LIKKUTEI TORAH · PARSHAS KI SAVO · MAAMAR 3

תחת אשר לא עבדת את ה׳ אלקיך בשמחה וגו׳

“Because you did not serve Havayah your G-d with joy”

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Every Jew can serve G-d with joy, because the Torah is G-d’s own light: studying it quenches the longing to cleave to Him that is hidden in every heart. That joy is open even to one who has fallen from love, and it grows as he recognizes his own lowliness.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ״ל

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

THE BIG IDEA

Every Jew can serve G-d with joy, because the Torah is G-d's own light: studying it quenches the longing to cleave to Him that is hidden in every heart. That joy is open even to one who has fallen from love, and it grows as he recognizes his own lowliness.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The maamar asks how the Torah can fault all Israel for not serving G-d "with joy," when rejoicing in G-d seems to be the level of the righteous. It distinguishes two services, prayer and Torah study. Prayer, "the morning of Avraham," is the time to wake the love for G-d that sleeps in every heart, by contemplating that G-d is "El Olam": the world is only a ray of His light, which comes from Him without changing Him, as fruit comes from the earth's power of growth and thoughts from the soul. This contemplation runs through the morning prayers and leads to the Shema. Of two loves, the selfless flame of the righteous and the longing to cleave to G-d that every Jew has, the second can be fulfilled only through the Torah, in whose letters G-d's light is clothed; that fulfillment is the joy every Jew is commanded. Even one whose love has cooled can rejoice in his study, all the more as he recognizes his lowliness. The maamar closes with the preparation for prayer: heaviness of head, a mikveh, charity, and the study of musar.

OUTLINE

1 **The question and the two services** ¶1

How can all Israel be faulted for not serving with joy, the level of the righteous? The answer begins with two services, prayer and Torah; prayer is the morning time for waking the love that sleeps in every heart.

2 **The contemplation of prayer** ¶2–4

G-d is "El Olam": the world is only a ray of His light, like fruit from the power of growth and thought from the soul. The morning prayers revolve around this, ask for help against accusations and distractions, and lead to the Shema.

3 **Two loves, and the Torah that fulfills them** ¶5–7

The selfless love of the righteous differs from the longing to cleave to G-d that every Jew has. That longing is fulfilled only through the Torah, whose letters hold G-d's light, and its fulfillment is the joy everyone can reach.

4 **Joy for one who has fallen from love** ¶8–10

One whose love has cooled can still rejoice in the Torah, which is one with G-d; recognizing his lowliness doubles the joy, while sadness comes from pride, and the Torah's light "passes over transgression" for the humble.

5 **Yaakov and Yisrael; the joy of the righteous** ¶11

The humble service is Yaakov, the servant; Yisrael is the time of great love, when joy comes easily. The joy of a mitzvah is commanded of all; the revealed joy in G-d Himself is the level of the righteous, open to all on Yom Tov.

6 **Preparing for prayer** ¶12–15

Heaviness of head, a recognition of lowliness in the mind; then three things that remove what hinders prayer: a mikveh, since prayer is fragrance and fragrance depends on purity; charity, against the accusations; and musar, in which simple faith is the crown of the great love.

KEY CONCEPTS

The hidden love אהבה מסותרת

The love for G-d present in every Jew's heart. It lies dormant, as if asleep, until contemplation in prayer brings it into the mind.

El Olam אל עולם

G-d as "world," not "the G-d of the world": the world is not a thing in its own right but a ray of His light.

Illumination הארה

An outflow that leaves its source undiminished and unchanged, like thought from the soul or fruit from the power of growth. The world, and the light in the letters of the Torah, are illuminations from G-d.

The two loves שני מיני אהבות

A selfless love that flares up of itself, the level of the righteous, and the longing to cleave to G-d that every Jew has. The second is fulfilled through the Torah.

Leftovers שיריים

Regarding oneself as superfluous in the world. For one so humble, the Torah's light "passes over transgression."

Yaakov and Yisrael יעקב וישראל

Two levels of service: Yaakov, the servant whose love has cooled yet who serves with joy, and Yisrael, the time of great love in prayer, when joy comes easily.

Heaviness of head כובד ראש

The sober recognition in the mind, before prayer, of one's own lowliness and of the sins that hide the level of Yisrael. It need not be a heaviness of the heart.

SECTION 1 • ¶1

The question and the two services

1 תחת אשר[1] לא עבדת[2] את ה׳ אלקיך בשמחה וגו׳. ולהבין הלא זה הוא מדרגות הצדיקים כמ״ש שמחו צדיקים בה׳[3] כו׳ ואיך יגיע כל אדם לזה.

"Because you did not serve Havayah your G-d with joy," etc. Now, to understand [this]: is this not [one of] the levels of the righteous, as it is written, "Rejoice, you righteous, in Havayah," etc.? And how can every person reach it?

> The maamar opens with Deuteronomy 28:47, from the rebuke in Ki Tavo: the curses come "because you did not serve Havayah your G-d with joy and with gladness of heart." The difficulty is that rejoicing in G-d seems to be the level of the righteous, as Psalms 97:12 says, "Rejoice, you righteous, in Havayah"; how, then, can the Torah expect it of every Jew?

אך הנה יש ב׳ מדרגות בעבודת ה׳ מדת יום ומדת לילה בחינת יעקב ובחינת ישראל ובדרך פרט הם בחינת תורה ובחינת תפלה.

However, there are two levels in the service of G-d: the attribute of day and the attribute of night, the level of Yaakov and the level of Yisrael; and in particular terms, they are the level of Torah and the level of prayer.

> The answer begins by distinguishing two levels in serving G-d, called "day" and "night" and linked to the patriarch's two names, Yaakov and Yisrael. In a person's daily life the two levels appear as Torah study and prayer; the maamar explains each pair as it goes on.

(עיין מ״ש מענין מדת יום ומדת לילה בד״ה רני ושמחי[5,4] גבי רננא ברמשא ושמחה בצפרא,[7,6] ובד״ה ענין חנוכה[8] גבי בבקר כתיב בהיטיבו[9] ובבין הערבים כתיב בהעלות,[10] וסד״ה להבין ענין הברכות[11] סד״ה וידעת היום.[12] ועיין זח״א [זהר חלק א] (קע״ד[13] א׳) בענין יעקב וישראל.[14]

(See what is written about the attribute of day and the attribute of night in the discourse beginning "Sing and rejoice," regarding "song in the evening and joy in the morning"; and in the discourse beginning "The matter of Chanukah," regarding "in the morning it is written 'when he makes [the lamps] good,' and toward evening it is written 'when he raises [them]'"; and at the end of the discourse beginning "To understand the matter of the blessings"; [and] at the end of the discourse beginning "Know this day." And see the Zohar, Part I, 174a, on the matter of Yaakov and Yisrael.)

> This parenthesis lists where the Alter Rebbe treats these themes elsewhere: Torah Ohr's discourse on "Sing and rejoice" (Zechariah 2:14), which takes up the Zohar's "joy in the morning and song in the evening," and its discourse on Chanukah, which contrasts the morning tending of the Menorah's lamps (Exodus 30:7) with their kindling toward evening (Exodus 30:8). The Zohar passage cited explains why the patriarch is sometimes called Yaakov and sometimes Yisrael.

והענין דהנה אמרו רז״ל [רבותינו זכרונם לברכה] זמן תורה לחוד[15] וזמן תפלה לחוד[16] שתפלה נקרא חיי שעה ותורה חיי עולם.

The explanation is this: our Sages, of blessed memory, said, "The time for Torah is one thing and the time for prayer is another," for prayer is called "the life of the hour" and Torah "eternal life."

> Before explaining the two levels, the Alter Rebbe recalls the Talmud (Shabbos 10a): when Rava saw Rav Hamnuna lengthening his prayer, he said that people leave "eternal life" (Torah) for "the life of the hour" (prayer, in which one asks for present needs), and Rav Hamnuna held that each has its own time. Torah and prayer are thus two distinct services.

ולהבין ענין התפלה דכתיב וישכם אברהם בבקר[24, 23, 22, 21, 20, 19, 18, 17] דהיינו שאהבה מסותרת שבלב כל אחד ואחד מישראל היא בהעלם ובהסתר ובבחינת שינה וצריך לעוררה משינתה כמו שכתוב אם תעירו בריי״ש אחד ואם תעוררו[25] בב׳ רישי״ן.

And to understand the matter of prayer, of which it is written, "And Avraham rose early in the morning": that is, the hidden love in the heart of each and every one of Israel is in concealment and hiddenness, in a state of sleep, and it must be awakened from its sleep, as it is written, "if you awaken (ta'iru)," with one reish, "and if you arouse (te'oreru)," with two reishes.

> Prayer is linked to the verse "And Avraham rose early in the morning" (Genesis 22:3). Every Jew has a hidden love for G-d in the heart, but it lies dormant, as if asleep, and prayer is the time to wake it; the verse in Song of Songs uses two verbs for waking, ta'iru, written with one letter reish, and te'oreru, written with two.

פי׳ אם תעירו בריי״ש אחד היינו חיצוניות הלב ואם תעוררו בשני רישי״ן היינו פנימית הלב עיין בלק״ת [בלקוטי תורה (להאריז״ל)] מהאריז״ל [מהאר״י זכרונו לברכה] בשה״ש [בשיר השירים].[26]

That is: "if you awaken," with one reish, is the outer dimension (chitzoniyus) of the heart, and "if you arouse," with two reishes, is the inner dimension (pnimiyus) of the heart; see the Likkutei Torah of the Arizal, of blessed memory, on Song of Songs.

> The single reish stands for waking the outer layer of the heart, and the doubled reish for stirring its inner depth. The Alter Rebbe cites this reading from the Arizal's Likkutei Torah on Song of Songs.

את האהבה עד שתחפץ[29, 28, 27] (ע׳ [עיין] זח״ב [זהר חלק ב׳] ט׳ א׳ קמ״ו ב׳ ת״ז [תיקוני זהר] תיקון למ״ד) שיש זמן ועת לחפיצה ותשוקה של אהבה מסותרת הנ״ל דהיינו בשחרית.

"The love, until it desires" (see the Zohar, Part II, 9a, 146b; Tikkunei Zohar, Tikkun 30): for there is a time and a season for the desire and longing of the hidden love mentioned above, namely, at Shacharis.

> The verse ends "the love, until it desires": the hidden love has its proper time to awaken into desire and longing for G-d. That time is Shacharis, the morning prayer.

וזהו וישכם אברהם בבקר (עיין זח״א [זהר חלק א] ע״ב א׳ ר״ג א׳ רמ״ז ב׳. ח״ג [חלק ג׳] ויקרא כ״ב ב׳ נ״ב סע״ב [סוף עמוד ב] ר״ד סע״א [סוף עמוד א] רמ״ב[30] א׳).

And this is [the meaning of] "And Avraham rose early in the morning" (see the Zohar, Part I, 72a, 203a, 247b; Part III, Vayikra, 22b, the end of 52b, the end of 204a, 242a).

> This is why prayer is tied to Avraham rising early: the morning is Avraham's time. The Zohar passages cited speak of "the morning of Avraham," the hour of divine favor, and of Avraham as the one who instituted the morning prayer.

וענין השינה של אהבה זו הוא כמו למשל אדם הישן שהמחשבה שלו היא בבחינת הסתלקות למעלה מהמוח ואינה מלובשת במוחו כלל

The sleep of this love is like, for example, a person who is asleep, whose thought is in a state of withdrawal above the mind and is not enclothed in his mind at all;

> The Alter Rebbe now explains what it means for love to "sleep." In a sleeping person, thought has withdrawn above the mind and is no longer clothed in it, so it does not operate through deliberate thinking.

ולכן החלומות הם דמיונות בלבד (עמ״ש בד״ה שיר כו׳ היינו כחולמים)[31] אבל בהקיצו[32] נכנס המחשבה זו בתוך המוח ומלובשת בתוך מוחו לחשוב בהם כרצונו.

and therefore dreams are mere imaginings (see what is written in the discourse beginning "A song," etc., "we were like dreamers"). But when he wakes, this thought enters into the mind and is enclothed within his mind, to think with [his thoughts] as he wishes.

> That is why dreams are only imaginings; the Torah Ohr discourse on "we were like dreamers" (Psalms 126:1) explains that in sleep the discerning intellect withdraws and only imagination is left. On waking, thought enters the mind again, and a person directs his thinking as he wishes.

משא״כ בחלום אין בו בחירה ורצון כלל כמ״כ [כמו כן] הענין באהבה זו כשהיא בבחי׳ שינה אף שזוכר את ה׳ בלבו ויודע דרך כלל שמכה״כ [שמלא כל הארץ כבודו].[33]

Whereas in a dream there is no choice or will at all. So too is the matter with this love when it is in a state of sleep: even though he remembers G-d in his heart and knows in a general way that "the whole earth is full of His glory,"

> In a dream a person has no choice or will. The hidden love can be in the same state: a person remembers G-d in his heart and knows in a general way that "the whole earth is full of His glory" (Isaiah 6:3), yet this knowledge has the quality of a dream.

מ״מ יכול לעשות דבר עבירה שהוא נגד רצונו ית׳ ואפילו באותה שעה כמארז״ל [כמאמר רבותינו זכרונם לברכה] גנבא אפום מחתרתא רחמנא קריא[34] שיצליח בגנבתו

nevertheless he can commit a sin, which is against His will, may He be blessed, and even at that very moment, as our Sages, of blessed memory, said: "The thief at the mouth of the tunnel calls upon the Merciful One," that he succeed in his theft.

> The proof is that a person can sin against G-d's will even at the moment he remembers Him. The Sages' saying (Berachos 63a, in the Ein Yaakov's reading, as the Kehot note says) describes a burglar who, at the very mouth of his tunnel, calls on G-d to help him succeed in his theft.

והוא מפני שאין זכירה זו אלא דרך דמיון והעברה בעלמא על המוח ואינו מלובש ונכנס בתוך מוחו

This is because this remembrance is only by way of imagination and a mere passing over the mind, and it is not enclothed in his mind and does not enter into it.

> The burglar believes in G-d, but the belief only passes over his mind like an image; it has not entered the mind and been clothed there, so it does not govern what he does.

וצריך האדם לעורר את האהבה משינתה ולהכניסה בתוך מוחו ומחשבתו ע״י התבוננות רבים מהתחלת התפלה עד קריאת שמע.[71, 70, 69, 68, 67, 66, 65, 64, 63, 62, 61, 60, 59, 58, 57, 56, 55, 54, 53, 52, 51, 50, 49, 48, 47, 46, 45, 44, 43, 42, 41, 40, 39, 38, 37, 36, 35]

And a person must awaken the love from its sleep and bring it into his mind and his thought, through much contemplation, from the beginning of the prayer until the reading of the Shema.

> Prayer's task, then, is to wake the love and bring it into the mind through sustained contemplation, from the start of the prayers until the Shema. The next paragraphs describe that contemplation.

SECTION 2 • ¶2-4

The contemplation of prayer

2 וענין התבוננות שבתפלה הוא איך שהוא ית׳ אל עולם ולא אל העולם שאין העולם ענין בפ״ע [בפני עצמו]

The contemplation in prayer is how He, may He be blessed, is "El Olam" (G-d, world) and not "El HaOlam" (G-d of the world): for the world is not a thing in its own right;

> The contemplation that wakes the love concerns how G-d relates to the world. Avraham called on G-d as "El Olam" (Genesis 21:33); the Alter Rebbe reads it not as "the G-d of the world," as though the world were a separate thing that G-d rules, but as "G-d, world": the world is not a thing in its own right.

אלא שהן בחי׳ התפשטות הארה וזיו מאורו יתברך כמו זיו השמש שהאיר ממנו ית׳ כשעלה ברצונו לברוא את העולם.[72]

rather, they are the aspect of a spreading forth of illumination and radiance from His light, may He be blessed, like the radiance of the sun: [a radiance] that shone forth from Him, may He be blessed, when it arose in His will to create the world.

> Rather, everything in the world is only a ray spreading forth from G-d's light, as the sun's radiance spreads from the sun. That radiance shone forth when it arose in G-d's will to create the world.

3 ולמשל כמו כח הצומח[73] רוחני אשר בארץ שממנו יצמח עשבים ואילנות ופירות שבודאי הפרי הנצמח שהוא גשמי אינו ממהות ועצמות הכח רוחני הצומח

By way of analogy: like the spiritual power of growth in the earth, from which grasses, trees and fruits grow. Certainly the fruit that grows, which is physical, is not of the being and essence of the spiritual power of growth,

> An analogy for how the world relates to G-d: the earth has a spiritual power that makes plants grow. The fruit that grows is physical, so it cannot be the very essence of that spiritual power.

אלא בחי׳ הארה בלבד המת פשטת מעצמות ומהות הכח רוחני הצומח והארה זו נתעבה ונתגשמה כ״כ [כל כך] עד שנעשה פרי גשמי בטעמים נרגשים לחיך מתיקות וכו׳ מה שאין ערך זה

but only an illumination that spreads forth from the essence and being of the spiritual power of growth. And this illumination became so coarse and so physical that it became a physical fruit, with tastes the palate can sense, sweetness and so on, something of a kind that is not

> The fruit comes from only a ray of that power, which has become so coarse that it turns into physical fruit, with flavors such as sweetness that the palate can taste. Nothing like taste exists in the spiritual power itself.

נמצא ברוחני כלל, ואין התפשטות זו כמו התפשטות המים הנמשכים ממקום גבוה למקום נמוך שהמים

found in the spiritual at all. And this spreading forth is not like the spreading forth of water that flows from a high place to a low place, where of the water

> The Alter Rebbe sharpens the analogy by a contrast: this "spreading forth" is not like water running downhill.

הנמשכים לא נשאר מהם במקומם הראשון כלל משא"כ בכח רוחני הצומח לא נחסר כלל בצמיחת הפרי ויכול הוא לחזור ולהצמיח פעמים רבות אין מספר

that has flowed, nothing at all remains in its first place; whereas the spiritual power of growth is not diminished at all by the growing of the fruit, and it can grow [fruit] again, many times without number.

> Water that flows downhill leaves its source; none of it stays behind. The power of growth loses nothing by producing fruit and can produce again and again without limit, because what goes out from it is only a ray.

ולכן קראו חכמי האמת להתפשטות זו בשם הארה כמו למשל מחשבות האדם שנמשכים מנפשו ונשמתו שאין תופסים מקום כלל ולא שינוי וגירעון כלל בנפשו מחמת המחשבות ויכולה היא לחשוב מחשבות עד אין קץ.

Therefore the sages of truth called this spreading forth by the name "illumination," like, for example, a person's thoughts, which are drawn forth from his soul and his neshamah, which take up no space at all, and [there is] no change or diminution at all in his soul because of the thoughts, and it can think thoughts without end.

> This is why the Kabbalists, "the sages of truth," call such an outflow he'arah, "illumination." A person's thoughts are a second example: they come from the soul without occupying any space, they neither change nor diminish it, and the soul can go on thinking without end.

כך העולם הוא רק הארה והתפשטות ממנו ית' וכולא קמיה כלא חשיב[74] ואין תופסים מקום נגדו ית' ואין בו שינוי ח"ו [חס ושלום] כמ"ש אני ה' לא שניתי[75] ואתה הוא קודם[76] שנברא העולם כו'

So the world is only an illumination and a spreading forth from Him, may He be blessed, and "all before Him is considered as nothing," and they take up no space in relation to Him, may He be blessed, and there is no change in Him, G-d forbid, as it is written, "I am Havayah, I have not changed," and "You are He before the world was created," etc.

> So the world is only a ray of G-d's light: before Him it is "considered as nothing," as the Zohar says, and creating it brought no change in Him, as Malachi 3:6 says. The morning prayers say the same: "You are He before the world was created; You are He since the world was created."

(ועמ״ש מזה בד״ה קול דודי בשה״ש [בשיר השירים]),[77] ובזה הוא מעורר את האהבה בתפלה. וזהו שאומרים הודו לה׳ קראו בשמו[78] כו׳.

(And see what is written about this in the discourse beginning "The voice of my beloved," on Song of Songs.) And with this one arouses the love in prayer. And this is what we say: "Give thanks to Havayah, call upon His Name," etc.

> The Alter Rebbe refers to his discourse on "The voice of my beloved" in Song of Songs for more on this. Contemplating this truth is what arouses the love in prayer, and it is the theme of "Give thanks to Havayah, call upon His Name" (I Chronicles 16:8), recited in the morning prayers.

פי׳ שאנו מודים על זה שהשם הוא אל עולם כנ״ל. ועמ״ש בד״ה שובה ישראל עד גבי באי״ [ברוך אתה ה׳] אלהינו מלך העולם.

That is, we give thanks for this: that G-d is "El Olam," as mentioned above. And see what is written in the discourse beginning "Return, O Israel, unto," regarding "Blessed are You, Havayah, our G-d, King of the world."

> When we say "Give thanks," we acknowledge that G-d is "El Olam," the world being only His light. The discourse "Return, O Israel" takes this up in explaining the blessing formula, "Blessed are You, Havayah, our G-d, King of the world."

4 ועל ענין זה סובב והולך כל התפלה שצריך לחזור ע״ז פעמים רבות עד שיקבע בלבו בבחי׳ ראי׳ [ראיה] ממש ושיאריך בזה כל או״א [אחד ואחד] לפי שכלו, יש שמוחו מגושם יותר צריך להעמיק בזה יותר.

The whole of the prayer revolves around this matter, for one must go back over it many times, until it is fixed in his heart as actual sight; and each and every one should dwell on this at length according to his intellect: one whose mind is more coarse must go into it more deeply.

> This contemplation, that the world is only G-d's radiance, is the thread that runs through the whole morning prayer. One must return to it again and again until it is settled in the heart as clearly as something seen with the eyes; each person dwells on it according to his capacity, and one whose mind is more bound up with the physical needs to go deeper.

ובקשות שבאמצע פסוקי דזמרה ושבחים תקנו אנשי כנה״ג [כנסת הגדולה] מחמת שיש קטרוגים על האדם ודנין אותו אם הוא ראוי לכך

And the requests in the midst of the Pesukei DeZimra and the praises were instituted by the Men of the Great Assembly because there are accusations against a person, and they judge him whether he is worthy of this;

> Why, then, do the Pesukei DeZimra, the morning's verses of praise, contain requests? The Men of the Great Assembly placed them there because there are accusations against a person, and he is judged on whether he is worthy of reaching this contemplation and love.

וגם כי יש כמה מניעות וסיבות המטרידות את האדם מהתבוננות זו וע״ז אנו מבקשים רחמים הושיעה את עמך וגו׳ ורעם ונשאם[79] כו׳

and also because there are many hindrances and causes that distract a person from this contemplation. And about this we ask for mercy: "Save Your people," etc., "and tend them and carry them," etc.,

> The requests also answer the many obstacles and distractions that keep a person from this contemplation. So among the praises we ask for mercy, with verses such as "Save Your people … and tend them and carry them" (Psalms 28:9).

והוא רחום[80] וגו׳ (ועמ״ש מזה בפ׳ פנחס סד״ה צו את בנ״י [בני ישראל]). וכל הענין עד ק״ש [קריאת שמע] הוא לעורר את האהבה ובק״ש [ובקריאת שמע] אומרים הויה אלקינו אחד.[81]

"And He, being merciful," etc. (And see what is written about this in Parshas Pinchas, at the end of the discourse beginning "Command the children of Israel.") And the whole matter until the Shema is to awaken the love; and in the Shema we say, "Havayah our G-d … One."

> Another such verse is "And He, being merciful, forgives iniquity" (Psalms 78:38); the Alter Rebbe refers to his discourse "Command the children of Israel" in Pinchas for more. Everything before the Shema serves to awaken the love, and the Shema itself then declares G-d's oneness: "Havayah is our G-d, Havayah is One."

ואיתא בגמ׳ [בגמרא] אנשי יריחו[82] היו כורכין את שמע ולא היו מפסיקין בין אחד לואהבת בדבר אחר לפי

And it is stated in the Gemara that the men of Yericho would "wrap together" the Shema, and would not interrupt between "One" and "And you shall love" with anything else, because

> The Talmud (Pesachim 56a) reports that the people of Yericho "wrapped together" the Shema: in one view they did not pause after "One," and in another they left out "Blessed be the Name of the glory of His kingdom forever and ever." The Alter Rebbe describes their practice as not interrupting between "One" and "And you shall love."

שהם תלוין זה בזה שלפי ערך התבוננותו באחדותו יתברך ככה תתעורר מדת האהבה, לפיכך היו כורכין את שמע כו׳ אלא שאין הלכה כאנשי יריחו שבשכמל״ו [שברוך שם כבוד מלכותו לעולם ועד] לא הוי הפסק משום שגם זה רזא דאחד.

they depend on each other: according to the measure of one's contemplation of His unity, may He be blessed, so will the attribute of love be aroused. Therefore they would "wrap together" the Shema, etc. But the halachah does not follow the men of Yericho, for "Blessed be the Name of the glory of His kingdom forever and ever" is not an interruption, because this, too, is the secret of "One."

> Their reason, as the Alter Rebbe explains it, is that the love depends on the contemplation of G-d's oneness: as deep as one's contemplation of His unity, so strong will the love be. The halachah does not follow them, because "Blessed be the Name ..." is not an interruption: it too expresses the secret of "One."

ועד הוא רזא דאחד[83] בחילופי אתוון וגו׳ ונק׳ יחודא תתאה כנודע (ועמ״ש מזה בד״ה בחדש השלישי):

And "va'ed" ("and ever") is the secret of "One" (echad) through an exchange of letters, etc., and it is called the lower unity (yichuda tata'ah), as is known. (And see what is written about this in the discourse beginning "In the third month.")

> The Zohar (Part II, 134a) says that va'ed, "and ever," at the end of "Blessed be the Name ...," is echad, "One," with its letters exchanged. This is the "lower unity," G-d's oneness as it is found within the world's existence, as against the "higher unity" of the verse "Hear, O Israel."

SECTION 3 • ¶5–7

Two loves, and the Torah that fulfills them

5 ב והנה יש שני מיני אהבות[84, 85] אהבה שנעשית מאליה ע״י התבוננות בהוי׳ אחד והיא כשלהבת העולה מאליה ובוערת כרשפי אש[86] ואין בה שום מבוקש.

2. Now, there are two kinds of love. [One is] a love that comes about of itself through contemplation of "Havayah is One"; it is like a flame that rises of itself and burns like flashes of fire, and there is nothing at all that it seeks.

> The second section begins here. There are two kinds of love for G-d; the first arises by itself from contemplating that "Havayah is One," rising like a flame and burning "like flashes of fire" (Song of Songs 8:6), and it seeks nothing for itself.

(והוא כמ״ש בסש״ב [בספר של בינונים] ח״א [חלק א׳] ספ״י ולא כדי לדבקה בו ית׳ בלבד לרוות צמאון נפשם הצמאה לה׳.[87] אלא איזהו חסיד המתחסד עם קונו כו׳ ע״ש.

(This is as is written in Sefer Shel Beinonim, Part I, at the end of chapter 10: "and not only in order to cleave to Him, may He be blessed, to quench the thirst of their soul that thirsts for G-d; rather, 'Who is a chassid? One who acts with kindness toward his Maker,'" etc.; see there.

> Tanya, chapter 10, describes this love in the bnei aliyah, people of the highest rank: their service is not only to cleave to G-d and quench their own soul's thirst for Him. It follows the Tikkunei Zohar's "Who is a chassid? One who acts with kindness toward his Maker," which Tanya explains as uniting the Holy One, blessed be He, and His Shechinah in the lower worlds.

ועיין בד״ה כתיב מה יפית ומה נעמת[88] אהבה בתענוגים.[89] ועמ״ש לקמן סד״ה והקרבתם עולה אשה. גבי ובחינה זו נק׳ בשם עולה לפי שעולה מאליה כו׳ ע״ש).

And see the discourse beginning "It is written, 'How beautiful and how pleasant you are, love, in delights.'" And see what is written below, at the end of the discourse beginning "And you shall offer a burnt-offering, a fire-offering," regarding "and this level is called by the name olah (burnt-offering), because it rises (olah) of itself," etc.; see there.)

> Two more discourses describe this love: one on "How beautiful and how pleasant you are, love, in delights" (Song of Songs 7:7), which the Kehot note suggests is Iggeres HaKodesh 18 in Tanya, and one on the burnt-offering. The word olah, "burnt-offering," also means "rising," and this love rises of itself.

ואהבה השנית הוא שחפץ ומשתוקק לדבקה בו ית׳ וזה יש בלב כל אחד ואחד מישראל.

And the second love is that one desires and longs to cleave to Him, may He be blessed; and this is in the heart of each and every one of Israel.

> The second love is the desire and longing to cleave to G-d. Unlike the first, it is present in the heart of every Jew.

וזהו ואהבת דהיינו שתתאוה שיהיה הוי׳ אלקיך כנודע (משא״כ האהבה הראשונה היא מעלת ומדרגת בני עלייה כמ״ש בסש״ב [בספר של בינונים] שם ובד״ה מה יפית הנ״ל וע״ז נאמר שמחו צדיקים בה׳.[90] ועיין סד״ה זה יתנו כו׳ מחצית השקל).[91,92]

And this is [the meaning of] "And you shall love": that is, that you should desire that Havayah be your G-d, as is known. (Whereas the first love is the distinction and level of the elevated ones (bnei aliyah), as is written in Sefer Shel Beinonim there, and in the discourse beginning "How beautiful," mentioned above; and of this it is said, "Rejoice, you righteous, in Havayah." And see the end of the discourse beginning "This they shall give," etc., "half a shekel.")

> This is how the Alter Rebbe reads the commandment "And you shall love Havayah your G-d": you shall long for Havayah to be your G-d, which every Jew can do. The first love, by contrast, belongs to the elevated few; it is the joy of "Rejoice, you righteous, in Havayah," and the discourse on the half-shekel in Torah Ohr speaks of the same distinction.

וזהו קבלת מ״ש בק״ש [בקריאת שמע][93] רק שא״א לדבקה בו ית׳ כי לית מחשבה תפיסא ביה[94] שהוא ית׳ סתימו דכל סתימין[95,96] וטמירא דכל טמירין.[97,98]

And this is the acceptance of the kingdom of Heaven in the Shema; only, it is impossible to cleave to Him, may He be blessed, for "no thought can grasp Him," since He, may He be blessed, is "hidden of all the hidden ones" and "concealed of all the concealed ones."

> This longing is the acceptance of the kingdom of Heaven that the Mishnah (Berachos 2:2) associates with the Shema. Yet a person cannot cleave to G-d by his own power, for, as the Tikkunei Zohar says, "no thought can grasp Him," and in the Zohar's words He is "hidden of all the hidden ones and concealed of all the concealed ones."

פי׳ שיש עולמות שנקראים סתימין והם למעלה מבחי׳ עוה״ב [עולם הבא] והוא ית׳ סתים ונעלם מהם שאינם משיגים אותו וכן טמירא דכל טמירין כ״א ע״י התורה.[99]

That is: there are worlds that are called "hidden ones," and they are above the level of the World to Come, and He, may He be blessed, is hidden and concealed from them, for they do not grasp Him; and likewise "concealed of all the concealed ones" — except through the Torah.

> The Zohar's "hidden ones" are worlds so lofty that they are above even the World to Come, and still they cannot grasp G-d. The one way to cleave to Him is through the Torah, as the next paragraph explains.

6 וזהו ודברת בם[100] כו׳ שאותיות התורה[101] מלובש בהם התפשטות והארה ממנו ית׳. כמשל כח הצומח ואותיות המחשבה הנ״ל כמ״ש במן

And this is [the meaning of] "And you shall speak of them," etc.: that in the letters of the Torah there is enclothed a spreading forth and illumination from Him, may He be blessed, as in the analogy of the power of growth and the letters of thought mentioned above; as is explained regarding the manna,

> This is the meaning of "And you shall speak of them" (Deuteronomy 6:7), which follows "And you shall love" in the Shema: the way to cleave to G-d is through words of Torah. A ray of G-d's light is clothed in the letters of the Torah, as the power of growth is present in the fruit and the soul in the letters of its thought, in the analogies above.

כי טל אורות טלך[102] ונתגשם עד שדכו במדוכה[103] וכו׳. ועמ״ש מזה בפ׳ עקב סד״ה ויאכילך את המן.

"for a dew of lights is your dew," and it became physical, until "they pounded it in a mortar," etc. And see what is written about this in Parshas Eikev, at the end of the discourse beginning "And He fed you the manna."

> The manna shows the same descent: it is linked with "a dew of lights" (Isaiah 26:19), yet it became so physical that the Israelites "pounded it in a mortar" (Numbers 11:8). The discourse on "And He fed you the manna" in Eikev explains this further.

7 וזהו ותורה אור[104] שהיא הארה מא״ס ב״ה ואי לזאת יהיה השמחה גדולה בעסק התורה והמצות כי בזה ירוה צמאונו מה שחפץ ומשתוקק לדבקה בו יתברך.

And this is [the meaning of] "and the Torah is light": that it is an illumination from the Infinite One (Ein Sof), blessed be He. Accordingly, there should be great joy in occupying oneself with the Torah and the mitzvos, for through this one quenches his thirst: his desire and longing to cleave to Him, may He be blessed.

> The verse "For a mitzvah is a lamp, and the Torah is light" (Proverbs 6:23) teaches that the Torah is a ray of light from the Infinite One. That is why there should be great joy in Torah and mitzvos: through them a person quenches his thirst, the longing to cleave to G-d that every Jew has.

וכמ״ש מזה באריכות בד״ה צו את בני[105] ישראל כו׳ את קרבני לחמי[106] בענין הקטר החלב ע״ג [על גבי] המזבח ובענין פקודי ה׳ ישרים משמחי לב[107] וע״ז נאמר תחת אשר לא עבדת כו׳

And as is written about this at length in the discourse beginning "Command the children of Israel," etc., "My offering, My bread," regarding the burning of the fats upon the altar, and regarding "The precepts of Havayah are upright, gladdening the heart." And of this it is said, "Because you did not serve," etc.,

> The Alter Rebbe refers to his discourse in Pinchas on "Command the children of Israel … My offering, My bread" (Numbers 28:2), which discusses the burning of the fats on the altar and the verse "The precepts of Havayah are upright, gladdening the heart" (Psalms 19:9). This joy of the mitzvos is the joy that Deuteronomy 28:47 requires.

בשמחה ובטוב לבב[108, 109, 110] (ועיין זח״א [זהר חלק א] קט״ז[111] א׳ קע״ז א׳) כי בחינת שמחה זו מהעבודה בתורה ומצות שבזה מרוה צמאונו יוכל כל אדם להגיע אליה וכנ״ל.

"with joy and with gladness of heart" (and see the Zohar, Part I, 116a, 177a): for this level of joy, from the service in Torah and mitzvos through which one quenches his thirst — every person can reach it, as mentioned above.

> Because this joy comes from quenching one's thirst through Torah and mitzvos, which are open to everyone, every person can reach it. This answers the opening question of how the Torah can demand joy of all.

אך הנה יש ב׳ בחי׳ בלימוד התורה. אחד תיכף אחר התפלה כשמעורר את האהבה ולומד התורה בנפש צמאה כצמא למים ואז הוא בודאי שמח בעבודתו.

However, there are two levels in the study of Torah. One is immediately after prayer, when one has aroused the love and studies the Torah with a thirsting soul, like one who thirsts for water; and then he is certainly joyful in his service.

> The Alter Rebbe now distinguishes two situations in Torah study. The first is right after prayer, when the love has been aroused and a person studies with a thirsting soul; then he certainly rejoices in his service.

SECTION 4 • ¶8–10

Joy for one who has fallen from love

8 ועמ״ש בד״ה אוסרי לגפן עירה[113, 112] גבי כי התענוג הוא שייך אחר מילוי הרצון כו׳ ע״ש.

And see what is written in the discourse beginning "Binding his foal to the vine," regarding "for delight belongs after the fulfillment of the will," etc.; see there.

> The Alter Rebbe refers to his Torah Ohr discourse on "Binding his foal to the vine" (Genesis 49:11), which explains that delight comes after a desire has been fulfilled. So when Torah study fulfills the thirst aroused in prayer, joy follows.

ובחינה השנית הוא כשנופל מבחי׳ האהבה הן בעל עסק כשעוסק בעסקו או יושב אוהל כו׳.

And the second level is when one has fallen from the level of love, whether a man of business when he is occupied with his business, or one who dwells in the tent, etc.

> The second situation is when a person has fallen from the love aroused in prayer: a businessman busy with his affairs, or even one who spends his days in study, "dwelling in the tent," whose love has cooled.

אעפ״כ [אף על פי כן] יכול לשמוח א״ע [את עצמו] בלימודו ע״י התבוננות כי התורה הוא אור א״ס ב״ה ואורייתא וקוב״ה [וקודשא בריך הוא] כולא חד[114] אף שהוא רחוק מה׳ בתכלית הריחוק כיון

Even so, he can make himself joyful in his study through contemplating that the Torah is the Infinite Light (Or Ein Sof), blessed be He, and "the Torah and the Holy One, blessed be He, are all one." Even though he is far from G-d, at the utmost distance, since

> Even then he can make himself joyful by contemplating that the Torah is the Infinite Light itself, and that, as the Zohar teaches, "the Torah and the Holy One, blessed be He, are all one." He can rejoice in his study even while he feels utterly far from G-d.

שהוא עוסק בעניני העולם ומו״מ [ומשא ומתן] מ״מ מאחר שהוא בהיתר יכול לחזור לה׳ ולעבודתו כיון שאינו אסור וקשור בידי החיצונים ולכן נקרא בשם היתר ר״ל [רוצה לומר]

he is occupied with the matters of the world and with commerce, nevertheless, since he is within what is permitted (heter), he can return to G-d and to His service, since he is not bound (asur) and tied in the hands of the external forces; and therefore it is called by the name heter, that is to say,

> His distance comes from his involvement in the world and in business, but since that involvement is permitted, he can still return to G-d. The Hebrew words carry the point: asur, "forbidden," also means "bound," and heter, "permitted," also means "untied"; one engaged in permitted things is not bound in the hands of the external forces, the kelipos.

כמו למשל האדם הניתן ביד שונאו רק שאינו חבוש ויכול לילך ואפשר לו לברוח אם לא שנכשל בדבר איסור ח"ו [חס ושלום] ואם נכשל אז אין לו תקנה אם לא בהרהורי תשובה באמת וכמ"ש במ"א.

like, for example, a person who has been handed over into the hand of his enemy, only he is not imprisoned and can walk about, and it is possible for him to escape — unless he has stumbled in something forbidden, G-d forbid; and if he has stumbled, then he has no remedy except through thoughts of teshuvah in truth, as is written elsewhere.

> He is like a man handed over to his enemy but not imprisoned: he can still walk off and escape. One who has stumbled into something forbidden is bound, and has no remedy except sincere thoughts of teshuvah, as is explained elsewhere.

9 ואדרבה כל מה שיתבונן היטב איך הוא רחוק מה׳ ע"י שיכיר מקומו וידע ערכו שאפילו הוא יושב אוהל כו׳

On the contrary: the more he contemplates well how far he is from G-d, by recognizing his place and knowing his worth — that even if he is one who dwells in the tent, etc.,

> Far from blocking joy, the awareness of being far from G-d can increase it. A person should honestly consider his place and worth, even if he is a scholar who spends his days in study.

שהרי יכול לדבר דברים בטלים באמצע לימודו באין מונע מכש"כ [מכל שכן] אם נכשל בדבר איסור בחטאת נעורים כי ידע אינש בנפשיה,

for, after all, he can speak idle words in the middle of his study with nothing to stop him; all the more so if he has stumbled in something forbidden through the sins of youth, for "a person knows his own soul";

> Even such a person can break off his learning for idle talk with nothing to stop him; how much more so if he has stumbled into the sins of youth, which each person knows about himself.

ואף שהרהר ועשה תשובה אם עדיין לא עשה תשובה שלימה וסיגופים הממרקין[115] יותר וכל מה שיאריך ויעמיק בענין פחיתת עצמו ויהיה נבזה בעיניו נמאס[116] וישים עצמו כשיריים למה הוא נברא בעולם,

and even if he has had thoughts [of teshuvah] and done teshuvah, if he has not yet done complete teshuvah and the mortifications that cleanse more — and the more he dwells at length and goes deeply into his own lowliness, and is despicable in his own eyes, contemptible, and makes himself like leftovers: why was he created in the world? —

> Even after teshuvah, he may not yet have done complete teshuvah, with the mortifications that cleanse sin more fully. The more deeply he dwells on his own lowliness, until he is "despicable in his own eyes, contemptible" (Psalms 15:4) and sees himself as leftovers, wondering why he was created at all, the greater his joy will become.

אזי תהיה שמחת הנפש[118, 117] בעסק התורה כפולה ומכופלת ביתר שאת (ועיין בסש"ב [בספר של בינונים] פל"א ל"ד וסד"ה ויחפרו עבדי יצחק[119] בענין באר מים חיים)[120] והעצבות הוא כשמבקש גדולות דוקא[121] להגיע למדריגת רשב"י [רבי שמעון בר יוחאי] שתורתו אומנתו

then the joy of the soul in occupying himself with the Torah will be double and redoubled, with surpassing elevation (and see Sefer Shel Beinonim, chapters 31 and 34, and the end of the discourse beginning "And Yitzchak's servants dug," on the matter of "a well of living water"). And sadness is when he seeks great things specifically: to reach the level of Rabbi Shimon bar Yochai, whose Torah was his occupation,

> Then the soul's joy in studying Torah will be doubled and redoubled, as Tanya teaches in chapters 31 and 34, and as the Torah Ohr discourse on the well of living water dug by Yitzchak's servants explains. Sadness, by contrast, comes from seeking greatness, such as wanting to be like Rabbi Shimon bar Yochai, whose Torah was his occupation; Tanya, chapter 27, calls such sadness a form of pride.

כמו שאמר בחד קטירא אתקטרנא[123, 122] נשמתא ביה אחידא ביה להיטא[125, 124] וכו׳ פי׳ שלא היה בבחינת שינה[126] ולא היה צריך לעורר את האהבה ולכן היה פטור מתפלה.[127]

as he said, "With one bond I am bound [to Him]; the soul is held fast in Him, aflame in Him," etc. That is, he was not in a state of sleep and did not need to arouse the love, and therefore he was exempt from prayer.

> Rabbi Shimon said of himself, "With one bond I am bound [to Him]," his soul always held fast to G-d and aflame in Him. His love never slept and needed no awakening, so he was exempt from prayer. The Jerusalem Talmud (Berachos 1:2) quotes him: people like us, occupied with Torah study, do not interrupt it even for the Shema.

10 וזהו שכתוב ועובר על פשע לשארית נחלתו[128] למי שמשים עצמו כשיריים[129] ענין גודל עוצם שפלות הנ״ל התורה אור א״ס ב״ה עובר על פשע שאין פשעיו

And this is what is written, "and passes over transgression for the remnant of His heritage": for one who makes himself like leftovers — the matter of the great intensity of lowliness mentioned above — the Torah, the Infinite Light, blessed be He, "passes over transgression," so that his transgressions

> This is the meaning of Micah 7:18, "He passes over transgression for the remnant of His heritage": the Talmud (Rosh Hashanah 17b) reads "remnant" as one who regards himself as leftovers. For one who has reached such deep humility, the Torah, which is the Infinite Light, passes over his transgressions, so that they count for nothing.

תופסים מקום כלל, וכמשל הארת אור השמש על הארץ שבמקום שכלה זריחת האור שם הוא יותר חמימות אור השמש כמו על הארץ ממש הוא חם יותר ובגובה האויר יש טורא דתלגא וכו׳.

take up no space at all. It is like the analogy of the shining of the sun's light upon the earth: in the place where the shining of the light comes to an end, there the warmth of the sun's light is greater; so that right on the earth it is hotter, while high up in the air there is a mountain of snow, etc.

> The analogy is sunlight: its warmth is felt most where its shining comes to an end, on the earth itself, while high in the air there are mountains of snow. So the Torah's light acts most strongly where a person is lowest in his own eyes.

SECTION 5 • ¶11

Yaakov and Yisrael; the joy of the righteous

11 וכן עד״מ בהארת אור תורה הוא יותר במי שהוא בחינת שיריים ומותר בעולם כו׳ וזהו ועובר על פשע

And so, by way of analogy, with the illumination of the light of Torah: it is greater in one who is at the level of leftovers and superfluous in the world, etc. And this is [the meaning of] "and passes over transgression,"

> So too the light of the Torah shines most in one who sees himself as leftovers, as superfluous in the world. This is how "He passes over transgression" applies to him.

רק שיהיה חטאתי נגדי תמיד[130] ולא מלובש בהם דרך ישר ע״ד אוילים מדרך פשעם[131] המבואר במ״א בד״ה בהעלותך את הנרות[132, 133] וכמ״ש דרך אויל ישר בעיניו.[134]

provided only that "my sin is ever before me," and that he not be enclothed in them [as if they were] an upright way, in the manner of "fools, because of the way of their transgression," as is explained elsewhere, in the discourse beginning "When you raise up the lamps," and as it is written, "The way of a fool is upright in his own eyes."

> There is one condition: "my sin is ever before me" (Psalms 51:5), so that he never thinks his sinful ways upright, like the "fools" who suffer "because of the way of their transgression" (Psalms 107:17), and as "the way of a fool is upright in his own eyes" (Proverbs 12:15). The discourse "When you raise up the lamps" explains this further.

והנה בחינה זו נקרא יעקב משא״כ בחי׳ ישראל כי שרית עם אלקים[135] (עמ״ש בד״ה מה טובו[136] אוהליך יעקב[137] וגו׳)

Now, this level is called Yaakov; whereas the level of Yisrael [is] "for you have striven with G-d" (see what is written in the discourse beginning "How goodly are your tents, Yaakov," etc.),

> This humble service, of one who has fallen from the love of prayer, is called Yaakov. Yisrael is a higher level, named for "you have striven with G-d … and prevailed" (Genesis 32:29); the discourse "How goodly are your tents, Yaakov" explains the two names.

והוא ענין עת התעוררות אהבה רבה בתפלה ובתורה שאחר התפלה ואזי השמחה היא בנקל יותר

and it is the matter of the time of the arousal of great love (ahavah rabbah) in prayer and in the Torah [study] that follows prayer; and then joy comes more easily.

> Yisrael is the time when great love is aroused, in prayer and in the Torah study that follows it. Then joy comes more easily.

וזהו ולישרי לב שמחה[138] ע״ד אשר עשה[139] האלהים את האדם ישר כו׳ וזהו בחי׳ ישראל ישר אל

And this is [the meaning of] "and for the upright in heart, joy," in the manner of "G-d made man upright," etc.; and this is the level of Yisrael: yashar El, "upright [with] G-d."

> So Psalms 97:11 says, "and for the upright in heart, joy," and Ecclesiastes 7:29 says that "G-d made man upright." The name Yisrael itself can be read as yashar El, "upright [with] G-d."

(ועמ״ש מזה בד״ה בפרשת נסכים כתיב.[140] ומ״מ גם מבחינה זו דישראל מאיר בכל אחד בשעת התפלה כנ״ל וגם שבת בכללו הוא בחי׳ ישראל כמ״ש בד״ה לא הביט און ביעקב[141,142] כו׳ וע״ש דיעקב נק׳ עבדי.

(And see what is written about this in the discourse beginning "In the passage of the libations it is written." Nevertheless, [a light] from this level of Yisrael also shines in each one at the time of prayer, as mentioned above; and also Shabbos as a whole is the level of Yisrael, as is written in the discourse beginning "He has not beheld iniquity in Yaakov," etc.; and see there that Yaakov is called "My servant."

> The Alter Rebbe refers to his discourse "In the passage of the libations it is written." Even one whose service is that of Yaakov receives a glimmer of the level of Yisrael during prayer, and Shabbos as a whole is the level of Yisrael, as the discourse "He has not beheld iniquity in Yaakov" explains, where Yaakov is called "My servant."

וזהו תחת אשר לא עבדת בשמחה ועמ״ש ע״פ ועתה יגדל[143] האי׳ וע״פ אחרי ה׳ אלקיכם תלכו[144] וע״פ לכן אמור לבני ישראל[145] וע״פ רני ושמחי הנ״ל מענין עבדו את[146] ה׳ בשמחה כו׳ ובד״ה שוש אשיש.[147,148]

And this is [the meaning of] "Because you did not serve with joy." And see what is written on the verse "And now, let [the power of] Ado-nai be great," and on the verse "After Havayah your G-d shall you walk," and on the verse "Therefore say to the children of Israel," and on the verse "Sing and rejoice," mentioned above, regarding "Serve Havayah with joy," etc.; and in the discourse beginning "I will greatly rejoice."

> This explains "Because you did not serve with joy": "serving" is the level of Yaakov, G-d's servant, and that service too must be joyful. The Alter Rebbe lists other discourses on serving G-d with joy, among them those on "Serve Havayah with joy" (Psalms 100:2) and "I will greatly rejoice in Havayah" (Isaiah 61:10).

אמנם בחי׳ שמחו צדיקים בה׳ זהו ע״ד מה יפית ומה נעמת אהבה בתענוגים[149] הנזכר לעיל ואין כל אדם זוכה לזה,

However, the level of "Rejoice, you righteous, in Havayah" is along the lines of "How beautiful and how pleasant you are, love, in delights," mentioned above, and not every person merits this;

> The joy of "Rejoice, you righteous, in Havayah" is the "love in delights" of Song of Songs 7:7, described above. Not every person merits it.

אבל שמחה של מצוה ותורה מה שעל ידי זה מרוה נפשו הצמ אה ליוצרה ע״ז מצווה כל אדם, ועיין בסש״ב [בספר של בינונים] ס״פ מ״א גבי אבל יחוד נפשו כו׳ בזה חפץ כל אדם מישראל באמת לאמתו[150] כו׳

but the joy of a mitzvah and of Torah, through which one quenches his soul that thirsts for its Creator — this every person is commanded. And see Sefer Shel Beinonim, at the end of chapter 41, regarding "but the union of his soul," etc., "this every person of Israel desires in very truth," etc.;

> But the joy of a mitzvah and of Torah, in which a person quenches his soul's thirst for its Creator, is commanded of everyone. Tanya, at the end of chapter 41, says that every Jew truly desires the union of his soul with G-d's light.

ע״ש, ועמ״ש ע״פ בהעלותך מענין ההפרש בין אהבה שמבחינת אברהם ומבחי׳ אהרן ומבואר לעיל ענין וישכם אברהם בבקר מדת יום ובחינת אהרן הוא בבקר בהיטיבו[151] והוא בחינת הטבה יותר מבקר דאברהם מצד עצמו.

see there. And see what is written on the verse "When you raise up" about the difference between love from the level of Avraham and from the level of Aharon. And above was explained the matter of "And Avraham rose early in the morning," the attribute of day; and the level of Aharon is "in the morning, when he makes good," and it is a level of making good beyond the morning of Avraham as it is in itself.

> The Alter Rebbe refers to his discourse on "When you raise up [the lamps]" for the difference between the love of Avraham and that of Aharon. Avraham's love is the "morning" of prayer, the attribute of day; Aharon's is the morning in which he "makes the lamps good" (Exodus 30:7), an improvement beyond Avraham's morning as it is by itself.

והיינו לבוא לבחינת ומדרגת שמחו צדיקים כו׳. ועוד י״ל [יש לומר] בענין ההפרש שבין בחי׳ השמחה בעבודת ה׳ של כל ישראל מה שעליה נאמר תחת אשר לא עבדת כו׳

And that is, to come to the level and rank of "Rejoice, you righteous," etc. And further, it can be said regarding the difference between the level of joy in the service of G-d of all Israel, of which it is said, "Because you did not serve," etc.,

> Aharon's "making good" brings a person to the level of "Rejoice, you righteous." The Alter Rebbe now offers a second way to distinguish the joy required of every Jew from the joy of the righteous.

בשמחה ובין השמחה דשמחו צדיקים בה׳, והוא ע״ד שנתבאר במ״א בד״ה ה׳ לי בעוזרי[152] בענין פי׳ מועדים לשמחה כי בכל השנה השמחה גנוזה בעבודה

"with joy," and the joy of "Rejoice, you righteous, in Havayah": it is along the lines of what was explained elsewhere, in the discourse beginning "Havayah is for me among my helpers," regarding the explanation of "festivals for joy": that throughout the year the joy is hidden in the service,

> It follows his discourse on "Havayah is for me among my helpers" (Psalms 118:7), which explains why the festivals are called "festivals for joy." Throughout the year, joy is hidden within the service itself.

וזהו אשר לא עבדת בשמחה ועושין מהעבודה עיקר והשמחה היא שמחה של מצוה אבל ביו״ט [ביום טוב] השמחה היא בהתגלות וישמחו בך ישראל.[153] וע״ש הטעם כו׳.

and this is "because you did not serve with joy": one makes the service the main thing, and the joy is the joy of a mitzvah. But on Yom Tov the joy is in revelation: "and may Israel rejoice in You." And see there the reason, etc.

> During the year the service is primary and the joy is the joy of performing a mitzvah; this is what "because you did not serve with joy" requires. On Yom Tov the joy itself is revealed, as the festival prayer says, "and may Israel rejoice in You."

ועל דרך זה יובן גם כאן כי להיות וישמחו בך ממש זהו מעלת הצדיקים אלא שביו״ט [שביום טוב] יכולים כל ישראל להגיע לבחינה זו וכענין מ״ש במ״א בענין גביע הכסף[154, 155] שהטמין יוסף הצדיק באמתחת בנימין שהוא ענין נכסף נכספתה[156] כו׳.

In this way it will be understood here as well: to be [at the level of] "they will rejoice in You" in actuality is the distinction of the righteous, except that on Yom Tov all Israel can reach this level; as in what is said elsewhere about the silver goblet that Yosef the Righteous hid in Binyamin's sack, which is the matter of "you longed greatly (nichsof nichsafta)," etc.

> To rejoice "in You," in G-d Himself, is the level of the righteous, but on Yom Tov every Jew can reach it. The Alter Rebbe links this to the silver goblet Yosef hid in Binyamin's sack (Genesis 44:2): kesef, "silver," recalls "you longed greatly" (nichsof nichsafta, Genesis 31:30), a deep longing.

ודרך זה קרוב ג״כ לדרך הראשון. ועמ״ש בביאור ע״פ וכל בניך[157, 158] בענין המדרש בשה״ש [בשיר השירים] רבה על פ׳ נגילה ונשמחה בך[159] הא חדותא שלימא כו׳ ע״ש):

And this approach is also close to the first approach. And see what is written in the explanation on the verse "And all your children," regarding the Midrash in Shir HaShirim Rabbah on the verse "We will exult and rejoice in you": "this is complete joy," etc.; see there.)

> This second approach is close to the first. The Alter Rebbe also refers to his explanation on "And all your children" (Isaiah 54:13), which discusses the Midrash on "We will exult and rejoice in you" (Song of Songs 1:4) and its "complete joy."

SECTION 6 • ¶12–15

Preparing for prayer

12 ג והנה קודם התפלה צריך כובד ראש[160, 161] שהוא המרירות על שאין בחי׳ ישראל לי ראש מאיר בו בגילוי מחמת עונותי עברו ראשי.[162]

3. Now, before prayer one needs koved rosh (heaviness of head), which is bitterness over the fact that the level of Yisrael — li rosh ("a head for Me") — does not shine in him openly, because "my iniquities have passed over my head."

> The third section turns to the preparation for prayer. Before praying one needs koved rosh, "heaviness of head" (Berachos 30b): bitterness that the level of Yisrael, whose letters spell li rosh, "a head for Me," does not shine in him openly, for, as Psalms 38:5 says, "my iniquities have passed over my head."

וזהו בחי׳ כובד ראש והיינו שיבא לידי הכנעה והשפלות ופחיתות עצמו במוח בידיעה היטב וא״צ [ואין צריך / ואינו צריך] שיהיה בלב דוקא, ולא

And this is the level of heaviness of head: that is, that he come to submission, lowliness and [a sense of] his own inferiority in the mind, with thorough knowledge; and it need not be specifically in the heart. And [it is] not

> This heaviness is a clear and thorough recognition, in the mind, of one's own lowliness, which brings submission. It need not be felt in the heart.

כמו שסוברים העולם שקודם התפלה יוכל להיות טמטום הלב כי א״א להיות בשחרית קודם התפלה כמשארז״ל [כמו שאמרו רבותינו זכרונם לברכה] אידלי יומא אידלי קצירא[163] שהחסד מתעורר בבקר דאברהם.

as people suppose, that before prayer there can be dullness of the heart; for it is impossible [for this] to be at Shacharis before prayer, as our Sages, of blessed memory, said: "When the day rises, the illness lifts," for Chesed (kindness) is aroused in the morning of Avraham.

> People think that before prayer the heart may simply be dull, but at Shacharis that cannot be, for Chesed, Avraham's attribute, awakens in the morning. The Talmud (Bava Basra 16b) says, "When the day rises, the illness lifts," in connection with the healing stone that hung on Avraham's neck and was set in the sun when he died.

וג׳ דברים הם להסיר כל המונעים בתפלה א׳ מקוה וכמו שמצינו במשנה ספ״ח דיומא מה מקוה מטהר.[164]

And three things serve to remove all that hinders prayer. The first is a mikveh, as we find in the Mishnah at the end of the eighth chapter of Yoma: "Just as a mikveh purifies."

> Three things remove whatever hinders prayer, and the first is immersion in a mikveh. The Mishnah at the end of Yoma says, "Just as a mikveh purifies the impure, so the Holy One, blessed be He, purifies Israel."

13 והנה הרי״ף [הרי״ף (רבי יצחק אלפסי)][165] פ״ג [פרק ג׳] דברכות ותר״י [ותלמידי רבינו יונה] כתבו בשם רב האי דלא בטלו טבילת בעל קרי[166] אלא לד״ת [לדברי תורה]

Now, the Rif, in the third chapter of Berachos, and the Talmidei Rabbeinu Yonah wrote in the name of Rav Hai that the immersion of one who has had a seminal emission was annulled only for words of Torah,

> The Alter Rebbe gives the halachic background for the mikveh. The Rif (Rabbi Yitzchak Alfasi) on the third chapter of Berachos, and the Talmidei Rabbeinu Yonah who comment on him, cite Rav Hai Gaon: the decree that one who has had a seminal emission must immerse was annulled only for the study of Torah.

אבל לתפלה צריך טבילה ואע״ג [ואף על גב] דאנן לא קיי״ל [קיימא לן] כן כמ״ש בש״ע [בשלחן ערוך][167] מ״מ כתב תר״י [תלמידי רבינו יונה] שלדברי הכל התפלה מקובלת יותר עם הטבילה.[168]

but for prayer, immersion is required. And although we do not hold so, as is written in the Shulchan Aruch, nevertheless the Talmidei Rabbeinu Yonah wrote that according to all opinions, prayer is more acceptable with immersion.

> For prayer, in their view, immersion is still required. The Shulchan Aruch (Orach Chaim 88) does not rule this way, but the Talmidei Rabbeinu Yonah add that by all opinions prayer is more readily accepted with immersion.

ויש לומר קצת טעם לזה מ״ש תפלה מתורה והוא ע״פ גירסת הירושלמי במשנה סוף מסכת סוטה הטהרה נטלה את הריח.[169]

And some reason can be given for this — what distinguishes prayer from Torah — and it is according to the Jerusalem Talmud's version of the Mishnah at the end of tractate Sotah: "Purity has taken away the fragrance."

> Why should prayer differ from Torah study? The Alter Rebbe's answer rests on the Mishnah at the end of Sotah, in the Jerusalem Talmud's version: "Purity has taken away the fragrance," that is, when purity ceased, fragrance was lost.

וכן בגמרא דידן בסוטה (דמ״ט א׳) מורחינא ריחא דחנוניתא[170] א״ל [אמר ליה] בני טהרה יש בך. הרי דבחינת ריח דוקא נמשך מענין הטהרה והוא משום

And likewise in our Gemara, in Sotah (49a): "I smell the fragrance of a chinunisa." He said to him, "My son, there is purity in you." We see, then, that the quality of fragrance specifically derives from the matter of purity; and this is because

> The Babylonian Talmud (Sotah 49a) tells that Rav Huna found a date of the fragrant chinunisa kind and wrapped it in his cloak; when his son Rabbah came and said, "I smell the fragrance of a chinunisa," he answered, "My son, there is purity in you." Fragrance, then, is bound up with purity.

כי ענין טומאה וטהרה הוא בחי׳ מקיפים ועל כן שייך הטהרה דוקא לענין הריח שהוא ג״כ בחינת מקיף כמ״ש בד״ה אלה מסעי[171] בענין ירדן יריחו.

the matter of impurity and purity is [on] the level of makifim (encompassing levels), and therefore purity pertains specifically to fragrance, which is also the level of a makif, as is written in the discourse beginning "These are the journeys," regarding "the Jordan [at] Yericho."

> The reason is that impurity and purity belong to the makifim, the "encompassing" levels that surround a person rather than entering within, and smell too is an encompassing sense. The discourse "These are the journeys" explains this in connection with "the Jordan at Yericho," a name that echoes re'ach, "fragrance."

14 והנה הקרבנות נקרא ריח ניחוחי.[172] וכתיב וירח ה׳ את ריח הניחוח.[173] ובזה יובן מארז״ל [מאמר רבותינו זכרונם לברכה] פרק הניזקין שנכנס לו יתוש בחוטמו.[174]

Now, the offerings are called "My pleasing fragrance," and it is written, "And Havayah smelled the pleasing fragrance." And with this we will understand the saying of our Sages, of blessed memory, in the chapter HaNizakin, that a gnat entered his nose.

> The offerings are called "My pleasing fragrance" (Numbers 28:2), and after Noach's offering "Havayah smelled the pleasing fragrance" (Genesis 8:21). This explains the Talmud's account (Gittin 56b) that a gnat entered the nose of Titus, who destroyed the Temple.

והיינו מדה כנגד מדה לפי שהחריב בהמ״ק [בית המקדש] וביטל הקרבנות שהיו בחי׳ ריח ניחוח להקב״ה וכתיב ותהלתי אחטם לך[175] ועמ״ש בד״ה באתי לגני[176, 177] בענין אריתי מורי.

That is, measure for measure: because he destroyed the Holy Temple and abolished the offerings, which were the level of a pleasing fragrance to the Holy One, blessed be He. And it is written, "and [for] My praise I will restrain (echetom) for you." And see what is written in the discourse beginning "I have come into My garden," regarding "I have gathered My myrrh."

> His punishment was measure for measure: he destroyed the Temple and ended the offerings, G-d's "pleasing fragrance," so he was struck in the nose. Isaiah 48:9, "and [for] My praise I will restrain (echetom) for you," uses a verb related to chotem, "nose"; the discourse "I have come into My garden" explains this in connection with "I have gathered My myrrh" (Song of Songs 5:1).

והנה התפלה היא במקום קרבנות[178] והיא ג״כ בחי׳ ריח ניחוחי ולכן אמרו לבעל החוטם אני מתפלל[179, 180] כמ״ש בזח״ג [בזהר חלק ג] (נשא קי״ל ע״ב).

Now, prayer is in place of the offerings, and it, too, is the level of "My pleasing fragrance." And therefore they said, "To the Master of the nose I pray," as is written in the Zohar, Part III (Naso, 130b).

> Prayer takes the place of the offerings (the Talmud, Berachos 26b, says the prayers were instituted to correspond to them), so it too is a "pleasing fragrance." That is why, the Zohar relates, Rav Hamnuna Saba would say before praying, "To the Master of the nose I pray"; the Zohar applies Isaiah's "My praise I will restrain for you" to Atik Yomin, the "Ancient of Days."

וכיון שכן לכן צריך לזה טהרה כנ״ל שהטהרה שייך לבחינת ריח. וריחא דחנוניתא זהו כענין לבעל החוטם אני מתחנן.

And since this is so, it therefore requires purity, as mentioned above, for purity pertains to the level of fragrance. And "the fragrance of a chinunisa" is like the matter of "To the Master of the nose I supplicate (mischanen)."

> Since prayer is "fragrance," it calls for purity, which is bound up with fragrance. Rav Huna's "fragrance of a chinunisa" matches Rav Hamnuna's words, for chinunisa echoes mischanen, "I supplicate," in "To the Master of the nose I supplicate."

וע״כ לדברי הכל התפלה מקובלת יותר עם הטבילה ועיין בר״ח [בראשית חכמה] שער האהבה פי״א [פרק י״א] ג״כ טעם לזה כי התורה כו׳ אמנם תפלה[181] כו׳[182] יעו״ש [יעויין שם].

And therefore, according to all opinions, prayer is more acceptable with immersion. And see Reishis Chochmah, Sha'ar HaAhavah, chapter 11, which also [gives] a reason for this: "for the Torah," etc., "but prayer," etc.; see there.

> This is why, by all opinions, prayer is more acceptable after immersion. Reishis Chochmah gives a further reason, contrasting the Torah, which does not receive impurity, with prayer.

הב׳ צדקה כמו ר״א [רבי אלעזר] יהיב פרוטה[183] כו׳ בצדק אחזה פניך[184] מפני שיש קטרוגים על האדם ודנין אותו אם ראוי לכנס להיכל ממ״ה [מלך מלכי המלכים] הקב״ה בתפלה וצדקה תציל כו׳[185] וצדקה תרומם גוי[186] ועמ״ש סד״ה וארשתיך לי.[187, 188]

The second is charity, as Rabbi Elazar would give a perutah, etc., "In righteousness I shall behold Your face"; because there are accusations against a person, and they judge him whether he is worthy to enter the palace of the King of the kings of kings, the Holy One, blessed be He, in prayer; and "charity saves," etc., and "charity exalts a nation." And see what is written at the end of the discourse beginning "And I will betroth you to Me."

> The second of the three preparations is charity. Rabbi Elazar would give a coin to a poor man before praying, citing "In righteousness (be-tzedek) I shall behold Your face" (Bava Basra 10a), because charity protects against the accusations that question whether one may enter the King's palace in prayer: "charity saves" (Proverbs 10:2) and "charity exalts a nation" (Proverbs 14:34).

15 והג׳ הוא עסק ולימוד דברי מוסר ובפרט דברי מוסר הנמצאים בזוהר מלשון הארה שמאיר במקום החושך

And the third is occupying oneself with and studying words of musar, and in particular the words of musar found in the Zohar ([a name] from the language of "illumination"), which shines in the place of darkness,

> The third preparation is studying musar, words of moral instruction, especially those in the Zohar. The name Zohar means "radiance," a light that shines in the place of darkness.

שהוא חכמת אמת אשת חיל עטרת בעלה[189] היא האמונה שמלא כה״כ [כל הארץ כבודו] אף בלי התבוננות יקרה מאד למעלה מצד דירה בתחתונים וכו׳ והיא עטרת בעלה.

for it is the wisdom of truth. "A woman of valor is the crown of her husband": this is the faith that "the whole earth is full of His glory"; even without contemplation, it is very precious above, on account of a dwelling place among the lower realms, etc.; and it is "the crown of her husband."

> The Zohar is "the wisdom of truth," the Kabbalah. In "A woman of valor is the crown of her husband" (Proverbs 12:4), the woman of valor is simple faith that "the whole earth is full of His glory," held even without contemplation; it is very precious above because G-d desires a dwelling place among the lower realms, and so it is the crown of her husband.

פי׳ בעלה היא אהבה רבה שאחר התבוננות באמונה זו הפשוטה לדבקה בה׳ אחד סובב כ״ע [כל עלמין] שאהבה רבה זו הוא בחי׳ דכר כמ״ש זכר חסדו[190] וכו׳.

That is: "her husband" is the great love that [comes] after contemplation of this simple faith: to cleave to G-d, the One, Who encompasses all worlds (sovev kol almin); for this great love is the level of the masculine (dechar), as it is written, "He has remembered (zachar) His kindness," etc.

> Her "husband" is the great love that comes from contemplating this simple faith: the love to cleave to G-d, the One who encompasses all worlds. This love is called "masculine" (dechar), as hinted in "He has remembered (zachar) His kindness" (Psalms 98:3), for zachar, "remembered," also means "male," and kindness is love.

ומפני שנתאוה הקב״ה להיות לו דירה בתחתונים[191, 192] היא האמונה הפשוטה נעשית עטרת לראשו כו׳:[193]

And because the Holy One, blessed be He, desired to have a dwelling place among the lower realms, the simple faith becomes a crown for his head, etc.

> Because G-d desired a dwelling place among the lower realms, as the Midrash Tanchuma says, the simple faith, held even without contemplation, becomes a crown on the head of her husband, the great love. What is lowest is thus raised highest.

IN ONE'S AVODAH

Before praying, recognize your lowliness clearly in the mind, and prepare with a mikveh, with charity and with the study of musar. In prayer, contemplate that the world is only G-d's light until the hidden love wakes. In Torah study, even when the love has cooled, rejoice that the Torah is G-d's own light and that it quenches your longing for Him; the more you feel how far you are, the greater that joy should be.

QUESTIONS FOR DISCUSSION

1. Why is the joy of Torah and mitzvos within every Jew's reach, while "Rejoice, you righteous, in Havayah" is not?
2. What does each analogy, the power of growth and the soul's thoughts, teach about how the world relates to G-d?
3. How can the awareness of being far from G-d increase the joy of Torah study, and where does it turn into the sadness the maamar warns against?
4. Why is the burglar who prays for success an example of a love that is "asleep"? What would it mean for that love to be awake?
5. Why does purity matter more for prayer than for Torah study, according to the maamar?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **תחת אשר**

The Kehot note dates this maamar to 5556-5557 and refers to the list of maamarim in this volume, which records it.

KEHOT'S NOTE

נאמר בשנת תקנ״ו-ז. ראה ברשימת המאמרים בסו״ס מאמרי אדה״ז הקצרים ע׳ תרטז הע׳ 71. ובאוה״ת נ״ך כרך ג ע׳ אשיג במ״מ לשם. ולהלן ברשימת הכתבי-יד. הגהה על מאמר זה נדפס באוה״ת תבוא ע׳ תתשלה. ראה גם המשך בששה״ק תער״ב ח״ג ע׳ ארסה ואילך. חלק ממאמר זה ראה בסה״מ תרכ״ז [הוצאת תשנ״ט] ע׳ קכב.

2 **תחת אשר לא עבדת**

In the rebuke of Ki Tavo: "Because you did not serve Havayah your G-d with joy and with gladness of heart, from the abundance of all things." The whole maamar explains how this joy is expected of every Jew.

Deuteronomy 28:47 דברים כ״ח:מ״ז

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

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

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KEHOT'S NOTE

דברים כח, מז.

3 **שמחו צדיקים בה׳**

"Rejoice, you righteous, in Havayah, and give thanks to His holy Name." The maamar asks how joy that seems to be the level of the righteous can be demanded of all.

Psalms 97:12 תהילים צ״ז:י״ב

שִׂמְחוּ צַדִּיקִים בַּה׳ וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ׃

Be glad in the L-RD, ye righteous; And give thanks to His holy name.

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KEHOT'S NOTE

תהלים צז, יב.

4 **בד״ה רני ושמחי**

This discourse opens with "Serve Havayah with joy, come before Him with song" and the Zohar's "joy in the morning and song in the evening," and explains song as the angels' yearning to rise and be included in the Infinite Light.

KEHOT'S NOTE

תו״א מקץ לז, א.

5 "Sing and rejoice, daughter of Zion, for behold, I am coming and I will dwell in your midst." The opening of the Torah Ohr discourse on song in the evening and joy in the morning.

Zechariah 2:14 זכריה ב׳:י״ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה׳

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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6 **רננא ברמשא ושמחה בצפרא**

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

KEHOT'S NOTE

זח״א (רכט, ב). [כ].

7 **רננא ברמשא ושמחה בצפרא**

The Zohar teaches that one should serve G-d in prayer with joy and song, "joy in the morning and song in the evening," corresponding to the two daily prayers and the two daily offerings. The Alter Rebbe cites it for the attributes of day and night.

Zohar, Vayechi 38:409–41:419 ספר הזהר, ויחי ל״ח:ת״ט-מ״א:ת״יט

These two activities of gladness and song correspond to the two prayers of morning and afternoon, and to the two daily sacrifices-gladness in the morning and singing in the afternoon.

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8 **ובד״ה ענין חנוכה**

The Chanukah discourse explains why the miracle was fixed in lights, on the verse "For a mitzvah is a lamp and the Torah is light." The Alter Rebbe refers to it for the morning tending and the evening kindling of the lamps.

Song of Songs 5:4 שיר השירים ה׳:ד׳

דּוֹדִי שָׁלַח יָדוֹ מִן־הַחֹר וּמֵעַי הָמוּ עָלָיו׃

My beloved put in his hand by the hole of the door, And my heart was moved for him.

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KEHOT'S NOTE

תו״א מקץ לב, ב. ראה לקמן שה״ש ה, ד.

9 **בבקר כתיב בהיטיבו**

"Aharon shall burn incense on it every morning; when he makes the lamps good, he shall burn it." The morning tending of the Menorah is contrasted with its kindling toward evening.

Exodus 30:7 שמות ל׳:ז׳

וְהִקְטִיר עָלָיו אַהֲרֹן קְטֹרֶת סַמִּים בַּבֹּקֶר בַּבֹּקֶר בְּהֵיטִיבוֹ אֶת־הַנֵּרֹת יַקְטִירֶנָּה׃

And Aaron shall burn thereon incense of sweet spices; every morning, when he dresseth the lamps, he shall burn it.

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10 **הערבים כתיב בהעלות**

"And when Aharon raises up the lamps toward evening, he shall burn it." The evening kindling is the counterpart of

the morning tending in the previous verse.

Exodus 30:8 שמות ל׳:ח׳

וּבְהַעֲלֹת אַהֲרֹן אֶת־הַנֵּרֹת בֵּין הָעַרְבַּיִם יַקְטִירֶנָּה קְטֹרֶת תָּמִיד לִפְנֵי ה׳ לְדֹרֹתֵיכֶם׃

And when Aaron lighteth the lamps at dusk, he shall burn it, a perpetual incense before the L-RD throughout your generations.

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11 **וסד״ה להבין ענין הברכות**

The end of this discourse explains that the Infinite Light in the Torah is drawn into holiness according to the intent of the one who studies, and that a "seal" keeps the kelipos from drawing on it, which is why blessings close with "Blessed." It then applies the same to divine service.

KEHOT'S NOTE

תו״א ז, ב.

12 **וסד״ה וידעת היום**

The discourse "Know this day" (Likkutei Torah, Va'eschanan, from 8a) ends at 8d-9a by explaining "this day" as day joined with night, "and it was evening and it was morning, one day": first darkness, then light, as the revelation of the Infinite Light comes out of a supernal darkness.

KEHOT'S NOTE

לעיל פ׳ ואתחנן ח, ד.

13 **ועיין זח״א קע״ד א׳**

At 51b Likkutei Torah explains that the two names Yaakov and Yisrael correspond to two levels in the soul and are rooted in the two Names Havayah and Elokim.

KEHOT'S NOTE

ראה לעיל פ׳ שלח נא, ב הלשון. נזכר גם לעיל פ׳ שלח מח, ד. פ׳ בלק ע, ג. עב, א. עג, א. שבת שובה סד, ג.

14 **יעקב וישראל**

The Zohar explains that just as G-d is sometimes called Havayah and sometimes Elokim, so the patriarch is sometimes called Yisrael and sometimes Yaakov, each name for a known level. The text sends the reader here on the two levels of Yaakov and Yisrael.

Zohar, Vayishlach 16:169–17:178 ספר הזהר, וישלח ט״ז:קס״ט-י״ז:קע״ח

But the truth is that, as we have learned, the name TETRAGRAMMATON (L-rd) is everywhere expressive of the attribute of mercy. Now, assuredly, G-d is named TETRAGRAMMATON (L-rd), as it is written: "I am the L-rd TETRAGRAMMATON" (Ibid. 8). Yet we see that at times His name is called Elohim (G-d), which is everywhere expressive of judgement. The explanation is that when the righteous are numerous among mankind, He is called by the name of TETRAGRAMMATON (L-rd), the name which implies mercy, but when sinners abound, He is called by …

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15 **זמן תורה לחוד . . שתפלה נק׳ חיי שעה**

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

KEHOT'S NOTE

שבת, י׳, א.

16 **זמן תורה לחוד וזמן תפלה לחוד**

Rava, seeing Rav Hamnuna lengthen his prayer, said that people leave eternal life for the life of the hour; Rav Hamnuna held that the time for prayer and the time for Torah are separate. The Alter Rebbe uses this to distinguish the two services.

Shabbat 10a:3 שבת י׳ א:ג׳

רָבָא חַזְיֵיהּ לְרַב הַמְנוּנָא דְּקָא מַאֲרִיךְ בִּצְלוֹתֵיהּ. אֲמַר: מַנִּיחִין חַיֵּי עוֹלָם, וְעוֹסְקִים בְּחַיֵּי שָׁעָה. וְהוּא סָבַר זְמַן תְּפִלָּה לְחוּד וּזְמַן תּוֹרָה לְחוּד. רַבִּי יִרְמְיָה הֲוָה יָתִיב קַמֵּיהּ דְּרַבִּי זֵירָא וַהֲווֹ עָסְקִי בִּשְׁמַעְתָּא. נְגַהּ לְצַלּוֹיֵי וַהֲוָה קָא מְסַרְהֵב רַבִּי יִרְמְיָה. קָרֵי עֲלֵיהּ רַבִּי זֵירָא: "מֵסִיר אָזְנוֹ מִשְּׁמוֹעַ תּוֹרָה גַּם תְּפִלָּתוֹ תּוֹעֵבָה".

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

17 **וישכם אברהם בבוקר**

"And Avraham rose early in the morning" to go to the Akeidah (the phrase also appears elsewhere in Genesis). The maamar reads it as the morning prayer, the time when the hidden love is to be awakened.

Genesis 22:3 בראשית כ״ב:ג׳

וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נְעָרָיו אִתּוֹ וְאֵת יִצְחָק בְּנוֹ וַיְבַקַּע עֲצֵי עֹלָה וַיָּקָם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹקִים׃

And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he cleaved the wood for the burnt-offering, and rose up, and went unto the place of which G-d had told him.

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KEHOT'S NOTE

בראשית כב, ג. ועוד.

18 Kehot's note points to Genesis 19:27 for these words.

Genesis 19:27 בראשית י״ט:כ״ז

וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר אֶל־הַמָּקוֹם אֲשֶׁר־עָמַד שָׁם אֶת־פְּנֵי ה׳

And Abraham got up early in the morning to the place where he had stood before the L-RD.

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19 **וישכם אברהם בבקר**

The Zohar says that Avraham instituted the morning prayer, as it is written, "And Avraham rose early in the morning," while Yitzchak instituted the afternoon prayer and Yaakov the evening prayer.

Zohar, Noach 34:272–35:283 ספר הזהר, נח ל״ד:ער״ב-ל״ה:רפ״ג

Now, Abraham instituted morning prayer and taught the world the character of his Master, and made that hour a propitious one for prayer. Isaac instituted afternoon prayer (minhah) and taught the world that there is a supreme Judge who can either pardon or condemn the world.

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20 **וישכם אברהם בבקר**

Expounding "And Avraham rose early in the morning," the Zohar says that the morning of Avraham shone and protected Yosef's brothers through his merit as they set out at dawn.

Zohar, Miketz 13:217–14:228 ספר הזהר, מקץ י״ג:רי״ז-י״ד:רכ״ח

There is also an allusion to the verse: "And Abraham rose early in the morning, and saddled his ass, etc." (Ibid. 22, 3). It was that morning of Abraham that shone for the brethren to support them by its merits, so that, strong in the merit of Abraham, they went away in peace and were delivered from judgement. For at that moment the rigour of judgement was impending over them and would have exacted punishment from them but for the merit of that morning of Abraham.'

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21 **וישכם אברהם בבקר**

The Zohar explains "in the morning" as the time when Avraham awakens in the world and it is an hour of divine favor, citing "And Avraham rose early in the morning."

Zohar, Vayechi 75:781–76:792 ספר הזהר, ויחי ע״ה:תשפ״א-ע״ו:תשצ״ב

We may also translate "In the morning 'Ad shall eat", this being the supernal throne which is forever and ever ('ade 'ad).

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22 **וישכם אברהם בבקר**

The Zohar describes the dawn, when the hosts above praise G-d and gates open on every side, and the gate of Avraham opens to welcome all the people of the world.

Zohar, Metzora 1:1–3:9 ספר הזהר, מצורע א׳:א׳-ג׳:ט׳

23 **וישכם אברהם בבקר**

On "Havayah, in the morning You hear my voice," the Zohar says this is the morning of Avraham, as it is written, "And Avraham rose early in the morning": an hour of favor for all and the time for prayer before the holy King.

Zohar, Balak 32:345–33:354 ספר הזהר, בלק ל״ב:שמ״ה-ל״ג:שנ״ד

1The first 27 lines of the Hebrew text are not found in our translation.R. Eleazar discoursed on the verse: "O L-rd, in the morning shalt thou hear my voice", etc. (Ps. 5, 4). 'When daylight comes', he said, 'that "Morning" of Abraham awakes, and then is a time of grace for all, both virtuous and wicked, and therefore it is the hour to offer prayer to the Holy King since all the prisoners of the King then have respite. And most of all is it the time for those who …

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24 **וישכם אברהם בבקר**

The Zohar explains the lamb offered "in the morning" as the morning of Avraham, citing "And Avraham rose early in the morning." The Alter Rebbe cites it for the morning prayer as Avraham's time.

Zohar, Pinchas 84:553–560 ספר הזהר, פנחס פ״ד:תקנ״ג-תק״ס

25 **אם תעירו . . ואם תעוררו**

"I adjure you, daughters of Jerusalem … if you awaken or if you arouse the love, until it desires." The two verbs, with one reish and with two, are read as waking the outer and the inner heart, and "until it desires" as the proper time for this love.

Song of Songs 3:5 שיר השירים ג׳:ה׳

הִשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלִַם בִּצְבָאוֹת אוֹ בְּאַיְלוֹת הַשָּׂדֶה אִם־תָּעִירוּ וְאִם־תְּעוֹרְרוּ אֶת־הָאַהֲבָה עַד שֶׁתֶּחְפָּץ׃

'I adjure you, O daughters of Jerusalem, By the gazelles, and by the hinds of the field, That ye awaken not, nor stir up love, Until it please.'

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KEHOT'S NOTE

שה״ש ג, ה.

26 **בלק״ת מהאריז״ל בשה״ש**

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

KEHOT'S NOTE

במקומו.

27 Kehot's note points to Song of Songs 2:7 for these words.

Song of Songs 2:7 שיר השירים ב׳:ז׳

הִשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלִַם בִּצְבָאוֹת אוֹ בְּאַיְלוֹת הַשָּׂדֶה אִם־תָּעִירוּ וְאִם־תְּעוֹרְרוּ אֶת־הָאַהֲבָה עַד שֶׁתֶּחְפָּץ׃

'I adjure you, O daughters of Jerusalem, By the gazelles, and by the hinds of the field, That ye awaken not, nor stir up love, until it please.'

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28 **את האהבה עד שתחפץ**

On this verse the Zohar says that "the love" is the right hand of the Holy One, blessed be He, and "until it desires" refers to the one who lies in the dust, until the King desires her. The text cites it for the time when the love is to be awakened.

Zohar, Shemot 13:129–139 ספר הזהר, שמות י״ג:קכ״ט-קל״ט

Then said R. Simeon: 'Eleazar, my son! Thou canst find all this in the mystery of the thirty-two paths of the Holy Name. Before these wonders have taken place in the world, the mystery of the Holy Name will not be manifested in perfection and love will not be awakened: "Ye daughters of Jerusalem, I adjure you by the gazelles and by the hinds of the field, that ye stir not up, nor awake the love until she pleases" (Cant 2, 7). The "gazelles" (zebaoth) symbolize the king, who is …

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

29 **את האהבה עד שתחפץ**

The Tikkunei Zohar speaks of love from the side of the right, the love of Chesed, and says of it, "if you awaken or

35 **לך אמר לבי בקשו פני**

The words here quote Psalms 27:8; the passage is shown below.

Psalms 27:8 תהילים כ״ז:ח׳

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי אֶת־פָּנֶיךָ ה׳ אֲבַקֵּשׁ:

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

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KEHOT'S NOTE

תהלים כז, ח.

36 **ענין ר״ה ויוהכ״פ**

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

KEHOT'S NOTE

מאמר זה נדפס ג״כ בתחילת מחזור השלם (קה״ת, תשכ״ג) עם הערות מכ״ק אדמו״ר. כמה מעניני דרוש זה מובנים או גם נתבארו בפי׳ — בדרוש שנדפס קודם לו ד״ה היום הזה.

37 **ויפל ה״א תרדמה . . את הצלע**

The words here quote Genesis 2:21; the passage is shown below.

Genesis 2:21 בראשית ב׳:כ״א

וַיַּפֵּל ה׳ אֱלֹקִים תַּרְדֵּמָה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אַחַת מִצַּלְעֹתָיו וַיִּסְגֹּר בָּשָׂר תַּחְתֶּנָּה:

And the L-RD G-d caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs, and closed up the place with flesh instead thereof.

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KEHOT'S NOTE

בראשית ב, כא-כב.

38 **ויפל גו׳ ויבן גו׳**

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

"ראה פע״ח שער ר״ה פ״ב ואילך. ש׳ הכוונות שם. ש׳ הפסוקים שם. סי׳ האריז״ל כוונת הנסירה". — הערת כ״ק אדמו״ר.

39 **מלמד שנתן בינה יתירה**

The words here quote Niddah 45b:11-12; the passage is shown below.

Niddah 45b:11-12 נדה מ״ה ב:י״א-י״ב

אָמַר רַב חִסְדָּא: מַאי טַעְמָא דְּרַבִּי? דִּכְתִיב "וַיִּבֶן ה׳ [אֱלֹקִים] אֶת הַצֵּלָע", מְלַמֵּד שֶׁנָּתַן הַקָּדוֹשׁ בָּרוּךְ הוּא בִּינָה יְתֵירָה בָּאִשָּׁה יוֹתֵר מִבָּאִישׁ. וְאִידַּךְ, הַהוּא מִבָּעֵי לֵיהּ לְכִדְרֵישׁ לָקִישׁ, דְּאָמַר רֵישׁ לָקִישׁ מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן מְנַסְיָא: "וַיִּבֶן ה׳ [אֱלֹקִים] אֶת הַצֵּלָע אֲשֶׁר לָקַח מִן הָאָדָם לְאִשָּׁה וַיְבִאֶהָ אֶל הָאָדָם" — מְלַמֵּד שֶׁקִּלְּעָהּ הַקָּדוֹשׁ בָּרוּךְ הוּא לְחַוָּה וְהֵבִיאָהּ אֵצֶל אָדָם הָרִאשׁוֹן, שֶׁכֵּן בִּכְרֵכֵי הַיָּם קוֹרִין לְקַלְּעִיתָא — בַּנְיֵיתָא.

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

KEHOT'S NOTE

נדה מה, ב.

if you arouse the love, until it desires." The text lists it among its sources for this verse.

Tikkunei Zohar 73b:7-8 תקוני הזהר ע״ג ב:ז׳-ח׳

... עוֹלָם אֲהַבְתִּיךְ עַל כֵּן מְשַׁכְתִּיךְ חָסֶד, וַעֲלָהּ אִתְּמַר (שיר ב ז) אִם תָּעִירוּ וְאִם תְּעוֹרְרוּ אֶת הָאַהֲבָה עַד שֶׁתֶּחְפָּץ, יִרְאָה אִתְקְרִיאַת מִסְטָרָא דִשְׂמָאלָא, וְאַהֲבָה אִתְקְרִיאַת מִסְטָרָא דִימִינָא. אִית יִרְאָה וְאִית יִרְאָה, אִית אַהֲבָה וְאִית אַהֲבָה, יִרְאָה דְדָחִיל בַּר נַשׁ לְקוּדְשָׁא בְּרִיךְ הוּא בְּגִין דְּלָא נָחִית מִנְּכְסוֹי, אוֹ בְּגִין דְּלָא יְמוּתוּן בְּנוֹי בְּחַיֵּיוֹי, אִשְׁתַּכַּח דְּאִם הֲוָה נָחִית מִנְּכְסוֹי אוֹ אִם יְמוּתוּן בְּנוֹי בְּחַיֵּיוֹי דְּלָא הֲוָה דָחִיל לֵהּ, וּבְגִין דָּא הֲוָה רָחִים לֵקוּדְשָׁא, הַאי יִרְאָה וְאַהֲבָה לָא שַׁוִּי לְיִרְאַת ...

Tikkunei Zohar - Vocalized (Public Domain)

30 **(עיין זח״א ע״ב א׳ . . רמ״ב א׳)**

According to the Kehot note, several of the Zohar passages listed here are explained in Or HaTorah, Tetzaveh, on the theme of "the morning of Avraham."

KEHOT'S NOTE

כמה מהעיי״ס נתבארו באוה״ת פ׳ תצוה ע׳ א׳תשסג ואילך בענין בקר דאברהם ע״ש.

31 **בד״ה שיר כו׳ היינו כחולמים**

This discourse explains that a dream joins opposites, because in sleep the discerning intellect withdraws and only the imagination remains, which can picture a ship running through the air.

KEHOT'S NOTE

תו״א כח, ג.

32 **אבל בהקיצו**

the passage shares nothing with the note

KEHOT'S NOTE

ראה תו״א שם בשם הרמב״ם בשמונה פרקים.

33 **שמכה״כ**

Kehot's note points to Isaiah 6:3 for these words.

Isaiah 6:3 ישעיהו ו׳:ג׳

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

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

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KEHOT'S NOTE

ישעי׳ ו, ג.

34 **גנבא אפום מחתרתא רחמנא קריא**

At the start of the discourse "Tziyon" (1a) the Alter Rebbe cites the same saying: the thief at the tunnel believes in the Master of the world, because every Jew's acknowledgment of G-d is "from afar," a faith that surrounds him rather than a knowledge drawn into him.

Berakhot 63a ברכות ס״ג א

KEHOT'S NOTE

ברכות סג, א (ע״פ גירסת ע״י). ע״ל רד״ה ציון (א, א). וש״נ. [כ].

40 **דבר״ה נעשו מוחין לנוקבא**

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

KEHOT'S NOTE

ראה מ״ח מס׳ ליל ר״ה פ״א, מ״ח.

41 **ה׳ מלך גאות לבש**

The words here quote Psalms 93:1; the passage is shown below.

Psalms 93:1 תהילים צ״ג:א׳

ה׳ מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ ה׳ עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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KEHOT'S NOTE

תהלים צג, א. "שנתלבש ונתצמצם בכמה לבושין וצמצומים עד שנקרא בחי׳ מלך (לקו״ת שם)" — הערת כ״ק אדמו״ר.

42 **החודש מתכסה בו**

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

KEHOT'S NOTE

ר״ה ח, סע״א.

43 **מרחוק ה׳ נראה לי**

The words here quote Jeremiah 31:3; the passage is shown below.

Jeremiah 31:3 ירמיהו ל״א:ג׳

מֵרָחוֹק ה׳ נִרְאָה לִי וְאַהֲבַת עוֹלָם אֲהַבְתִּיךְ עַל־כֵּן מְשַׁכְתִּיךְ חָסֶד׃

'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

ירמי׳ לא, ב.

44 **ריחוק מקום**

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

KEHOT'S NOTE

כבן שהוא אצל אביו בביתו (כי על עשי״ת נאמר בהיותו קרוב) אלא שהאב מסתיר פניו ממנו (לקו״ת שם). — הערת כ״ק אדמו״ר.

45 **דבכל יו״ט הוא התגלות מוחין**

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

ראה פע״ח ש״כ, פ״א.

46 **בביאור ע״פ והי׳ מדי חדש בחדשו**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

נדפס בס׳ אוה״ת להצ״צ [אוה״ת פ׳ בראשית כרך א כה, ב]. — הערת כ״ק אדמו״ר.

47 **בכל קראנו אליו ולא למדותיו**

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

KEHOT'S NOTE

פרדס של״ב, רפ״ב בשם הספרי. ע״ל בהעלותך (ל, סע״ד). ושי״נ. [כ].

48 **וזהו ענין הנסירה**

Kehot's note points to where this is explained further: Likkutei Torah of the Arizal.

KEHOT'S NOTE

הובא בלקו״ת להאריז״ל ר״פ בראשית. עץ חיים שער הכללים פ״י ופי״ג. שם שער הנסירה. שם שער לד פ״ב. פע״ח שער הקי״ש פכ״א. שער העמידה פט״ז. שער ר״ה פ״א ופי״ו. במקומות המקבילים בשער הכוונות ובסידור האריז״ל. ועוד.

49 **הביאור ע״פ דא״ח**

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

KEHOT'S NOTE

דרושי לקו״ת ליוהכ״פ סד״ה שבת שבתון. שם קיצור ע״פ ביום השמע״צ כו׳ ובכל המועדים. המאמרים דש״פ לך וירא חיי בהמשך ר״ה עת״ר, ד״ה כי עמך, תש״ט. ועוד. הערה זו נדפסה בהוספות להערות וציונים ללקו״ת.

50 **בד״ה כי אברהם לא ידענו**

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

KEHOT'S NOTE

נדפס בתו״א (צג, ג). — הערת כ״ק אדמו״ר.

51 **ע״פ זכור את אשר עשה לך עמלק**

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

KEHOT'S NOTE

בתו״א ס״פ תצוה [פד, ד]. — הערת כ״ק אדמו״ר.

52 **הוא זמן תשובה קראוהו בהיות קרוב**

Kehot's note points to Rosh Hashanah 18a for these words.

Rosh Hashanah 18a ראש השנה י״ח א

KEHOT'S NOTE

ר״ה יח, א.

53 **בביאור ע״פ אלה מסעי**

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

KEHOT'S NOTE

בלקו״ת במדבר [צ, ג]. — הערת כ״ק אדמו״ר.

54 **ובביאור ע״פ והי׳ מספר בני ישראל**

Kehot's note points to Numbers 6:4 for these words.

Numbers 6:4 במדבר ו׳:ד׳

כֹּל יְמֵי נִזְרוֹ מִכֹּל אֲשֶׁר יֵעָשֶׂה מִגֶּפֶן הַיַּיִן מֵחַרְצַנִּים וְעַד־זָג לֹא יֹאכֵל׃

All the days of his Naziriteship shall he eat nothing that is made of the grape-vine, from the pressed grapes even to the grapestone.

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KEHOT'S NOTE

לעיל במדבר ו, ד.

55 **לפני ה׳ תטהרו**

The words here quote Leviticus 16:30; the passage is

shown below.

Leviticus 16:30 ויקרא ט״ז:ל׳

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

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

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KEHOT'S NOTE

ויקרא טז, ל.

56 בד״ה עיני כל

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

KEHOT'S NOTE

בלקו״ת פ׳ מטות [פה, ב]. — הערת כ״ק אדמו״ר.

57 ערלת לבבכם

The words here quote Deuteronomy 10:16; the passage is shown below.

Deuteronomy 10:16 דברים י״:ט״ז

וּמַלְתֶּם אֵת עָרְלַת לְבַבְכֶם וְעָרְפְּכֶם לֹא תַקְשׁוּ עוֹד׃

Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

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KEHOT'S NOTE

דברים י, טז.

58 נחפשה דרכינו

The words here quote Lamentations 3:40; the passage is shown below.

Lamentations 3:40 איכה ג׳:מ׳

נַחְפְּשָׂה דְרָכֵינוּ וְנַחְקֹרָה וְנָשׁוּבָה עַד־ה׳

Let us search and try our ways, And return to the L-RD.

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KEHOT'S NOTE

איכה ג, א.

59 ומקורם הוא מאו״א כו׳ דצלם כו׳

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

KEHOT'S NOTE

״אולי צ״ל: דצלם הוא בחי״ — הערת כ״ק אדמו״ר.

60 [ובכמה כת״י רשום

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

KEHOT'S NOTE

מאו״א דצלם כו׳ ובכת״י 1101 הנסמן שם הוא כבהנדפס. הכת״י באו לאחר הדפסת הקונטרס הנ״ל].

61 ותמונת אותיות

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

KEHOT'S NOTE

״המחשבה — בנפש השכלית־ הדבור — בנפש החיונית (לקו״ת שם)״. — הערת כ״ק אדמו״ר.

62 מלבישים לז״א

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

KEHOT'S NOTE

״שהאותיות מלבישות השכל והמדות (ראה לקו״ת שם)״. — הערת כ״ק אדמו״ר.

63 הצלם הנ״ל

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

KEHOT'S NOTE

״עצמיות ומהות ממש (לקו״ת שם)״. — הערת כ״ק אדמו״ר.

64 ואדם אין

The words here quote Genesis 2:5; the passage is shown below.

Genesis 2:5 בראשית ב׳:ה׳

וְכֹל שִׂיחַ הַשָּׂדֶה טֶרֶם יִהְיֶה בָאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טֶרֶם יִצְמָח כִּי לֹא הִמְטִיר ה׳ אֱלֹקִים עַל־הָאָרֶץ וְאָדָם אַיִן לַעֲבֹד אֶת־הָאֲדָמָה׃

No shrub of the field was yet in the earth, and no herb of the field had yet sprung up; for the L-RD G-d had not caused it to rain upon the earth, and there was not a man to till the ground;

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KEHOT'S NOTE

בראשית ב, ה.

65 מלך על כל האדם

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

KEHOT'S NOTE

״בדפוס הראשון (זיטומיר, תר״ח): כל האד׳. ואולי נתחלף ר״יש בדלי״ת וצ״ל: כל האר׳ — כל הארץ״. — הערת כ״ק אדמו״ר. [ובבוך רח״ל: מלך על ישראל].

66 שתמליכוני עליכם

The words here quote Rosh Hashanah 16a:15; the passage is shown below.

Rosh Hashanah 16a:15 ראש השנה ט״ז א:ט״ו

וּמִפְּנֵי מָה אָמְרָה תּוֹרָה נַסְכוּ מַיִם בֶּחָג — אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: נַסְכוּ לְפָנַי מַיִם בֶּחָג, כְּדֵי שֶׁיִּתְבָּרְכוּ לְכֶם גִּשְׁמֵי שָׁנָה. וְאִמְרוּ לְפָנַי בְּרֹאשׁ הַשָּׁנָה מַלְכִיּוֹת זִכְרוֹנוֹת וְשׁוֹפָרוֹת. מַלְכִיּוֹת — כְּדֵי שֶׁתַּמְלִיכוּנִי עֲלֵיכֶם, זִכְרוֹנוֹת — כְּדֵי שֶׁיַּעֲלֶה זִכְרוֹנְיכֶם לְפָנַי לְטוֹבָה, וּבַמֶּה — בְּשׁוֹפָר.

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KEHOT'S NOTE

ר״ה טז, א.

67 הנשמות עלו במח׳

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

KEHOT'S NOTE

ב״ר רפ״א.

68 כח בדיבורם

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

KEHOT'S NOTE

״כן הוא בדפוס האי׳ ובלוח התיקון״. — הערת כ״ק אדמו״ר.

69 קבעם בפה

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

KEHOT'S NOTE

כ״ב אותיות . . קבעם בפה (ספר יצירה רפ״ב). — הערת כ״ק אדמו״ר.

70 **לתהלה לשם ולתפארת . . חב״ד**

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

KEHOT'S NOTE

"מבואר בלקו״ת סד״ה שקדמו". — הערת כ״ק אדמו״ר.

71 "When Havayah returned the captivity of Zion, we were like dreamers." The Alter Rebbe refers to his discourse on this verse, which explains that in a dream only imagination remains.

Psalms 126:1 תהילים קכ״ו:א

שִׁיר הַמַּעֲלוֹת בְּשׁוּב ה׳ אֶת־שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים׃

A Song of Ascents. When the L-RD brought back those that returned to Zion, We were like unto them that dream.

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PARAGRAPH 2

72 **א-ל עולם**

"And he planted an eshel in Be'er Sheva, and called there in the Name of Havayah, El Olam." The Alter Rebbe reads El Olam as teaching that the world itself is only G-d's radiance.

Genesis 21:33 בראשית כ״א:ל״ג

וַיִּטַּע אֶשֶׁל בִּבְאֵר שָׁבַע וַיִּקְרָא־שָׁם בְּשֵׁם ה׳ אֵל עוֹלָם׃

And Abraham planted a tamarisk-tree in Beer-sheba, and called there on the name of the L-RD, the Everlasting G-d.

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KEHOT'S NOTE

בראשית כא, לג. ראה בארוכה באוה״ת בראשית כרך ד תשסח, ב. ואילך. המשך תער״ב ח״ב פרק שלג. סד״ה ויטע אשל תש״ב ע׳ 59. לקמן מג, ג.

PARAGRAPH 3

73 **ולמשל כמו כח הצומח**

Or HaTorah quotes this analogy of the power of growth and refers to the maamar "Tachas asher lo avadta" of 5557, that is, this maamar, as the Kehot note says.

KEHOT'S NOTE

מובא אוה״ת נ״ך כרך ג ע׳ אשיג ושם מציין לד״ה תחת אשר לא עבדת תקנ״ז.

74 **וכולא קמי׳ כלא חשיב**

The Zohar says that true fear is to fear G-d because He is great and rules the root of all worlds, and "all before Him are considered as nothing." The Alter Rebbe applies it to the world as a mere ray of G-d's light.

Zohar I, 11b זח״א יא, ב

KEHOT'S NOTE

זח״א יא, ב.

75 **אני ה׳ לא שניתי**

"For I am Havayah, I have not changed." Creating the world, which is only an illumination from Him, brought no change in G-d.

Malachi 3:6 מלאכי ג׳:ו

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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KEHOT'S NOTE

מלאכי ג, ו.

76 **ואתה הוא קודם שנבה״ע**

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

KEHOT'S NOTE

נוסח התפלה.

77 **בד״ה קול דודי בשה״ש**

The discourse "The voice of my beloved" begins at 14c of the Shir HaShirim section and explains, with the same verses, that the G-dly power that gives life to all worlds is called "light" because it brings no change in His essence: "I am Havayah, I have not changed," and "You are He before the world was created." The Kehot note gives the page without naming the section.

KEHOT'S NOTE

לקמן יד, ג.

78 "Give thanks to Havayah, call upon His Name, make His deeds known among the peoples." Said in the morning prayers; the Alter Rebbe reads the thanks as acknowledging that G-d is "El Olam."

I Chronicles 16:8 דברי הימים א ט״ז:ח׳

הוֹדוּ לַה׳ קִרְאוּ בִשְׁמוֹ הוֹדִיעוּ בָעַמִּים עֲלִילֹתָיו׃

O give thanks unto the L-RD, call upon His name; Make known His doings among the peoples.

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PARAGRAPH 4

79 **הושיעה את עמך וגו׳ ורעם ונשאם**

"Save Your people and bless Your inheritance, and tend them and carry them forever." Said among the morning praises; the Alter Rebbe cites it as a plea for help against what hinders the contemplation.

Psalms 28:9 תהילים כ״ח:ט׳

הוֹשִׁיעָה אֶת־עַמֶּךָ וּבָרֵךְ אֶת־נַחֲלָתֶךָ וּרְעֵם וְנַשְּׂאֵם עַד־הָעוֹלָם׃

Save Thy people, and bless Thine inheritance; And tend them, and carry them for ever.

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80 **והוא רחום**

"And He, being merciful, forgives iniquity and does not destroy." Another plea for mercy within the morning praises, against the accusations a person faces.

Psalms 78:38 תהילים ע״ח:ל״ח

וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא־יַשְׁחִית וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא־יָעִיר כָּל־חֲמָתוֹ׃

But He, being full of compassion, forgiveth iniquity, and destroyeth not; Yea, many a time doth He turn His anger away, And doth not stir up all His wrath.

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81 **הויה אלקינו אחד**

"Hear, O Israel, Havayah is our G-d, Havayah is One." The contemplation of the morning prayer leads up to this declaration of G-d's oneness, from which the love is aroused.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד׃

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

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82 **אנשי יריחו היו כורכין את שמע**

Among the practices of the people of Yericho, they "wrapped together" the Shema: Rabbi Meir says they did not pause after "One"; Rabbi Yehudah says they paused but did not say "Blessed be the Name of the glory of His kingdom."

Pesachim 56a:10 פסחים נ״ו א:י׳

תָּנוּ רַבָּנַן: שִׁשָּׁה דְּבָרִים עָשׂוּ אַנְשֵׁי יְרִיחוֹ, שְׁלֹשָׁה בִּרְצוֹן חֲכָמִים, וּשְׁלֹשָׁה שֶׁלֹּא בִּרְצוֹן חֲכָמִים. וְאֵלּוּ בִּרְצוֹן חֲכָמִים: מַרְכִּיבִין דְּקָלִים כָּל הַיּוֹם, וְכוֹרְכִין אֶת שְׁמַע, וְקוֹצְרִין לִפְנֵי הָעוֹמֶר. וְאֵלּוּ שֶׁלֹּא בִּרְצוֹן חֲכָמִים: גּוֹדְשִׁין לִפְנֵי הָעוֹמֶר, וּפוֹרְצִין פְּרָצוֹת בְּגָנוֹתֵיהֶן וּבְפַרְדֵּסוֹתֵיהֶן לְהַאֲכִיל נָשֶׁר לַעֲנִיִּים בִּשְׁנֵי בַצּוֹרֶת בְּשַׁבָּתוֹת וְיָמִים טוֹבִים, וּמַתִּירִין גַּמְזִיּוֹת שֶׁל הֶקְדֵּשׁ שֶׁל חָרוּב וְשֶׁל שִׁקְמָה, דִּבְרֵי רַבִּי מֵאִיר.

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KEHOT'S NOTE

פסחים נו, א. ראה לעיל פ׳ צו יד, ג.

83 **ועד הוא רזא דאחד**

The Zohar explains that "Hear, O Israel" is the unity above and "Blessed be the Name of the glory of His kingdom forever and ever" the unity below, and that va'ed is echad with its letters exchanged. The Alter Rebbe calls this the lower unity.

Zohar II, 134a זח״ב קלד, א

KEHOT'S NOTE

זח״ב קלד, א.

PARAGRAPH 5

84 **שני מיני אהבות**

Part of this section, on the two kinds of love, is quoted with changes in Or HaTorah, Beshalach, as the Kehot note records.

KEHOT'S NOTE

חלק מסעי׳ זה מובא באוה״ת בשלח ע׳ שסט בשינויים. ראה המשך בששה״ק הנ״ל בריש המאמר.

85 **ואהבת**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe reads it as a longing that Havayah be one's G-d, a love found in every Jew.

Deuteronomy 6:5 דברים ו׳:ה׳

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

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

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86 **כרשפי אש**

"For love is strong as death … its flashes are flashes of fire, a flame of G-d." The Alter Rebbe uses the image for the love that flares up of itself.

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵי אֵשׁ שַׁלְהֶבֶתְיָה׃

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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87 **ולא כדי לדבקה בו ית׳ בלבד לרוות צמאון נפשם הצמאה לה׳**

Tanya says that the bnei aliyah serve not only to cleave to G-d and quench their soul's thirst, but as "Who is a chassid? One who acts with kindness toward his Maker," to unite the Holy One and His Shechinah in the lower worlds. The text cites it for the selfless love.

Tanya, Likkutei Amarim 10:7 תניא, חלק ראשון; ליקוטי אמרים י׳:ז׳

… לְצוֹרְךָ גָּבוֹהַּ וּמַעְלָה מַעְלָה עַד רוּם הַמַּעֲלוֹת, וְלֹא כְּדֵי לְדָבְקָה בּוֹ יִתְבָּרֵךְ בִּלְבָד לְרַוּוֹת צִמְאוֹן נַפְשָׁם הַצְּמֵאָה לַה׳, כְּמוֹ שֶׁכָּתוּב: "הוֹי כָּל צָמֵא לְכוּ לַמַּיִם", וּכְמוֹ שֶׁנִּתְבָּאֵר בְּמָקוֹם אַחֵר, אֶלָּא כִּדְפֵּירְשׁוּ בַּתִּיקוּנִים: "אֵיזֶהוּ חָסִיד - הַמִּתְחַסֵּד עִם קוֹנוֹ"; עִם קַן דִּילֵיהּ, לְיַיחֲדָא קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ בַּתַּחְתּוֹנִים, וּכְמוֹ שֶׁכָּתוּב בְּרַעְיָא מְהֵימְנָא פָּרָשַׁת תְּצַא: "כִּבְרָא דְּאִשְׁתַּדֵּל בָּתַר אֲבוֹי וְאִימֵּיהּ, דְּרָחִים לוֹן יַתִּיר מִגַּרְמֵיהּ וְנַפְשֵׁיהּ וְרוּחֵיהּ וְנִשְׁמָתֵיהּ כוּ', …

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88 **בד״ה כתיב מה יפית ומה נעמת**

Iggeres HaKodesh 18 opens with "It is written, 'How beautiful and how pleasant you are, love, in delights'" and distinguishes two loves: "love in delights," a wondrous joy in G-d of which it is said "Rejoice, you righteous, in Havayah" and which not everyone merits, and a second love of longing.

KEHOT'S NOTE

אולי הכוונה לאגה״ק סי׳ יח. כ״ה בסה״מ תרכ״ז ע׳ קכב.

89 **מה יפית ומה נעמת אהבה בתענוגים**

"How beautiful and how pleasant you are, love, in delights." The opening words of a discourse on the love of delight, which only the righteous reach.

Song of Songs 7:7 שיר השירים ז׳:ז׳

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים׃

How fair and how pleasant art thou, O love, for delights! .

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90 שמחו צדיקים בה׳

"Rejoice, you righteous, in Havayah." Said of the first, selfless love, the level of the elevated few.

Psalms 97:12 תהילים צ״ז:י״ב

שִׂמְחוּ צַדִּיקִים בַּה׳ וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ׃

Be glad in the L-RD, ye righteous; And give thanks to His holy name.

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KEHOT'S NOTE

תהלים צז, יב.

91 סד״ה זה יתנו כו׳ מחצית השקל

The end of this discourse sets the "great love" apart from a love that is an obligation on everyone, the "half-shekel": giving over one's soul, which even one who has transgressed a commandment must give.

KEHOT'S NOTE

תו״א פו, ד. ובאוה״ת תצוה ע׳ תתקכג ואילך.

92 זה יתנו כו׳ מחצית השקל

"This they shall give, everyone who passes among those counted: half a shekel." The opening words of the Torah Ohr discourse the Alter Rebbe refers to.

Exodus 30:13 שמות ל׳:י״ג

זֶה יִתְּנוּ כָּל־הָעֹבֵר עַל־הַפְּקֻדִים מַחֲצִית הַשֶּׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה הַשֶּׁקֶל מַחֲצִית הַשֶּׁקֶל תְּרוּמָה לַה׳

This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary—the shekel is twenty gerahs—half a shekel for an offering to the L-RD.

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93 קבלת מ״ש בק״ש

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

KEHOT'S NOTE

ברכות פ״ב מ״ב.

94 לית מחשבה תפיסא ביה

In Eliyahu's prayer that opens the Tikkunei Zohar, G-d is addressed as One whom "no thought can grasp at all." This is why, by his own power, a person cannot cleave to Him.

Tikkunei Zohar 17a:10–12 תקוני הזהר י״ז א:י׳-י״ב

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

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95 סתימו דכל סתימין

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

KEHOT'S NOTE

זח״ב (רעו, ב). ח״ג (רפח, א). ושם (רצ, א-ב. רצב, א. רצד, א. רצה, ב). [כ].

96 סתימו דכל סתימין

In the Idra Zuta the Holy Ancient One is called "hidden of all the hidden," not mentioned and not found, the supreme head above all. The Kehot note lists this place among the sources of the phrase.

Zohar, Idra Zuta 1:29–4:37 ספר הזהר, האדרא זוטא א׳:כ״ט-ד׳:ל״ז

97 לית מח׳ תפיסא בי׳

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

KEHOT'S NOTE

ראה ת״ז בהקדמה (פתח אלי׳).

98 סתימו דכל סתימין וטמירא דכל טמירין

The Zohar speaks of the Holy Ancient One, "hidden of all the hidden," in whose delights the souls of the righteous delight on Shabbos. The text cites the phrase for G-d's utter hiddenness.

Zohar II, 89a זח״ב פט, א

Zohar III, 292a זח״ג רצב, א

KEHOT'S NOTE

זח״ב פט, א. זח״ג רצב, א.

99 בד״ה בחודש השלישי

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

KEHOT'S NOTE

תו״א פ׳ יתרו.

PARAGRAPH 6

100 ודברת בם

"And you shall speak of them, when you sit in your house and when you walk on the way." In the Shema it follows "And you shall love"; the Alter Rebbe reads it as the way to fulfill that love.

Deuteronomy 6:7 דברים ו׳:ז׳

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

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

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101 ודברת בם . . התורה

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

KEHOT'S NOTE

להעיר מברכות כא, א.

102 **כי טל אורות טלך**

> "For a dew of lights is your dew." Applied here to the manna, a heavenly light that became food.

Isaiah 26:19 ישעיהו כ״ו:י״ט

יִחְיוּ מֵתֶיךָ נְבֵלָתִי יָקוּמוּן הָקִיצוּ וְרַנְּנוּ שֹׁכְנֵי עָפָר כִּי טַל אוֹרֹת טַלֶּךָ וָאָרֶץ רְפָאִים תַּפִּיל׃

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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KEHOT'S NOTE

ישעי׳ כו, יט.

103 **שדכו במדוכה**

> The people gathered the manna and "ground it in mills or pounded it in a mortar." It shows how far the light of the manna had become physical.

Numbers 11:8 במדבר י״א:ח׳

KEHOT'S NOTE

במדבר יא, ח.

PARAGRAPH 7

104 **ותורה אור**

> "For a mitzvah is a lamp, and the Torah is light." The Torah is light from the Infinite One, so studying it quenches the soul's thirst for G-d.

Proverbs 6:23 משלי ו׳:כ״ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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KEHOT'S NOTE

משלי ו, כג.

105 **בד״ה צו את בנ״י**

> At 78a this discourse explains that the Infinite Light fills all worlds, and that only a contracted ray of the mind's comprehension enters the emotions of the heart, through channels likened to sinews and veins; the discussion goes on from there.

KEHOT'S NOTE

לעיל פ׳ פנחס עח, א ואילך.

106 **צו את בני ישראל כו׳ את קרבני לחמי**

> "Command the children of Israel and say to them: My offering, My bread for My fire-offerings, My pleasing fragrance." The opening words of the Likkutei Torah discourse referred to.

Numbers 28:2 במדבר כ״ח:ב׳

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

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

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107 **פקודי ה׳ ישרים משמחי לב**

> "The precepts of Havayah are upright, gladdening the heart." The mitzvos themselves bring joy.

Psalms 19:9 תהילים י״ט:ט׳

פִּקּוּדֵי ה׳ יְשָׁרִים מְשַׂמְּחֵי־לֵב מִצְוַת ה׳ בָּרָה מְאִירַת עֵינָיִם׃

The precepts of the L-RD are right, rejoicing the heart; the commandment of the L-RD is pure, enlightening the eyes.

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108 **בשמחה ובטוב לבב**

> "Because you did not serve Havayah your G-d with joy and with gladness of heart." This is the joy that the service of Torah and mitzvos brings within reach of everyone.

Deuteronomy 28:47 דברים כ״ח:מ״ז

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

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

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109 **בשמחה ובטוב לבב**

> The Zohar reads the verse in terms of the Temple: "with joy" is when the priests brought offerings, "with gladness of heart" the Levites, and "from the abundance of all" Israel, who stood between them and received blessing from every side.

Zohar, Vayera 29:432–438 ספר הזהר, וירא כ״ט:תל״ב-תל״ח

It is written, "Because thou didst not serve the L-rd thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things" (Deut. 28, 47). The words "because thou didst not serve with joyfulness" refer to the priests, who offered sacrifices and holocausts "with joyfulness"; "and with gladness of heart" alludes to the Levites; "by reason of the abundance of all things" is an allusion to the lay Israelites whose position was in the middle, and who received blessings from all sides.

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

110 **בשמחה ובטוב לבב**

> The Zohar says that since the Temple was destroyed there is anger every day and Israel goes into exile under the rule of other powers, and asks why: because they did not serve G-d "with joy and with gladness of heart."

Zohar, Vayishlach 22:229–24:240 ספר הזהר, וישלח כ״ב:רכ״ט-כ״ד:ר״מ

Why all this? "Because thou didst not serve the L-rd thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things. Therefore shalt thou serve thine enemy, etc., in want of all things" (Ibid. 28, 47-48).

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111 ועיין זח״א קט״ז א׳

The Kehot note points to Or HaTorah on Ki Tavo for the wording of the Zohar passage cited here.

KEHOT'S NOTE

ראה הלשון באוה״ת פ׳ תבוא ע׳ תתשו.

PARAGRAPH 8

112 בד״ה אוסרי לגפן עירה

In this discourse (Torah Ohr, Vayechi, 46c) the Alter Rebbe says that the joy in the mitzvos comes from contemplating that they are the Infinite Light itself, and that "delight belongs after the fulfillment of the will": the greater the longing, the greater the delight when it is fulfilled.

KEHOT'S NOTE

תו״א פ׳ ויחי מו, ג.

113 אוסרי לגפן עירה

"Binding his foal to the vine, and his donkey's colt to the choice vine." From Yaakov's blessing of Yehudah; the opening words of the Torah Ohr discourse referred to.

Genesis 49:11 בראשית מ״ט:י״א

אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סוּתֹה׃

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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114 ואורייתא וקוב״ה כולא חד

The Zohar says that prayer corresponds to the Shechinah, "and the Torah, this is the Holy One, blessed be He." The Alter Rebbe cites it for the unity of the Torah with G-d.

Zohar I, 24a זח״א כד, א

Zohar II, 60a זח״ב ס, א

KEHOT'S NOTE

זח״א כד, א. זח״ב ס, א. ולהעיר ג״כ מת״ז ת״ו ותכ״ב.

PARAGRAPH 9

115 וסיגופים הממרקין

The Talmud speaks of sufferings that scour a person's whole body. The Alter Rebbe applies the term to the self-imposed mortifications that cleanse sin beyond teshuvah alone.

Berakhot 5a ברכות ה׳ א

Yoma 86a יומא פ״ו א

KEHOT'S NOTE

ראה ברכות ה, א. יומא פו, א.

116 נבזה בעיניו נמאס

Among the traits of one who may dwell on G-d's holy mountain; the Alter Rebbe reads the words as "despicable in his own eyes, contemptible," the self-abasement that brings greater joy.

Psalms 15:4 תהילים ט״ו:ד׳

נִבְזֶה בְּעֵינָיו נִמְאָס וְאֶת־יִרְאֵי ה׳ יְכַבֵּד נִשְׁבַּע לְהָרַע וְלֹא יָמִר׃

In whose eyes a vile person is despised, But he honoureth them that fear the L-RD; He that sweareth to his own hurt, and changeth not;

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117 שמחת הנפש

Tanya describes the soul's joy at leaving its exile in the body and returning to its Father during Torah and prayer, a joy that should not be muddled by the body's sorrow. The text sends the reader there.

Tanya, Likkutei Amarim 31:11 תניא, חלק ראשון; ליקוטי אמרים ל״א:י״א

וְזֹאת תִּהְיֶה עֲבוֹדָתוֹ כָּל יָמָיו בְּשִׂמְחָה רַבָּה, הִיא שִׂמְחַת הַנֶּפֶשׁ בְּצֵאתָהּ מֵהַגּוּף הַמְתוֹעֵב, "וְשָׁבָה אֶל בֵּית אָבִיהָ כִּנְעוּרֶיהָ", בִּשְׁעַת הַתּוֹרָה וְהָעֲבוֹדָה, וּכְמַאֲמַר רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה: לִהְיוֹת כָּל יָמָיו בִּתְשׁוּבָה.

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118 שמחת הנפש

Tanya teaches that one who makes his Torah study a dwelling for G-d should rejoice and thank Him for his portion "with joy and with gladness of heart." The text sends the reader there.

Tanya, Likkutei Amarim 34:8 תניא, חלק ראשון; ליקוטי אמרים ל״ד:ח׳

וְהִנֵּה, בְּכָל פְּרָטֵי מִינֵי שִׂמְחוֹת הַנֶּפֶשׁ הַנִּזְכָּרִים לְעֵיל - אֵין מֵהֶן מְנִיעָה לִהְיוֹת "נִבְזֶה בְּעֵינָיו נִמְאָס", וְ"לֵב נִשְׁבָּר", וְרוּחַ נְמוּכָה - בִּשְׁעַת הַשִּׂמְחָה מַמָּשׁ, מֵאַחַר כִּי הֱיוֹתוֹ נִבְזֶה בְּעֵינָיו וְכוּ׳ - הוּא מִצַּד הַגּוּף וְנֶפֶשׁ הַבַּהֲמִית, וֶהֱיוֹתוֹ בְּשִׂמְחָה - הוּא מִצַּד נֶפֶשׁ הָאֱלֹהִית וְנִיצוֹץ אֱלֹהוּת הַמְלוּבָּשׁ בָּהּ לְהַחֲיוֹתָהּ, כַּנִּזְכָּר לְעֵיל [בְּפֶרֶק ל״א].

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119 וסד״ה ויחפרו עבדי יצחק

The end of this discourse describes digging in the "earth" of one's body: when a little sweet water comes out, it is very pleasant to him, because his body is hungry for the service of G-d.

KEHOT'S NOTE

תו״א כ, ב.

120 באר מים חיים

"And Yitzchak's servants dug in the valley and found there a well of living water." The opening of the Torah Ohr discourse the Alter Rebbe refers to.

Genesis 26:19 בראשית כ״ו:י״ט

וַיַּחְפְּרוּ עַבְדֵי־יִצְחָק בַּנָּחַל וַיִּמְצְאוּ־שָׁם בְּאֵר מַיִם חַיִּים׃

And Isaac's servants digged in the valley, and found there a well of living water.

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121 **והעצבות הוא כשמבקש גדולות דוקא**

Tanya says that sadness over not being at the level of a tzaddik comes from pride: the person does not recognize his place.

Tanya, Likkutei Amarim 27:3 תניא, חלק ראשון; ליקוטי אמרים כ״ז:ג׳

וְאַדְרַבָּה, הָעַצְבוּת הִיא מִגַּסּוּת הָרוּחַ, שֶׁאֵינוֹ מַכִּיר מְקוֹמוֹ, וְעַל כֵּן יֵרֵע לְבָבוֹ עַל שֶׁאֵינוֹ בְּמַדְרֵגַת צַדִּיק, שֶׁלְּצַדִּיקִים בְּוַדַּאי אֵין נוֹפְלִים לָהֶם הִרְהוּרֵי שְׁטוּת כָּאֵלּוּ, כִּי אִילּוּ הָיָה מַכִּיר מְקוֹמוֹ, שֶׁהוּא רָחוֹק מְאֹד מִמַּדְרֵגַת צַדִּיק, וְהַלְוַאי הָיָה בֵּינוֹנִי וְלֹא רָשָׁע כָּל יָמָיו, אֲפִילּוּ שָׁעָה אַחַת, הֲרֵי זֹאת הִיא מִדַּת הַבֵּינוֹנִים וַעֲבוֹדָתָם - לִכְבּוֹשׁ הַיֵּצֶר וְהַהִרְהוּר הָעוֹלֶה מֵהַלֵּב לַמּוֹחַ, וּלְהַסִּיחַ דַּעְתּוֹ לְגַמְרֵי מִמֶּנּוּ, וְלִדְחוֹתוֹ בִּשְׁתֵּי יָדַיִם, כַּנִּזְכָּר לְעֵיל.

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KEHOT'S NOTE

ראה תניא פכ״ז: ”העצבות היא מגסות הרוח שאינו מכיר מקומו ועל כן ירע לבבו על שאינו במדרגת צדיק“. וראה גם מאמרי אדה״ז הקצרים ע׳ סב ואילך.

122 **בחד קטירא אתקטרנא**

There the Alter Rebbe says almost the same: Rabbi Shimon bar Yochai, whose Torah was his occupation, said "With one bond I am bound," for he was never separate even for a moment, did not need to arouse the love, and was therefore exempt from prayer.

KEHOT'S NOTE

ראה המצויין לעיל מטות פד, ג.

123 **בחד קטירא אתקטרנא**

In the Idra Zuta, on the day of his passing, Rabbi Shimon says: "All the days that I have been bound to this world, with one bond I was bound to the Holy One, blessed be He." The Alter Rebbe cites it for a love that never slept.

Zohar, Idra Zuta 1:29–4:37 ספר הזהר, האדרא זוטא א׳:כ״ט-ד׳:ל״ז

124 **נשמתא . . להיטא**

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

KEHOT'S NOTE

זח״ג (רצב, א). [כ].

125 **נשמתא ביה אחידא ביה להיטא**

The Rebbe explains why many discourses quote "my soul is held fast in Him" together with "With one bond I am bound": the bond already held the inner attachment, but it was not revealed during Rabbi Shimon's lifetime; on the day of his passing, when the inner root of all a person's service is revealed, the attachment was revealed too.

KEHOT'S NOTE

בסה״מ מלוקט ח״ג ע׳ קנב מבאר ”זה שבכמה דרושים מובא הענין דנשמתי בי׳ אחידא כו׳ בהמשך אחד עם בחד קטירא אתקטרנא, הוא, כי גם בהענין דבחד קטירא אתקטרנא יש בפנימיות בי׳ אחידא כו׳, אלא שבמשך כל ימי חייו לא הי׳ זה (בי׳ אחידא כו׳) בגילוי, וביום ההסתלקות שלו, שאז מתגלה הפנימיות (השרש והמקור) של כל עניני עבודת האדם שעבד במשך כל חייו, אז מתגלה הפנימיות דבחד קטירא אתקטרנא, שהוא (לא רק התקשרות, אלא גם) בי׳ אחידא“. וראה שם הערה 15.

126 **שלא היה בבחינת שינה**

The Rebbe remarks that "he was not in a state of sleep" seems to mean not even for less than sixty breaths, which would place Rabbi Shimon above the level of King David, and leaves the question for further study.

KEHOT'S NOTE

”לכאורה הפי׳ דאפילו פחות מסי נשימין ג״כ לא. וא״כ זהו למעלה מבחי׳ דהמע״ה, וצ״ע“. — לקו״ש ח״ז ע׳ 346.

127 **רשב״י שתורתו אומנתו . . הי׳ פטור מתפלה**

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

KEHOT'S NOTE

ירושלמי ברכות פ״א, ה״ב.

PARAGRAPH 10

128 **ועובר על פשע לשארית נחלתו**

"Who is a G-d like You, who bears iniquity and passes over transgression for the remnant of His heritage." Read here as G-d's forgiveness for the humble.

Micah 7:18 מיכה ז׳:י״ח

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

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

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KEHOT'S NOTE

מיכה ז, יח.

129 **למי שמשים עצמו כשיריים**

The Talmud expounds "for the remnant (she'eris) of His heritage" as "for one who makes himself like leftovers (sheyarim)." The Alter Rebbe builds the paragraph on this reading.

Rosh Hashanah 17b:1–3 ראש השנה י״ז ב:א׳-ג׳

לְמִי שֶׁמְּשִׂים עַצְמוֹ כְּשִׁירַיִם. רַב הוּנָא רָמֵי, כְּתִיב: "צַדִּיק ה׳ בְּכָל דְּרָכָיו", וּכְתִיב: "וְחָסִיד בְּכָל מַעֲשָׂיו"! בַּתְּחִלָּה — צַדִּיק, וּלְבַסּוֹף — חָסִיד. רַבִּי אֶלְעָזָר רָמֵי, כְּתִיב: "וּלְךָ ה׳ חָסֶד", וּכְתִיב: "כִּי אַתָּה תְשַׁלֵּם לְאִישׁ כְּמַעֲשֵׂהוּ". בַּתְּחִלָּה — "כִּי אַתָּה תְשַׁלֵּם כְּמַעֲשֵׂהוּ", וּלְבַסּוֹף — "וּלְךָ ה׳ חָסֶד".

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

KEHOT'S NOTE

ר״ה יז, ב.

PARAGRAPH 11

130 **חטאתי נגדי תמיד**

"For I know my transgressions, and my sin is ever before me." The condition for the humble one's joy: he never forgets his sins.

Psalms 51:5 תהילים נ״א:ה׳

כִּי־פְשָׁעַי אֲנִי אֵדָע וְחַטָּאתִי נֶגְדִּי תָמִיד׃

For I know my transgressions; And my sin is ever before me.

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KEHOT'S NOTE

תהלים נא, ה.

131 **אוילים מדרך פשעם**

"Fools, because of the way of their transgression and because of their iniquities," The Alter Rebbe uses it for one who is at ease in his sins.

Psalms 107:17 תהילים ק״ז:י״ז

אֱוִלִים מִדֶּרֶךְ פִּשְׁעָם וּמֵעֲוֹנֹתֵיהֶם יִתְעַנּוּ׃

Crazed because of the way of their transgression, And afflicted because of their iniquities—

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KEHOT'S NOTE

תהלים קז, יז.

132 **בד״ה בהעלותך את הנרות**

This passage speaks of the "great love" that is above the "love of the world," and of a person's bitterness when darkness conceals G-d's holiness; an addition explains why tears and bitterness bring an arousal from above.

KEHOT'S NOTE

לעיל פ׳ בהעלותך ל, ב.

133 **בהעלותך את הנרות**

"When you raise up the lamps, the seven lamps shall give light toward the face of the Menorah." The opening words of the discourse referred to.

Numbers 8:2 במדבר ח׳:ב׳

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

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

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134 **דרך אויל ישר בעיניו**

"The way of a fool is upright in his own eyes, but one who listens to counsel is wise." Said of one who sees nothing wrong in his ways.

Proverbs 12:15 משלי י״ב:ט״ו

דֶּרֶךְ אֱוִיל יָשָׁר בְּעֵינָיו וְשֹׁמֵעַ לְעֵצָה חָכָם׃

The way of a fool is straight in his own eyes; But he that is wise hearkeneth unto counsel.

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KEHOT'S NOTE

משלי יב, טו.

135 **כי שרית עם אלקים**

"Your name shall no longer be called Yaakov, but Yisrael, for you have striven with G-d and with men and have prevailed." The source of the name Yisrael as a higher level than Yaakov.

Genesis 32:29 בראשית ל״ב:כ״ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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KEHOT'S NOTE

בראשית לב, כט.

136 **בד״ה מה טובו**

The discourse asks why Yaakov may still be called Yaakov after receiving the name Yisrael, and answers that one cannot reach the level of Yisrael without first passing through the level of Yaakov.

KEHOT'S NOTE

לעיל פ׳ בלק עג, א ואילך.

137 **מה טובו אוהליך יעקב**

"How goodly are your tents, Yaakov, your dwellings, Yisrael." The opening of the Likkutei Torah discourse on the two names.

Numbers 24:5 במדבר כ״ד:ה׳

מַה־טֹּבוּ אֹהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל׃

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

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138 **ולישרי לב שמחה**

"Light is sown for the righteous, and for the upright in heart, joy." Joy belongs to the "upright," the level of Yisrael.

Psalms 97:11 תהילים צ״ז:י״א

אוֹר זָרֻעַ לַצַּדִּיק וּלְיִשְׁרֵי־לֵב שִׂמְחָה׃

Light is sown for the righteous, And gladness for the upright in heart.

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KEHOT'S NOTE

תהלים צז, יא.

139 **אשר עשה האלקים את האדם ישר**

"G-d made man upright, but they have sought many schemes." Uprightness is man's essential state.

Ecclesiastes 7:29 קהלת ז׳:כ״ט

לְבַד רְאֵה־זֶה מָצָאתִי אֲשֶׁר עָשָׂה הָאֱלֹקִים אֶת־הָאָדָם יָשָׁר וְהֵמָּה בִקְשׁוּ חִשְּׁבֹנוֹת רַבִּים׃

Behold, this only have I found, that G-d made man upright; but they have sought out many inventions.

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KEHOT'S NOTE

קהלת ז, כט.

140 בד״ה בפרשת נסכים כתיב

> This passage says that one who is clothed in a body and an animal soul and busy all day with physical things can arouse love only through the Shema, and that each day this strengthens the G-dly fire within him.

KEHOT'S NOTE

לעיל פ׳ שלח מ, ג.

141 בד״ה לא הביט און ביעקב

> The discourse explains Yaakov and Yisrael as two levels in serving G-d, the servant and the son: Yaakov is called "My servant" and Yisrael "My son, My firstborn." It goes on to ask what "service" can mean toward G-d, citing "Because you did not serve."

KEHOT'S NOTE

לעיל פ׳ בלק ע, ג.

142 לא הביט און ביעקב

> "He has not beheld iniquity in Yaakov, nor seen perversity in Yisrael." The opening of the Likkutei Torah discourse on Yaakov and Yisrael.

Numbers 23:21 במדבר כ״ג:כ״א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה׳ אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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143 ועתה יגדל

> "And now, let the power of Ado-nai be great, as You have spoken." The opening words of a discourse the Alter Rebbe refers to.

Numbers 14:17 במדבר י״ד:י״ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲד־נָי כַּאֲשֶׁר דִּבַּרְתָּ לֵּאמֹר׃

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

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144 אחרי ה׳ אלקיכם תלכו

> "After Havayah your G-d shall you walk, and Him shall you fear." The opening words of another discourse referred to.

Deuteronomy 13:5 דברים י״ג:ה׳

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

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

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145 לכן אמור לבני ישראל

> "Therefore say to the children of Israel: I am Havayah."
> The opening words of another discourse referred to.

Exodus 6:6 שמות ו׳:ו׳

לָכֵן אֱמֹר לִבְנֵי־יִשְׂרָאֵל אֲנִי ה׳ וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלֹת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מֵעֲבֹדָתָם וְגָאַלְתִּי אֶתְכֶם בִּזְרוֹעַ נְטוּיָה וּבִשְׁפָטִים גְּדֹלִים׃

Wherefore say unto the children of Israel: I am the L-RD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments;

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146 עבדו את ה׳ בשמחה

> "Serve Havayah with joy, come before Him with song." The command to serve G-d joyfully, discussed in the discourses listed.

Psalms 100:2 תהילים ק׳:ב׳

עִבְדוּ אֶת־ה׳ בְּשִׂמְחָה בֹּאוּ לְפָנָיו בִּרְנָנָה׃

Serve the L-RD with gladness; come before His presence with singing.

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147 ובד״ה שוש אשיש

> This passage says that when the Jewish people rejoice below in the joy of a mitzvah, they arouse a supernal joy above, referring to the discourse on "I will greatly rejoice in Havayah." It supports the point that the joy of a mitzvah is what every Jew brings.

KEHOT'S NOTE

לעיל תזריע כ, ג.

148 שוש אשיש

> "I will greatly rejoice in Havayah; my soul shall exult in my G-d." The opening of a discourse on joy.

Isaiah 61:10 ישעיהו ס״א:י׳

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

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

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149 מה יפית ומה נעמת אהבה בתענוגים

> "How beautiful and how pleasant you are, love, in delights." The love of delight that belongs to the righteous.

Song of Songs 7:7 שיר השירים ז׳:ז׳

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים׃

How fair and how pleasant art thou, O love, for delights! .

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KEHOT'S NOTE

שה״ש ז, ז.

150 בזה חפץ כל אדם מישראל באמת לאמתו

Tanya says that the union of the soul with G-d's light is something every Jew truly desires, from the natural love hidden in every Jewish heart. Hence the joy of a mitzvah is within everyone's reach.

Tanya, Likkutei Amarim 41:22 תניא, חלק ראשון; ליקוטי אמרים מ״א:כ״ב

אֲבָל יִחוּד נִפְשׁוֹ וְהִתְכַּלְּלוּתָהּ בְּאוֹר ה׳ - לִהְיוֹת לַאֲחָדִים, בָּזֶה חָפֵץ כָּל אָדָם מִיִּשְׂרָאֵל בֶּאֱמֶת לַאֲמִיתוֹ לְגַמְרֵי בְּכָל לֵב וּבְכָל נֶפֶשׁ, מֵאַהֲבָה הַטַּבְעִית הַמְסוּתֶרֶת בְּלֵב כָּל יִשְׂרָאֵל לְדָבְקָה בַה׳, וְלֹא לִיפָּרֵד וְלִהְיוֹת נִכְרָת וְנִבְדָּל חַס וְשָׁלוֹם מִיִּחוּדוֹ וְאַחְדוּתוֹ יִתְבָּרֵךְ בְּשׁוּם אוֹפֶן, אֲפִילוּ בְּמִסְרַת נֶפֶשׁ מַמָּשׁ.

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151 בבקר בהיטיבו

"Every morning, when he makes the lamps good." Aharon's tending of the Menorah represents a love that goes beyond Avraham's morning.

Exodus 30:7 שמות ל:ז

וְהִקְטִיר עָלָיו אַהֲרֹן קְטֹרֶת סַמִּים בַּבֹּקֶר בַּבֹּקֶר בְּהֵיטִיבוֹ אֶת־הַנֵּרֹת יַקְטִירֶנָּה:

And Aaron shall burn thereon incense of sweet spices; every morning, when he dresseth the lamps, he shall burn it.

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152 ה׳ לי בעוזרי

"Havayah is for me among my helpers." The opening words of the discourse on "festivals for joy."

Psalms 118:7 תהילים קי״ח:ז

ה׳ לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי:

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

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153 וישמחו בך ישראל

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

KEHOT'S NOTE

תפלת יו״ט.

154 בענין גביע הכסף

At Masei 90b the Alter Rebbe explains Yosef's silver goblet: kesef, "silver," is love, from "you longed greatly (nichsof nichsafta)," and Yosef drew this love, the "love in delights," down to Binyamin so that even the souls of the beinonim could have it, but hid it, so that they would not know of a love above their level.

KEHOT'S NOTE

ראה אוה״ת מקץ תתשד, א. במסעי (צ, ב-ג). [כ].

155 גביע הכסף

Yosef instructs that his silver goblet be put in the mouth of the youngest brother's sack. The Alter Rebbe links kesef, silver, to longing.

Genesis 44:2 בראשית מ״ד:ב׳

וְאֶת־גְּבִיעִי גְּבִיעַ הַכֶּסֶף תָּשִׂים בְּפִי אַמְתַּחַת הַקָּטֹן וְאֵת כֶּסֶף שִׁבְרוֹ וַיַּעַשׂ כִּדְבַר יוֹסֵף אֲשֶׁר דִּבֵּר:

And put my goblet, the silver goblet, in the sack's mouth of the youngest, and his corn money.' And he did according to the word that Joseph had spoken.

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156 נכסף נכספתה

Lavan to Yaakov: "you longed greatly for your father's house." The doubled verb expresses intense longing.

Genesis 31:30 בראשית ל״א:ל׳

וְעַתָּה הָלֹךְ הָלַכְתָּ כִּי־נִכְסֹף נִכְסַפְתָּה לְבֵית אָבִיךָ לָמָּה גָנַבְתָּ אֶת־אֱלֹהָי:

And now that thou art surely gone, because thou sore longest after thy father's house, wherefore hast thou stolen my gods?'

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157 בביאור ע״פ וכל בניך

This passage explains "My words that I have placed in your mouth" as the Torah, which one reaches through "And all your children shall be taught of Havayah," and goes on to the theme of peace and salvation.

KEHOT'S NOTE

לעיל פ׳ ראה לא, ג.

158 וכל בניך

"And all your children shall be taught of Havayah, and great shall be the peace of your children." The opening words of the explanation referred to.

Isaiah 54:13 ישעיהו נ״ד:י״ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה׳ וְרַב שְׁלוֹם בָּנָיִךְ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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159 נגילה ונשמחה בך

"We will exult and rejoice in you." The Midrash on this verse speaks of complete joy.

Song of Songs 1:4 שיר השירים א:ד׳

מָשְׁכֵנִי אַחֲרֶיךָ נָּרוּצָה הֱבִיאַנִי הַמֶּלֶךְ חֲדָרָיו נָגִילָה וְנִשְׂמְחָה בָּךְ נַזְכִּירָה דֹדֶיךָ מֵיַּיִן מֵישָׁרִים אֲהֵבוּךָ:

Draw me, we will run after thee; The king hath brought me into his chambers; We will be glad and rejoice in thee, We will find thy love more fragrant than wine! Sincerely do they love thee.

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PARAGRAPH 12

160 קודם התפלה צריך כובד ראש

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

KEHOT'S NOTE

ראה ברכות רפ״ה ל, ב.

יוֹם הַכִּפּוּרִים מְכַפֵּר, עַד שֶׁיְּרַצֶּה אֶת חֲבֵרוֹ. אֶת זוֹ דָּרַשׁ רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה, מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ תִּטְהָרוּ (ויקרא טז), עֲבֵרוֹת שֶׁבֵּין אָדָם לַמָּקוֹם, יוֹם הַכִּפּוּרִים מְכַפֵּר. עֲבֵרוֹת שֶׁבֵּין אָדָם לַחֲבֵרוֹ, אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר, עַד שֶׁיְּרַצֶּה אֶת חֲבֵרוֹ. אָמַר רַבִּי ...

One who says: I shall sin and repent, sin and repent, they do not afford him the opportunity to repent. [If one says]: I shall sin and Yom HaKippurim will atone for me, Yom HaKippurim does not effect atonement. For transgressions between man and G-d Yom HaKippurim effects atonement, but for transgressions between man and his fellow Yom HaKippurim does not effect atonement, until he has pacified his fellow. This was expounded by Rabbi Elazar b. Azariah: "From all your sins before the L-rd you shall be clean" (Leviticus 16:30) ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

PARAGRAPH 13

165 **והנה הרי״ף**

The Kehot note points to a passage in Meah She'arim (45a) that opens with the same words, "The Rif wrote."

KEHOT'S NOTE

ראה מאה שערים מה, א ד״ה הרי״ף כ׳. וראה הוספות לס׳ מאמרי אדה״ז הקצרים ע׳ תרד.

166 **טבילת בעל קרי**

Ezra forbade one who had had an emission to study Torah, recite the Shema or pray until he immersed; the enactment was later annulled, and he may do all three without immersion, and so the custom spread. This is the ruling the text says "we hold."

Shulchan Arukh, Orach Chayim 88:1 שולחן ערוך, אורח חיים פ״ח:א׳

בעל קרי מותר בק״ש. ובו סעיף אחד: כל הטמאים קורין בתורה וקורין ק״ש ומתפללין חוץ מבעל קרי שהוציאו עזרא מכלל הטמאים ואסרו בין בד״ת בין בק״ש ובתפלה עד שיטבול כדי שלא יהיו ת״ח מצויין אצל נשותיהן כתרנגולין ואח״כ בטלו אותה תקנה והעמידו הדבר על הדין שאף בעל קרי מותר בד״ת ובק״ש ובתפלה בלא טבילה ובלא רחיצה דתשעה קבין וכן פשט המנהג: הגה יש שכתבו שאין לאשה נדה בימי ראייתה ליכנס לבית הכנסת או להתפלל או להזכיר השם או ליגע בספר (הגהות מיימוני פ״ד) וי״א שמותרת בכל וכן עיקר (רש״י הלכות ...

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

167 **אנן לא קיי״ל כן כמ״ש בש״ע**

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

KEHOT'S NOTE

או״ח ספ״ח.

168 **שלדברי הכל התפלה מקובלת יותר עם הטבילה**

The Kehot note refers to this letter of the Rambam, as cited in Likkutei Sichos, in connection with immersion be-

161 **כובד ראש**

The Mishnah: "One may stand to pray only in a state of heaviness of head"; the early pious ones would wait an hour before praying to direct their hearts to their Father in Heaven.

Berakhot 30b:14 ברכות ל׳ ב:י״ד

מַתְנִי׳ אֵין עוֹמְדִין לְהִתְפַּלֵּל אֶלָּא מִתּוֹךְ כוֹבֶד רֹאשׁ. חֲסִידִים הָרִאשׁוֹנִים הָיוּ שׁוֹהִין שָׁעָה אַחַת, וּמִתְפַּלְּלִין, כְּדֵי שֶׁיְּכַוְּנוּ לִבָּם לַאֲבִיהֶם שֶׁבַּשָּׁמַיִם. אֲפִילּוּ הַמֶּלֶךְ שׁוֹאֵל בִּשְׁלוֹמוֹ — לֹא יְשִׁיבֶנּוּ, וַאֲפִילּוּ נָחָשׁ כָּרוּךְ עַל עֲקֵבוֹ — לֹא יַפְסִיק.

MISHNAH One must not stand up to say the Tefillah except in a serious frame of mind. The pious men of old used to wait an hour and then say the Tefillah, in order to direct their heart to their Father in Heaven. Even when a king greets him, he must not respond ; and though a serpent be wound round his heel, he must not interrupt.

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162 **עונותי עברו ראשי**

"For my iniquities have passed over my head; like a heavy burden they are too heavy for me." The cause of the bitterness before prayer.

Psalms 38:5 תהילים ל״ח:ה׳

כִּי עֲוֹנֹתַי עָבְרוּ רֹאשִׁי כְּמַשָּׂא כָּבֵד יִכְבְּדוּ מִמֶּנִּי׃

For mine iniquities are gone over my head; as a heavy burden they are too heavy for me.

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KEHOT'S NOTE

תהלים לח, ה.

163 **אידלי יומא אידלי קצירא**

Rabbi Shimon bar Yochai says a precious stone hung on Avraham's neck and healed every sick person who saw it; when Avraham died, G-d hung it on the sun. Abaye adds the saying, "When the day rises, the illness lifts."

Bava Batra 16b:10 בבא בתרא ט״ז ב:י׳

... אֶבֶן טוֹבָה הָיְתָה תְּלוּיָה בְּצַוָּארוֹ שֶׁל אַבְרָהָם אָבִינוּ, שֶׁכָּל חוֹלֶה הָרוֹאֶה אוֹתוֹ מִיָּד מִתְרַפֵּא; וּבְשָׁעָה שֶׁנִּפְטַר אַבְרָהָם אָבִינוּ מִן הָעוֹלָם – תְּלָאָהּ הַקָּדוֹשׁ בָּרוּךְ הוּא בְּגַלְגַּל חַמָּה. אָמַר אַבָּיֵי, הַיְינוּ דְּאָמְרִי אִינָשֵׁי: אִידַּלִּי יוֹמָא אִידַּלִּי קְצִירָא.

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KEHOT'S NOTE

ב״ב טז, ב. פרש״י: אידלי יומא הוגבה שמש כשהחמה זורחת, אידלי קצירא, מיקל החולי. וראה בתוס׳ בד״ה שכל שהקשה שהרי בימי אברהם לא הי׳ חולי בעולם, ע״ש. וראה בפי׳ רבינו גרשום.

164 Rabbi Akiva: "Just as a mikveh purifies the impure, so the Holy One, blessed be He, purifies Israel." The first of the three things that prepare for prayer.

Mishnah Yoma 8:9 משנה יומא ח׳:ט׳

הָאוֹמֵר, אֶחֱטָא וְאָשׁוּב, אֶחֱטָא וְאָשׁוּב, אֵין מַסְפִּיקִין בְּיָדוֹ לַעֲשׂוֹת תְּשׁוּבָה. אֶחֱטָא וְיוֹם הַכִּפּוּרִים מְכַפֵּר, אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר. עֲבֵרוֹת שֶׁבֵּין אָדָם לַמָּקוֹם, יוֹם הַכִּפּוּרִים מְכַפֵּר. עֲבֵרוֹת שֶׁבֵּין אָדָם לַחֲבֵרוֹ, אֵין

fore prayer.

KEHOT'S NOTE

ראה אגרת הרמב"ם לר׳ פינחס ב"ר משולם — נדפסה בשו"ת הרמב"ם ליפסיא סי׳ קמ. אגרות הרמב"ם ע׳ 178 ואילך — לקו"ש ח"כ ע׳ 345 הערה 177. ראה לקו"ש ח"ז ע׳ 315.

169 הטהרה נטלה את הריח

Rabbi Shimon ben Elazar says that purity, when it ceased, took away the taste and the fragrance of the fruits. The Alter Rebbe follows the Jerusalem Talmud's version, "Purity has taken away the fragrance," which ties purity to fragrance.

Mishnah Sotah 9:13 משנה סוטה ט:י"ג

רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר אוֹמֵר, הַטָּהֲרָה נָטְלָה אֶת הַטַּעַם וְאֶת הָרֵיחַ. הַמַּעַשְׂרוֹת נָטְלוּ אֶת שֹׁמֶן הַדָּגָן. וַחֲכָמִים אוֹמְרִים, הַזִּנּוּת וְהַכְּשָׁפִים כִּלּוּ אֶת הַכֹּל:

Rabbi Shimon ben Elazar says: [the cessation of observation of the] purity laws has removed taste and fragrance, [the cessation of observation of] the tithes has removed the fatness of grain. But the Sages say: licentiousness and sorcery destroyed everything.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

170 מורחינא ריחא דחנוניתא

Rav Huna wrapped a fragrant chinunisa date in his cloak; his son Rabbah said, "I smell the fragrance of a chinunisa," and Rav Huna answered, "My son, there is purity in you." Proof that the sense of fragrance depends on purity.

Sotah 49a:10 סוטה מ"ט א:י

רַב הוּנָא אַשְׁכַּח תּוֹמַרְתָּא דְּחִינוּנִיתָא, שַׁקְלַהּ, כַּרְכַהּ בְּסוּדָרֵיהּ. אֲתָא רַבָּה בְּרֵיהּ, אֲמַר לֵיהּ: מוֹרְחִינָא רֵיחָא דְּחִינוּנִיתָא. אֲמַר לֵיהּ: בְּנִי, טָהֲרָה יֵשׁ בָּךְ. יַהֲבַהּ נִיהֲלֵיהּ. אַדְּהָכִי אֲתָא אַבָּא בְּרֵיהּ, שַׁקְלַהּ, יַהֲבַהּ נִיהֲלֵיהּ. אֲמַר לֵיהּ: בְּנִי, שִׁמַּחְתָּ אֶת לִבִּי, וְהִקְהֵיתָה אֶת שִׁינַּי. הַיְינוּ דְּאָמְרִי אִינָשֵׁי: רַחֲמֵי דְּאַבָּא — אַבְּנֵי, רַחֲמֵי דִּבְנֵי — אַבְּנֵי דְּהָווּ לֵיהּ.

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171 בד"ה אלה מסעי

Just before this discourse begins, Likkutei Torah explains that what is clothed in a vessel is called a "strait and boundary" in relation to the encompassing light above the vessel, "which is the level of fragrance." The discourse "These are the journeys" then opens with the journeys of Israel; the Alter Rebbe refers to it for fragrance as an encompassing level.

KEHOT'S NOTE

לעיל פ׳ מסעי צ, ד ואילך.

PARAGRAPH 14

172 ריח נחוחי

"My offering, My bread for My fire-offerings, My pleasing fragrance, you shall take care to offer to Me in its season."

The offerings are G-d's "pleasing fragrance."

Numbers 28:2 במדבר כ"ח:ב׳

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

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

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KEHOT'S NOTE

במדבר כח, ב.

173 וירח ה׳ את ריח הניחוח

After Noach's offering, "Havayah smelled the pleasing fragrance." Offerings reach G-d as fragrance.

Genesis 8:21 בראשית ח:כ"א

וַיָּרַח ה׳ אֶת־רֵיחַ הַנִּיחֹחַ וַיֹּאמֶר ה׳ אֶל־לִבּוֹ לֹא־אֹסִף לְקַלֵּל עוֹד אֶת־הָאֲדָמָה בַּעֲבוּר הָאָדָם כִּי יֵצֶר לֵב הָאָדָם רַע מִנְּעֻרָיו וְלֹא־אֹסִף עוֹד לְהַכּוֹת אֶת־כָּל־חַי כַּאֲשֶׁר עָשִׂיתִי:

And the L-RD smelled the sweet savour; and the L-RD said in His heart: 'I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

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KEHOT'S NOTE

בראשית ח, כא.

174 שנכנס לו יתוש בחוטמו

Titus, who destroyed the Temple, was punished when a gnat entered his nose and pecked at his brain for seven years. The Alter Rebbe explains it as measure for measure.

Gittin 56b:15 גיטין נ"ו ב:ט"ו

עָלָה לַיַּבָּשָׁה וְתַעֲשֶׂה עִמָּהּ מִלְחָמָה. עָלָה לַיַּבָּשָׁה, בָּא יַתּוּשׁ וְנִכְנַס בְּחוֹטְמוֹ, וְנִקַּר בְּמוֹחוֹ שֶׁבַע שָׁנִים. יוֹמָא חַד הֲוָה קָא חָלֵיף אַבָּבָא דְּבֵי נַפָּחָא, שְׁמַע קָל אַרְזַפְתָּא, אִישְׁתִּיק; אֲמַר: אִיכָּא תַּקַּנְתָּא. כֹּל יוֹמָא מַיְיתוּ נַפָּחָא וּמָחוּ קַמֵּיהּ. לְגוֹי - יָהֵיב לֵיהּ אַרְבַּע זוּזֵי, יִשְׂרָאֵל - אֲמַר לֵיהּ: מִיסָּתְיָיךְ דְּקָא חָזֵית בְּסָנְאָךְ. עַד תְּלָתִין יוֹמִין עֲבַד הָכִי; מִכָּאן וְאֵילָךְ, כֵּיוָן דְּדָשׁ, דָּשׁ.

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KEHOT'S NOTE

גיטין נו, ב.

175 ותהלתי אחטם לך

"For My Name's sake I defer My anger, and [for] My praise I restrain it for you, so as not to cut you off." The verb echetom is related to chotem, "nose."

Isaiah 48:9 ישעיהו מ"ח:ט׳

לְמַעַן שְׁמִי אַאֲרִיךְ אַפִּי וּתְהִלָּתִי אֶחֱטָם־לָךְ לְבִלְתִּי הַכְרִיתֶךָ:

For My name's sake will I defer Mine anger, And for My praise will I refrain for thee, that I cut thee not off.

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KEHOT'S NOTE

ישעי" מח, ט. ראה לעיל פ׳ פנחס עט, ד.

strain for you" to Atik Yomin. The Alter Rebbe cites it for prayer as fragrance.

Zohar, Idra Rabba 9:63–10:73 ספר הזהר, האדרא רבא ט׳:ס״ג-י׳:ע״ג

181 כי התורה כו׳ אמנם תפלה

Reishis Chochmah explains why prayer needs immersion and Torah does not: the Torah, by its great stature, cannot receive impurity, like fire, but prayer needs the heart's intent, which impurity confuses.

Reshit Chokhmah, Gate of Love 11:49 ראשית חכמה, שער האהבה י״א:מ״ט

ולכן צריך האדם לתקן נפשו באופן שתהיה כסא לשרות בה ידו״ד ועלת העילות, ולכן צריך לעשותה מאהבה כדי שיתדבק בו, וכן כתוב בספר החסידים (סימן ע״ג) שאחד מן הדברים המעכבים את התפלה שלא תהיה תפלתו נשמעת הוא אם אינו טהור, וכפי סברת התוספות (חולין דיף קכב ע״ב ד״ה לגבל) שסוברין דלתפלה צריך טבילה, ולתורה אין צריך, יש טוב טעם על דרך הסוד וראוי למעשה, כי התורה מפני רוב מעלתה שהיא בעלמא דדכורא יש בכחה לקבל הקליפה, ואינה מקבל הטומאה כאש. אמנם תפלה היא בקשת רחמים ותחנונים, וצריך כוונת הלב, ובהיותו ...

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182 ועיין בר״ח שער האהבה פי״א ג״כ טעם לזה כי התורה כו׳ אמנם תפלה כו׳

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

KEHOT'S NOTE

בדפוס אמשטרדם קט, רע״א: "כי התורה מפני רוב מעלתה שהיא בעלמא דדכורא יש בכחה לקבל הקליפה ואינה מקבלת הטומאה כאש, אמנם התפלה היא בקשת רחמים ותחנונים וצריך כוונת הלב ובהיותו טמא בודאי תתבלבל כוונתו ולכן צריך ליזהר בה".

183 ר״א יהיב פרוטה

"Rabbi Elazar would give a perutah to a poor man and then pray, saying, as it is written, 'In righteousness I shall behold Your face.'" Charity before prayer.

Bava Batra 10a:14 בבא בתרא י׳ א:י״ד

רַבִּי אֶלְעָזָר יָהֵיב פְּרוּטָה לְעָנִי, וַהֲדַר מְצַלֵּי - אָמַר, דִּכְתִיב: "אֲנִי בְּצֶדֶק אֶחֱזֶה פָנֶיךָ". מַאי "אֶשְׂבְּעָה בְהָקִיץ תְּמוּנָתֶךָ"? אָמַר רַב נַחְמָן בַּר יִצְחָק: אֵלּוּ תַּלְמִידֵי חֲכָמִים שֶׁמְּנַדְּדִין שֵׁינָה מֵעֵינֵיהֶם בָּעוֹלָם הַזֶּה, וְהַקָּדוֹשׁ בָּרוּךְ הוּא מַשְׁבִּיעָן מִזִּיו הַשְּׁכִינָה לָעוֹלָם הַבָּא.

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KEHOT'S NOTE

ב״ב י׳, א.

184 בצדק אחזה פניך

"As for me, in righteousness I shall behold Your face." Read by the Sages as charity given before prayer.

Psalms 17:15 תהילים י״ז:ט״ו

אֲנִי בְּצֶדֶק אֶחֱזֶה פָנֶיךָ אֶשְׂבְּעָה בְהָקִיץ תְּמוּנָתֶךָ:

As for me, I shall behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness.

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KEHOT'S NOTE

176 בד״ה באתי לגני

This passage explains that Torah studied without depth is only "letters," and that one must study in depth so that understanding from Chochmah is drawn into the letters and the judgments are sweetened.

KEHOT'S NOTE

לקמן שה״יש לג, א.

177 באתי לגני

"I have come into My garden, My sister, My bride; I have gathered My myrrh with My spice." The opening of the Likkutei Torah discourse referred to.

Song of Songs 5:1 שיר השירים ה׳:א׳

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בָּשְׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דּוֹדִים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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178 התפלה היא במקום קרבנות

The words here quote Berakhot 26b:7; the passage is shown below.

Berakhot 26b:7 ברכות כ״ו ב:ז׳

יַעֲקֹב תִּקֵּן תְּפִלַּת עַרְבִית, שֶׁנֶּאֱמַר: "וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם", וְאֵין "פְּגִיעָה" אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר: "וְאַתָּה אַל תִּתְפַּלֵּל בְּעַד הָעָם הַזֶּה וְאַל תִּשָּׂא בַעֲדָם רִנָּה וּתְפִלָּה וְאַל תִּפְגַּע בִּי"

Jacob instituted the evening Tefillah ; as it is said, "And he lighted [paga'] upon the place, and tarried there all night" (Gen. xxviii. 11) — "alighting" means prayer; as it is said, "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession [paga'] to Me" (Jer. vii. 16).

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KEHOT'S NOTE

ראה ברכות כו, ב.

179 לכן אמרו לבעל החוטם אני מתפלל

At 51d Likkutei Torah speaks of G-d as equally beyond heaven and earth, since all before Him is as nothing, and of Israel drawing His holiness down into thought, speech and action.

KEHOT'S NOTE

ראה לעיל פ׳ שלח נא, ד. פ׳ מסעי צא, א.

180 לבעל החוטם אני מתפלל

When Rav Hamnuna Saba wished to pray, he would say, "To the Master of the nose I pray, to the Master of the nose I supplicate," and the Zohar applies "My praise I will re-

תהלים יז, טו.

185 **וצדקה תציל כו׳**

> "Treasures of wickedness do not profit, but charity saves from death." Charity protects the one who prays from the accusations against him.

Proverbs 10:2 משלי י:ב

לֹא־יוֹעִילוּ אוֹצְרוֹת רֶשַׁע וּצְדָקָה תַּצִּיל מִמָּוֶת:

Treasures of wickedness profit nothing; but righteousness delivereth from death.

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KEHOT'S NOTE

משלי י, ב. ראה לעיל (יח, ד) בהערות כ"ק אדמו"ר מוהרש"ב נ"ע.

186 **וצדקה תרומם גוי**

> "Charity exalts a nation." Charity raises a person so that he may enter the King's palace in prayer.

Proverbs 14:34 משלי י"ד:ל"ד

צְדָקָה תְּרוֹמֵם־גּוֹי וְחֶסֶד לְאֻמִּים חַטָּאת:

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

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KEHOT'S NOTE

משלי יד, לד.

187 **סד"ה וארשתיך לי**

> The discourse ends at the top of 9a, where the Alter Rebbe reads "I will betroth you to Me in righteousness" as the redemption of the G-dly soul from the body through charity, citing Rabbi Elazar, who gave a coin to a poor man and then prayed.

KEHOT'S NOTE

לעיל פ׳ במדבר רט, רע"א.

188 **וארשתיך לי**

> "And I will betroth you to Me forever; and I will betroth you to Me in righteousness and in justice." The opening of the discourse referred to, whose "righteousness" (tzedek) suits the theme of charity.

Hosea 2:21 הושע ב:כ"א

וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים:

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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PARAGRAPH 15

189 **אשת חיל עטרת בעלה**

> "A woman of valor is the crown of her husband." Read here as simple faith crowning the great love.

Proverbs 12:4 משלי י"ב:ד

אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה:

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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KEHOT'S NOTE

משלי יב, ד.

190 **זכר חסדו**

> "He has remembered His kindness and His faithfulness to the house of Israel." Zachar, "remembered," also means "male," hinting that the love of Chesed is the masculine.

Psalms 98:3 תהילים צ"ח:ג

זָכַר חַסְדּוֹ וֶאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל רָאוּ כָל־אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹקֵינוּ:

He hath remembered His mercy and His faithfulness toward the house of Israel; All the ends of the earth have seen the salvation of our G-d.

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KEHOT'S NOTE

תהלים צח, ג.

191 **שנתאוה הקב"ה להיות לו דירה בתחתונים**

> Kehot's note points to Bamidbar Rabbah 13:6 for these words.

Bamidbar Rabbah 13:6 במדבר רבה י"ג:ו

KEHOT'S NOTE

תנחומא נשא טז. וראה שם בחקותי ג. ב"ר ספ"ג. במד"ר פי"ג, ו.

192 **שנתאוה הקב"ה להיות לו דירה בתחתונים**

> "When the Holy One, blessed be He, created the world, He desired to have a dwelling place among the lower realms, as He has among the higher ones." This is why simple faith, found below, is so precious above.

Midrash Tanchuma, Nasso 16:1 מדרש תנחומא, נשא ט"ז:א

... בָּאתִי לְגַנִּי אֲחוֹתִי כַּלָּה (שה"ש ה, א). אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָן, בְּשָׁעָה שֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת הָעוֹלָם, נִתְאַוָּה שֶׁיְּהֵא לוֹ דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ בָּעֶלְיוֹנִים. בָּרָא אֶת הָאָדָם וְצִוָּה אוֹתוֹ וְאָמַר לוֹ: מִכָּל עֵץ הַגָּן אָכֹל תֹּאכֵל, וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-יז). וְעָבַר עַל צִוּוּיוֹ. אָמַר לֵקוּ הַקָּדוֹשׁ בָּרוּךְ הוּא, כָּךְ הָיִיתִי מִתְאַוֶּה שֶׁיְּהֵא לִי דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ לִי בָּעֶלְיוֹנִים, וְדָבָר אֶחָד צִוִּיתִי אוֹתְךָ וְלֹא שָׁמַרְתָּ אוֹתוֹ. מִיַּד סִלֵּק הַקָּדוֹשׁ ...

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. 5:7. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

193 **לראשו כו׳**

> In his notes at 18d the Rebbe Rashab copies a further passage of this maamar, beginning with a teaching in the name of the Baal Shem Tov, "Israel were scattered ...," as the Kehot note records.

KEHOT'S NOTE

תחת אשר לא עבדת את ה׳ אלקיך בשמחה וגו׳

ראה לעיל (יח, ד) בהערות כ״ק אדמו״ר מוהרש״ב נ״ע שמעתיק קטע נוסף ממאמר זה: ״ובשם הבעש״ט ז״ל נתפזרו ישראל . .״ (וראה ג״כ ס׳ מאמרי אדה״ז הקצרים ע׳ רנו. ס׳ מאמרי אדה״ז ענינים ע׳ קלא ובהנסמן בהמ״מ שם).

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THE CHASSIDISHE PARSHA

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

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