁיְהִיו מְקַלְסִין אוֹתוֹ, שְׁנַאֲמַר (תהלים קיג, ג): מִמְּזֹרַח, שָׁמֶשׁ עַד מְבוֹאוֹ מְהֵלָל שֵׁם ה', מְהֵלָל כְּתִיב, עָמַד יְהוֹשֻׁעַ תַּלְמִידוֹ ...

“I know that everything that G-d does, it will be forever, one cannot add to it, nor can one subtract from it; G-d did so, so they would fear before Him” (Ecclesiastes 3:14). “I know that everything that G-d does, it will be forever...” Rabbi Yehuda ben Rabbi Simon said: It would have been fitting for Adam, the first man, to have lived and endured forever. Why was death imposed upon him? “G-d did so, so they would fear before Him.” Rabbi Elazar said: From the beginning of the creation ...

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259 שיהיו השמים מקלסין אותו
The Midrash on Ha'azinu: G-d created heaven and earth to praise Him, and when Moshe came he silenced them, as it says "Give ear, O heavens."

Devarim Rabbah 10:2:ב'י: דברים רבה י'

260 שיהיו השמים מקלסין אותו
The Midrash on Bereishis, chapter 5, which the text also cites on this subject.

Bereshit Rabbah 5:5:ה'י: בראשית רבה ה'י:5

... אמר רבי ירמיה בן אלעזר לא עם הים בלבד התנה הקדוש ברוך הוא, אלא עם כל מה שנברא בששת ימי בראשית; הה"ד (ישעיה מה) אני ידי נטו שמים וכל צבאם צויתי; מידי נטו שמים וכל צבאם צויתי: צויתי את הים שיהיה נקרע לפני ישראל; צויתי את השמים ואת הארץ שישתקו לפני משה, שנאמר, האזינו השמים וגו'; צויתי את השמש ואת הירח שיעמדו לפני יהושע, שנאמר (יהושע ו), שמש בגבעון דום; צויתי את העורבים שיכלכלו את אליהו, שנאמר (מלכים א יז), והעורבים מביאים לו וגו'; צויתי את האור שלא תזיק ...

Rabbi Yohanan said: The Holy One blessed be He stipulated a condition with the sea [upon its creation] that it should split before Israel. That is what is written: "The sea returned to its power [le'eitano]" (Exodus 14:27), in accordance with its condition [litna'o] that He stipulated with it. Rabbi Yirmeya ben Elazar said: It is not only with the sea alone that the Holy One blessed be He stipulated, but with everything that was created during the six days of Creation. That is what is written: "My hands stretched ...

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261 השמים מספרים כבוד אל
"The heavens declare the glory of G-d." The praise that Moshe silenced.

Psalms 19:2:ב'י: תהילים י"ט:2

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֱלֹהִים וּמַעֲשֵׂה יְדֵי מַגִּיד הַרְקִיעַ:

The heavens declare the glory of G-d, and the firmament showeth His handiwork;

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

262 האזינו השמים ואדברה
"Give ear, O heavens, and I will speak." Moshe draws into the heavens a light from above them.

Deuteronomy 32:1:א'י: דברים ל"ב:1

הָאֲזִינוּ הַשָּׁמַיִם וְאִדְבְּרָה 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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263 חכם אינו מדבר בפני מי שגדול
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות ה, ז.

264 החכם אינו מדבר בפני מי שגדול ממנו בחכמה
Among the seven traits of a wise man: he does not speak before one greater than he in wisdom.

Pirkei Avot 5:7:ה'י: משנה אבות ה'י:7

שבעה דברים בגלם ושבעה בחכם. חכם אינו מדבר בפני מי שהוא גדול ממנו בחכמה ובמנין, ואינו נכנס לתוך דברי חברו, ואינו נבהל להשיב, שואל כענין ומשיב כהלכה, ואומר על ראשון ראשון ועל אחרון אחרון, ועל מה שלא שמע, אומר לא שמעתי, ומודה על האמת. וחלופיהן בגלם:

[There are] seven things [characteristic] in a clod, and seven in a wise man: A wise man does not speak before one who is greater than he in wisdom, And does not break into his fellow's speech; And is not hasty to answer; He asks what is relevant, and he answers to the point; And he speaks of the first [point] first, and of the last [point] last; And concerning that which he has not heard, he says: I have not heard; And he acknowledges the truth. And the reverse ...

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265 הרעיפו שמים ממעל
"Drip down, O heavens, from above, and let the skies pour down righteousness." (The printed text reads "water" for "heavens.")

Isaiah 45:8:ח"ה: ישעיהו מ"ה:ח

הַרְעִיפוּ שָׁמַיִם מִמַּעַל וְשִׁקְיָם יִלְווּ־צֶדֶק תִּפְתַּח־אָרֶץ וְיִפְרוּ־יֶשַׁע וְצִדְקָה תִּצְמִיחַ יַחַד אֲנִי ה' בְּרֹאֲתִיו:

Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, that they may bring forth salvation, and let her cause righteousness to spring up together; I the L-RD have created it.

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KEHOT'S NOTE

ישע"י מה, ח.

PARAGRAPH 21

266 ששת ימים תאכל מצות
"Six days you shall eat matzos," the verse of the discourse the text cites.

Deuteronomy 16:8:ח"ו: דברים ט"ז:8

שֵׁשֶׁת יָמִים תֹּאכַל מִצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצַרְתָּ לַה' אֱלֹהֶיךָ לֹא תַעֲשֶׂה מְלָאכָה:

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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267 תורה צוה לנו משה מורשה
"Moshe commanded us the Torah, an inheritance of the congregation of Jacob," the verse of the explanation the text cites on "He causes the rain to fall."

Deuteronomy 33:4:ד"ג: דברים ל"ג:4

תּוֹרָה צִוְּהָנוּ מֹשֶׁה מוֹרֶשֶׁה קְהִלַּת יִשְׂרָאֵל:

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

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268 דק"ש כתיב האזינו השמים אוף הכא שמע ישראל וכולא חד מלה הוא

The Zohar on Va'eschanan: it is written "Give ear, O heavens," and here "Hear, O Israel," and it is all one matter.

Zohar, Vaetchanan 8:55-60 סי'ה"ה ואתחנן ח'י"ה: HEAR, ISRAEL. R. Yesa said: 'This is the patriarch Israel.' R. Isaac said: ' "Israel" here has the same meaning as "heavens" in the verses "Hear, O heavens" (Isa. 1, 2), and "Give ear, O heavens" (Deut. 32, 1). "The L-rd" here indicates the starting-point of all, in the radiance of the Holy Ancient One, and this is what is called "Father".

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

269 ישות השך סתרו

"He made darkness His hiding place," the supernal darkness above the light of Chochmah.

Psalms 18:12 תהילים י"ח: ייב"ב

לשת"השך סתרו סביבותיו סבתו השכחתי עבי שחקים:

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

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270 ואד יעלה מן הארץ

"A mist would go up from the earth," the arousal from below.

Genesis 2:6 בראשית ב' ו':

ואד יעלה מן הארץ והשקה את כל פני האדמה:

but there went up a mist from the earth, and watered the whole face of the ground.

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271 כי שכן עליו הענן

"Moshe could not enter the Tent of Meeting, for the cloud rested upon it." The text refers to its discussion of this cloud.

Exodus 40:35 שמות מ' ל"ה:

ולא יכל משה לבוא אל אהל מועד כי שכן עליו הענן וכבוד ה' מלא את המושכן:

And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the L-RD filled the tabernacle.—

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272 הוי אלקינו הוי אחד

"Hear, O Israel: Havayah is our G-d, Havayah is One."

Deuteronomy 6:4 דברים ו' ד'

שמע ישראל הוי אלקינו הוי אחד:

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

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PARAGRAPH 22

273

עם קשה עורף הוא

The Midrash on Ki Sisa: you might think "stiff-necked" is said in disparagement, but it is in their praise.

Shemot Rabbah 42:9 שמות רבה מ"ב ט"ז:

ויאמר ה' אל משה ראיתי את העם הזה - מהו והנה עם קשה עורף הוא? אמר ר' יהודה בן פולויב בשם רבי מאיר: ראויים הן להערף. אמר רב יקים: שלושה חצופים הם: חצוף בחיה, כלב. בעוף, תרנגול. ובאומות - ישראל. אמר ר' יצחק בר רדיפא בשם ר' אמי: אתה סבור שהוא לגנאי ואינו אלא לשבח, או יהודי, או צלוב. אמר רבי אבין: עד עכשיו קורין את ישראל בחוצה לארץ: האומה של קשה עורף. אמר רב נחמן: תדע לך, שהם קשים. כשכא הקב"ה ליתן להם את התורה, מה כתיב בהם (שמות) ...

"The L-rd said to Moses: I have seen this people and, behold, it is a stiff-necked people" (Exodus 32:9). "The L-rd said to Moses: I have seen this people, [and behold, it is a stiff-necked people]" (Exodus 32:9) - what is, "behold, it is a stiff-necked people"? Rabbi Yehuda ben Polvaya said in the name of Rabbi Meir: They were deserving of being beheaded. Rav Yakim said: There are three impudent ones. The most impudent among the beasts is the dog; among the birds, the rooster; and among the nations, ...

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274

כי עם קשה עורף הוא וסלחת

Moshe's prayer after the sin of the Golden Calf: "for it is a stiff-necked people, and forgive our iniquity."

Exodus 34:9 שמות ל"ד ט'

ויאמר אסינא מצאתי חן בעיניך אדני יקחנא אדני בקרבנו כי עם קשה עורף הוא וסלחת לעווננו ולחטאתנו ונחלתנו:

And he said: 'If now I have found grace in Thy sight, O L-rd, let the L-rd, I pray Thee, go in the midst of us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for Thine inheritance.'

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KEHOT'S NOTE

שמות לד, ט.

275

דאיתא במדרש דקשה עורף לשבת קאמר

The note refers to Torah Ohr for the Midrash that "stiff-necked" is said in praise.

KEHOT'S NOTE

שמו"ר ספמ"ב. וראה בתו"א ככג, ב.

276

ואד יעלה

The Raaya Mehemna on Tzav, cited in the text on "a mist went up from the earth."

Zohar, Tzav 5:48-49 ספר זוהר, צו ח' מ"ח ט"ט

277

תזל כטל

"My speech shall distill like the dew," the higher flow ex-

plained in section 6.

דברים ל"ב:2:32 Deuteronomy

יֵעָרֵף כְּמָטָר לִקְחֵי תֹזֶל כֶּטֶל אֶמְרָתִי כְּשֶׁעִירִם עֲלֵי־דָשָׁא וְכִרְכִּיבִים עֲלֵי־
עֵשֶׂב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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278 לא עם הארץ חסיד ולא בור ירא חטא

Hillel's saying, "A boor cannot be sin-fearing, nor can an unlearned person be pious," quoted here in reverse order.

משנה אבות ב"ה:5:2 Pirkei Avot

הוא הִיָּה אֹמֵר, אֵין בּוֹר יִרָא חֲטָא, וְלֹא עִם הָאָרֶץ חֲסִיד, וְלֹא הַבִּלְשָׁן לְמַד, וְלֹא הַקֶּפֶזֶן מְלַמֵּד, וְלֹא כָל הַמְרַבֵּה בְּסִחוּרָה מְחִיבִים. וּבְמָקוֹם שֶׁאֵין אֲנָשִׁים, הַשְׁתַּדֵּל לִהְיוֹת אִישׁ:

He used to say: A brute is not sin-fearing, nor is an ignorant person pious; nor can a timid person learn, nor can an impatient person teach; nor will someone who engages too much in business become wise. In a place where there are no men, strive to be a man.

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279 ורב חסד

From the Thirteen Attributes: "abundant in kindness and truth."

שמות ל"ד:6:ר Exodus

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אָרָךְ אָפִים וְרַב־חֶסֶד וְאֱמֶת:

And the L-RD passed by before him, and proclaimed: "The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

280 לא ע"ה חסיד ולא בור ירא חטא

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

KEHOT'S NOTE

אבות ב, ה (בשינוי סדר).

281 בביאור ע"פ וקבל היהודים

That explanation teaches that the mitzvos, the 248 "limbs," are vessels for the Sefiros, and that through doing them the lights are drawn into the vessels; where there is no vessel, the light withdraws to its source.

KEHOT'S NOTE

תו"א צו, ב.

282 וקבל היהודים

"And the Jews undertook to do as they had begun," the verse of the explanation the text cites.

אסתר ט"ז:23:9 Esther

וְקָבַל הַיְּהוּדִים אֶת אֲשֶׁר־הִחֲלוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־קָתַב מְרֹדֶכִי אֱלֵיהֶם:

...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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283 לא עם הארץ . ולכן מתלבש בחכמה תחלה

Or HaTorah refers to this passage: the supernal kindness of "abundant in kindness" shines only through Chochmah, which is the Torah, as is explained there on "the remnant of His inheritance."

KEHOT'S NOTE

"ועמ"ש בד"ה האזינו השמים דרוש הראשון ספ"ה בענין ולא עם הארץ חסיד מפני שבח"י חסד עילאה שהוא בח"י ורב חסד אינו מאיר אלא בבח"י חכמה דוקא שהיא התורה, וזהו ע"ד שביאר כאן רבינו ז"ל [באוה"ת שם] בענין לשארית נחלתו שבבח"י זו דוקא מאיר ורב חסד" — אוה"ת בראשית כרך א צ, ב.

284 תלת קשרין קוב"ה אורייתא וישראל

"Three are bound together: the Holy One, blessed be He, the Torah and Israel." The Torah is the bond between Israel and G-d.

Zohar III, 73a עג, זח"ג

KEHOT'S NOTE

ראה זח"ג עג, א.

285 האזינו השמים

"Give ear, O heavens," read here as the Written Torah.

דברים ל"ב:1:32 Deuteronomy

הָאֲזִינוּ הַשָּׁמַיִם וְאִדְבְּרָה 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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PARAGRAPH 23

286 רע"ק הי דורש על כל קוץ וקוץ

Moshe saw that Rabbi Akiva would expound heaps upon heaps of laws from every crownlet of the letters.

מנחות כ"ט ב:ג:ד"4:3:29b Menachot

אמר רב יהודה אמר רב בשעה שעלה משה למרום מצאו להקב"ה שיושב וקושר כתרים לאותיות אמר לפניו רבש"ע מי מעכב על ידך אמר לו אדם אחד יש שעתיד להיות בסוף כמה דורות ועקיבא בן יוסף שמו שעתיד לדרוש על כל קוץ וקוץ תילין תילין של הלכות אמר לפניו רבש"ע הראהו לי אמר לו חזור לאחורך הלך וישב בסוף שמונה שורות ולא היה יודע מה הן אומרים תשש כחו כיון שהגיע לדבר אחד אמרו לו תלמידיו רבי מנין לך אמר להן הלכה למשה מסיני נתיישרה דעתו

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KEHOT'S NOTE

מנחות כט, ב.

PARAGRAPH 24

287 ידבר עמים תחתינו

"He shall lead peoples under us." The verb dibber is read

as leading and drawing.

Psalms 47:4:ד'ו:מ"ז תהילים

דַּבֵּר עַמִּים תַּחְתֵּינוּ וְלְאֻמִּים תַּחַת רַגְלֵינוּ:

He subdueth peoples under us, and nations under our feet.

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KEHOT'S NOTE

תהלים מז, ד.

288

הַאֲזִינוּ הַשָּׁמַיִם וְתִשְׁמַע הָאָרֶץ

"Give ear, O heavens ... and let the earth hear," the Written and the Oral Torah.

Deuteronomy 32:1:א'כ"ב דברים

הַאֲזִינוּ הַשָּׁמַיִם וְאִדְבָּרָה וְתִשְׁמַע הָאָרֶץ אֲמַרְיִי:

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

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289

יֵעָרוֹף כַּמָּטָר לִקְחִי

"My teaching shall drop like the rain," the love drawn down through the Torah.

Deuteronomy 32:2:ב'כ"ב דברים

יֵעָרֵף כַּמָּטָר לִקְחִי תֹזֶל כֶּסֶל אֲמַרְתִּי כְּשֶׁעִירִם עָלֵי־דָשָׁא וְכַרְבִּיבִים עָלַי־עֵשֶׂב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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290

תֵּלֶת קֶשְׁרִין מִתְקַשְׂרָאן דָּא בְּדָא קוּב"ה וְאוּרִייתָא וִישְׂרָאֵל

"Three bonds are bound one to another: the Holy One, blessed be He, the Torah and Israel."

ספר הזוהר, אחרי מות מ"ט:רצ"ו-ו'305:296-49:Zohar, Achrei Mot

And Israel themselves are in two grades, corresponding to the two grades of the Torah, the disclosed and the undisclosed. To all who have been circumcised and stamped with the holy impress, we impart those things in the Torah which are on the surface, the letters and the plain contents and the precepts, and no more. This is indicated in the words, "He telleth his words to Jacob".

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

291

כִּי עֵמֶךְ מְקוֹר חַיִּים

"For with You is the source of life," the verse of the discourse the text cites.

Psalms 36:10:י"ז תהילים

כִּי־עֵמֶךְ מְקוֹר חַיִּים בְּאוֹרֶךְ נְרָאָה־אוֹר:

For with Thee is the fountain of life; In Thy light do we see light.

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292

הַמִּשְׁפִּילִי לְרֹאוֹת בַּשָּׁמַיִם וּבָאָרֶץ

"Who lowers Himself to look upon the heavens and the

...הַאֲזִינוּ הַשָּׁמַיִם וְאִדְבָּרָה וְתִשְׁמַע הָאָרֶץ אֲמַרְיִי יֵעָרוֹף

earth."

Psalms 113:6:ו'יג:תהילים

הַמִּשְׁפִּילִי לְרֹאוֹת בַּשָּׁמַיִם וּבָאָרֶץ:

That looketh down low Upon heaven and upon the earth?

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293

הַשְׁקִיפָה מִמַּעוֹן קֹדֶשְׁךָ מִן הַשָּׁמַיִם

"Look down from Your holy dwelling, from the heavens, and bless Your people Israel."

Deuteronomy 26:15:ו'ט"ז דברים

הַשְׁקִיפָה מִמַּעוֹן קֹדֶשְׁךָ מִן־הַשָּׁמַיִם וּבָרַךְ אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל וְאֵת הָאָדָמָה אֲשֶׁר נָתַתָּה לָנוּ כְּאֲשֶׁר נִשְׁבַּעְתָּ לְאֲבוֹתֵינוּ אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ:

Look forth from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear unto our fathers, a land flowing with milk and honey.'

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294

הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הַדּוֹם רַגְלִי

"The heavens are My throne and the earth is My footstool."

ישעיהו ס"ו:א'Isaiah 66:1

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הַדּוֹם רַגְלִי אֵיזֶה בַּיִת אֲשֶׁר תִּבְנוּלִי וְאֵיזֶה מְקוֹם 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 25

295

אֲהִיָּה כְּטֵל

"I will be like the dew to Israel," G-d's answer.

Hosea 14:6:ו'יד:הושע

אֲהִיָּה כְּטֵל לְיִשְׂרָאֵל יִפְרַח כְּשׁוֹשְׁנָה וְיִהְיֶה שְׂרָשָׁיו כְּלִבְנוֹן:

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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296

שִׁיבָא כְּנֹשֶׁם

"And He will come to us like the rain," the request that comes first.

Hosea 6:3:ג'ז:הושע

וְנִדְעָה נִרְדָּפָה לְדַעַת אֶת־ה' כְּשֹׁחַר נֶכֶן מִצְאוֹ וְיָבוֹא כְּנֹשֶׁם לָנוּ כְּמִלְקוֹשׁ יוֹרֵה אֶרֶץ:

And let us know, eagerly strive to know the L-RD, His going forth is sure as the morning; And He shall come unto us as the rain, As the latter rain that watereth the earth.'

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297

ה' צִלְךָ

"Havayah is your guardian; Havayah is your shade at your

right hand.”

Psalms 121:5:ה' תהילים קכ"א

ה' שמרך הי צלך עלייך ומינה:

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

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KEHOT'S NOTE

תהלים קכא, ה.

298

ובצל ידי כסיתך

“And I have put My words in your mouth, and in the shadow of My hand I have covered you, to plant the heavens and lay the foundations of the earth, and to say to Zion, You are My people.”

ישעיהו נ"א:ט"ז Isaiah 51:16

ואשם דברי בפיה ובצל ידי כסיתך לנטע שמים וליסד ארץ ולאמר לציון עמי אתה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישעיי נא, טז.

299

וימינו תחבקני

“His left hand is under my head, and his right hand embraces me.”

Song of Songs 2:6:שיר השירים ב' ו'

שמאלו תחת לראשי וימינו תחבקני:

Let his left hand be under my head, And his right hand embrace me.

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300

וסוכה תהי לצל יומם

“And a sukkah shall be for a shade by day from the heat.”

ישעיהו ד' ו' Isaiah 4:6

וסכה תהיה לצל יומם מחרב ולמחסה ולמסתור מזרם וממטר:

And there shall be a pavilion for a shadow in the day-time from the heat, and for a refuge and for a covert from storm and from rain.

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KEHOT'S NOTE

ישעיי ד, ו.

301

יבננו ויטללנו

Of the Fountain Gate: “he built it and covered it.”

נחמיה ג' ט"ו Nehemiah 3:15

ואת שער העין החזיק שלון בן-כלחזה שר פלך המצפה הוא יבננו ויטללנו ויעמיד דלתתיו מנעליו ובריתיו ואת חומת ברכת השלח לגור המלך ועד המעלות היודרות מעיר דויד:

And the fountain gate repaired Shallun the son of Colhozeh, the ruler of the district of Mizpah; he built it, and covered it, and set up the doors thereof, the bolts thereof, and the bars

...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

thereof, and the wall of the pool of Shelah by the king's garden, even unto the stairs that go down from the city of David.

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302

תזל כטל

“My speech shall distill like the dew,” the flow from above that comes of itself.

דברים ל"ב:ב' Deuteronomy 32:2

יערף כמטר לקחי תזל כטל אמרתי כשעירם עלי דשא וכרכיבים עלי עשב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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303

ואשים דברי בפיו

The Zohar on Tzav, also cited in the text on this verse.

ספר זוהר, צו כ"ה:קע"ח-כ"ט:קפ"ז Zohar, Tzav 25:178-29:187

As R. Eleazar was once going from Cappadocia to Lydda, accompanied by R. Jose and R. Hizkiah, he began to discourse thus: 'It is written, "And I have put my words in thy mouth and have covered thee in the shadow of my hand" (Isa. 51, 16). We have been taught', he said, 'that if a man studies the words of the Torah and ever has them on his lips, G-d protects him and the Shekinah spreads her wings over him; nay more, he supports the world and G-d rejoices ...

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

304

ופי יגיד תהלתך

“O G-d, open my lips, and my mouth shall declare Your praise.”

Psalms 51:17:תהילים נ"א י"ז

אדני שפתי תפתח ופי יגיד תהלתך:

O L-rd, open Thou my lips; and my mouth shall declare Thy praise.

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

KEHOT'S NOTE

תהלים נא, יז.

305

ואשים דברי בפיו ובצל ידי כסיתך

The Zohar at the beginning of Bereishis, cited in the text, on this verse.

ספר זוהר, הקדמה י"ג-י"ד:ס"ד-ס"ה:ס"ז Zohar, Introduction 10:56-11:64

306

אין הטל נפסק

The Talmud teaches that dew and winds are never withheld, so one need not mention them in prayer.

תענית ג' א' Taanit 3a

KEHOT'S NOTE

תענית ג, א.

307

אלא עד מקור נשמות ישראל ומזליהם העליון

The note refers back to the opening paragraph of this maamar, where the soul's four stages of descent are ex-

plained and its root that remains above is called mazal.

KEHOT'S NOTE

ראה לעיל עא, ג. לקמן שה"ש טז, ד ובמ"מ בענין אין מול לישראל.

308

טלא דבדולחא

There "the crystalline dew" is placed above the whole chain of descent, in the Gulgalta, like the moisture of the brain: it is never withheld by sin, because it does not depend on an arousal from below, and this is "I will be like the dew to Israel." It rests below of itself when there is wholeness below.

KEHOT'S NOTE

ועליק שה"ש (לה, סעי"ד). [כ].

309

אורות

The second passage in the first volume of the Zohar that the text cites on "the dew of lights."

ספר הזהר, ויחי מ"ג:תס"ב-מ"ה:תס"ט 43:462-45:469 Zohar, Vayechi

310

כי טל אורות טלך

"For Your dew is the dew of lights, and the earth shall give forth the dead," a verse of the Resurrection.

Isaiah 26:19:י"ט:י"ט

יחי מתיד נבליתי קומיו הקיצו ורגנו שכני עפר כי טל אורת טלך וארץ רפאים תפיל:

Thy dead shall live, my dead bodies shall arise—Awake and sing, ye that dwell in the dust— For Thy dew is as the dew of light, And the earth shall bring to life the shades.

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311

מאנינו נהורין עילאין דנהרין לעילא

The Zohar explains "lights" as the supernal lights that shine above.

ספר הזהר, חיי שרה י"ז:קל"ג-19:205-17:133 Zohar, Chayei Sara

When the soul is on its descent again, all those malignant bands are eager to meet it in order to obtain from it that information, in exchange for which they impart to it many other things. But the one thing it learnt from the holy angels is to those other things as grain to chaff. This is a rare privilege for one whose soul is still in this world. Similar adventures await the souls when they altogether leave the body to depart from this world. In their attempt to soar ...

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

312

נהורא דחוררתא דעתיקא

The Zohar (Idra Rabba): "lights" is the light of the whiteness of Atika.

ספר הזהר, האדרא רבא ג'י"ד:ר"כ"ה-3:14-6:25 Zohar, Idra Rabba

313

ועינו כעין הבדולח

Of the manna: "and its appearance was like the appearance of bedolach."

Numbers 11:7:י"א:י"ז

והמן כזרע-גד הוא ועינו כעין הבדולח:

...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

Now the manna was like coriander seed, and the appearance thereof as the appearance of bdellium.

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314

נוצר חסד ונקא

From the Thirteen Attributes of Mercy: "He preserves kindness for thousands ... and He cleanses." These are the two mazalos.

Exodus 34:7:י"ד:י"ד

נצר חסד לאלפים נשא עון ופשע וחסא ונקא לא ינקא פקד עון אבות על-בנים ועל-בני בנים על-שלישים ועל-רבעים:

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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315

ויתן לך האלקים

Isaac's blessing to Jacob: "May G-d give you of the dew of the heavens."

Genesis 27:28:כ"ח:י"ז

ויתן-לך האלקים מטל השמים ומשמני הארץ ורב דגן ותירש:

So G-d give thee of the dew of heaven, And of the fat places of the earth, And plenty of corn and wine.

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KEHOT'S NOTE

בראשית כז, כח.

316

הזה עליהם מי חטאת

The purification of the Levites: "Sprinkle upon them waters of purification."

Numbers 8:7:י"ז:ח

וכה-תעשה להם לטהרם הזה עליהם מי חטאת והעבירו תער על-כל-בשרם וכבסו בגדיהם והטהרו:

And thus shalt thou do unto them, to cleanse them: sprinkle the water of purification upon them, and let them cause a razor to pass over all their flesh, and let them wash their clothes, and cleanse themselves.

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317

שיורי טלא דבדולחא

The Zohar on Tazria: the waters of purification sprinkled on the Levites are the remnants of the crystalline dew.

ספר הזהר, תזריע כ"ד:קכ"ג-כ"ה:קל"ד 24:123-25:134 Zohar, Tazria

318

באגה"ק ד"ה למה נסמכה

The note identifies the letter in Iggeres HaKodesh cited in the text, on why the death of Miriam is juxtaposed with the Red Heifer.

KEHOT'S NOTE

סי כח. וראה המשך מים רבים תרל"ו פרק קעד.

319

להיות תחיית המתים . . עצמיות טל

At Sinai the souls of Israel left them, and G-d brought down the dew with which He will revive the dead in the Future, and revived them.

Shabbat 88b:6ו"ב: שבת פ"ח ב

... ומאחר שמדיבור ראשון יצתה נשמתו, דיבור שני היאך קיבלו? — הוריד טל שעתידי להחיות בו מתים והחיה אותם, שנאמר: "גשם נדבות תניף אליהם נחלתה ונגלגה אתה כוננתה". ואמר רבי יהושע בן לוי: כל דיבור ודיבור שניצא מפי הקדוש ברוך הוא חזרו ישראל לאחוריהן שנים עשר מיל והיו מלאכי השרת מדדין אותם, שנאמר: "מלאכי צבאות ידדון ידדון" — אל תיקרי "ידדון", אלא "ידדון".

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

KEHOT'S NOTE

ראה שבת פח, ב. אוה"ת מג"א ע"י קפב. (הוצאת תשי"ג).

320

The Talmud speaks of "this beam of the covering," using the root of tal for the roofing of a sukkah.

Sukkah 31a:9ט"א: סוכה ל"א א

אמר רבינא: האי בשורא דמטלתא דגוילה, עכדי לקה רבנן תקנתא, משום תקנת מריש.

Ravina said, "This is like a beam of a Sukkah, and the Sages make a fix for it because of the Statute of the Beam [that stolen beams built into houses do not need to be removed, but should rather have their value paid]."

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CCO)

321

Lot's words: "for they have come under the shadow of my roof." Onkelos renders it betel.

Genesis 19:8ח"ט: בראשית י"ט ח

הנהנא לי שתי בנות אשר לא ידעו איש אוציהנא אתהו אליכם ועשו להן כטוב בעיניכם רק לאנשים האל אליהם עשו דבר כיעליכן כאו בצל קרתי:

Behold now, I have two daughters that have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes; only unto these men do nothing; forasmuch as they are come under the shadow of my roof.'

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PARAGRAPH 26

322

ואהיה אצלו אמון

Wisdom speaks: "And I was with Him as a nursling, and I was His delight day by day."

Proverbs 8:30ל"ח: משלי ח

ואהיה אצלו אמון ואהיה שעשועים יום יום משחקת לפניו בכל-עת:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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323

אחור וקדם צרתני

"Behind and before You have formed me, and You have laid Your hand upon me." The two levels, "back" and

"front," of the supernal will.

Psalms 139:5ה"ה: תהילים קל"ט

אחור וקדם צרתני ותשת עלי כפכה:

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

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324

ותזל כטל

"My teaching shall drop like the rain, my speech shall distill like the dew," the "back" and the "front" of the supernal will.

Deuteronomy 32:2ב"ב: דברים ל"ב

יערף כמטר לקחי תזל כטל אמרתי כשעירם עלי דשא וכרביבים עלי עשב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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325

תזל כטל

The Zohar on Vayakhel, cited in the text on "shall distill like the dew."

Zohar, Vayakhel 24:297-308ה"צ-רצ"ז: ספר הזהר, ויקהל כ"ד

326

בביאור ע"פ צאינה וראינה (בפי קדושים)

the passage shares nothing with the note

Song of Songs 2:4ד"ב: שיר השירים ב' ד

הביאני אל-בית הניזו ודגלו עלי אהבה:

He hath brought me to the banqueting-house, And his banner over me is love.

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KEHOT'S NOTE

נדפס להלן בדרושי שה"ש כב, ב ואילך. (ונמצא בכת"י מס' 4 (שהוא מהדו"ק מלקו"ת ויקרא) בין דרושי פי קדושים. וראה גם בהנסמן להלן ברשימת הכתבי-יד לד"ה צאו"ר. ולהלן ובהמ"מ לסוכות פא, ד. שה"ש ב, ד. לעיל פינחס עט, ד. מסעי צה, ב. ועוד).

327

צאינה וראינה

"Go out and see, O daughters of Zion," the verse of the explanation the text cites.

Song of Songs 3:11א"א: שיר השירים ג' י"א

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה-לו אמו ביום חתנתו וביום שמחת לבו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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And let us know, eagerly strive to know the L-RD, His going forth is sure as the morning; And He shall come unto us as the rain, As the latter rain that watereth the earth.'

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338 ואד יעלה

"A mist would go up from the earth," the arousal from below.

Genesis 2:6: בראשית ב':ו

וַאֲדָ יַעֲלֶה מִן־הָאָרֶץ וַיַּשְׁקֶה אֶת־כָּל־פְּנֵי הָאֲדָמָה:

but there went up a mist from the earth, and watered the whole face of the ground.

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339 האזינו השמים

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5567.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בטה"מ תקס"ז ע' שנה. ושם בעי שם ביאור על המאמר. הגהות וקיצורים נדפסו באוה"ת האזינו ע' א'תרנ"ו. קיצורים א'תרנ"ה. שם כרך ה ע' ב'קמ. הגהות בכרך ו ב'תקכב. ובעי ב'תקכב.

340 האזינו השמים ותשמע הארץ

The heavens and the earth, the Written and the Oral Torah.

Deuteronomy 32:1: דברים ל"ב:א

הָאָזִינוּ הַשָּׁמַיִם וְאֲדַבְרָה וְתִשְׁמַע הָאָרֶץ אֲמַרְיִי:

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

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341 יערוף כמטר

"My teaching shall drop like the rain."

Deuteronomy 32:2: דברים ל"ב:ב

יַעְרֹף כַּמֶּטֶר לִקְחִי תֹזֶל כַּטֹּל אֲמַרְתִּי כְשַׁעִירִם עֲלִידָשָׁא וְכִרְבִּיבִים עֲלִי־עֵשֶׂב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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PARAGRAPH 36

342 אהי כטל

"I will be like the dew to Israel."

Hosea 14:6: הושע י"ד:ו

אֶהְיֶה כַּטֹּל לְיִשְׂרָאֵל יִפְרַח כְּשׁוֹשְׁנָה וְיֶהְיֶה שְׁרָשָׁיו כְּלִבְנוֹן:

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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LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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