



LIKKUTEI TORAH • PARSHAS KI SEITZEI • MAAMAR 4

כי תהיין לאיש שתי נשים האחת אהובה והאחת...

“If a man has two wives, the
one loved and the other hated”



The G-dly soul descends to wage a daily war, in prayer, with the animal soul, the “hated” wife of the verse. Because the animal soul’s root is very high, from “before any king reigned,” its refinement brings the boundless love of “with all your might,” greater than the love the soul had before its descent: the “firstborn” comes from the hated one.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

The G-dly soul descends to wage a daily war, in prayer, with the animal soul, the “hated” wife of the verse. Because the animal soul’s root is very high, from “before any king reigned,” its refinement brings the boundless love of “with all your might,” greater than the love the soul had before its descent: the “firstborn” comes from the hated one.

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 Torah’s case of a man with two wives, one loved and one hated, whose firstborn is the hated one’s son, becomes a teaching about the two souls of every Jew. The animal soul descends through many intermediaries and is a mixture of good and evil; the G-dly soul, “a part of G-d above,” comes directly from G-d and is always united with Him. The G-dly soul comes down to fight and transform the animal soul, which is why it is called Yisrael, and the war is fought in prayer. In Pesukei deZimrah, contemplating G-d’s greatness separates the evil from the good; the Shema, the “spear” of 248 and six words, destroys it, for “Havayah our G-d” reaches G-d’s Essence, from which the souls of Israel are drawn. In later generations, when evil is stronger, the blessings of the Amidah draw down G-d’s revealed will through the Thirteen Attributes of Mercy. The love that results exceeds the soul’s love before its descent, because the animal soul’s root lies in the “kings” who reigned before the breaking of the vessels.

OUTLINE

1 Two souls and their war

¶1

Every Jew has two souls: the vital, animal soul, which descends through many intermediaries and is a mixture of good and evil, and the G-dly soul, which comes directly from G-d and is always united with Him. The G-dly soul descends to fight and transform the animal soul, and so is called Yisrael; the war is waged every day, and its time is the time of prayer.

2 Separating the evil, then destroying it

¶2-3

In Pesukei deZimrah, contemplating how all creation and even the supernal attributes are nullified before G-d separates the evil from the good, since evil has no life of its own. But evil must be destroyed completely, and that is done by the Shema, the “spear” (romach) of its 248 words and the six words of the unity.

3 “Havayah our G-d” and the love it kindles

¶4-5

“One” applies to G-d’s unity within the worlds and the supernal attributes, but “Havayah our G-d” is His Essence, beyond even oneness and hidden from the angels, the level from which the souls of Israel are drawn. Contemplating it kindles love, up to “with all your might,” a love without limit that reveals “deep things out of darkness” and turns the animal soul’s evil to good.

4 The Amidah in later generations

¶6

In the “footsteps of Mashiach” evil is stronger and the Shema alone is not enough, so the Sages instituted the Eighteen Blessings: “Blessed are You” draws G-d’s revealed presence into the heart, and “Forgive us” asks for the revelation of His will through the Thirteen Attributes of Mercy.

5 The purpose of the descent: the firstborn from the hated one

¶7-8

Elul arouses the Thirteen Attributes and Yom Kippur reveals the Will. The great love that comes through refining the animal soul is higher than the soul’s love before its descent, because the animal soul’s root is in the kings who reigned before the breaking of the vessels; so the “firstborn” comes from the “hated” one, and lasniah, written with a yud, recalls Sinai, where evil came to be utterly despised.

KEY CONCEPTS

the vital, animal soul נפש החיונית הבהמית

The soul that animates the body, clothed in the blood; it descends through many intermediaries and is a mixture of good and evil, yet its root is very high.

the G-dly soul נפש אלהית

“A part of G-d above,” which comes to a person without intermediaries and is always united with its source; it descends to refine the animal soul.

Yisrael ישראל

The soul’s name in the present era, from “you have striven with Elokim and with men,” read as yashar El: the strength to rule over the animal soul and transform it. In the Time to Come, when there is no evil, it will no longer be called by this name.

the spear (romach) רומח

The Shema: its 248 words together with the six words of the unity equal romach, the weapon that destroys evil completely.

Havayah our G-d הוי"א אלקינו

The first Havayah of the Shema: G-d’s very Essence, beyond even the term “One” and hidden from the angels, from which the souls of Israel are drawn.

with all your might בכל מאדך

The great love without limit, above reason, which comes through refining the animal soul and is higher than the soul’s love before its descent.

the Thirteen Attributes of Mercy י"ג מדות הרחמים

Through them G-d’s will is revealed and sins are cleansed, so that nothing separates us from Him; they are aroused in Elul, and the Will is revealed on Yom Kippur.

the breaking of the vessels שבירת הכלים

The fall of “the kings who reigned before any king reigned over the children of Israel,” in which the animal soul’s high root fell into concealment.

SECTION 1 • 11

Two souls and their war

1 כי תהיין לאיש¹ שתי נשים² האחת אהובה והאחת שנואה והיה הבן הבכור לשניאה. להבין מאמר והיה כו'

“If a man has two wives, the one loved and the other hated, and the firstborn son is the hated one’s.” To understand the statement “And [the firstborn son] is,” etc.:

The maamar opens with the Torah’s case of a man with two wives, one loved and one hated, whose firstborn son is the son of the hated one. The Alter Rebbe sets out to understand why the firstborn, the first and most important son, should come specifically from the “hated” wife; by the end of the maamar the two wives will turn out to be the two souls within every Jew.

הוא ע"פ מ"ש הרח"ו [הרבי חיים ויטאל] בשער הקדושה³ שיש לכל אחד ואחד מישראל שתי נפשות⁴ וכמ"ש ונשמות אני עשיתי⁵ לשון רבים נפש אחת נקרא נפש החיונית והבהמית ומלובשת בדם האדם להחיות הגוף כמ"ש כמ"א

It is according to what Rabbi Chaim Vital wrote in Shaar HaKedushah: that each and every one of Israel has two souls, as it is written, “And the souls (neshamos) I have made,” in the plural. One soul is called the vital and animal soul, and it is clothed in a person’s blood to give life to the body, as is explained elsewhere.

He begins with a teaching of Rabbi Chaim Vital, the Arizal’s chief disciple, in his work on holiness (Shaarei Kedushah): every Jew has two souls, as hinted by the plural “souls” in Isaiah’s verse. The first is the vital, animal soul, which lives in the blood and gives life to the body.

והיא נשתלשלה ממקום גבוה על ידי אמצעים רבים ודרך שרים ומזלות כמאמרם ז"ל [זכרוננו לברכה / זכרונם לברכה] אין לך עשב מלמטה⁶ שאין לו מזל מלמעלה שמכה בו ואומר לו גדל⁷

It descended in a chain of stages from a high place, through many intermediaries and by way of [heavenly] princes and mazalos (constellations), as our Sages, of blessed memory, said: “There is no blade of grass below that has no mazal above that strikes it and says to it, ‘Grow!’”

This soul does not come to a person directly from G-d: it passes down through many intermediate stages, including the angelic “princes” and the mazalos, the heavenly constellations through which G-d directs nature. The Sages’ saying about the blade of grass shows that even the smallest thing below receives its life through such an intermediary above.

כי גבוה מעל גבוה⁸ וגוי וגבוהים עליהם ועל ידי ריחוקה מאור ה' בהשתלשלות ממדרגה למדרגה ומעילה לעלול בהסתרים וצמצומים רבים עד שנתלכשה בגוף האדם בשר ודם

“For one higher than the high,” etc., “and there are higher ones over them.” And through its distance from the light of G-d, in the chain of descent (hishtalshelus) from level to level and from cause to effect, through many concealments and contractions (tzimtzumim), until it was clothed in a human body of flesh and blood,

The verse from Ecclesiastes describes a hierarchy in which every power stands under a higher one, a picture of the many links between the soul's source and this world. Each step down is a further concealment and contraction of G-d's light, until the soul is finally clothed in a physical body of flesh and blood.

לכן היא כלולה מ טוב ורע וממנה באות לאדם מדות רעות מיסודות הרעים שבה וגם שכל אנושי therefore it is composed of good and evil. From it come to a person evil traits (middos), from the evil elements within it, and also human intellect.

Because it has come so far from its source, the animal soul is a mixture of good and evil. Bad traits come from the “evil elements” in it, the negative sides of the elements of which everything physical is made, and so does ordinary human intellect.

כי כל נפש כלולה מחב"ד [מחכמה בינה ודעת] ומדות ומצדה יכול האדם להיות מעוברי רצונו ח"ו [חס ושלום] כמ"ש ונפש

For every soul is composed of Chochmah (wisdom), Binah (understanding) and Daas (knowledge), and of the emotive attributes (middos). Because of it a person can be among those who transgress His will, G-d forbid, as it is written, “And a soul,

Like every soul, the animal soul has intellect (Chochmah, Binah and Daas) and emotions (middos). It is this soul that makes it possible for a person to go against G-d's will; the verse “And a soul, if it sins” is cited to show that the capacity to sin belongs to a soul.

כי תחטא⁹ כי מחמת ריבוי ההסתרים וצמצומים המכסים ומעלימים אור א"ס ב"ה נראה לאדם שהוא יש ודבר בפני עצמו.

if it sins.” For because of the many concealments and contractions that cover and hide the Infinite Light (Or Ein Sof), blessed be He, it seems to a person that he is something (yesh), a thing unto himself.

The root of sin is the feeling of independent existence. Because G-d's light is so heavily concealed at this level, a person feels himself to be yesh, a “something” standing on its own rather than nothing before G-d, and from that feeling comes the possibility of transgression.

ונפש השנית בישראל נקרא נפש אלהית חלק אלוה ממעל והיא הבאה לאדם בלי אמצעים כלל כמ"ש והאלהים עשה את האדם ישר^{10, 11}

The second soul in Israel is called the G-dly soul, "a part of G-d above." It is the one that comes to a person without any intermediaries at all, as it is written, "And G-d made man upright (yashar)"

The second soul, found in every Jew, is the G-dly soul, called, in words taken from Job, "a part of G-d above." Unlike the animal soul it comes to a person directly from G-d, with no intermediaries, and the Alter Rebbe reads the verse "G-d made man yashar" in that sense: yashar means upright, and also straight, that is, direct.

(בקהלת סס"י [סוף סימן ז']¹² וכמ"ש ואתה נפחתה בי^{13, 14} ואתה ממש בלי ממוצעים ויפח באפיו נשמת חיים¹⁵ וגוי

(in Koheles, at the end of chapter 7), and as it is written, "And You breathed it into me": You Yourself, without intermediaries; and "He breathed into his nostrils the breath of life," etc.,

The parenthesis gives the verse's place, the end of chapter 7 of Ecclesiastes. Two more texts show that the soul comes directly from G-d: the morning blessing "You breathed it into me," where "You" means G-d Himself, and the verse in Genesis in which G-d "breathed into his nostrils the breath of life."

כמשל הבל האדם שיוצא ממנו ואעפ"כ [ואף על פי כן] היא מיוחדת עמו בלי הפסק כי אין לך דבור שחוצ ממנו¹⁶ כמ"ש בסש"ב [בספר של בינונים]^{17, 18}

like the analogy of a person's breath, which goes out from him and nevertheless is united with him without interruption; for there is no speech that is outside of Him, as is explained in Sefer Shel Beinonim [the Tanya].

Breath is the analogy: a person's breath comes from deep within him, and yet as it goes out it remains connected to him. So the G-dly soul, though it has come out from G-d, stays united with Him without a break, because, as Tanya (chapter 21) explains, G-d's speech never becomes separate from Him, for there is nothing outside Him.

לכן תמיד היא מיוחדת במאצילה בתכלית היחוד ומצדה לא היה באפשריות האדם לחטוא כלל ולהיות מעוברי רצונו אחרי

Therefore it is always united with its Emanator in the ultimate unity, and from its side it would not be possible for a person to sin at all and to be among those who transgress His will, since

Since the G-dly soul is always united with G-d, its source (its "Emanator"), there is no room in it for sin. If a person had only this soul, sinning and going against G-d's will would simply not be possible.

שהיא מיוחדת תמיד במאצילה זולת שהנפש הבהמית מלביש אותה ומכסה ומעלים מהביט באור א"ס
ב"ה כמבואר בלקוטי אמרים

it is always united with its Emanator; except that the animal soul clothes it, and covers and conceals [it] from gazing at the Infinite Light, blessed be He, as is explained in Likkutei Amarim.

Sin becomes possible only because the animal soul “clothes” the G-dly soul and hides the Infinite Light from it, as a garment hides what it covers. The Alter Rebbe refers to Likkutei Amarim, the first part of the Tanya, where this is explained at length.

(ושתי נפשות אלו נקרא בכתוב בצלמנו כדמותנו¹⁹ שהנפש האלהית היא בחי צלם והחיונית היא בחי דמות)

(And these two souls are called in Scripture “in Our image, after Our likeness”: the G-dly soul is the level of tzelem (image), and the vital [soul] is the level of demus (likeness).)

The two souls are also hinted at in the verse “Let us make man in Our image (tzelem), after Our likeness (demus).” The G-dly soul corresponds to the “image” and the vital soul to the “likeness.”

והנה ירידת נפש אלהית בעולם היתה בכדי להתלבש בנפש החיונית הבהמית ולהלחם אתה ולבררה
להפריד הטוב מן הרע ולהעלותה לה' להפכא חשוכא לנהורא וכי' לכן נקרא בשם ישראל כמ"ש

Now, the descent of the G-dly soul into the world was in order to be clothed in the vital, animal soul, to wage war with it and to refine it, to separate the good from the evil and raise it up to G-d, “to turn darkness into light,” etc. Therefore it is called by the name Yisrael, as it is written,

Here is the purpose of it all: the G-dly soul came down into the world to enter the animal soul, fight it and refine it, separating its good from its evil and raising it to G-d. The goal, in the Zohar's phrase, is “to turn darkness into light”: not only to defeat the darkness but to transform it. This is why the soul bears the name Yisrael.

כי שרית עם²⁰ אלהים ועם אנשים ותוכל פי' שהנפש אלהית תשתרר על החיונית הבהמית להפוך כל מחשבותיה ומדותיה אשר לא לה' המה מרע לטוב והמדות נקראו אלהים כמ"ש ויראו ויראו בני האלהים²¹ וגוי

"For you have striven with Elokim and with men, and have prevailed." That is: the G-dly soul is to rule over the vital, animal [soul], to turn all its thoughts and its middos, which are not G-d's, from evil to good. And the middos are called Elokim, as it is written, "And the sons of Elokim saw," etc.,

When Yaakov's name was changed to Yisrael, he was told "you have striven (sarisa) with Elokim and with men, and have prevailed," and the Alter Rebbe reads sarisa as "ruled over": the G-dly soul must rule the animal soul and turn its thoughts and emotions, which are not directed to G-d, from evil to good. "Elokim" here means the emotions, as the verse about the "sons of Elokim" shows. The text as printed here has the word ויראו ("saw") twice, evidently a doubling; the Kehot edition reads ויבאו ("came") in the first place, a phrase it traces to Job 1:6, "and the sons of Elokim came."

ותרגמו²² בני רברביא²³ ועם אנשים בחינת מעשה אנוש אנוש הוא ולהפוך אותם מרע לטוב ע"י נפש אלהית המיוחדת במאצילה בלי הסתר פנים

and its Targum is "the sons of the great ones (bnei ravrevaya)." "And with men" is the level of deed: the deed of enosh, [for] he is enosh (mortal man). And to turn them from evil to good through the G-dly soul, which is united with its Emanator without hiding of the Face

Onkelos, the classic Aramaic translation of the Torah, renders "sons of Elokim" as "sons of the great ones," showing that elohim can mean powers; so the "Elokim" with which Yisrael strives are the soul's powerful emotions. "Men" stands for the faculty of action, the level of enosh, ordinary mortal man. All of these are to be turned to good by the G-dly soul, which is never hidden from its source.

כלל המבררה ומעלה את נפש החיונית להבטל ולהכלל באור ה' וזו בחי' ישראל ישר אל ואל הוא לשון חוזק וממשלה לנצח מלחמתה עם נפש החיונית

at all, which refines and raises up the vital soul to be nullified and included in the light of G-d. And this is the level of Yisrael: yashar El; and El is a term of strength and dominion, to win its war with the vital soul.

The G-dly soul refines the vital soul and raises it until it too is nullified and absorbed in G-d's light. The name Yisrael is read as two words, yashar El: yashar, "upright," and El, a name that denotes strength and rule, the strength the G-dly soul needs to win its war with the vital soul.

וזהו שכתוב ימי שנותינו בהם²⁴ שבעים שנה בהם דייקא בשתי הנפשות שבכל יום הוא מלחמה חדשה ולפיכך אין חיותם שווה שזה חי יותר

And this is what is written, “The days of our years, in them, are seventy years”: “in them,” specifically, in the two souls, for every day is a new war. And therefore their lives are not equal: this one lives longer

The war is fought every day. Psalms says “The days of our years, in them, are seventy years,” and the Alter Rebbe stresses the extra word “in them”: our days are lived in the two souls, and each day brings a new battle between them. This explains why people’s lifespans differ.

וזה חי פחות והכל תלוי לפי ערך המלחמה שצריך ללחום עם נפשו הבהמית לפי חלק הרע שבה כמה שנים שצריך ללחום עמה עד שתתהפך לטוב

and that one lives less. It all depends on the measure of the war that he must wage with his animal soul, according to the portion of evil within it: how many years he must fight with it until it is turned to good.

How long a person lives depends on the war he must wage: the more evil there is in his animal soul, the more years he needs to fight it until it has been turned to good.

וזהו פי' הכתוב ועתה ישראל²⁵ שעתה דוקא בזמן הזה שהרע מעורב בטוב נקרא [נקראת] הנשמה בשם ישראל שצריכה להשתרר ולנצח את נפש הבהמית ולא הפכא מרע לטוב

And this is the meaning of the verse “And now, Yisrael”: that now specifically, in this time when evil is mixed with good, the soul is called by the name Yisrael, for it must rule over and defeat the animal soul and turn it from evil to good.

The verse “And now, Yisrael” is read with the stress on “now.” It is in the present era, when good and evil are mixed, that the soul is called Yisrael, the name of the one who rules and prevails, because it must defeat the animal soul and transform it.

אבל לעתיד נאמר ואת רוח הטומאה אעביר²⁶ מן הארץ ולא יהיה הרע כלל ולא תצטרך ללחום עוד

But of the Time to Come it is said, “And I will remove the spirit of impurity from the land,” and there will be no evil at all, and it will no longer need to fight,

In the Time to Come, as Zechariah promises, G-d will remove the spirit of impurity from the world. With no evil left, there will be no battle to fight.

ולא יקרא בשם ישראל (ואפשר הענין כדאיתא בגמ' [בגמרא] פ"ה דב"ב [דבבא בתרא]) (דע"ה ב') ע"פ כל הנקרא בשמי^{27,28} ע"ש בפרש"ם [בפירוש רשב"ם].²⁹

and it will not be called by the name Yisrael. (And perhaps the matter is as stated in the Gemara, chapter 5 of Bava Basra) (folio 75b), on [the verse] "Everyone who is called by My Name"; see there in the Rashbam's commentary.

Then the soul will no longer be called Yisrael, a name that speaks of struggle. The Alter Rebbe suggests, with a "perhaps," a link to the Talmud's teaching (Bava Basra 75b) that in the future the righteous will be called by the name of the Holy One, blessed be He; the Rashbam there explains that their name will be G-d's Name.

ולהבין תכלית ירידת שתי הנפשות למלחמתם בעוה"ז אחרי שגם נפש החיונית טרם שירדה בהסתר וצמצומים רבים היתה במקורה בטלה באור ה' ולמה ירדה כ"כ [כל כך] שעל

Now, to understand the purpose of the descent of the two souls to their war in this world: since the vital soul too, before it descended into concealment and many contractions, was nullified in the light of G-d in its source, why did it descend so far that, on

Now a question. Before it came down, the vital soul too was nullified in G-d's light in its source; why, then, did it have to fall so low that the G-dly soul had to follow it down to refine it?

ידה הוצרך לרדת גם הנפש האלהית לבררה ולהעלותה צריך להקדים תחלה ענין המלחמה וזמנה המבואר בזהר שעתא דקרבא³⁰ היא שעתא דצלותא כו' מאן דקטיל לחויא יהבין ליי בריתא דמלכא דא צלותא.^{31,32,33,34}

its account, the G-dly soul also had to descend, to refine it and raise it up? We must first preface the matter of the war and its time, which is explained in the Zohar: "The time of battle is the time of prayer," etc.; "Whoever kills the serpent is given the King's daughter" — this is prayer.

Before answering, the Alter Rebbe explains the war itself and when it is fought. The Zohar teaches that the time of battle is the time of prayer, and the Tikkunei Zohar says that whoever kills the serpent, the evil within, is given "the King's daughter," which is prayer.

SECTION 2 • ¶2-3

Separating the evil, then destroying it

2 וביאור הענין שבפסוקי דזמרה האדם מפריד הרע מהטוב שבנפשו הבהמית כמ"ש רוממות אל בגרונום
וחרב פיפיות בידם כו'

The explanation of the matter: in Pesukei deZimrah a person separates the evil from the good in his animal soul, as it is written, "The high praises of G-d are in their throat, and a two-edged sword (cherev pifiyos) in their hand," etc.:

The war begins in the morning prayers. In Pesukei deZimrah, the psalms and verses of praise that open the service, a person separates the evil in his animal soul from its good. Psalms pictures the faithful with "the high praises of G-d in their throat and a two-edged sword in their hand": the praise itself is the sword.

שתי פיות להעלות הטוב למעלה ולהפריד הרע למטה ועיין ברע"מ [ברעיא מהימנא] ר"פ שופטים והוא
כשמתבונן האדם בגדולת ה' איך

two edges (piyos), to raise the good upward and to separate the evil downward; and see the Raaya Mehemna at the beginning of Parshas Shoftim. And this is when a person contemplates the greatness of G-d: how

The sword's "two edges" (piyos, literally "mouths") are two actions: lifting the good upward and cutting the evil away downward. The Alter Rebbe refers the reader to the Raaya Mehemna, a part of the Zohar, at the beginning of Parshas Shoftim, and then explains how the praise does this: through contemplating G-d's greatness.

שהוא מחיה את כולם³⁵ ומהווה את כולם וכולם בטלים אצלו ית' וכולא קמיי [קמיה] כלא חשיב³⁶ כמ"ש
לך ה' הגדולה וכו' שכל המדות העליונות בטלים אצלו ית' כמ"ש [כמו שכתוב] בתיקונים³⁷ ולא מכל³⁸
מדות אלין כלל.^{39, 40}

He gives life to them all and brings them all into being, and they are all nullified before Him, may He be blessed, and "all before Him is considered as nothing"; as it is written, "Yours, Havayah, is the greatness," etc.: that all the supernal attributes (middos) are nullified before Him, may He be blessed, as is written in the Tikkunim, "and not of any of these middos at all."

One contemplates how G-d gives life to all creatures and constantly brings them into being, so that before Him they are nullified and, in the Zohar's words, "all before Him is considered as nothing." Even the supernal attributes listed in "Yours, Havayah, is the greatness ..." are nullified before Him, as Elijah's prayer in the Tikkunei Zohar says: G-d is not any of these attributes at all.

3 והוא נעלה מעלה מהם רבבות מדרגות אין מספר והמלאכים אומרים קדוש⁴¹ כו' קדוש פי' מופרש ומובדל למעלה מעלה מגדר ממלא וסובב כל עלמין כמארוז"ל [כמאמר רבותינו זכרונם לברכה] במקום שאתה מוצא גדולתו⁴² שם אתה מוצא ענותנותו שאע"פ [שאף על פי] שלגדולתו

And He is exalted far above them, by myriads of levels without number. And the angels say "Holy," etc. "Holy" means set apart and separate, far above the bounds of "filling all worlds" and "encompassing all worlds" (memalei and sovev kol almin), as our Sages, of blessed memory, said: "In the place where you find His greatness, there you find His humility." For although "His greatness

G-d Himself is infinitely above even the supernal attributes. When the angels in Isaiah's vision call Him "Holy," the word means set apart: above even the two ways His light relates to creation, memalei kol almin, the light that fills each world from within, and sovev kol almin, the light that encompasses all worlds from beyond. The Sages' saying that His humility is found wherever His greatness is points the same way.

אין חקר⁴³ על כל זה הוא רם ומתנשא מבחי' גדולתו עד שמדת גדולה נחשב ענוה ושפלות לפניו ית' וכאשר יעמיק האדם מחשבתו בהתבוננות זו וכיוצא בה ממילא יתפרדו כל פועלי און⁴⁴ בחי' הרע שבנפשו בהיות

is unsearchable," for all that, He is high and exalted above the level of His greatness, until the attribute of greatness is considered humility and lowliness before Him, may He be blessed. And when a person deepens his thought in this contemplation and others like it, then of itself "all the workers of iniquity will be scattered," the aspect of the evil in his soul, it being the case

Though G-d's greatness is limitless, He is so far above it that greatness itself counts as humility and lowliness beside Him. When a person contemplates this deeply, the evil in his soul is "scattered" of itself, in the words of Psalms, without his having to fight it head-on.

כי הרע וסט"א [וסטרא אחרא] אין להם חיות כלל מצד עצמם זולת שמקבלים חיותם מאחוריים דקדושה עי"י שס"ה ל"ת [לא תעשה]

that the evil and the sitra achra (the other side) have no life-force (chayus) at all of their own; they only receive their life-force from the back (achorayim) of holiness, through the 365 prohibitions.

This works because evil has no life of its own. Evil and the sitra achra, the "other side" opposed to holiness, draw their vitality only from the "back" of holiness, its outermost side rather than its "face," and that vitality reaches them through the Torah's 365 prohibitions.

ולכן הם בטלים אל הקדושה כביטול החושך מפני אור אך לא די להפריד הרע לבד אלא שצריך לבטלה מכל וכל.

Therefore they are nullified before holiness, as darkness is nullified before light. But it is not enough only to separate the evil; rather, it must be nullified completely,

Since evil depends on holiness, it vanishes before holiness as darkness vanishes before light. But separating the evil is only the first stage; it must also be wiped out entirely.

כמ"ש החרם תחרימם⁴⁵ ולהפכא חשוכא לנהורא וזהו ע"י ק"ש [קריאת שמע]⁴⁶ כמ"ש ויקח רמח בידו⁴⁷ שית תיבין דיחודא שבפסוק שמע ישראל⁴⁸ עם כללות רמ"ח תיבין דק"ש [דקריאת שמע] הם נקראים רומח^{49, 50, 51, 52} וע' בספר מאורי אור אות ריש סט"ו.

as it is written, "You shall utterly destroy them," and "to turn darkness into light." And this is through the Shema, as it is written, "And he took a spear (romach) in his hand": the six words of the unity in the verse Shema Yisrael, together with the 248 words of the Shema as a whole, are called romach. And see the book Me'orei Or, the letter reish, section 15.

The Torah's command "You shall utterly destroy them" and the Zohar's "turn darkness into light" describe this second stage, and the Shema accomplishes it. The Shema is called a "spear" (romach), like the one Pinchas took in his hand: its 248 words (the number written רמ"ח, the letters of romach without the vav) together with the six words of "Shema Yisrael" (the value of vav) spell romach. The Alter Rebbe refers the reader to Me'orei Or, a lexicon of Kabbalistic terms.

SECTION 3 • ¶4-5

"Havayah our G-d" and the love it kindles

4 והיינו כמו שע"י הרומח הוא נטילת חיות האדם לגמרי כך ע"י ק"ש [קריאת שמע] מבטלים ומחרימים הרע מכל וכל.

That is: just as through a spear a person's life is taken away entirely, so through the Shema we nullify and utterly destroy the evil completely.

A spear takes a person's life entirely, and so the Shema does not merely push the evil aside: it destroys it completely.

וביאור הדבר צ"ל ענין שמע ישראל⁵³ ה' אלקינו ה' אחד. פי' אחר שנבראו עולמים שייך לומר לשון אחד שפירושו א"ח ד' שהוא אחד בח' בז' רקיעים וארץ⁵⁴ וד' ד' רוחות העולם⁵⁵

The explanation of this: we need to understand the matter of "Hear, O Israel, Havayah is our G-d, Havayah is One." That is: after worlds were created, the term "One" (echad) applies, which means alef-ches, dalet: that He is One in the ches, in the seven heavens and the earth, and [in] the dalet, the four directions of the world.

To show how, the Alter Rebbe explains "Hear, O Israel, Havayah is our G-d, Havayah is One." The word echad, "One," is read by its letters: the alef stands for the One G-d, the ches, whose value is eight, for the seven heavens and the earth, and the dalet, whose value is four, for the four directions. In this sense "One" means that G-d is the one reality throughout the created world, and so it applies only once there are worlds.

וכן למעלה לאחר שנאצלו מדות עליונות שייך לומר לשון אחד בח' ז' מדות הגדולה והגבורה וכו' וד' חיות פני אריה וכו' ודמות פניהם⁵⁶ וכו' ואיהו מייחד להון שכולם בטלים אליו ית'

So too above: after the supernal attributes (middos) were emanated, the term "One" applies, in the ches, the seven middos, "the greatness and the might," etc., and the dalet, the four chayos, "the face of a lion," etc., "and the likeness of their faces," etc.; and He unites them, for they are all nullified to Him, may He be blessed.

The same holds in the spiritual realms above: once the supernal attributes were emanated, they too are united in G-d's oneness. The ches corresponds to the seven attributes listed in "Yours is the greatness and the might ...," and the dalet to the four chayos, the holy creatures of Ezekiel's vision of the chariot, with the faces of a man, a lion, an ox and an eagle; He unites them all, because they are all nullified before Him.

אבל לגבי מהותו ועצמותו קודם שנבראו לא שייך לשון אחד כלל שאינו בגדר עלמין כלל וכמבואר בספר יצירה לפני אחד⁵⁷ מה אתה סופר⁵⁸ שמהותו ועצמותו נעלה מעלה רבבות עד אין קץ מבחי' סיפור

But in relation to His Being and Essence, before they were created, the term "One" does not apply at all, for He is not within the bounds of worlds at all; as is explained in Sefer Yetzirah, "Before one, what do you count?" For His Being and Essence is exalted by endless myriads above the level of counting.

But G-d's own Being and Essence, as He is before any creation, is above even the category of "One," which describes unity among many; He is not within the bounds of worlds at all. Sefer Yetzirah asks, "Before one, what do you count?": His Essence is infinitely beyond any counting.

וזה הוא בחי' הוי' ראשונה ה' אלקינו דייקא שאפילו המלאכים אינם משיגים ואומרים קדוש ושואלים איה מקום כבודו זולת נשמות ישראל שנמשכו משם

And this is the level of the first Havayah, “Havayah our G-d,” specifically, which even the angels do not grasp, and they say “Holy” and ask, “Where is the place of His glory?”; except for the souls of Israel, which were drawn from there,

This Essence is what the first “Havayah” of the Shema refers to: “Havayah our G-d,” with the stress on “our.” Even the angels cannot grasp it; they can only call Him “Holy,” utterly removed, and ask “Where is the place of His glory?” Only the souls of Israel, which were drawn from that very level, are bound to it.

כמו שמבואר לעיל בלי הסתר והלעם כלל חלק⁵⁹ הוי' כמארז"ל [כמאמר רבותינו זכרונם לברכה] מי גילה רז זה לבני⁶⁰ שהוא בחינת סוד העליון ישת חושך סתרו⁶¹ שנעלם אפילו מעיני המלאכים.

as explained above, without any concealment and hiding at all: “a part of Havayah.” As our Sages, of blessed memory, said, “Who revealed this secret to My children?”: it is the level of the supernal secret, “He made darkness His hiding place,” which is hidden even from the eyes of the angels.

As the first paragraph explained, the souls of Israel come from G-d with no concealment, and so they are called “a part of Havayah.” The Alter Rebbe connects this with the Talmud’s account of Sinai, where a heavenly voice asked, “Who revealed this secret to My children?”, and identifies it with the supernal secret of “He made darkness His hiding place,” hidden even from the angels.

5 והנה שמע פי' לשון הבנה כשיתבונן המשכיל ויתקע מחשבתו בחוזק איך שהניח עליונים ותחתונים להיות הוי' אלקינו ממש.

Now, Shema (“hear”) is a term for understanding: when the thoughtful person contemplates and fixes his thought firmly on how He set aside the higher and lower beings to be truly “Havayah our G-d.”

Shema means “hear,” and also “understand.” The thoughtful person is to contemplate deeply and fix his mind firmly on how G-d, as it were, set aside all the higher and lower beings in order to be, in truth, “Havayah our G-d.”

והנשמה ירדה ממקום גבוה כ"כ [כל כך] חלק אלוה למקום נמוך מאד להתלבש תוך נפש החיונית אשר לזה יאות שתכלה אליו נפשו ורוחו

And the soul, “a part of G-d,” descended from so high a place to a very low place, to be clothed within the vital soul; in view of which it is fitting that his soul and spirit should pine away for Him.

He is also to consider how the soul, “a part of G-d,” came down from so high a place to so low a place, clothed within the vital soul. Such thoughts should make his soul and spirit pine away for G-d, longing to return to Him.

אזי יגיע לבחינת ואהבת את⁶² ה' אלקיך שהוא פועל עומד שתרצה שיהיה הויה אלהיך וגם פועל יוצא שתעשה האהבה למעלה כמ"ש אהבתי אתכם אמר⁶³ ה'

Then he will reach the level of "You shall love Havayah your G-d," which is an intransitive verb (po'el omed), that you will want Havayah to be your G-d, and also a transitive verb (po'el yotze), that you will make the love above, as it is written, "I have loved you," says Havayah.

From this he reaches "You shall love Havayah your G-d," which the Alter Rebbe reads in two ways. As an intransitive verb it describes the person's own state: wanting Havayah to be his G-d. As a transitive verb it means "making" love, arousing G-d's love above, as Malachi says, "I have loved you, says Havayah."

והיינו שתתלהב נפשו באהבה עזה כרשפי אש שלהבת⁶⁴ להבטל וליכלל באורו ע"י האהבה הבאה מלמעלה כמ"ש הגידה לי שאהבה נפשי⁶⁵ ומזה יעלה ויגיע לבחי' בכל מאדך מאד בלי גבול ותכלית אהבה שלמעלה מהדעת

That is: that his soul will blaze with a powerful love, like "flashes of fire, a flame," to be nullified and included in His light, through the love that comes from above, as it is written, "Tell me, you whom my soul loves." And from this he will rise and reach the level of "with all your might (me'odecha)": me'od (very much), without limit or end, a love that is above Daas (knowledge).

This love blazes like the "flashes of fire" of the Song of Songs, until the soul longs to be nullified and absorbed in G-d's light, helped by the love that comes from above ("Tell me, you whom my soul loves"). From here he rises to "with all your might" (me'odecha), from me'od, "very much": a love without limit, beyond the grasp of reason.

וזהו שאמר מגלה עמוקות מני חושך⁶⁶ ויוציא לאור צלמות פי' שע"י שמגלה בלבו עמוקות מני חושך בחינת הוי' אלקינו מבחי' ישת חשך סתרו⁶⁷ ממילא נתהפך חשוכא לנהורא ויוציא לאור צלמות בחינת הרע שכנפשו שנהפך לטוב.

And this is what is said: "He reveals deep things out of darkness, and brings the shadow of death out to light." That is: by revealing in his heart "deep things out of darkness," the level of "Havayah our G-d," from the level of "He made darkness His hiding place," darkness is of itself turned into light, "and He brings the shadow of death out to light": the aspect of the evil in his soul, which is turned to good.

Job's verse describes this: "He reveals deep things out of darkness." When a person reveals in his heart the deepest level, "Havayah our G-d," hidden in the darkness of "He made darkness His hiding place," the darkness of the animal soul is turned to light, and its evil, the "shadow of death," is turned to good.

SECTION 4 • ¶6

The Amidah in later generations

6 והנה בדורות הראשונים שלא היה הרע גובר בהם כ"כ [כל כך]⁶⁸ היה די להם לבטל הרע שלהם מכל

וכל בק"ש [בקריאת שמע] לבדו⁶⁹ לא כן עתה בעקבות משיחא שהרע מתגבר מאד ובלתי אפשר לבטלו

Now, in the early generations, in whom evil did not prevail so much, the Shema alone was enough for them to nullify their evil completely. Not so now, in the footsteps of Mashiach (ikvesa diMeshicha), when evil grows very strong, and it is impossible to nullify it

In earlier generations evil was weaker, and the Shema alone was enough to nullify it completely. Now, in the "footsteps of Mashiach," the era before the Redemption, evil has grown much stronger, and the Shema alone can no longer finish it.

מכל וכל בק"ש [בקריאת שמע] לבדה לזאת תקנו שמונה עשרה ברכות וברוך הוא לשון השפעה והמשכה⁷⁰ שאנו מבקשים שיומשך ויושפע בחי' אתה לנוכח הויה אלהינו שיהיה בנו בהתגלות לבנו וממילא יבוטל הרע מכל וכל כביטול החושך כו'

completely through the Shema alone. Therefore [the Sages] instituted the eighteen blessings. And baruch ("blessed") is a term for flow and drawing down: we ask that the level of "You" (Atah), in direct address, Havayah our G-d, be drawn down and flow, so that it be within us, revealed in our hearts; and then, of itself, the evil will be nullified completely, as darkness is nullified, etc.,

Therefore the Sages instituted the Eighteen Blessings, the Amidah. Its blessings say "Blessed (baruch) are You," and baruch is read as "drawing down": we ask that G-d, addressed directly as "You," Havayah our G-d, be drawn into us and revealed in our hearts, so that evil vanishes of itself, as darkness before light.

כנ"ל ובברכת סלח לנו אין פירושו מפני יראת העונש⁷¹ שיסלח לנו כשביל שלא יענוש אותנו ח"ו [חס ושלום] אך פירושו כמשל אדם המבקש מחבירו מחילה וסליחה שיתגלה רצונו אליו ע"י התעוררות רחמנותו.

as mentioned above. And in the blessing "Forgive us," the meaning is not out of fear of punishment, that He forgive us so that He not punish us, G-d forbid. Rather, its meaning is like the analogy of a person who asks his fellow for pardon and forgiveness: that his will toward him be revealed through the arousal of his compassion.

The blessing "Forgive us" is not a plea to escape punishment. It is like a person asking a friend's forgiveness: what he wants above all is that the friend's goodwill toward him be restored, and he asks for it by arousing the friend's compassion.

כן אנחנו מבקשים התגלות רצונו ע"י י"ג מדה"ר [מדות הרחמים] ונקרא בלשון י"ג נהרא אפרסמונא דכיא המבררים ומלבנים עונותיהם של ישראל ולא יהיו מסכים מבדילין בהתגלות רצונו ית'.

So we ask for the revelation of His will through the Thirteen Attributes of Mercy, which are called "thirteen rivers of pure balsam," which purify and whiten the sins of Israel, so that there will be no separating screens in the revelation of His will, may He be blessed.

In the same way we ask that G-d's will, His favor, be revealed through the Thirteen Attributes of Mercy, called in the language of Kabbalah "thirteen rivers of pure balsam." They cleanse Israel's sins, so that no "screen" remains to separate us from the revelation of His will.

SECTION 5 • 17-8

The purpose of the descent: the firstborn from the hated one

7 והנה ימי אלול מיוחדים להתעוררות י"ג מדות הרחמים וביום הכפורים הוא התגלות הרצון כמו בעת שחטאו ישראל בעגל נתבשר להם סליחה ביום הכפורים כי אז הוא התגלות הרצון

Now, the days of Elul are set apart for the arousal of the Thirteen Attributes of Mercy, and on Yom Kippur there is the revelation of the Will; as when Israel sinned with the Calf, forgiveness was announced to them on Yom Kippur, for then is the revelation of the Will.

The days of Elul are set apart for arousing the Thirteen Attributes of Mercy, and Yom Kippur brings the full revelation of G-d's will. So it was after the sin of the Golden Calf: Israel was told of G-d's forgiveness on Yom Kippur, because that is when the Will is revealed.

והנה בחי' אהבה רבה הנ"ל⁷² בחינת בכל מאדך⁷³ היא ביתר שאת ועוז הגבה למעלה מאהבת הנשמה טרם בואה לעוה"ז

Now, the level of the great love (ahavah rabbah) mentioned above, the level of "with all your might," is of greater eminence and power, far higher than the love of the soul before it came into this world.

The Alter Rebbe returns to the great love of "with all your might" described above. It is greater and stronger, far higher, than the love the soul had before it came down into this world.

והיא באה דוקא על ידי התבררות נפש החיונית וביטול הרע שבה כמ"ש מגלה עמוקות מני חושך⁷⁴
וכיתרון האור מן החושך⁷⁵ דוקא

And it comes specifically through the refinement of the vital soul and the nullification of the evil within it, as it is written, "He reveals deep things out of darkness," and like "the advantage of light from darkness," specifically,

This love comes specifically through refining the vital soul and nullifying its evil: the deep things are revealed "out of darkness." Ecclesiastes speaks of "the advantage of light from darkness": light that emerges from darkness shines with an advantage that light alone does not have.

וכמו שכתוב במ"א וזהו תכלית ירידת הנשמה בעולם הזה לברר וללכך הרע שבנפש הבהמית בכדי שתגיע לאהבה רבה זו.⁷⁶

as is explained elsewhere. And this is the purpose of the soul's descent into this world: to refine and whiten the evil in the animal soul, so that it will attain this great love.

That is the purpose of the soul's descent: to refine and cleanse the evil of the animal soul and so reach this great love, higher than anything it had in its source. This answers the question asked at the end of the first paragraph.

8 וביאור הדבר בהיות ששרש נפש החיונית היא מדרגה גבוה מאד כמ"ש ואלה המלכים כו' בארץ אדום⁷⁷
לפני מלך מלך לבנ"י [לבני ישראל] רק שנפלה בשבירת הכלים בהסתרים וצמצוצים רבים שמכסה ומסתיר יחוד אור א"ס ב"ה

The explanation of this: since the root of the vital soul is a very high level, as it is written, "And these are the kings," etc., "in the land of Edom, before any king reigned over the children of Israel," only it fell, in the breaking of the vessels, into many concealments and contractions (tzimtzumim), which cover and hide the unity of the Infinite Light (Or Ein Sof), blessed be He,

Why does the refined animal soul reach so high? Because its root is very high: it comes from "the kings who reigned in the land of Edom before any king reigned over the children of Israel," who in the Kabbalah are the lights that shattered in the breaking of the vessels. Falling through that breaking into many concealments and contractions, it now covers and hides G-d's unity.

ולכן כאשר נתברר ונפרד בחינת הרע שבה ע"י נפש האלהית ממילא תגיע לאהבה רבה הנ"ל ביתר שאת

therefore, when the aspect of the evil in it is refined and separated out through the G-dly soul, it will of itself reach the great love mentioned above, with greater eminence,

Therefore, once the G-dly soul has refined the vital soul and separated its evil out, the vital soul reaches, of itself, the great love described above.

כמו קודם ירידתה וזהו והיה הבן הבכור לשניאה⁷⁸ שדוקא מנפש הבהמית שהיא שנואה והיה הבן הבכור לפני מלך מלך.

as before its descent. And this is [the meaning of] “and the firstborn son is the hated one’s”: that specifically from the animal soul, which is “hated,” there comes to be “the firstborn son,” “before any king reigned.”

That love has the greater eminence of the soul’s root, as it was before its descent. This is the meaning of the verse: the “firstborn son,” the first and highest, comes specifically from the animal soul, the “hated” wife, because its root is in the level of “before any king reigned.”

והנה לשניאה כתיב ביו"ד לשון דבר אחר⁷⁹ והיינו הר סיני⁸⁰ שירדה שנאה לעכומ"ץ [לעבודת כוכבים ומזלות] למאוס הרע בתכלית על ידי התגלות הרצון ואהבה שלמעלה מהדעת:

Now, lasniah (“the hated one’s”) is written with a yud, an expression that points to something else. And this is Mount Sinai, from which hatred descended to the worshippers of stars and constellations: to despise evil utterly, through the revelation of the Will and the love that is above Daas (knowledge).

In the verse, “hated” is first spelled snu’ah, with a vav, but here lasniah, with a yud, which the Alter Rebbe reads as a different word. It recalls the Talmud’s reading of the name Sinai as the mountain from which hatred (sin’ah) descended to the idol-worshippers; the Alter Rebbe draws from it the soul’s utter loathing of evil, brought about by the revelation of G-d’s will and of the love above reason.

IN ONE'S AVODAH

Every day brings a new war with the animal soul, and its time is prayer. In Pesukei deZimrah a person contemplates how all creation is as nothing before G-d, which separates the evil from the good; in the Shema he fixes his mind on “Havayah our G-d” and on how far the soul came down, until love is kindled, up to “with all your might”; and in the Amidah he asks that G-d’s presence and will be revealed in his heart. “Forgive us” is asked not out of fear of punishment but for the revelation of G-d’s will.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that a person can sin only because of the animal soul, and what in the G-dly soul makes sin impossible?
2. What is the difference between separating the evil in Pesukei deZimrah and destroying it completely through the Shema?
3. Why does the term “One” apply only once there are worlds, and what does “Havayah our G-d” point to beyond it?
4. Why is the Shema alone no longer enough in the “footsteps of Mashiach,” and what do the blessings of the Amidah add?
5. How can the “hated” animal soul be the source of the “firstborn,” a love greater than the soul had before its descent?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 כי תהיין לאיש

According to the note, the Mittlerer Rebbe's transcript (hanachah) of this maamar is printed there, with an explanation of it a few pages later.

KEHOT'S NOTE

הנחת כ"ק אדה"א בסה"מ תקס"ג ח"ב ע' תשיט. ושם בע' תשכח ביאור. סיום המאמר ותוס' הגהות באוה"ת תצא ע' תתקז ואילך. תתקי. וע"ע תתצד ואילך. קיצורים באוה"ת כרך ז ע' בישנו. המאמר נתבאר באריכות במאמרי אדה"א פ' תצא ע' תקנ.

2 כי תהיין לאיש שתי נשים

The Torah's law of the firstborn: if a man has two wives, one loved and one hated, and the firstborn son is the hated one's. The maamar reads the two wives as the two souls, the "hated" one being the animal soul.

דברים כ"א:ט"ו 21:Deuteronomy

כִּי־תֵהֵיִן לְאִישׁ שְׁתֵּי נָשִׁים הָאֶחָת אֲהוּבָה וְהָאֶחָת שְׂנוּאָה וְיִלְדוּ־לּוֹ בָּנִים הָאֲהוּבָה וְהַשְּׂנוּאָה וְהָיָה הַבֶּן הַכֹּבֵד לְשְׂנוּאָה:

If a man have two wives, the one beloved, and the other hated, and they have borne him children, both the beloved and the hated; and if the first-born son be hers that was hated;

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KEHOT'S NOTE

דברים כא, טו.

3 בשער הקדושה

Tanya chapter 1 cites Rabbi Chaim Vital's work with the same words; the Rebbe notes there that the title should read "Shaarei," Gates, in the plural (Shaarei Kedushah).

KEHOT'S NOTE

ראה בהערות ותיקונים לתניא פרק א העיר כ"ק אדמו"ר שצ"ל: "שערי".

4 שתי נפשות

Tanya chapter 1 says, citing Rabbi Chaim Vital, that every Jew has two neshamos, "which are two nefashos," one of them clothed in the blood to give life to the body; the note observes that Tanya, like this maamar, speaks of two nefashos (souls).

KEHOT'S NOTE

כ"ה גם בתניא פרק א. ובמאמרי אדה"א. אבל בתקס"ג: ב' נשמות. וראה בליקוט פ"י לתניא ומ"מ וכו' — חסידים.

5 ונשמות אני עשיתי

"For I will not contend forever ... and the souls I have made." The plural "souls" is cited, as in Tanya chapter 1, as a hint that every Jew has two souls.

ישעיהו נ"ז:ט"ז Isaiah 57:16

כִּי לֹא לְעוֹלָם אֲרִיב וְלֹא לְנֶצַח אֶקְצוֹף כִּי־רוּחַ מְלַכְנִי יַעֲטוּף וְנִשְׁמוֹת אָנֹכִי עֲשִׂיתִי:

For I will not contend for ever, Neither will I be always wroth; For the spirit that enwrappeth itself is from Me, And the souls which I have made.

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תניא, חלק ראשון; ליקוטי אמרים 1:15 Tanya, Likkutei Amarim

... ב', דלכל איש ישראל, אחד צדיק ואחד רשע, יש שתי נשמות, דכתיב: "ונשמות אני עשיתי", שהן שתי נפשות - נפש אחת מצד הקליפה וסטרא אחרא, והיא המתלבשת בדם האדם להחיות הגוף, וכדכתיב: "כי נפש הבשר בדם היא", וממנה באות כל המדות רעות, מארבע יסודות רעים שבה, דהיינו: כעס וגאווה - מיסוד האש שנגבה למעלה, ותאות התענוגים - מיסוד המים, כי המים מצמיחים כל מיני תענוגי, והוללות וליצנות והתפארות ודברים ...

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KEHOT'S NOTE

ישע"י נז, טז. וראה תניא פ"א (ה, ב) ובליקוט פירושים ומ"מ שם.

6 אין לך עשב מלמטה

The note sends the reader to the opening of Parshas Tzav, earlier in Likkutei Torah, for this saying of the Sages.

Bereshit Rabbah 10:7 ר"ז:א

... אנא קטלית יתיה, תלה אפוי וחמא לההוא עשבא עבידא כלילא לראשיה. אמר: מן קושטא את קטלית יתיה? אמר לו: אין. אמר לו: יכיל את מרים הדין עשבא מן ראשך? אמר לו: אין. כיון דארים יתיה, אמר לו: את יכול קריב הכא ומרים הדין הואי חוטרא? אמר לו: אין. כיון דקרב לההוא חויה מיד נשרו אבריו. רבי ינאי היה יושב ודורש בפתח עירו, ראה נחש מרתיע ובא והוה מרדף ליה מן הדין סיטרא, והוה חזר מן דין סיטרא. ועוד הוה רדיף ליה מן הדין סיטרא והוה חזר מן דין ...

The Rabbis say: Even matters that you consider superfluous in the world, like flies, fleas, and gnats, they, too, are included in the creation of the world, and through all of them the Holy One blessed be He executes His missions - even by means of a serpent, even by means of a gnat, even by means of a frog. Rabbi Tanhuma said it in the name of Rabbi Menahma, Rabbi Berekhya in the name of Rabbi Helbo: Rabbi Aha would relate this incident: A certain man was standing on ...

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KEHOT'S NOTE

ב"ר י', ז. וע"ל ר"פ צו [כ].

7 אין לך עשב מלמטה שאין לו מזל מלמעלה שמכה בו ואומר לו גדל

Rabbi Simon teaches that every blade of grass has a mazal in the heavens that strikes it and says to it "Grow!" The Alter Rebbe cites it for the intermediaries through which

the animal soul receives its life. (Kehot's note numbers it 10:7.)

בראשית רבה י"ו:6 Bereshit Rabbah

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגוי. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ור' סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חיאי ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtar] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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8 כי גבוה מעל גבוה

"For one higher than the high watches, and there are higher ones over them." Cited for the chain of higher powers through which the animal soul descends.

קהלת ה':7 Ecclesiastes

אם-עשק רש וגזל משפט וצדק תראה במדינה אלי-תתמה עליהחפץ כי גבה מעל גבה שמר וגבהים עליהם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

קהלת ה, ז.

9 ונפש כי תחטא

The Torah's "And a soul, if it sins ..." is cited to show that the possibility of sin belongs to the vital soul.

ויקרא ה':1 Leviticus

ונפש כי-תחטא ושמצה קול אלה והוא עד או ראה או ידע אם-לוא יגיד ונשא עונו:

And if any one sin, in that he heareth the voice of adjuration, he being a witness, whether he hath seen or known, if he do not utter it, then he shall bear his iniquity;

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KEHOT'S NOTE

ויקרא ה, א.

10 והאלקים עשה את האדם ישר

The note quotes the Mittlerer Rebbe there: G-d made man's soul not through intermediaries in many stages of descent

from world to world, but "straight" (yashar), from His very Being and Essence, for man (adam) is so called from "I will be likened (adameh) to the Most High."

KEHOT'S NOTE

"פיי האלקים עשה לנשמת אדם בבחי' שהיא בלתי ממוצעים בהשתל' רבות מעלי'ע, אלא ישר עשהו ממהו"ע ית' ממש דאדם אדמה לעליון" — סי מאמרי אדה"א פי תצא עי תקנא.

11 והאלהים עשה את האדם ישר

"G-d made man upright (yashar), but they sought many schemes." In the verse the words come in a different order (asah ha-Elokim, "made G-d"), as the Kehot note remarks; the Alter Rebbe reads yashar as "direct," without intermediaries.

קהלת ז':29 Ecclesiastes

לכד ראה-זה מצאתי אשר עשה האלקים את-האדם ישר והמה בקשו השבנות רבים:

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

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12 בקהלת סט"י זי

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

KEHOT'S NOTE

שם בשינוי לשון עשה האלקים. [כ].

13 ואתה נפחתה בי

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

KEHOT'S NOTE

ברכת אלקי נשמה.

14 ואתה נפחתה בי

The Talmud gives the morning blessing, "My G-d, the soul You placed in me is pure ... You breathed it into me." The Alter Rebbe stresses "You": G-d Himself, with no intermediary.

ברכות סי' בב60 Berakhot

15 ויפח באפיו נשמת חיים

"And He breathed into his nostrils the breath of life." Man's soul comes from G-d's own breath, the image behind the analogy of the breath that follows.

בראשית ב':7 Genesis

וייצר ה' אלקים את-האדם עפר מן-האדמה ויפח באפיו נשמת חיים ויהי האדם לנפש חיה:

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

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KEHOT'S NOTE

בראשית ב, ז. וראה במאמרי אדה"א כאן עי תקנא "משא"כ המלאכים שהם מרוח פיו [ית] הוא מבחי' שפע חיצוניות נבדלת מן העצמות" ע"ש.

16 כי אין לך דבר שחוצ ממנו

Chapter 21 explains that a person's spoken word seems to be a thing apart from its source, but G-d's speech is never separate from Him, "for there is nothing outside Him." This is the point behind the analogy of the breath.

Tanya, Likkutei Amarim 21:2-3 אמרים; ליקוטי אמרים; חלק ראשון; תניא, כ"א:ב-ג'

אכל הקדושי-פרוה-הוא אין דבורו מוקדל ממנו יתברך חס ושלום, כי אין דבר חוץ ממנו, ולית אתר פנוי מיניה, ולכן, אין דבורו יתברך כדבורינו חס ושלום [כמו שאין מחשבתו כמחשבתנו, כדכתיב: "כי לא מחשבותי מחשבותיכם", וכתיב: "כן גבהו דרכי מדרכיכם וגו'"]. ולא נקרא דבורו יתברך בשם "דבור", רק על דרך משל; כמו שדבור התחתון שבאדם הוא מגלה לשומעים מה שהיה צפון ונעלם במחשבתו, כך למעלה - ...

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KEHOT'S NOTE

ראה תניא פכ"א.

17 כמ"ש בסש"ב

This is the chapter of Sefer Shel Beinonim, the Tanya, to which the Alter Rebbe's own words, "as is explained in Sefer Shel Beinonim," refer.

KEHOT'S NOTE

פכ"א.

18 כמ"ש בסש"ב

The note points to this index's list of the places in the Alter Rebbe's works where the Tanya is mentioned and quoted.

KEHOT'S NOTE

ראה במפתח המקומות שזכר והובא בהם סי' התניא (נדי' בספר המפתחות לספרי דא"ח אדה"ז — בעי' 327 טור השני).

19 בצלמנו כדמותנו

"Let us make man in Our image, after Our likeness." The Alter Rebbe matches the "image" (tzelem) to the G-dly soul and the "likeness" (demus) to the vital soul.

בראשית א:כ"ו Genesis 1:26

ויאמר אלקים נעשה אדם בצלמנו כדמותנו וירדו כדגת הים ובעוף השמים ובבהמה ובכל-הארץ ובכל-הרמש הרמש על-הארץ:

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו.

20 כי שרית עם אלקים

Yaakov is told that his name will be Yisrael, "for you have striven with Elokim and with men, and have prevailed." The Alter Rebbe reads it as the G-dly soul's rule over the

emotions ("Elokim") and the actions ("men") of the animal soul.

בראשית ל"ב:כ"ט Genesis 32:29

ויאמר לא יעקב יאמר עוד שמך כי אם ישראל כישרית עם-אלקים ועם-אנשים ותוכל:

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.

21 ויראו בני האלהים

"And the sons of Elokim saw the daughters of man." The Alter Rebbe brings the phrase to show that Elokim can mean powers, here the soul's emotions; Kehot's note gives verse 4, where the same "sons of Elokim" appear again.

בראשית ו:ב' Genesis 6:2

ויראו בני-האלקים את-בנות האדם כי טבת הנח ויקחו להם נשים מכל אשר בחרו:

that the sons of nobles saw the daughters of men that they were fair; and they took them wives, whomsoever they chose.

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22 ויראו בני האלהים . . ותרגמו

The words here quote Genesis 6:4; the passage is shown below.

בראשית ו:ד' Genesis 6:4

הנפלים היו בארץ בימים ההם וגם אחרי-כן אשר יבאו בני האלקים אל-בנות האדם וילדו להם המה הגברים אשר מעולם אנשי השם:

The Nephilim were in the earth in those days, and also after that, when the sons of nobles came in unto the daughters of men, and they bore children to them; the same were the mighty men that were of old, the men of renown.

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KEHOT'S NOTE

בראשית ו, ד.

23 בני רב רביא

Onkelos renders bnei ha-Elokim as bnei ravrevaya, "the sons of the great ones" (so in verse 2 and again in verse 4), which is why the Alter Rebbe can say that the middos are called Elokim.

תרגום אונקלוס על בראשית ו:ב' Onkelos Genesis 6:2

והיו בני רב רביא ית בנת אנשא ארי שפירן אנון ונסיבו להון נשין מכל די אתרעיאוו:

that the sons of the mighty saw the daughters of men that they were beautiful, and took to them wives of all whom they pleased.

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC) • J.W. Etheridge. The Targums of Onkelos and Jonathan Ben Uzziel on the Pentateuch. London: Longmans, Green, 1862 (Public Domain)

24

ימי שנותינו בהם

“The days of our years, in them, are seventy years.” The Alter Rebbe stresses “in them”: our years are lived in the two souls and their daily war, and their length varies with that war.

Psalms 90:10: תהילים צ"י

ימי־שנותינו בהם שבעים שנה ואם בגבורת שמונים שנה ויהיכם עמל ואון כִּי־נָחֵשׁ חַיִּשׁ וְנָעָפָה:

The days of our years are threescore years and ten, Or even by reason of strength fourscore years; Yet is their pride but travail and vanity; For it is speedily gone, and we fly away.

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KEHOT'S NOTE

תהלים צ, י.

25

ועתה ישראל

“And now, Israel, what does Havayah your G-d ask of you ...” The Alter Rebbe stresses “now”: in the present era, when good and evil are mixed, the soul bears the name Yisrael.

Deuteronomy 10:12: דברים י"ב

וְעַתָּה יִשְׂרָאֵל מַה ה' אֱלֹהֶיךָ שָׁאֵל מֵעַמּוֹ כִּי אִם־לִירְאוֹת אֹתֵהוּ אֱלֹהֶיךָ לֵלְכֶת בְּכָל־דִּרְכָיו וְלִאֲהַבְתּוֹ אֹתוֹ וְלַעֲבֹד אֹתֵהוּ אֱלֹהֶיךָ בְּכָל־לִבְכֶּךָ וּבְכָל־נַפְשְׁךָ:

And now, Israel, what doth the L-RD thy G-d require of thee, but to fear the L-RD thy G-d, to walk in all His ways, and to love Him, and to serve the L-RD thy G-d with all thy heart and with all thy soul;

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KEHOT'S NOTE

דברים י, יב.

26

ואת רוח הטומאה אעביר

Zechariah's promise that G-d will remove the spirit of impurity from the land. Then there will be no evil and no war, and so no need for the name Yisrael.

Zechariah 13:2: זכריה י"ג

וְהָיָה בַּיּוֹם הַהוּא נֶאֱמָר ה' צָבָאוֹת אֲכַרִּית אֶת־שְׁמוֹת הָעַצְבִּים מִן־הָאָרֶץ וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמָאָה אֲעַבִּיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכריה יג, ב.

27

כל הנקרא בשמי

Rabbi Yochanan teaches that in the future the righteous will be called by the name of the Holy One, blessed be He, citing “Everyone who is called by My Name”; the Rashbam explains that their name will be G-d's Name. The Alter

Rebbe suggests this is why the soul will no longer be called Yisrael.

Bava Batra 75b:3: בבא בתרא ע"ב

ואמר רבה אמר רבי יוחנן: עתידין צדיקים שנקראין על שמו של הקדוש ברוך הוא, שנאמר: “כל הנקרא בשמי ולכבודי בראתיו, יצרתיו אף עשיתיו”. ואמר רבי שמואל בר נחמני אמר רבי יוחנן: שלשה נקראו על שמו של הקדוש ברוך הוא, ואלו הן: צדיקים, ומשיח, וירושלים.

R' Shmuel bar Nachmani said in the name of R' Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem.

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28

כל הנקרא בשמי

“Everyone who is called by My Name, and whom I created for My glory.” The verse on which the Talmud's teaching rests.

Isaiah 43:7: ישעיהו מ"ג

כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף־עשיתיו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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29

ע"פ כל הנקרא בשמי ע"ש בפרש"ם

The note quotes the Rashbam (“their name will be G-d's Name”) and Rabbeinu Gershom (“they will be called by His Name: they will be called by G-d's very Name”), then points to Or HaTorah for a further discussion of this teaching.

KEHOT'S NOTE

ד"ה “נקראו על שמו, שיהא שמם ה'”. ורבינו גרשום שם “שיתקראו על שמו, ה' ממש יקראו להם”. ראה אוה"ת פי' שמות כרך ז ע' ב'תקלו.

30

המבואר בזוהר שעתא דקרבא

The maamar “Ki Seitzei LaMilchamah” opens with the Zohar's teaching that the time of prayer is the time of battle: every day this war must be fought in a person's soul, strengthening the holy soul against the vital, animal soul, and the hour of battle is the hour of prayer.

KEHOT'S NOTE

ראה לעיל לה, ג.

31

חלק אלוה ממעל

Job asks, “What is the portion of G-d from above?” The phrase becomes the classic description of the G-dly soul as “a part of G-d above.”

Job 31:2: איוב ל"א

ומה חלק אלוה ממעל ונחלת שדי ממרמים:

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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KEHOT'S NOTE

איוב לא, ב.

32 ויבאו בני האלקים

The words here quote Job 1:6; the passage is shown below.

איוב א': ויבאו בני האלקים

ויהי היום ויבאו בני האלקים להתיצב עליה ויבאו גם השטן בתוכם:

Now it fell upon a day, that the sons of G-d came to present themselves before the L-RD, and Satan came also among them.

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KEHOT'S NOTE

ע"פ איוב א, ו.

33 מאן . . דא צלותא

The maamar "Ki Seitzei LaMilchamah" quotes this saying of the Zohar and reads the serpent as the primordial serpent, the level of Amalek: whoever kills it, winning the war, is given "the King's daughter" from above.

KEHOT'S NOTE

ת"ז (סוף ת"ג). [כ]. ראה לעיל לה, ג.

34 מאן דקטיל לחויה יהבין ל" ברתא דמלכא דא צלותא

Near the end of Tikkun 13, a herald goes out every day: whoever kills the serpent that nests in the great mountains is given the King's daughter, which is prayer. The Alter Rebbe uses it to show that the war with the animal soul is fought in prayer.

Tikkunei Zohar 29b:10-11א"י: תקוני זוהר כ"ט ב:י"א

ובג"ד כרוזא נפיק בכל יומא מאן דקטיל ההוא חויה דאיהו מקנא בטורין רברבין יהבין ליה ברתא דמלכא דאיהי צלותא דתיב על מגדלא דאתמר בה מגדל עז שם י" בו ירוץ צדיק ונשגב. אדהכי הא רעיא מהימנא קא אתי בכמה עאנין ותורין ואמרין וחוטרא בידיה. סליק עיניה למגדלא ואתא (נ"א וחמא) חד בר נש עולימא צדיק שמיא דהוה יתיב על מגדלא. קשתא בידי ויהוה זריק חצים לגבי חויה. ודא איהו פור גדול.

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PARAGRAPH 2

35 מחי את כולם

"You give life to them all." Cited for G-d's constant giving of life to all creation, before which everything is nullified.

Nehemiah 9:6ט: נחמיה ט: ויבאו בני האלקים

אתה יהוה הוא ה' לבדך אתה עשית את השמים שמי השמים וכל צבאם הארץ וכל אשר עליה הימים וכל אשר בהם ואתה מחיה את כלם וצבא השמים לה משתחווים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמיה ט, ו.

36 וכולא קמ"י כלא חשיב

The Zohar, explaining the commandment of awe, says that G-d is the root of all worlds and "all before Him is considered as nothing."

Zohar I, 11b, כ"א יא, ז

KEHOT'S NOTE

זח"א יא, ב.

37 כמ"ש בתיקונים

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

KEHOT'S NOTE

בהקדמה (פתח אלי').

38 Elijah's prayer in the introduction to the Tikkunei Zohar says that G-d has no known attribute of justice or mercy, "and not of any of these attributes at all": He is above all the Sefiros.

Tikkunei Zohar 17b:5ה'י: תקוני זוהר י"ז ב:ה'

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולא משפט ידיע' דאיהו רחמי ולא מכל אליו מדות כלל.

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39 רוממות א-ל בגרונם

"The high praises of G-d are in their throat, and a two-edged sword in their hand." The Alter Rebbe reads the praises of Pesukei deZimrah as the sword, and its two edges as raising the good and cutting away the evil.

Psalms 149:6ט: תהילים קמ"ט: ו

רוממות אל בגרונם וחרב פיפיות בידם:

Let the high praises of G-d be in their mouth, And a two-edged sword in their hand;

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KEHOT'S NOTE

תהילים קמט, ו.

40 לך ה' הגדולה

"Yours, Havayah, is the greatness and the might and the beauty ..." The verse lists the supernal attributes, and the Alter Rebbe adds that they too are nullified before G-d.

I Chronicles 29:11א"י: דברי הימים א כ"ט: ויבאו בני האלקים

לך ה' הגדולה והגבורה והתפארת והנצח וההוד כ"י כל בשמים ובארץ לך ה' הממלכה והמתנשא לכל לראש:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא.

PARAGRAPH 3

41 והמלאכים אומרים קדוש

In Isaiah's vision the seraphim call to one another, "Holy, holy, holy is Havayah of hosts." The Alter Rebbe reads

“holy” as set apart, above both the light that fills and the light that encompasses the worlds.

ישעיהו ר:ג:3: Isaiah 6:

KEHOT'S NOTE

ישע"ו, ג.

42

במקום שאתה מוצא גדולתו

Rabbi Yochanan teaches that wherever you find the might of the Holy One, blessed be He, you find His humility. The Alter Rebbe, quoting it with “greatness,” reads it to mean that G-d is so far above His greatness that it counts as humility before Him.

Megillah 31a:12-13 מגילה ל"א:י"ב-י"ג

אמר רבי יוחנן: כל מקום שאתה מוצא גבורתו של הקדוש ברוך הוא, אתה מוצא ענוותנותו. דבר זה כתוב בתורה, ושנוי בנביאים, ומשולש בכתובים. כתוב בתורה: “כי ה' אלקיכם הוא אלקי האלקים ואדוני האדונים”, וכתוב בתורה: “עושה משפט יתום ואלמנה”. שנוי בנביאים: “כה אמר רם ונשא שוכן עד וקדוש וגו'”, וכתוב בתורה: “ואת דבך ושפל רוח”, משולש בכתובים, דכתיב: “סולו לרוכב בערכות בקה שמו”, וכתוב בתורה: “אבי יתומים ...

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, “For the L-rd your G-d, He is the G-d of gods and L-rd of lords,” and it says immediately afterwards, “He executes justice for the orphan and widow” (Deuteronomy 10:17). It is repeated in the Prophets: “For thus said He who ...

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KEHOT'S NOTE

ראה מגילה לא, א. ובהערת כ"ק אדמו"ר בסה"מ ת"ש ע"ד 40. ראה מאמרי אדה"א כאן ע' תקסא. ע"ל בואתחנן (ח, ד). וש"נ.

43

שלגדולתו אין חקר

“Great is Havayah and highly praised, and His greatness is unsearchable.” Cited for G-d’s limitless greatness, which He nevertheless transcends.

Psalms 145:3 תהילים קמ"ה:ג

גדול ה' ומהלל מאד ולגדלתו אין חקר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

תהלים קמה, ג.

44

יתפרדו כל פועלי און

“For behold, Your enemies, Havayah ... will perish; all the workers of iniquity will be scattered.” The Alter Rebbe applies it to the evil in a person’s soul, which scatters of itself through contemplation of G-d’s greatness.

Psalms 92:10 תהילים צ"ב:י

כי הנה איביך ה' כיהנה איביך יאבדו יתפרדו כל־פועלי און:

For, lo, Thine enemies, O L-RD, For, lo, Thine enemies shall perish: All the workers of iniquity shall be scattered.

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KEHOT'S NOTE

תהלים צב, י.

45

החרם תחרימם

“You shall utterly destroy them”: the Torah’s command concerning the nations of Canaan. The Alter Rebbe applies it to the evil within a person, which must be destroyed completely and not merely separated.

Deuteronomy 20:17 דברים כ:י"ז

כיהחרם תחרימם תחתי והאמרי הנקנני והפרזי החוי והיבוסים באשר צוה ה' אלקיך:

but thou shalt utterly destroy them: the Hittite, and the Amorite, the Canaanite, and the Perizzite, the Hivite, and the Jebusite; as the L-RD thy G-d hath commanded thee;

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KEHOT'S NOTE

דברים כ, יז.

46

וזהו ע"י ק"ש

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

KEHOT'S NOTE

ע' פע"ח שער קשעמה"ט רפ"א. ובוח"א (יב, א). אך יותר מפורש בתי" (תכ"א — מט, א). ושם (יא, א). ובוח"ג (ערב, א) [כ].

47

ויקח רומח בידו

Pinchas “took a spear (romach) in his hand.” The word romach becomes the image of the Shema, whose words number 248 and six.

Numbers 25:7 במדבר כ"ה:ז

וירא פינהס בראצור בראצור הכהן ויקח רמח בידו: And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from the midst of the congregation, and took a spear in his hand.

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KEHOT'S NOTE

במדבר כה, ז.

48

שית תיבין דיחודא שבפסוק שמע ישראל

The Zohar’s third commandment is to know G-d and to unify Him each day in the six words of “Shema Yisrael.” This is the source of the phrase “the six words of the unity.”

Sf. Zohar, Introduction 22:199-24:209 קצ"ט-קצ"ט:22-24 ספר זוהר, הקדמה כ"ב:קצ"ט-קצ"ט:22-24

49

שית תיבין דיחודא שבפסוק שמע ישראל עם כללות רמ"ח תיבין דק"ש הם נקראים רומח

The Arizal’s teaching on the bedtime Shema calls the Shema a sword that kills the destructive forces (“a two-edged sword in their hand”) and counts the six words of

“Shema Yisrael” with the 248 words to make romach, a spear. The Kehot note cites the beginning of this chapter.

Pri Etz Chaim, Gate of the Recitation of the Shema Before Retiring 11:19 פרי עץ חיים, שער קריאת שמע של המיטה י"א:ט"ט

ואח"כ בווגו היום, כבר מוצא כלי מתוקן, ועושה נשמות חדשות, רק שהוא בסוד אבי"א כנוצר. וכן הוא באו"א, כי בפסוק שמע ישראל, עושין בחינת כלי דאימא עצמה, מן הידים היותר עליונים ממנו, וכן היא מורידה אח"כ, אחר שנתקנה, היא מורידה הידים שלה לעשות כלי למלכות, בבשכמל"ו. ובקריאת שמע דשחרית בפי שמע, מזדווג או"א וזוג גמור, וכח אותן המוחין נותנת היא ג"כ למלכות בבשכמל"ו, להוציא נשמות חדשות כנוצר. וכן אמרו בתקונים, כי שמע נגד בינה, ובשכמל"ו נגד מלכות. והנה, לפי שבאצבעות היד שמאל נתגלו ההי' גבורות, כי ההי"ח נתגלו בה' אצבעות ...

Pri Etz Chaim (Public Domain)

50 שֵׁית תִּיבִין דִּיחֻדָּא שְׁבַפְסוּק שְׁמַע יִשְׂרָאֵל עִם כָּללוּת רַמ"ח תִּיבִין
דַּק"ש הֵם נִקְרָאִים רוּמַח

In Tikkun 21 the Holy One, blessed be He, takes up the spear, which is “the 248 words of the Shema and the six words of the unity,” and pierces the forces of evil with it. The Kehot note calls this the most explicit source.

Tikkunei Zohar 49a:6-7 ז"א ר"י מ"ט א"ר

בההוא זמנא נטיל קב"ה רומ"ח. דאיהי רמ"ח תיבין דאית בק"ש ושיטת תיבין דיחודא. ובה וידקר את שניהם דכר ונוקבא דא סמאל ונחש. ורבי"ע דיוקנא דומיא דרומ"ח. שנ"י גרישין תריך לון קב"ה מן שמיא וארעא. בההוא זמנא שקר הסוס לתשוע' כו' דקב"ה רדיף אבתרייהו ונטיל לון בשלשלי"ת על צואריהון ולבתר קטיל לון ברומחא דאיהו רבי"ע.

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51 שִׁית תִּיבִין דִּיחֻדָּא שְׁבַפְסוּק שְׁמַע יִשְׂרָאֵל עִם כְּלָלוֹת רַמְ"ח תִּיבִין
דַּק"ש הֵם נִקְרָאִים רוּמַחַ

The Tikkunei Zohar calls the Shema a spear (romach), made of the six words of the unity and the 248 words; on the same page it reads “the high praises of G-d in their throat” as a sword.

Tikkunei Zohar 11a תקוני הזהר י"א

52 שִׁית תִּיבִין דִּיחֻדָּא שְׁבַפְסוּק שְׁמַע יִשְׂרָאֵל עִם כִּלְלוֹת רַמְיָה תִּיבִין
דְּק"ש הֵם נִקְרָאִים רוּמַחַ

The Zohar counts the 248 words of the Shema with the six words of the unity to make romach, a spear, alongside the other weapons of the soul's battle.

ספר הזהר. עקב ב' כ' ג' ל' Zohar, Eikev 2:20-3:30

PARAGRAPH 4

שמע ישראל ה' אלקינו ה' אחד

“Hear, O Israel, Havayah is our G-d, Havayah is One.” The Alter Rebbe distinguishes the first “Havayah,” “Havayah

...כי תהיין לאיש שתי נשים האחת אהובה והאחת

our G-d," G-d's Essence, from "One," His unity within the worlds.

Deuteronomy 6:4 וי' ד'

שמע ישראל ה' אלקינו ה' אחד:

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

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54

אחד . . בז' רקיעים וארץ

The Talmud says that once one has proclaimed G-d King above, below and in the four directions of the heavens while saying echad, nothing more is needed. This is the basis for reading the letters of echad as G-d's kingship throughout the world.

Berakhot 13b:13-14 ברכות י"ג ב: י"ג-יד

תנו רבנן: "שמע ישראל ה' אֱלֹהֵינוּ ה' אחד" — עד כאן צריכה כְּוִונָה
הלב, דְּבָרֵי רַבִּי מֵאִיר. אֲמַר רַבָּא: הֵלֵכָה כְּרַבִּי מֵאִיר. תִּנְיָא סוּמְכוּס
אומר: קַל הַמַּאֲרִיךְ בְּ"אֶחָד", מֵאֲרִיכֵי לוֹ יָמָיו וּשְׁנוֹתָיו. אֲמַר רַב אָמָא
בְּרַ יַעֲקֹב: וּבִדְלִית. אֲמַר רַב אֲשִׁי: וּבִלְכָּד שְׁלָא יַחֲסוּף בְּחִית.

Our Rabbis have taught : "Hear, O Israel, the L-rd our G-d, the L-rd is one" (Deut. vi. 4) — up to here Kawwanah is required. These are the words of R. Meir. Raba said : The Halakah is in accord with R. Meir. There is a teaching : Symmachus says : Whoever prolongs the pronunciation of the word ehad "one," his days and years are prolonged for him. Rab Aha b. Jacob said : Especially the letter D. Rab Ashe said: Only he must not slur over the letter ...

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

KEHOT'S NOTE

סמ"ק הובא בב"י או"ח סי' סא. וראה ברכות יג, ב.

55

שהוא אחד בח' בן' רקיעים וארץ וד' ד' רוחות העולם

The Beis Yosef, on the laws of the Shema, quotes the Sefer Mitzvos Katan (the source Kehot's note names): by the alef of echad one should intend that He is One, by the ches (eight) that He is unique in the seven heavens and the earth, and by the dalet the four directions. This is the Alter Rebbe's reading of the letters.

Beit Yosef, Orach Chayim 65:1 א"ה: ס"ה

קראה סירוגין אפילו שהה כדי לגמור את כולה יצא בפרק מי שמתו (ברכות כב:) ת"ר היה עומד בתפלה ומים שותתין על ברכיו פוסק עד שיכלו המים וחזור ומתפלל להיכן חזור רב חסדא ורב המנונא חד אמר חזור לראש וחד אמר למקום שפסק אמר רב אשי דכ"ע אם שהה כדי לגמור את כולה חזור לראש והתם בדלא שהה קא מיפלגי וכתב הר"ף בשם רבי' האי' דהלכה כמ"ד למקום שפסק ואם שהה כדי לגמור את כולה חזור לראש ובתר הכי (כד:) אמר ר' אבהו הוה אזיל בתריה דר' יוחנן והוה קרי ק"ש ...

Tur Orach Chaim, Vilna, 1923 (Public Domain)

56

פני"ארי" . . ודמות פניהם

“And the likeness of their faces: the face of a man, and the face of a lion on the right ...” The four chavos of the chari-

ot correspond to the dalet of echad in the realms above.

יחזקאל א':י"ז Ezekiel 1:10

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעַתָּם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א', י.

57

בסיי לפני אחד

On 70a, the passage explains Sefer Yetzirah's "Before one, what do you count?": even "one" is within the bounds of number, since "one" is said where many aspects join and become one; only "before one," the L-rd who is alone, is beyond number.

KEHOT'S NOTE

פ"א, מ"ו. ראה לעיל פ' בלק ע, א.

58

"Before one, what do you count?" Before G-d's oneness there is nothing to count; the Alter Rebbe reads it to mean that G-d's Essence is beyond number, and so beyond even the term "One."

ספר יצירה א':ו"ז Sefer Yetzirah 1:7

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

59

חלק ה'

"For Havayah's portion is His people." The souls of Israel are "a part of Havayah," drawn from G-d without concealment.

דברים ל"ב:ט"ז Deuteronomy 32:9

כִּי חֵלֶק ה' עֲמוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ:

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

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KEHOT'S NOTE

דברים לב, ט.

60

מי גילה רז זה לבני

When Israel said "we will do" before "we will hear," a heavenly voice asked, "Who revealed to My children this secret, which the ministering angels use?" The Alter

...כי תהיין לאיש שתי נשים האחת אהובה והאחת

Rebbe applies "this secret" to the supernal level hidden even from the angels.

שבת פ"ח א':ח"א Shabbat 88a:8

אמר רבי אלעזר: בשעה שהקדימו ישראל "נעשה" ל"נשמע" יצתה בת קול ואמרה להן: מי גילה לבני רז זה שמלאכי השרת משתמשין בו? דכתיב: "בָּרְכוּ ה' מִלְּאֲכֵי גִבּוֹרֵי כַח עֲשֵׂי דְבָרוֹ לְשִׁמְעָה בְּקוֹל דְּבָרוֹ" — בְּרִישָׁא "עשׂי", וְהָדָר "לשמע". אָמַר רַבִּי חֲמָא בְּרַבִּי חֲנִינָא: מַאי דְּכָתִיב "כִּתְּפוּחַ בַּעֲצֵי הַיַּעַר וְגוֹ'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַּפּוּחַ, לומר לך: מַה תַּפּוּחַ זֶה פְּרִי קוֹדֶם לְעָלְיוֹ, אֲףֹ יִשְׂרָאֵל הִקְדִּימוּ "נַעֲשֵׂה" ל"נִשְׁמַע".

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

KEHOT'S NOTE

שבת פח, א.

61

ישת חושך סתור

"He made darkness His hiding place." The "darkness" is the hiddenness of G-d's Essence, the supernal secret hidden even from the angels.

Psalms 18:12 תהילים י"ח:י"ב Psalms 18:12

יִשְׁתַּחֲשֶׁה סִתּוֹ סִבִּיבוֹתָיו סִכְתּוֹ חֲשֹׁכֵת־מִים עֲבֵי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהילים יח, יב.

PARAGRAPH 5

62

ואהבת את ה' אלקיך

"You shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe reads "You shall love" as both the person's own love and the love it arouses above, and "with all your might" (me'odecha) as love without limit.

דברים ו':ה"ד Deuteronomy 6:5

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ כָּל־לְבָבְךָ וְכָל־נַפְשְׁךָ וְכָל־מְאֹדְךָ:

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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63

אהבתי אתכם אמר ה'

"I have loved you, says Havayah." Cited for the love above that a person's love arouses.

מלאכי א':ב' Malachi 1:2

אֶהְבֵּתִי אֶתְכֶם אָמַר ה' וְאַמְרָתֶם בְּמֶה אֶהְבֵּתֶנּוּ הָלוֹא־אֵךְ עָשׂוֹ לְיַעֲקֹב נְאֻם־ה' וְאַהֲבֵי אֶת־יַעֲקֹב:

I have loved you, saith the L-RD. Yet ye say: 'Wherein hast Thou loved us?' Was not Esau Jacob's brother? Saith the L-RD; Yet I loved Jacob;

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KEHOT'S NOTE

מלאכי א, ב.

64

כרשפי אש שלהבת

“For love is strong as death ... its flashes are flashes of fire, a flame of G-d.” The image of love as fire describes the soul’s blazing love.

Song of Songs 8:6: שיר השירים ח:ו

שִׁמְנִי כַחֲתָם עַל־לִבִּי כַחֲתָם עַל־זְרוֹעֲךָ כִּי־עֵזָה כַּמֶּת אֶהְבֶּה קֶשֶׁה
כַּשֶּׂאֱלֹא קִנְאָה רָשָׁפִיָּה רָשְׁפִי אֵשׁ שְׁלֵה־בִתְּיָה:

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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KEHOT’S NOTE

ע"פ שה"ש ח, ו.

65

הגידה לי שאהבה נפשי

“Tell me, you whom my soul loves.” Cited for the love that comes from above and helps the soul’s love rise.

Song of Songs 1:7: שיר השירים א:ז

הַגִּידָה לִי שְׁאֶהְבֶּה נַפְשִׁי אֵיכָה תִרְעָה אֵיכָה תִרְבִּיץ בְּצִהְרִים שְׁלֵמָה אֶהְיָה
כְּעֵטִיהַ עַל עֲדָרֵי חֲבֵרֶיהָ:

Tell me, O thou whom my soul loveth, Where thou feedest,
where thou makest thy flock to rest at noon; For why should
I be as one that veileth herself Beside the flocks of thy
companions?

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KEHOT’S NOTE

שה"ש א, ז.

66

מגלה עמוקות מני חושך

“He reveals deep things out of darkness, and brings the shadow of death out to light.” The Alter Rebbe reads it as revealing the hidden Essence in the heart, which turns the evil of the animal soul to good.

Job 12:22: איוב י"ב:כ"ב

מְגַלֶּה עֲמֻקּוֹת מִנִּי־חֹשֶׁךְ וַיֵּצֵא לְאוֹר צִלְמוֹת:

He uncovereth deep things out of darkness, And bringeth
out to light the shadow of death.

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KEHOT’S NOTE

איוב יב, כב. ראה סה"מ תקס"ג ח"ב ע' תשכא ואילך. אוה"ת ויקרא כרך ב
ע' תרלו.

67

ישת חשך סתרו

“He made darkness His hiding place.” The deep things revealed “out of darkness” are the hidden level of “Havayah our G-d.”

Psalms 18:12: תהילים י"ח:י"ב

לְשֵׁת־חֹשֶׁךְ סִתְרוּ סִבִּיבוֹתָיו סִכְתּוֹ חֹשְׁכֵת־מִיָּם עֲבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round
about Him; darkness of waters, thick clouds of the skies.

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PARAGRAPH 6

68

בדורות הראשונים שלא היה הרע גובר בהם כ"כ

The note quotes the 5563 version: “in the early generations, which had lofty souls, and their bodies were not so material.”

KEHOT’S NOTE

“בדורות הראשונים שהי להם נשמות גבוהות וגופם לא הי חומרי כ"כ” —
סה"מ תקס"ג ח"ב ע' תשכב.

69

מכל וכל בק"ש לבדו

The note points to the opening of this treatise on the mitzvah of prayer, which cites the Ramban and the Sefer HaChinuch.

KEHOT’S NOTE

ראה שרש מצות התפלה בתחלתו בשם הרמב"ן והחינוך.

70

לכן תקנו שמונה עשרה . . לשון השפעה והמשכה

According to the note, the 5563 version explains there that the Shemoneh Esreh is an explanation of what is said in the Shema.

KEHOT’S NOTE

ראה בסה"מ תקס"ג ע' תשכב שמבאר שענין שמונה עשרה הוא ביאור
הדברים שנאמרו בק"ש ע"ש. ובמאמרי אדה"א כאן ע' תקסד: והוא כמו פי'
וביאור על ואהבת שבק"ש.

71

אין פירושו מפני יראת העונש

The note points to the Mittlerer Rebbe’s explanation there of why “Forgive us” is not asked out of fear of punishment.

KEHOT’S NOTE

ראה הביאור במאמרי אדה"א כאן ע' תקסה.

PARAGRAPH 7

72

בחי' אהבה רבה הנ"ל בחי' בכל מאדך

The essay explains why, in our times, refinement comes mainly through prayer, and describes the arousal in a person’s mind and heart as “flashes of fire” without limit, called me’odecha (“your might”), which awakens the level of the Infinite.

KEHOT’S NOTE

ראה קו"א לתניא ד"ה להבין מ"ש בפע"ח דף קנה, ב ובליקוט פי"ם.

73

בכל מאדך

“With all your might”: the love without limit, which the Alter Rebbe calls the great love (ahavah rabbah), higher than the soul’s love before its descent.

Deuteronomy 6:5: דברים ו:ה

וְאַהֲבָתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

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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74

מגלה עמוקות מני חושך

“He reveals deep things out of darkness.” The great love is revealed specifically out of the darkness of the refined ani-

mal soul.

Job 12:22: כ"ב י"ב: איוב

מגלה עמקות מניחשך ויצא לאור צלמות:

He uncovereth deep things out of darkness, And bringeth out to light the shadow of death.

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75 וכיתרון האור מן החושך

"As light has an advantage over darkness"; read here as "the advantage of light from darkness," the light that comes out of darkness.

Ecclesiastes 2:13: ג"כ: קהלת ב'

וראיתי אני שיש יתרון לחכמה מן הסכלות כיתרון האור מן החושך:

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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KEHOT'S NOTE

קהלת ב, יג.

76 וכמ"ש במ"א

KEHOT's note points to where this is explained further: Siddur im Dach.

KEHOT'S NOTE

ראה סידור עם דא"ה יט, א.

PARAGRAPH 8

77 ואלה המלכים . . בארץ אדום

"And these are the kings who reigned in the land of Edom, before any king reigned over the children of Israel." In the Kabbalah these kings are the lights that fell in the breaking of the vessels; the Alter Rebbe places the root of the vital soul there.

בראשית ל"א:31: Genesis 36

ואלה המלכים אשר מלכו בארץ אדום לפני מלך מלך לבני ישראל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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KEHOT'S NOTE

בראשית לו, לא.

78 והיה הבן הבכור לשניאה

The verse with which the maamar opens, "and the first-born son is the hated one's." The "hated" one is the animal soul, and the "firstborn" is the great love that comes from it once it is refined.

דברים כ"א:15: Deuteronomy 21

כִּי־תֵהֵינְךָ לְאִישׁ שְׁתֵּי נָשִׁים הָאֶחָת אֲהוּבָה וְהָאֶחָת שְׂנוּאָה וְיִלְדוּ־לָהּ בָּנִים

הָאֲהוּבָה וְהַשְּׂנוּאָה וְהָיָה הַבֵּן הַבְּכֹר לְשִׁנְיָאָה:

If a man have two wives, the one beloved, and the other hated, and they have borne him children, both the beloved and the hated; and if the first-born son be hers that was hated;

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...כי תהיין לאיש שתי נשים האחת אהובה והאחת

79 לשניאה כתיב כיו"ד לשון דבר אחר

The note quotes the 5563 version: the word is in the active form, not the passive; were it passive it would be written with a vav, like snu'ah, but with the yud it means "one who causes hatred."

KEHOT'S NOTE

"לשון מפעיל ולא נפעל שאם הי' נפעל הי' נכתב שנואה כו"ו כמו שנוא אבל שניאי היא כמו משניאי" — סה"מ תקס"ג ע' תשכד.

80 הר סיני הר שירדה שנאה

The Talmud explains the name Sinai: it is the place from which hatred (sin'ah) descended to the nations of the world. The Alter Rebbe hears in lasniah, spelled with a yud, an allusion to Sinai and the hatred of evil it brought.

שבת פ"ט ב:א: Shabbat 89b

שִׁפְרוּ וְרָבוּ יִשְׂרָאֵל עָלָיו; מְדַבֵּר סִינִי — שִׁירְדָּה שְׁנָאָה לְאוֹמוֹת הָעוֹלָם עָלָיו. וּמָה שְׁמוֹ? "חֹרֵב" שְׁמוֹ. וּפְלִיגָא דְרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: "הָרַר סִינִי" שְׁמוֹ. וְלָמָּה נִקְרָא "הָרַר חֹרֵב" — שִׁירְדָּה חֹרֵבָה לְאוֹמוֹת הָעוֹלָם עָלָיו.

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

KEHOT'S NOTE

שבת פט, ב.



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THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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