



LIKKUTEI TORAH • PARSHAS KI SEITZEI • MAAMAR 7

כי ההרים ימושו והגבעות תמוטינה וחסדי מאתך לא...

“For the mountains shall depart and the
hills shall totter, but My kindness...”



The Patriarchs are the “mountains” that lift Israel step by step,
and the mitzvos draw G-d’s will down along their three lines; but
in exile only teshuvah, which awakens G-d’s “great compassion”
beyond the ordered chain of worlds, can bring the redemption,
when the “mountains” will pale before G-d’s own kindness.

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 Patriarchs are the “mountains” that lift Israel step by step, and the mitzvos draw G-d’s will down along their three lines; but in exile only teshuvah, which awakens G-d’s “great compassion” beyond the ordered chain of worlds, can bring the redemption, when the “mountains” will pale before G-d’s own kindness.

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

Isaiah promises that even if the mountains depart, G-d’s kindness will not. The Alter Rebbe identifies the mountains as the Patriarchs, who raise Knesses Yisrael from the “earth” to the heights. Without the Temple, Israel has “fallen”: the soul’s “face,” its true desire, is turned toward the world, and its service of G-d is “back to face,” produced by toil. Some are “bowed down,” bent in mind but whole in deed; others have “fallen” even in deed. The remedy is the mitzvos: G-d is utterly beyond the worlds, yet through Torah and mitzvos His will is drawn into “place” along the Patriarchs’ three lines, and one who calls on Him in truth reveals that will in the inner point of his heart. But in exile those lines are separated and the inner light does not enter, so the redemption depends on teshuvah. Teshuvah, compassion for the G-dly spark in one’s soul, awakens G-d’s “great compassion,” which is above the chain of worlds; everyone needs it, even the righteous. In the Future this compassion will be revealed, the “mountains” will be like a candle before a torch, and G-dliness will shine in the physical world itself.

OUTLINE

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|----------|---|-------|
| 1 | The mountains and the fallen | ¶1–4 |
| | The Patriarchs are “mountains” that lift Knesses Yisrael. Without the Temple Israel has “fallen”: the soul’s “face” turns to the world and its service is “back to face”; some are “bowed down,” others “fallen.” | |
| 2 | The mitzvos: G-d’s will drawn into place | ¶5–8 |
| | Psalm 145 is read as hope and remedy. G-d is holy and separate, yet through Torah and mitzvos His will is drawn down along three lines, and calling on Him in truth reveals the inner will of the heart. | |
| 3 | Why the redemption needs teshuvah | ¶9–11 |
| | In exile the three lines are separated, the highest revelation has withdrawn, and the mitzvos draw down only the encompassing light; teshuvah restores the “band” and “face to face.” | |

4 Great compassion

¶12-14

Compassion within the worlds comes from judgment, but G-d's compassion embraces all. Teshuvah, compassion for the soul's spark, awakens it; all need such teshuvah, and on it the coming of Mashiach depends.

5 The Future: My own kindness

¶15

The mountains will pale before G-d's own kindness and His supernal covenant of peace; G-dliness will be revealed below, and "Holy" will be said from above to below.

KEY CONCEPTS

The Patriarchs as "mountains" הרים — האבות

Avraham, Yitzchak and Yaakov, the three lines of right, left and center, which lift Knesses Yisrael from below like a mountain rising from the plain toward the sky.

Face and back פנים ואחוריים

The soul's "face" is what it truly and naturally desires, where its vitality is; its "back" is what it does from necessity or coldly. In exile, service of G-d is "back to face."

The fallen and the bowed down נופלים וכפופים

Two states of the soul in exile: the "bowed down," whose mind is bent toward the world but whose deeds stand whole, and the "fallen," who have lapsed even in deed.

The will of Makom רצונו של מקום

G-d's will, which is above all "place," drawn into "place," into the world, through the Torah and mitzvos a person does.

Encompassing light and inner light אור מקיף ואור פנימי

The mitzvos are "garments," drawing down the light that encompasses all worlds, and "fruits," bringing it inward into the light that fills all worlds; in exile the inner light does not enter as it did in Temple times.

Great compassion רחמים גדולים

G-d's compassion beyond the chain of worlds, in which above and below are equal. Teshuvah awakens it, and it will be revealed in the Future.

Teshuvah (return) תשובה

Returning to G-d out of compassion for the G-dly spark in one's soul, which has come down so far; it raises the fallen lower hei, and it is needed by everyone, even one who has never sinned.

SECTION 1 • 11-4

The mountains and the fallen

1 כי ההרים¹ ימושו² והגבעות תמוטינה³ וחסדי מאתך לא ימוש וברית שלומי לא תמוט אמר מרחמך ה'.

“For the mountains shall depart and the hills shall totter, but My kindness shall not depart from you, nor shall My covenant of peace totter, says the One who has compassion on you, Havayah.”

The maamar opens with Isaiah 54:10, from the prophet's consolation of Israel in exile. G-d promises that even if the mountains and hills give way, His kindness and His covenant of peace will not leave Israel, and He signs the promise as “the One who has compassion on you.” The maamar will explain what the mountains are, why they “depart,” and what this compassion is.

הנה הרים נקראו האבות⁴ (כן הוא ברבות בחקתי ס"פ ל"ו⁵ על פסוק זה דכי ההרים ימושו).

Now, the Patriarchs are called “mountains” (so it is in [Midrash] Rabbah, Bechukosai, at the end of chapter 36, on this verse, “For the mountains shall depart.”

The first key: the Midrash calls the Patriarchs, Avraham, Yitzchak and Yaakov, “mountains.” Vayikra Rabbah (36:6) reads this very verse that way: the mountains are the Patriarchs and the hills the Matriarchs.

ועוד נזכר פסוק זה ברבות פי עקב גבי ד"א [דבר אחר] ושמר⁶ ה' אלהיך לך את הברית ואת החסד. ובגמרא פרק לפני אידיהן⁷ דף י"ז ע"א) וכמ"ש שמעו הרים את ריב⁸ ה' והאיתנים מוסדי ארץ והוא עד"מ

This verse is also mentioned in [Midrash] Rabbah, Parshas Eikev, at “Another explanation: ‘And Havayah your G-d will keep for you the covenant and the kindness’”; and in the Gemara, chapter Lifnei Eideihen, folio 17a). And as it is written, “Hear, O mountains, the controversy of Havayah, and you mighty ones, foundations of the earth.” And this is by way of analogy:

Two more places expound this verse: Devarim Rabbah (3:7), on G-d keeping “the covenant and the kindness” for Israel, and the Talmud in Avodah Zarah 17a. The Alter Rebbe adds Micah 6:2, where G-d calls on the “mountains” and the “mighty ones, foundations of the earth” to hear His case, as another verse in which the “mountains” are the Patriarchs; then he begins an analogy.

כמו הר שיוצא מכדור הארץ שהוא שטח שווה וממנו משפיע ועולה עד לשמים כמו ההרים הגבוהים אשר תחת כל השמים⁹ כך

like a mountain that rises out of the globe of the earth, which is a level surface, and from it slopes and rises up to the heavens, like “the high mountains that are under all the heavens.” So too,

The analogy: a mountain rises out of the flat surface of the earth and climbs, slope by slope, toward the sky. The phrase “the high mountains that are under all the heavens” comes from the account of the Flood (Genesis 7:19).

הנה האבות הם בחיי הרים לכנס¹¹ [לכנסת ישראל] שהוא בחיי הארץ הדום רגלי¹⁰ לנטלה ולנשאה עד רום המעלות. וע”ז נאמר מי יעלה בהר¹¹ ה’ כו.¹²

the Patriarchs are the level of “mountains” for Knesses Yisrael (the Congregation of Israel), which is the level of “the earth,” “My footstool,” to lift her up and carry her to the loftiest heights. And of this it is said, “Who shall ascend the mountain of Havayah?” etc.

So the Patriarchs are “mountains” for Knesses Yisrael, the Congregation of Israel, which next to them is like the low, flat “earth,” G-d’s “footstool” (Isaiah 66:1). They lift her from below to the highest heights, as a mountain rises from the ground, and of this ascent the Psalm asks, “Who shall ascend the mountain of Havayah?”

2 והנה אין קורין אבות אלא לשלשה¹³ שהם אברהם יצחק ויעקב¹⁴ שהג’ בחיי אלו הם המנשאים ומעלים את כנס¹⁵ [כנסת ישראל] שהם כללות כל נשמות ישראל להתכלל באור א”ס ב”ה ממש.

Now, “only three are called Patriarchs”: Avraham, Yitzchak and Yaakov. For these three levels are what lift up and raise Knesses Yisrael, which is the general and collective expression (klalus) of all the souls of Israel, to be included in the very Infinite Light (Or Ein Sof), blessed be He.

The Talmud (Berachos 16b) says that only Avraham, Yitzchak and Yaakov are called “the Patriarchs.” The Alter Rebbe gives the reason: they are three levels that lift Knesses Yisrael, all the souls of Israel as one, until they are absorbed in the Infinite Light itself.

וכמ”ש שמאלו תחת לראשי¹⁵ וימינו תחבקני¹⁶ שבחינת שמאל הוא בחינת רשפי אש האהבה היא המעלה

As it is written, “His left hand is under my head, and His right hand embraces me.” The level of “left” is the level of the fiery flames of love; it is this that raises

A verse from the Song of Songs describes two ways of lifting: the “left hand” under the head and the “right hand” that embraces. The “left” is love at its most intense, burning like flames of fire.

את הראש ומוחין של כנ"י [כנסת ישראל] ובחי ימינו תחבקני כמשל המחבק את חברו מגבו והיינו שמגביה ומעלה אפי' [אפילו] בחי אחוריים וחיצוניות של נשמותיהם.

the head and the intellect (mochin) of Knesses Yisrael. And the level of "His right hand embraces me" is like the analogy of one who embraces his fellow from behind; that is, it lifts and raises even the level of the back (achorayim) and the outer dimension (chitzoniyus) of their souls.

This burning love lifts the "head," the intellect, of Knesses Yisrael. The right hand's embrace is like hugging someone from behind: it reaches and raises even the "back" of the souls, their outer side, where little vitality is felt.

והנה אמרו רז"ל [רבותינו זכרונם לברכה] (פ"ק [פרק קמא] דברכות ד"ד ע"ב) מפני מה לא נאמר נו"ן באשרי מפני שיש בה מפלתן של¹⁷ שונאי ישראל שנאמר נפלה לא תוסיף¹⁸ קום בתולת ישראל כו'

Now, our Sages, of blessed memory, said (Berachos, first chapter, folio 4b): "Why is there no nun in Ashrei? Because it contains the downfall of the enemies of Israel, as it is said, 'She has fallen, she shall no more rise, the maiden of Israel,'" etc.

The Talmud (Berachos 4b) notes that Ashrei, Psalm 145, follows the order of the alphabet but has no verse for nun, because the nun verse would be Amos's "She has fallen, she shall no more rise." "The enemies of Israel" is the Talmud's euphemism: the fall spoken of is Israel's own.

ואעפ"כ [ואף על פי כן] חזר דוד וסמכה ברוח הקדש שנאמר סומך¹⁹ ה' לכל הנופלים^{20, 21, 22} (עיין זח"א [זוהר חלק א] בראשית דף ג' ע"א ובזהר הרקיע שם ובזהר פ' שמיני דף מ' ע"א)

"Even so, David went back and supported her by the holy spirit, as it is said, 'Havayah supports all who fall'" (see the Zohar, Part I, Bereshis, folio 3a, and the Zohar HaRakia there, and the Zohar, Parshas Shemini, folio 40a).

Yet David, by the holy spirit, followed at once with the samech verse, "Havayah supports all who fall," so that the fall is answered with support. The Alter Rebbe points to the Zohar on this (1:3a and Shemini 40a) and to the Zohar HaRakia, a commentary on the Zohar.

והענין דכתיב ותפול לפני רגליו²³ שבזמן שאין בהמ"ק [בית המקדש] קיים כנס"י [כנסת ישראל] היא בבחי' נפילה²⁴ (ועי' בד"ה כי אהרבה לא ידענו גבי פורים).²⁵

The explanation is what is written, "And she fell before his feet": when the Holy Temple is not standing, Knesses Yisrael is at the level of falling (and see the discourse beginning "For Avraham did not know us," regarding Purim).

Esther "fell before his feet" when she pleaded for her people; so, while the Temple is not standing, Knesses Yisrael is in a fallen state. The Alter Rebbe refers to his Purim discourse "For Avraham did not know us" in Torah Ohr.

והנה להבין זה איך הוא למעלה בכנסת ישראל דלעילא אין די באר אך למטה בכללות נשמות ישראל בירידתה להתלבש בגוף האדם בנפש הבהמית יובן כי

Now, to understand how this is above, in the supernal Knesses Yisrael, it cannot be adequately explained [here]; but below, in the souls of Israel as a whole, in their descent to be clothed in the human body, in the animal soul, it can be understood. For

How this “fall” occurs in Knesses Yisrael as it is above, the heavenly source of Israel’s souls, cannot be fully explained here. But it can be understood below, in the souls of Israel as they descend into human bodies and are clothed in the animal soul.

הנה במ”ת [במתן תורה] כתיב פנים בפנים דיבר²⁶ הוי”ו כו’ שהיה הקב”ה עם כנס”י [כנסת ישראל] בבחינת פנים בפנים.

at the Giving of the Torah it is written, “Face to face Havayah spoke,” etc.; for the Holy One, blessed be He, was with Knesses Yisrael at the level of “face to face.”

At Sinai, the Torah says, G-d spoke “face to face” (Deuteronomy 5:4): the Holy One, blessed be He, and Knesses Yisrael stood in a fully “face to face” relationship.

וכן היה כל זמן בהמ”ק [בית המקדש] (אך לא היה בבחי’ דיבר ה’). ופנים של הנפש דהיינו

And so it was throughout the time of the Holy Temple (though not at the level of “Havayah spoke”). And the “face” of the soul means:

That “face to face” relationship continued as long as the Temple stood, though not in the open form of Sinai, where “Havayah spoke.” The text now defines the “face” of the soul.

כמו עד”מ בגשמיות²⁷ שרואים בחוש שבפנים מתגלה ונראה כל החושים ראייה שמיעה כו’ לפי שהוא גילוי עיקר חיותו של האדם.

just as, by way of analogy, in the physical, we see with our senses that in the face all the senses are revealed and seen, sight, hearing, etc., because it is the revelation of the main life-force of the person;

The physical analogy: the face is where all the senses, sight, hearing and the rest, show themselves, because it is where a person’s main life-force is revealed.

משא"כ באחוריים שלו אינה מתגלה כ"א חיות מועט כ"כ עד"מ בנפש האדם מה שהוא עיקר חיותה ושם רצונה וחפצה האמיתי בטבעה נקי בחי' פנים משא"כ מה שאינו כ"כ [כל כך] חפץ ורצון הנפש

whereas in his back only a little life-force is revealed. So too, by way of analogy, in the human soul: that which is its main life-force, where its true will and desire lie by its nature, is called the level of "face"; whereas what is not so much the desire and will of the soul,

The back, by contrast, shows only a little life. In the soul, too, its "face" is whatever it truly and naturally wants, where its main vitality lies; the next part defines its opposite.

אלא על צד ההכרח או אנב גררא ובקרירות הרי זה נקי בחי' אחוריים של הנפש שאין שם אלא חיות מועט.

but [is done] out of necessity, or incidentally, and with coldness, this is called the level of the "back" (achorayim) of the soul, where there is only a little life-force.

The soul's "back" is whatever it does without real desire: from necessity, incidentally, or coldly. There its vitality is only faint.

3 והנה בזמן בהמ"ק [בית המקדש] היה כללות נפשות ישראל בטבעם נמשכים לעבודת ה' לאהבה אותו

ולדבקה בו מרצונם וחפצם האמיתי שזה עיקר וחיות הנפש

Now, in the time of the Holy Temple, the souls of Israel as a whole were drawn by their nature to the service of G-d, to love Him and to cleave to Him, out of their true will and desire, which is the essence and the life-force of the soul.

In Temple times the souls of Israel were drawn by nature to serve G-d: loving Him and cleaving to Him was what they truly wanted, the core and life of the soul. Their "face" was turned toward G-d.

ושאר צרכי העוה"ז הגם שהיה ג"כ אכילה ושתייה ומו"מ [ומשא ומתן] מ"מ לא היה אצלם כ"א על צד ההכרח ודרך עראי ובקרירות שלא היה חיות הנפש בזה

And the other needs of this world, although there was also eating and drinking and business, nevertheless were for them only out of necessity, in a passing way and with coldness, so that the life-force of the soul was not in this

Worldly needs, eating, drinking and business, were part of their lives, but only out of necessity, in passing and without enthusiasm. The soul's vitality was hardly invested in them.

אלא דבר מועט משא"כ בזמן שאין בהמ"ק [בית המקדש] קיים הוא להיפך ממש כי טבע נפש האדם לימשך
אחר צרכי הגוף ועניני עוה"ז ואפילו מה שעושה טוב

except in a small measure. Whereas when the Holy Temple is not standing, it is the very opposite: for the nature of a person's soul is to be drawn after the needs of the body and the affairs of this world; and even when he does good

Without the Temple it is the reverse: a person's soul is naturally drawn after the body's needs and worldly affairs. Even the good he does, as the next part explains, does not come naturally.

וסר מרע ומעורר את האהבה לה' לדבקה בו ובתורתו הוא מצד יגיעת הנפש שמייגע בעמל ויגיעה
להתבונן בגדולת ה' ולהטות לבבו לעורר את האהבה ונק' לעשותה לאהבה²⁸ כו'

and turns from evil, and arouses love for G-d, to cleave to Him and to His Torah, it comes from the toil of the soul: he wearies himself with labor and toil to contemplate the greatness of G-d and to incline his heart to arouse the love. This is called "to do it (la'asosah), to love," etc.,

Turning from evil, doing good and arousing love for G-d now come only through toil: he must labor to contemplate G-d's greatness and bend his heart toward love. The Alter Rebbe reads "to do it, to love" (Deuteronomy 11:22) as love that has to be "made."

שהאהבה זו היא ע"י קדימת עשייה בלב ונקרא בחי' זו אחור בפנים וכו' כי פנו אלי עורף²⁹ פי' אפילו
מה שפנו אלי לפנימיות שלי הוא בבחי' עורף

for this love comes through a prior "doing" in the heart. This level is called "back to face," etc. "For they have turned to Me the back of the neck": that is, even what they have turned to Me, to My inner dimension (pnimiyus), is at the level of the "back of the neck" (oref),

Such love is first produced by effort in the heart, a state the Kabbalah calls "back to face" (achor be-fanim): the relationship is not fully face to face. Jeremiah's "they have turned to Me the back of the neck" is read accordingly: even when they turn to G-d's inner dimension, it is with their "back."

שהוא בחי' חיצוניות ואחוריים שאין שם אלא חיות מועט (ועיי' מזה בד"ה וארא אל אברהם כו')

which is the level of the outer dimension and the back, where there is only a little life-force (and see on this in the discourse beginning "And I appeared to Avraham," etc.).

The "back of the neck" is the soul's outer, back side, which carries only a little vitality. The Alter Rebbe refers to his discourse "And I appeared to Avraham" for more on this.

והנה בחינה זו נקרא בחי' נפילה לגבי מהות הנפש שמצד טבעה לפי מקור חוצבה ראוייה להיות בטבעה כשלהבת העולה מאליה לדבקה בו

Now, this level is called the level of “falling” relative to the essence of the soul, which by its nature, according to the source from which it was hewn, ought by its nature to be like a flame that rises of itself, to cleave to Him.

This state is called “falling” because it contradicts what the soul is. From its source the soul should rise to G-d by its own nature, like a flame that leaps upward by itself.

אלא כל זה הוא לפי שנפלה וירדה בסתר המדרגות תחת ממשלת הגוף ונפש הבהמית והיא אצלם במאסר ובגלות

But all this is because it has fallen and descended into the hidden recesses of the levels, under the dominion of the body and the animal soul, and it is with them in imprisonment and in exile

It does not rise only because it has fallen into “the hidden recesses” of the levels, under the rule of the body and the animal soul. It is held by them as if in prison and in exile.

(וע' מזה בד"ה וידבר ה' אל משה במדבר סיני כו') והנה יש בזה בי³⁰ בחינות נופלים וכפופים³¹ כפופים הוא עד"מ כאדם שכופף ראשו וקומתו

(and see on this in the discourse beginning “And Havayah spoke to Moshe in the wilderness of Sinai,” etc.). Now, there are two levels in this: “the fallen” and “the bowed down.” “Bowed down” is, by way of analogy, like a person who bends his head and his stature,

After a reference to his discourse “And Havayah spoke to Moshe in the wilderness of Sinai,” the Alter Rebbe distinguishes two levels, named from the verse “Havayah supports all who fall and raises all who are bowed down” (Psalms 145:14). One who is “bowed down” is like a person who bends his head and body.

אבל רגליו על עמדם עומדים כך יש שהראש ומוחין שלו כפופים למטה ונמכיכם אחר צרכי הגוף ועניני עולם הזה.

but his feet stand in their place. So too, there is one whose head and intellect are bowed downward and drawn after the needs of the body and the affairs of this world;

The bent person still stands on his feet. Likewise, there is one whose head and intellect are bent downward, drawn after bodily needs and worldly matters.

אבל בחינת הרגלים שבו דהיינו מדרגה אחרונה שבו שהוא ענין המעשה בסור מרע³² ועשה טוב

but the level of the feet in him, that is, the last level in him, which is the matter of action, in “turn from evil and do good”

Yet his “feet,” the lowest level in him, are his actual deeds: turning from evil and doing good.

בפ"מ [בפועל ממש] עדיין עומדים על עמדם בשלימות להזהר בתכלית מן הרע עד קצה האחרון אפילו מה שאדם דש בעקביו כגון שקר³³ וגסות הרוח כו'.

in actual deed, still stand in their place in completeness: to guard himself utterly from evil, to its very last extreme, even [in] what a person tramples with his heels, such as falsehood and haughtiness of spirit, etc.

These deeds remain whole: he guards himself completely from evil, even from the things people "trample with their heels" and treat as trivial, such as falsehood and arrogance. The phrase is from Midrash Tanchuma on Eikev, as the Kehot note shows.

4 וגם בועשה טוב בשמירת כל המצות בתכלית כל פרטיהן ודקדוקיהן ודקדוקי סופרים. אבל כשגם בחינה זו אינה בשלימות אפילו בדבר קל ודקדוק קל מדקדוקי סופרים הרי זה נקרא מן הנופלים שנפל מן רגליו לגמרי:

And also in "do good": in observing all the mitzvot to the utmost, in all their details and fine points, and the fine points of the Scribes. But when this level too is not complete, even in a light matter, a light fine point of the fine points of the Scribes, this is called one of "the fallen," for he has fallen from his feet entirely.

He is just as careful in doing good, keeping every mitzvah in all its details and all the fine points the Sages added. One who lapses in even a light rabbinic detail has "fallen from his feet" entirely: he is no longer "bowed down" but "fallen," the lower of the two levels.

SECTION 2 • 15-8

The mitzvot: G-d's will drawn into place

5 ב והנה עיני כל אליך ישברו^{34, 35, 36, 37, 38, 39} מצפים ומקוים לישעו שעדיין יש תוחלת ותקוה שיהי [שיהיה] החזרת פנים בפנים [עמ"ש בפ"י עיני כל בד"ה יחינו יומים].⁴⁰

2. Now, "The eyes of all look with hope to You": they wait and hope for His salvation, for there is still expectation and hope that "face to face" will be restored [see what is written on the meaning of "The eyes of all" in the discourse beginning "He will revive us after two days."]

Section 2 opens with Psalms 145:15, "The eyes of all look with hope to You." The Alter Rebbe reads this waiting as the fallen soul's hope that the "face to face" relationship of Temple times will return, and refers to his discourse "He will revive us after two days" for more on the verse.

בגמרא נזכר פסוק זה (פ"ו דכתובות דס"ז ב')⁴¹ ובהזר בפ' ויגש (דרי"ה⁴² א') בשלח (דס"ב⁴³ א') אחרי (נ"ה⁴⁴ א') פינחס (רכ"ו⁴⁵ א').

This verse is mentioned in the Gemara (Kesubos, chapter 6, folio 67b) and in the Zohar, Parshas Vayigash (folio 208a), Beshalach (folio 62a), Acharei (58a), Pinchas (226a)].

The verse appears in the Talmud (Kesubos 67b), which notes that it says "in its time," not "in their time," and in four places in the Zohar. The Kehot notes quote what the Tzemach Tzedek's Yahel Or draws from each of these Zohar passages.

אך צריך לשית עצות בנפשו איך יומשך הארה זו בנפשו להיות פנימית הנפש אליו ית' ולא יהא מונע מבית ומבחוץ.

But one must "take counsel in his soul" how this illumination may be drawn into his soul, so that the inner dimension (pnimiyus) of the soul be [turned] to Him, may He be blessed, and that there be no hindrance from within or from without.

Hope alone is not enough: a person must plan how to draw this illumination into his own soul, so that its inner core turns to G-d and nothing, inside him or outside him, stands in the way.

והעצה היעוצה לזה הוא כמאמר אשר קדשנו⁴⁶ במצותיו. והענין כי הנה הוא יתברך קדוש ומובדל כו'.

The counsel offered for this is as the saying, "Who has sanctified us with His commandments." The explanation: He, may He be blessed, is holy and separate, etc.

The advice lies in the words of the blessing over a mitzvah, "Who has sanctified us with His commandments." To explain it, the Alter Rebbe starts from what "holy" means: G-d is separate, beyond everything.

לאו דאית לך צדק ידיעא⁴⁷ ולא מכל מדות אלין כלל אלא לאחזאה איך אתנהג עלמא⁴⁸ לאחזאה דייקא שהוא רק כמו דמיון ומראה לעיני השגת המקבלים כדי לאתנהג עלמא

"Not that You have a known righteousness, nor any of these attributes at all, but to show how the world is conducted." "To show," precisely: it is only like an image and a vision to the eyes of the comprehension of the recipients, in order to conduct the world.

Eliyahu's prayer in the Tikkunei Zohar (Patach Eliyahu) says that G-d has no defined attribute such as "righteousness"; the attributes exist only "to show" how the world is conducted. "To show" is precise: they are like an image seen through the eyes of the created beings' understanding, so that the world can be run.

אבל הוא יתברך רם ונשא עד אין קץ ואינו בגדר מדות ואפי' [ואפילו] בחי' חכמה היא כעשייה גשמיית
נחשבת

But He, may He be blessed, is high and exalted without end, and is not within the bounds of attributes; and even the level of Chochmah (wisdom) is considered like physical action,

G-d Himself is infinitely exalted and beyond all attributes. Even Chochmah, wisdom, the highest of them, is considered no more than physical action compared to Him.

וכמאמר אנת חכים ולא בחכמה ידיעא שאין ערוך אליו ית' ולית מחשבה תפיסא ביה כלל⁴⁹

as the saying goes, "You are wise, but not with a known wisdom"; for there is no comparison to Him, may He be blessed, and "no thought can grasp Him" at all.

The same prayer says, "You are wise, but not with a known wisdom": nothing compares to Him, and no thought can grasp Him at all.

כי הוא ית' למעלה מן החכמה והרצון ומה שמחיה את העולמות וכולם בחכמה עשית⁵⁰ הוא רק מבחי' מלך בלבד ומלך הוא העולם.

For He, may He be blessed, is above wisdom and will; and that which gives life to the worlds, and "You have made them all with wisdom," is only from the level of "King" alone, and "King" is [in relation to] the world.

G-d is above wisdom and above will. What gives the worlds life, the wisdom with which "You have made them all" (Psalms 104:24), comes only from His level of "King," a level that exists in relation to the world.

אבל הוא ית' בכבודו ובעצמו הוא קדוש ומובדל למעלה מכל הבחינות ומדרגות עד אין קץ ואינו

But He, may He be blessed, in His glory and His essence, is holy and separate, above all the levels and grades without end; and He is not

G-d in His own essence is holy, separate and infinitely above all levels. The next part contrasts this with the way a soul relates to its body.

כמו הנשמה המחיה את הגוף שעם היות שקודם ירידתה להתלבש בו היא מאד נעלה במקור חוצבה מ"מ בירידתה היא מתלבשת בתוך הגוף ומקושרת בו שמתפעלת ממקרי הגוף.

like the soul that gives life to the body: although before its descent to be clothed in it, it is very exalted in the source from which it was hewn, nevertheless in its descent it is clothed within the body and bound to it, so that it is affected by what happens to the body.

A soul is very exalted in its source, but once it descends into a body it is bound up with the body and affected by what happens to it. G-d is not like this.

אבל מדת הקב"ה אינו כן כי אני הוי' לא שניתני⁵¹ כתיב שכולם אין תופסים מקום אצלו כלל דוכלא קמיה כלא חשיב⁵² כו'

But the way of the Holy One, blessed be He, is not so; for it is written, "I, Havayah, have not changed," for they all take up no place at all before Him, as "all before Him is considered as nothing," etc.

Malachi 3:6, "I, Havayah, have not changed," teaches that creating and sustaining the worlds makes no change in G-d. The worlds take up no "place" before Him, for, in the Zohar's words, "all before Him is considered as nothing."

וחיות ושפע שמשפיע לעולמות עליונים ותחתונים הוא בבחי' מלך בלבד ולאחזאה בלבד שעליו נאמר המשפילי לראות⁵³ בשמים ובארץ שמצד עצמותו ומהותו ית' כתיב

And the life-force and flow that He bestows on the upper and lower worlds is at the level of "King" alone and "to show" alone, of which it is said, "Who lowers [Himself] to look upon the heavens and the earth." For from the perspective of His essence and being, may He be blessed, it is written,

The life G-d gives the upper and lower worlds comes only from His level of "King," the level of "to show." Of this the Psalm (113:6) says that He "lowers Himself to look upon the heavens and the earth": relating to the worlds at all is a lowering for Him.

כי כל בשמים ובארץ⁵⁴ ששמים וארץ שוין לפניו שלא שיך לפניו ית' מעלה ומטה כלל

"For all in the heavens and on the earth": heaven and earth are equal before Him, for above and below have no relevance before Him, may He be blessed, at all;

From the side of His own essence, "all in the heavens and on the earth" (I Chronicles 29:11) is alike: heaven and earth are equal before Him, and "higher" and "lower" mean nothing to Him.

אלא שהוא השמפילי בירידה גדולה וצמצום גדול שיתהווה בחי' שמים כו' ופיי שמים שם מים^{55, 56}

but He is the One "who lowers [Himself]," in a great descent and a great tzimtzum (contraction), so that the level of "heavens," etc., should come into being. And the meaning of shamayim (heavens) is sham mayim ("there is water"),

He nonetheless "lowers Himself," in a great descent and contraction, so that "heavens" can come into being. The Sages read shamayim, "heavens," as sham mayim, "there is water" (Chagigah 12a; Rashi on Genesis 1:8).

כי מים הוא ים החכמה כו' ולהיות התלבשות אור א"ס ב"ה בחכמה היא ירידה אצלו כי כולם בחכמה עשית שהיא נחשבת כעשייה גשמיות כו'.

for water is the sea of Chochmah, etc. And for the Infinite Light (Or Ein Sof), blessed be He, to be clothed in Chochmah is a descent for Him, for “You have made them all with wisdom,” which is considered like physical action, etc.

Water stands for the “sea” of Chochmah. For the Infinite Light to clothe itself even in Chochmah is a descent for Him, since the wisdom through which He “made them all” is like physical action compared to Him.

וירידה והשפלה זו הוא ע"י בחי' שמים תורה שבכתב וארץ היא בחי' תושבע"פ [תורה שבעל פה] שהם כללות כל התורה והמצות (וכמ"ש מזה בד"ה כי עמך מקור חיים גבי חנוכה)

And this descent and lowering comes through the level of “heavens,” the Written Torah, and “earth,” which is the level of the Oral Torah; and these encompass all the Torah and the mitzvos (as is explained on this in the discourse beginning “For with You is the source of life,” regarding Chanukah).

This lowering comes through the Torah: “heavens” is the Written Torah and “earth” the Oral Torah, and together they encompass all of the Torah and the mitzvos. The Alter Rebbe refers to his Chanukah discourse “For with You is the source of life.”

והיינו על ידי התורה והמצות שהאדם עושה למטה ע"י אתערותא דלתתא אתערותא דלעילא וכמ"ש אשר יעשה אותם האדם.⁵⁷

That is, through the Torah and the mitzvos that a person does below: through an arousal from below [comes] an arousal from above. As it is written, “which a person shall do.”

It happens through the Torah and mitzvos a person does here below: his “arousal from below” calls forth an “arousal from above.” Leviticus 18:5 speaks of the mitzvos “which a person shall do.”

פי' ע"ד מ"ש ועשיתם אתם כתיב⁵⁸ שהאדם עושה אותן למצות וחי בהם שממשיך בהם בחי' חיים מחיי החיים ב"ה.

The meaning is along the lines of what is said on “And you shall do them”: it is written atem (“you”), that a person makes them into mitzvos; “and shall live in them,” that he draws into them the level of life from the Life of all life, blessed be He.

The Sages expound “And you shall do them,” whose spelling can be read atem, “you” (Sanhedrin 99b; Zohar 3:113a). The Alter Rebbe draws from it that a person “makes” the mitzvos into mitzvos, and that “and live in them” means he draws into them life from G-d, the Life of all life.

וזהו ענין עושים רצונו של מקום⁵⁹ שממשיכים בחי רצונו יתברך שלמעלה מעלה מבחי מקום לבחי מקום להיות רצון העליון שורה ומתגלה גם בבחי מקום (ועמ"ש בפ' בשלח בד"ה ויאמר משה אכלוהו היום)

And this is the meaning of “doing the will of Makom (the Omnipresent)”: that they draw the level of His will, may He be blessed, which is far above the level of “place” (makom), into the level of “place,” so that the Supreme Will rests and is revealed in the level of “place” as well (and see what is written in Parshas Beshalach, in the discourse beginning “And Moshe said, ‘Eat it today’”).

This is what the Sages call “doing the will of Makom,” “Place,” a name for G-d. Through the mitzvos His will, which is far above all “place,” is drawn into “place,” so that it rests and is revealed within the world; the Alter Rebbe refers to his discourse in Beshalach, “Eat it today.”

ודרך כלל נחלקים לג' בחי ימין ושמאל ואמצע שהם ג' בחי תורה ועבודה וגמ"ח [וגמילות חסדים] שמוזה נמשך להיות אלקי אברהם אלקי יצחק ואלהי יעקב.

In general they divide into three levels, right, left and center, which are the three levels of Torah, service and acts of kindness (gemilus chassadim); and from this it comes about that there is “the G-d (Elokei) of Avraham, the G-d of Yitzchak and the G-d of Yaakov.”

In general this drawing down divides into three lines, right, left and center, which correspond to Torah, divine service and acts of kindness. From them comes “the G-d of Avraham, the G-d of Yitzchak and the G-d of Yaakov.”

פי' אלקי לשון צמצום וירידה שיורד ומשפיל א"ע [את עצמו] להיות בחי אלקות שורה ומתגלה במדת אברהם ויצחק כו'.

The meaning: Elokei is a term of contraction and descent: He descends and lowers Himself so that the level of G-dliness rests and is revealed in the attribute of Avraham and of Yitzchak, etc.

Elokei, “the G-d of,” is read as a term of contraction and descent: G-d lowers Himself so that G-dliness can rest and be revealed in the attribute of Avraham, in that of Yitzchak, and so on.

6 וזהו ואתה נותן להם את אכלם בעתו⁶⁰ בעתם לא נאמר אלא בעתו.⁶¹ פי' בעתו של המאכל

And this is [the meaning of] “And You give them their food in its time”: it does not say “in their time,” but “in its time,” that is, in the time of the food.

The next verse is “And You give them their food in its time.” As the Talmud notes (Kesubos 67b), it says “in its time,” not “in their time”; the Alter Rebbe reads “its” as the time of the food itself.

והענין כי הנה כנס"י [כנסת ישראל] נק' רעיתי פרנסתי^{62, 63} וכמאמר רז"ל [רבותינו זכרונם לברכה] ישראל מפרנסין⁶⁴ לאביהם שבשמים והיינו שהתורה והמצות נק' לחם מאכל.

The explanation: Knesses Yisrael is called "My beloved" (ra'yasi), [that is,] "My sustainer" (par-nasasi), as our Sages, of blessed memory, said, "Israel sustain their Father in heaven." That is, the Torah and the mitzvos are called bread, food.

The Midrash reads ra'yasi, "My beloved," as "My sustainer," and the Zohar says, "Israel sustain their Father in heaven." What Israel "feed" G-d, so to speak, is the Torah and the mitzvos, which are called bread and food.

7 וכמ"ש את קרבני לחמי.⁶⁵ וכתוב לכו לחמו בלחמי⁶⁶ שבעת שישראל מסגלין תורה ומצות למטה שהם בחי' רצון העליון מתעורר למעלה ג"כ עת רצון.

As it is written, "My offering, My bread"; and it is written, "Come, eat of My bread." For at the time when Israel acquire Torah and mitzvos below, which are the level of the Supreme Will, there is aroused above as well a time of will (eis ratzon).

The Torah calls the offerings "My bread" (Numbers 28:2), and Wisdom invites, "Come, eat of My bread" (Proverbs 9:5): what Israel do below is, so to speak, G-d's food. When Israel take hold of the Torah and mitzvos, which are His Supreme Will, a "time of will" is awakened above as well.

וכמ"ש בעת רצון עניתך⁶⁷ וע"י כן נותן להם את אכלם השפעתם ופותח את^{68, 69} ידיך.^{70, 71, 72, 73, 74, 75, 76} פי יודיך⁷⁷ שמבחי ג' יודיך מתפתחין ונמשכין ג' וויך

As it is written, "In a time of will I have answered you." And through this, "He gives them their food," their flow of influence. And "You open Your hand (yadecha)": the meaning is yudecha ("Your yuds"), that from the level of three yuds there open out and extend three vavs,

"In a time of will I have answered you" (Isaiah 49:8): that awakened will brings the answer, "He gives them their food," the flow of blessing to them. Following the Tikkunei Zohar, "You open Your hand" (yadecha) is read as yudecha, "Your yuds": from three yuds, three vavs open out and extend.

שהם ג' פעמים קדוש בוי"ו הוא המשכה מקודש העליון וכל המשכה מלמעלה א"א לירד למטה כ"א ע"י בחי' צמצום כו'

which are the three times "holy" (kadosh): with a vav, it is a drawing down from the supernal Kodesh (holiness). And any drawing down from above cannot descend below except through the level of tzimtzum (contraction), etc.,

A yud is a single point, and drawn downward it becomes the line of a vav. The three vavs are the threefold "holy" (kadosh), a word spelled with a vav, which marks a drawing down from the supernal Kodesh; and every drawing down from above must pass through a contraction.

שהוא בחי' יו"ד שהמשכה הנמשכת למטה אין ערוך למה שהיתה במקורה ושרשה למעלה ולא תוכל להיות למטה

which is the level of yud: for the flow that is drawn down below bears no comparison to what it was in its source and root above, and it could not be below

That contraction is the yud, the smallest of the letters: what reaches below bears no comparison to what it was in its source above, so it can come down only by being contracted.

אלא ע"י בחי' צמצום כו' [ועיין מזה בפי' ויחי ע"פ חכלילי כו' בגמרא נזכר פסוק פותח את ידיך⁷⁸ פ"ק

[פרק קמא] דברכות (דף ד' ב')

except through the level of tzimtzum, etc. [And see on this in Parshas Vayechi, on the verse "Chachlili," etc. The verse "You open Your hand" is mentioned in the Gemara: Berachos, first chapter (folio 4b),

After a reference to his discourse on "Chachlili" (Genesis 49:12) in Parshas Vayechi, the Alter Rebbe lists where the verse "You open Your hand" is discussed, beginning with the Talmud in Berachos 4b.

ופ"ק [ופרק קמא] דתענית (דף ב' ע"ב ודף ח' ע"ב). רבות בראשית (פ"ג. פ"ך קרוב לסופה) ויצא (פ"ג). ויחי (פ"ז).

and Taanis, first chapter (folio 2b and folio 8b); [Midrash] Rabbah: Bereshis (chapter 13; chapter 20, near its end), Vayetzei (chapter 73), Vayechi (chapter 97),

The list continues with the Talmud in Taanis (2b and 8b) and several chapters of Midrash Rabbah on Bereshis.

בשלח (פכ"ה). ובפי' כי תבא ובזהר בפי' פנחס (דרכ"ו א') וירא (ק"ז א') בשלח (ס"ב א') תרומה (קנ"ז ב').

Beshalach (chapter 25); and in Parshas Ki Savo; and in the Zohar, Parshas Pinchas (folio 226a), Vayera (107a), Beshalach (62a), Terumah (157b)].

It ends with Midrash Rabbah on Beshalach, a passage on Ki Savo, and four places in the Zohar.

ומשביע לכל חי⁷⁹ רצון^{80,81} פי' שהרצון עליון נמשך לכל בחי' חי כי בחי' חי נקרא השפעת והמשכת אור א"ס ב"ה מעילה לעילה כו'

"And You satisfy every living thing [with] will (ratzon)": that is, the Supreme Will is drawn to every level of "living" (chai); for the flow and drawing down of the Infinite Light (Or Ein Sof), blessed be He, from cause to cause, etc., is called the level of "living."

"And You satisfy every living thing with will" (Psalms 145:16) is read literally: the Supreme Will is drawn to every level called "living." "Living" is the name for the flow of the Infinite Light as it passes from level to level, each the cause of the one below it.

והשפעה והמשכה זו שמעילה לעילה הוא מבחינת צדיק שהוא בחינת התקשרות עולם בעולם כדי שיוכל התחתון לקבל מן העליון

And this flow and drawing down from cause to cause is from the level of tzaddik (the righteous one), which is the level of the binding of world with world, so that the lower can receive from the higher.

This flow from level to level comes from the level of tzaddik, the bond that ties one world to the next so that the lower can receive from the higher.

ולכן נקרא צדיק איש חי וכמ"ש ובניהו בן יהוידע בן איש חי^{82, 83, 84, 85, 86} (בשמואל ב' ס"י כ"ג כ')

Therefore a tzaddik is called "a living man" (ish chai), as it is written, "And Benayahu son of Yehoyada, son of a living man" (II Samuel, chapter 23, [verse] 20);

That is why a tzaddik is called "a living man," as in the verse about Benayahu son of Yehoyada (II Samuel 23:20).

והיינו לפי שממשיך חיות מעולם לעולם (ע"י מזה בגמרא רפ"ג [ריש פרק ג'] דברכות ד"ח סע"א [סוף עמוד א] ובוהר בראשית ד"ו ע"א⁸⁷ ויצא קס"ד א' ויגש ר"ז ב')⁸⁸ וכמה עולמות דרגין על דרגין וכולהו איקרון חי

that is, because he draws life-force from world to world (see on this in the Gemara, beginning of chapter 3 of Berachos, folio 18, end of side a; and in the Zohar, Bereshis, folio 6a, Vayetzei 164a, Vayigash 207b). And there are several worlds, "levels upon levels, and all of them are called 'living.'"

He is "living" because he passes life on from world to world; the Talmud (Berachos 18a) and the Zohar discuss the phrase. There are many worlds, one level above another, and all of them are called "living."

ועל ידי פתיחת היודי"ן משביע רצון בחי' חי מעולם ועד עולם להיות שורה ומתגלה רצון העליון בכל הבחינות ומדרגות. וזהו צדיק ה' בכל דרכיו⁸⁹ צדיק הוא בחינת התקשרות שמעולם ועד עולם.

And through the opening of the yuds, He satisfies with will the level of "living," from world to world, so that the Supreme Will rests and is revealed in all the levels and grades. And this is [the meaning of] "Havayah is righteous (tzaddik) in all His ways": tzaddik is the level of the binding that is from world to world.

By opening the yuds, G-d fills every "living" level in every world with His will, so that it rests and is revealed throughout. So "Havayah is righteous (tzaddik) in all His ways" (Psalms 145:17): tzaddik is the bond that runs from world to world.

וכמאמר רז"ל [רבותינו זכרונם לברכה] עמוד אחד בעולם⁹⁰ וצדיק שמו⁹¹ שהוא בחינת עמוד המחבר מעלה ומטה להיות שורה ומתגלה רצון ה' אפילו בבחינת עשיה גשמיות כו'.

As our Sages, of blessed memory, said, "There is one pillar in the world, and Tzaddik is its name": it is the level of a pillar that joins above and below, so that the will of G-d rests and is revealed even at the level of physical action, etc.

The Sages speak of one pillar on which the world stands, "and Tzaddik is its name" (Chagigah 12b): a pillar joining above and below, so that G-d's will is revealed even in physical action.

(ועמש"ל [ועיין מה שכתוב לעיל] פרשת ראה סדי"ה כי תשמע בקול. ודי"ה לויתן זה) רק שקרוב ה' לכל אשר יקראוהו באמת^{92, 93, 94, 95} דוקא דהיינו שישים אליו לבו⁹⁶ כו'

(And see what is written above in Parshas Re'eh, at the end of the discourse beginning "When you hearken to the voice," and the discourse beginning "This Leviathan.") Only, "Havayah is near to all who call upon Him in truth," specifically [in truth]: that is, that one sets his heart to Him, etc.

After references to two discourses in Parshas Re'eh, a condition is added from Psalms 145:18: G-d is near to those who call on Him "in truth." Truth here means setting one's heart toward Him, words taken from Job 34:14.

(ע' [עיין] מענין קרוב כו' יקראוהו באמת ברבות פ' קדושים ר"פ י"ז נשא פיי"א [פרק י"א] גבי ד"א [דבר אחר] ישא ה' פניו ובמדרש איכה⁹⁷ בפסוק טוב ה' לקויו ובמדרש מגלת אסתר⁹⁸ בפסוק עם על המלך טוב ובזהר חקת) (דקפ"ג סע"ב [סוף עמוד ב]) בשלח (נ"ז א') אחרי (נ"ח ב') האזינו (רצ"ז א').

(See on the subject of "Near..., call upon Him in truth" in [Midrash] Rabbah, Parshas Kedoshim, beginning of chapter 17; Naso, chapter 11, at "Another explanation: May Havayah lift up His face"; and in Midrash Eichah on the verse "Havayah is good to those who hope in Him"; and in Midrash Megillas Esther on the verse "If it please the king"; and in the Zohar, Chukas) (folio 183, end of side b), Beshalach (57a), Acharei (58b), Haazinu (297a).

This parenthesis lists further places on "Havayah is near... in truth": in Midrash Rabbah, Midrash Eichah, the Midrash on Megillas Esther and the Zohar.

ועי"ז רצון יראיו יעשה ⁹⁹ פי שנעשה גם למטה ¹⁰⁰ רצון אצל יראיו להיות גילוי פנימית הרצון ופנימית הלב להיות אליו ית' בבחי' פנים בפנים (ועי"ן בזה"א [בוהר חלק א] מקץ)

And through this, “He will do (ya’aseh) the will of those who fear Him”: that is, that will is made below as well, in those who fear Him, so that there be a revelation of the inner dimension of the will and the inner dimension of the heart, to be [turned] to Him, may He be blessed, at the level of “face to face” (and see the Zohar, Part I, Mikeitz)

Through calling in truth, “He will do the will of those who fear Him” (Psalms 145:19) is read as G-d “making” will in them: their inner will and inner heart are revealed and turned to Him “face to face.”

(קצ"ד ב') ע"פ רוצה ה' את יראיו ^{101,102} ובפי' הרמ"ז [הרב משה זכות] שם שמשפיע בהם אור רצונו העליון ועושה אותם מושפעים ומלאים מאור רצונו יתברך עכ"ל [עד כאן לשונו].

(folio 194b), on the verse “Havayah desires those who fear Him,” and in the commentary of the Ramaz there: “that He bestows upon them the light of His supreme will, and makes them receive His flow and be filled with the light of His will, may He be blessed”; end of quote.

The Zohar (1:194b) on “Havayah desires those who fear Him” (Psalms 147:11), with the Ramaz’s comment quoted here, says the same: G-d pours the light of His will into those who fear Him until they are filled with it.

וזהו אשר קדשנו במצותיו שעל ידי מצותיו שהם מבחינת רצון העליון שהוא קדוש ומוכדל כו'

And this is [the meaning of] “Who has sanctified us with His commandments”: through His commandments, which are from the level of the Supreme Will, which is holy and separate, etc.,

This explains the blessing “Who has sanctified us with His commandments”: the commandments come from the Supreme Will, which is “holy,” separate and beyond all.

קדשנו להיות אנחנו ג"כ בבחי' רצון העליון קדוש כו' והוא בחי' רעותא דליבא פנימית נקודת הלב מבחי' פכ"פ [פנים בפנים].

He “has sanctified us,” that we too be at the level of the Supreme Will, holy, etc. And this is the level of “the desire of the heart” (re’usa deliba), the inner dimension of the point of the heart, of the level of “face to face.”

Through them He makes us “holy” too, at the level of that Supreme Will. This is the “desire of the heart” (re’usa deliba), the innermost point of the heart, the level of “face to face.”

8 וזהו מצות צריכות כוונה¹⁰³ להיות מכוון למטה כמו למעלה שבמצות הוא גילוי פנימיות רצונו ית' וכך יהיה גילוי פנימית רצון נפשו לה'.

And this is [the meaning of] “Mitzvos require intention (kavanah)”: to be aligned (mechuvah) below as above. For in the mitzvos there is a revelation of the inner dimension of His will, may He be blessed, and so there should be a revelation of the inner dimension of the will of his soul for G-d.

The Talmudic rule that “mitzvos require intention” (Berachos 13a) is read through its root: kavanah also means alignment. A mitzvah reveals the inner side of G-d's will above, and a person's intention should bring out the inner will of his own soul toward G-d, so that below matches above.

וזהו כוונת המצות שבהם ועל ידם נמשך למטה גם בנפש האדם להיות גילוי בחי' רצון העליון

And this is the intent of the mitzvos: that in them and through them it is drawn down below, into the soul of man as well, so that there be a revelation of the level of the Supreme Will

That is the purpose of the mitzvos: through them the Supreme Will is drawn down and revealed in the human soul as well.

(וכמש"ל [וכמה שכתוב לעיל] ע"פ אחרי¹⁰⁴ ה' אלקיכם תלכו גבי ואת מצותיו תשמרו וע"פ כי תצא¹⁰⁵ בענין לך אמר לבי בקשו פני כו' ובד"ה והיה לכם לציצית ובד"ה מי מנה ובד"ה וידבר משה אל ראשי המטות ובד"ה חכלילי כו')

(as is explained above on the verse “After Havayah your G-d shall you walk,” regarding “and His commandments you shall keep”; and on the verse “When you go out,” on the subject of “Of You my heart has said, ‘Seek My face,’” etc.; and in the discourse beginning “And it shall be for you as tzitzis”; and in the discourse beginning “Who has counted”; and in the discourse beginning “And Moshe spoke to the heads of the tribes”; and in the discourse beginning “Chachlili,” etc.).

The Alter Rebbe lists other discourses where he explained this: in Re'eh, earlier in Ki Teitzei, and the discourses on tzitzis, “Who has counted,” “the heads of the tribes” and “Chachlili.”

ורצון יראיו יעשה ואת שועתם ישמע¹⁰⁶ הוא בחי' ויצעקו אל¹⁰⁷ ה' בצר להם שעיי' יושיעם וינטלם וינשאם למעלה מעלה:¹⁰⁸

And “He will do the will of those who fear Him, and He will hear their cry”: this is the level of “And they cried out to Havayah in their distress,” through which He will save them, and lift them up and carry them higher and higher.

The end of Psalms 145:19, “and He will hear their cry,” is the state of “they cried out to Havayah in their distress” (Psalms 107:6). Through that cry G-d saves them and lifts them higher and higher.

SECTION 3 • 19-11

Why the redemption needs teshuvah

9 ג אך הנה אמרו רז"ל [רבותינו זכרונם לברכה] אם ישראל עושין תשובה נגאלין¹⁰⁹ ואם לאו אין נגאלין. פי' ואם לאו אע"פ [אף על פי] שלא יהיו עושי עבירה מכל מקום אין הדבר תלוי אלא בתשובה.

3. However, our Sages, of blessed memory, said: "If Israel do teshuvah (return), they are redeemed; and if not, they are not redeemed." The meaning of "and if not": even if they are not transgressors, nevertheless the matter depends only on teshuvah.

Section 3 raises a difficulty. The Talmud (Sanhedrin 97b) says that redemption depends on teshuvah, and the Alter Rebbe adds that this holds even for those who are not sinners: without teshuvah the redemption does not come.

והענין כי אע"פ [אף על פי] שממשיכים במצות רצונו של מקום לג' בחי' מקום ימין ושמאל ואמצע להיות אלקי אברהם ואלקי יצחק כו'

The explanation: although through the mitzvos they draw the will of Makom into the three levels of "place" (makom), right, left and center, so that there be "the G-d of Avraham and the G-d of Yitzchak," etc.,

The mitzvos do draw G-d's will into the three lines of right, left and center, so that He is the G-d of Avraham, of Yitzchak and of Yaakov.

מ"מ בזמן שאין בית המקדש קיים הם ענפין מתפרדין ואינן כמו שבזמן שבית המקדש היה קיים שהיו כל הג' בחינות קשורים ואגודים יחד.¹¹⁰

nevertheless, when the Holy Temple is not standing, they are separated branches, and not as when the Holy Temple was standing, when all three levels were bound and joined together.

But without the Temple these lines are "separated branches," no longer bound together as they were when the Temple stood.

10 וכמ"ש ואגודתו על ארץ יסדה^{111, 112, 113, 114} שהיו בחינת אגודים כי הנה ישראל נחלקים גם כן לג' בחי' כהנים לויים וישראלים והנה היו הכהנים בעבודתם ולויים בדוכנם וישראל במעמדם כולם אחדים וקשורים יחד באגודה אחת.

As it is written, "And He has founded His band (agudaso) upon the earth": for they were at the level of "banded together." For Israel, too, divide into three levels, Kohanim, Levites and Israelites; and the Kohanim were at their service, the Levites on their platform and the Israelites at their post, all united and bound together in one band.

Amos 9:6 says that G-d "founded His band (agudah) upon the earth." In Temple times the three lines were bound into one "band," and so were Israel's three groups: Kohanim at the service, Levites on their platform and Israelites at their posts stood united in a single bond.

משא"כ בזמן שאין בית המקדש קיים בנוי דאברהם בגלותא דאדום¹¹⁵ בנוי דיצחק בגלותא דישמעאל. וכתוב מפוזר ומפורד¹¹⁶ ולכך צריך תשובה דוקא.

Whereas when the Holy Temple is not standing, "the children of Avraham are in the exile of Edom, the children of Yitzchak in the exile of Yishmael"; and it is written, "scattered and dispersed." Therefore teshuvah specifically is needed.

Without the Temple, in the Aramaic phrase quoted here, the children of Avraham and the children of Yitzchak are in different exiles, and Israel is "scattered and dispersed" (Esther 3:8). That is why teshuvah specifically is needed.

וכמ"ש השיבנו ה' אליך ונשובה חדש ימינו כקדם פי' שיהיו בבחינת קדם ששם הוא בבחינת פנים בפנים דהיינו בבחי' פנימית גילוי רצון כו'

As it is written, "Bring us back to You, Havayah, and we shall return; renew our days as of old (kedem)." The meaning: that they be at the level of kedem, where it is at the level of "face to face," that is, at the level of the inner dimension of the revelation of will, etc.

Lamentations 5:21 asks, "Bring us back to You... renew our days as of old (kedem)." The Alter Rebbe reads kedem as the level of "face to face," where the inner dimension of G-d's will is revealed.

(ואפשר שזהו הענין¹¹⁷ הנזכר בגמרא ובמדרש רבה בחקתי ס"פ ל"ו שיש מ"ד [מאן דאמר] תמה זכות אבות עד א"ר [אמר רבי] אחא לעולם זכות אבות קיימת¹¹⁸ דמ"ד [דמאן דאמר] תמה היינו לפי שאין הגילוי כמו בזמן שבהמ"ק [שבית המקדש] היה קיים כו'.

(It is possible that this is the matter mentioned in the Gemara and in Midrash Rabbah, Bechukosai, at the end of chapter 36: that there is an opinion that "the merit of the Patriarchs has ended," up to "Rabbi Acha said: The merit of the Patriarchs endures forever." The one who says it has ended [means] that the revelation is not as when the Holy Temple was standing, etc.

He suggests that this explains the debate in the Talmud and the Midrash over whether "the merit of the Patriarchs has ended," against Rabbi Acha's view that it endures forever. Those who say it ended mean that the revelation is no longer what it was when the Temple stood.

ועיין מענין ואגודתו על ארץ יסדה ברבות אמור ספ"ל¹¹⁹ ובפי' בהעלותך פט"ו [פרק ט"ו / פרשה ט"ו]¹²⁰ גבי אספה לי שבעים איש ובגמרא פ"ג [פרק ג'] (דכ"ז ע"א)¹²¹ ובפ"ק [ובפרק קמא] דכריתות (ד"ו ע"ב).¹²²

And see on the subject of "And He has founded His band upon the earth" in [Midrash] Rabbah, Emor, end of chapter 30; and in Parshas Behaaloscha, chapter 15, at "Gather to Me seventy men"; and in the Gemara, chapter 3 of Menachos (folio 27a), and the first chapter of Kerisos (folio 6b).

Further places on "His band upon the earth": the Midrash on the four species of the lulav as Israel bound together, the Midrash on the seventy elders, and the Talmud in Menachos (the species bound as one, and so Israel in one band) and Kerisos (a fast must include even the sinners of Israel).

והיינו שע"ז דוקא הבונה בשמים מעליותיו¹²³ ופי' מעליותיו עיין במא"א [במאורי אור] אות¹²⁴ ע' סל"ה¹²⁵ בענין מעל שמים חסדך כו' על כל מים כו'

That is, it is specifically through this that "He builds His upper chambers (ma'alosav) in the heavens." For the meaning of ma'alosav, see Me'orei Or, letter ayin, section 35, on the subject of "Above the heavens is Your kindness," etc., "upon all waters," etc.,

Only through this unity does G-d "build His upper chambers in the heavens," the first half of the same verse. For the meaning of "upper chambers," the Alter Rebbe points to the Kabbalistic work Me'orei Or, which links it with "above the heavens is Your kindness."

ותתפלל חנה על¹²⁶ הוי' ועיין בזח"ג [בזהר חלק ג] ס"פ צו (דלי"ה¹²⁷ א') ובמק"מ [ובמקדש מלך] שם ועיין בפרדס ערך אגודה¹²⁸ ובמאורי אור אות א' סי' כ"ט משא"כ בזמן שאין בהמ"ק [בית המקדש] קיים איתא שם בזהר פ' ויקרא (ד"כ ע"ב)

“And Channah prayed al (upon) Havayah.” And see the Zohar, Part III, end of Parshas Tzav (folio 35a), and the Mikdash Melech there; and see the Pardes, the entry “Agudah”; and Me’orei Or, letter alef, section 29. Whereas when the Holy Temple is not standing, it says there, in the Zohar, Parshas Vayikra (folio 20b):

He adds “Channah prayed al Havayah,” another verse where al can mean “above,” and further Kabbalistic sources on agudah. When the Temple is not standing, the Zohar says, the Holy One “ascended higher and higher.”

קוב"ה [קודשא בריך הוא] סליק לעילא לעילא¹²⁹ ועי' מזה בזח"א [בזהר חלק א] ויגש (דרי"י ע"א) וארא (דכ"ט ע"ב) וכמשנ"ת [וכמו שנתבאר] ענין זה במ"א ע"פ וארא אל אברהם¹³⁰ כו'

“The Holy One, blessed be He, ascended higher and higher.” And see on this in the Zohar, Part I, Vayigash (folio 210a) and Va’era (folio 29b); and as this matter was explained elsewhere on the verse “And I appeared to Avraham,” etc.;

In exile the highest revelation withdraws upward, beyond reach. The Alter Rebbe points to further Zohar passages and to his Torah Ohr discourse “And I appeared to Avraham.”

ע"ש ועי' בהרמ"ז [בהרב משה זכות] פ' וארא (דכ"ו א') בפ"י קלא אסתלק כו' וגם ובפשעיכם שולחה אמכם¹³¹ ואע"פ [ואף על פי] שע"י המצות ממשיכים רצון העליון ועמ"ש ע"פ יתום ואלמנה יעודד^{132, 133}

see there. And see the Ramaz, Parshas Va’era (folio 26a), on the explanation of “The voice departed,” etc. And also, “And for your transgressions your mother was sent away.” And although through the mitzvos they draw down the Supreme Will (and see what is written on the verse “He relieves the orphan and the widow”),

The Ramaz explains the Zohar’s “the voice departed,” and Isaiah 50:1 says, “for your transgressions your mother was sent away.” The mitzvos do still draw down the Supreme Will, as the Alter Rebbe explained on “He relieves the orphan and the widow.”

אך כדי להיות הגילוי ממש למטה עצמיות בחינה זו דסליק לעילא לעילא הוא ע"י תשובה דוקא כדכתיב ממעמקים קראתיך¹³⁴ כו'

still, in order that the very essence of this level, which “ascended higher and higher,” be truly revealed below, it is through teshuvah specifically, as it is written, “Out of the depths I have called You,” etc.

But for the very essence of that withdrawn level to be revealed here below, teshuvah is needed, as in “Out of the depths I have called You” (Psalms 130:1): a call from the depths reaches the heights.

וגם שע"י התשובה הוא תשוב¹³⁵ ה' תתאה מנפילתה לעלות למעלה וזהו שהתשובה הוא ענין החזרת פנים בפנים וע' בזהר ויקרא שם (ד"כ סע"ב [סוף עמוד ב])

And also, through teshuvah the lower hei returns (tashuv hei) from its fall, to ascend on high; and this is why teshuvah is the matter of restoring “face to face.” And see the Zohar, Vayikra, there (folio 20, end of side b),

The Zohar reads teshuvah as tashuv hei, “the hei returns”: the lower hei of the Name rises from its fall. That is why teshuvah restores the “face to face” relationship.

בפי' מרחוק ה' נראה לי¹³⁶ ופי' מרחוק היינו ע"י התשובה שהיא ענין לרחוק שנעשה קרוב כו' on the explanation of “From afar Havayah appeared to me.” And the meaning of “from afar” is through teshuvah, which is the matter of one who was far becoming near, etc.

The Zohar also reads “From afar Havayah appeared to me” (Jeremiah 31:3) as teshuvah: through it, one who was far becomes near.

וגם כמ"ש ע"פ ושקל בפלס הרים¹³⁷ כו' המרירות שבנפשו על ריחוקו כו' בד"ה אתם נצבים.¹³⁸ And also as is explained on the verse “And weighed the mountains in a scale,” etc., the bitterness in his soul over his distance, etc., in the discourse beginning “You are standing.”

The Alter Rebbe also refers to his discourse “You are standing,” on “weighed the mountains in a scale” (Isaiah 40:12), which speaks of the bitterness a person feels over his distance from G-d.

11 וז"ש [וזהו שכתוב] גבי ק"ש [קריאת שמע] זאת המצוה כו' לעשות בארץ¹³⁹ כו' שמע ישראל ומבואר לעיל הקושיא דהא ק"ש [קריאת שמע] חובת הגוף היא. ועמ"ש"ל [ועיין מה שכתוב לעיל] מזה בד"ה וזאת המצוה ובד"ה וידעת היום.

And this is [the meaning of] what is written regarding the Shema: "This is the commandment," etc., "to do in the land," etc., "Hear, O Israel." The difficulty is explained above: the Shema is, after all, a personal obligation (chovas haguf). And see what is written above on this in the discourse beginning "And this is the commandment" and in the discourse beginning "And you shall know this day."

This is why the Torah introduces the Shema with mitzvos "to do in the land" (Deuteronomy 6:1). The difficulty, explained in earlier discourses, is that the Shema is a personal obligation that applies everywhere, not only in the Land.

ומ"מ אין מקרא יוצא מידי פשוטו דהיינו שקיום המצות בארץ ובפרט בזמן שבית המקדש קיים הוא בבחי' עליונה יותר מקיום המצות עתה

Nevertheless, "a verse does not depart from its plain meaning": that is, the fulfillment of the mitzvos in the Land, and especially when the Holy Temple is standing, is at a higher level than the fulfillment of the mitzvos now.

Still, the verse keeps its plain sense: mitzvos kept in the Land of Israel, and above all while the Temple stands, are on a higher level than mitzvos kept now.

והיינו משום שיש כמה בחי' ומדרגות בענין ההמשכה שנמשך ע"י המצות וכמ"ש בד"ה והיה לכם לציצית גבי וזכרתם את כל מצות¹⁴⁰ הוי' ובד"ה ועשית בגדי קדש

That is because there are several levels and grades in the drawing down that is drawn through the mitzvos, as is explained in the discourse beginning "And it shall be for you as tzitzis," regarding "And you shall remember all the commandments of Havayah," and in the discourse beginning "And you shall make holy garments."

The reason is that what the mitzvos draw down has several levels, as he explained in the discourse on tzitzis, at "And you shall remember all the commandments," and in the discourse on the priestly garments.

ועוד זאת כמ"ש במ"א בביאור ע"פ קול דודי¹⁴¹ שהמצות נקראו לבושים וגם נקראו פירות כמארז"ל
[כמאמר רבותינו זכרונם לברכה] מאי פירי מצות (בגמרא פ"ט דסוטה).¹⁴²

And furthermore, as is explained elsewhere, in the explanation on the verse "The voice of my Beloved," the mitzvos are called garments and are also called fruits, as our Sages, of blessed memory, said, "What are fruits? Mitzvos" (in the Gemara, chapter 9 of Sotah).

Mitzvos are called both "garments" and "fruits"; the Talmud (Sotah 46a) says, "What are fruits? Mitzvos." The Alter Rebbe explains the two names in his discourse on "The voice of my Beloved."

והיינו שעל שם היות על ידן המשכת רצון העליון שהוא אור מקיף סוכ"ע נקראים לבושים

That is: because through them comes the drawing down of the Supreme Will, which is an encompassing light (or makif), the light that encompasses all worlds (sovev kol almin), they are called garments;

They are "garments" because they draw down the Supreme Will as an encompassing light, the light that encompasses all worlds, which surrounds a person like clothing without entering within.

ועל שם בחי"י האור וההמשכה הנמשך על ידן מסוכ"ע בממכ"ע [בממלא כל עלמין] בבחי"י אור פנימי נק' פרי

and because of the level of the light and flow drawn through them from the light that encompasses all worlds into the light that fills all worlds (memalei kol almin), as an inner light (or penimi), they are called fruit.

They are "fruit" because they also bring light from that encompassing level into the light that fills all worlds, so that it is received within, as an inner light.

וזהו בצלו חמדתי וישבתי¹⁴³ ופריו מתוק¹⁴⁴ ע' [עיינן] זח"א [זהר חלק א] (דפ"ה ע"ב) ח"ב [חלק ב'] (דרכ"ג ע"ב)
ועפ"ז [ועל פי זה] י"ל [יש לומר] שבחי"י אור מקיף נמשך ודאי גם עתה ע"י המצות מבחי"י סוכ"ע ורצון העליון
ממש

And this is [the meaning of] "In his shade I delighted and sat, and his fruit is sweet"; see the Zohar, Part I (folio 85b), Part II (folio 223b). According to this, it can be said that the level of encompassing light is certainly drawn down now too through the mitzvos, from the level of the light that encompasses all worlds and the very Supreme Will;

So the Song of Songs says, "In his shade I delighted and sat, and his fruit is sweet": the "shade" is the encompassing light and the "fruit" the inner light. The encompassing light is certainly drawn down now as well, from the Supreme Will itself.

אך בענין ההמשכה זו שבבחי פנימית יש הפרש גדול בין בזמן שבית המקדש קיים ובין עתה וכמ"ש
בזח"ב [בזהר חלק ב'] תרומה (דקס"ו סע"ב [סוף עמוד ב]) בענין ונהר יחרב כו'

but in this drawing down at the inner level, there is a great difference between when the Holy Temple is standing and now, as is written in the Zohar, Part II, Terumah (folio 166, end of side b), on the subject of "And the river shall be dried up," etc.:

But in drawing down the inner light there is a great difference between Temple times and now. The Zohar on "And the river shall be dried up" describes this.

גנתא לא עאל ביה ההוא גננא¹⁴⁵ כו' ועיין מזה בפרדס סוף שער שמיני פכ"ו ועיין במק"מ [במקדש מלך]
והרמ"ז [והרב משה זכות] ובפ' בראשית (תחלת דף ו') גבי לרחוק דא יעקב¹⁴⁶ כו' (וע"ב) גבי על נהר
כבר.^{147, 148}

"The garden: that gardener does not enter it," etc. And see on this in the Pardes, end of Sha'ar 8, chapter 26; and see the Mikdash Melech and the Ramaz; and in Parshas Bereshis (beginning of folio 6), at "To the far one': this is Yaakov," etc., (and side b) at "by the river Kevar."

In the Zohar's image, the gardener no longer enters the garden: the inner flow does not reach it. Further sources are the Pardes, the Zohar commentaries Mikdash Melech and the Ramaz, and the Zohar on "to the far one: this is Yaakov" and on "by the river Kevar."

וע' בפע"ח [בפרי עץ חיים] שער ספירת העומר פל"ג (ומכ"ז [ומכל זה] יובן ענין אם ישראל עושין תשוב
דוקא) ועל התשובה הנה אמרו רז"ל [רבתינו זכרונם לברכה] במקום שבע"ת [שבעלי תשובה] עומדין¹⁴⁹ כו'.

And see the Pri Etz Chaim, Sha'ar Sefiras HaOmer, chapter 33. (And from all this, the matter of "If Israel do teshuvah," specifically, will be understood.) And concerning teshuvah, our Sages, of blessed memory, said, "In the place where baalei teshuvah stand," etc.

After a reference to the Pri Etz Chaim, the Alter Rebbe notes that all this explains why the redemption depends specifically on teshuvah. Of teshuvah the Sages say, "In the place where baalei teshuvah stand, perfect tzaddikim cannot stand" (Berachos 34b).

וע"ז נאמר כי הנה ההרים ימושו כו' כי מה כתיב לעיל מיניה וברחמים גדולים אקבצך.¹⁵⁰

And of this it is said, "For behold, the mountains shall depart," etc.; for what is written just before it? "And with great compassion I will gather you."

This is the meaning of the opening verse, "For the mountains shall depart": just before it Isaiah says, "And with great compassion I will gather you" (54:7). The maamar now explains this "great compassion."

פ"י רחמים גדולים כי מדתו של יעקב הוא מדת רחמנות הנמשך ממדת יצחק מדת הדין הקדשה ש"י שפוגע באדם מת הדין ח"ו [חס ושלום] נופל עליו שם רחמנות מחמת הרע שאירע לו.¹⁵¹

The meaning of "great compassion": the attribute of Yaakov is the attribute of compassion, which is drawn from the attribute of Yitzchak, the holy attribute of judgment; for through the attribute of judgment striking a person, G-d forbid, the term "compassion" comes to apply to him, on account of the evil that befell him.

Compassion is Yaakov's attribute, and it grows out of Yitzchak's attribute, holy judgment: only when judgment has struck a person, G-d forbid, does compassion apply to him, because of the harm he has suffered.

SECTION 4 • ¶12-14

Great compassion

12 וכך מדת הרחמנות שבסדר השתלשלות העולמות שאין רחמנות נמשך אלא מצד הגבורות משא"כ במדה טובה וחסד לא שייך רחמנות כלל.

So too the attribute of compassion in the order of the chain of descending worlds (hishtalshelus): compassion is drawn only from the side of the Gevuros (restraints); whereas with the good attribute and Chesed (kindness), compassion does not apply at all.

Within the chain of worlds, compassion always comes from Gevurah, judgment: there must first be some lack or harm. Where there is only goodness and kindness, there is nothing to pity.

אבל מדת הקב"ה אינו כן כי הוא למעלה מגדר עלמין וכולא קמיה כלא¹⁵² כו'.

But the way of the Holy One, blessed be He, is not so, for He is above the bounds of worlds, and "all before Him is as nothing," etc.

G-d Himself is beyond the bounds of the worlds, and before Him all is as nothing. So His compassion is of another kind, as the next paragraph explains.

13 וא"כ על כולם שייך ונופל רחמנותו שכולם אין ערוך אליו ית' וכולם רחוקים מאור א"ס ב"ה ממש.

If so, His compassion applies and falls upon them all, for none of them bears any comparison to Him, may He be blessed, and they are all far from the very Infinite Light (Or Ein Sof), blessed be He.

Since G-d is beyond the worlds and all are as nothing before Him, His compassion extends to all of them: every created being, however exalted, is incomparably far from the Infinite Light itself.

וכמאמר ברוך מרחם על הבריות¹⁵³ שעל כל הבריות ועולמות עליונים שייך ונופל רחמנותו ית' והנה ענין התשובה באה ממדת רחמנות דהיינו שישב אל¹⁵⁴ ה' וירחמהו כביכול על ניצוץ אלקות שבנפשו

As the saying goes, “Blessed is He who has compassion on the creatures”: upon all the creatures and the upper worlds His compassion, may He be blessed, applies and falls. Now, teshuvah comes from the attribute of compassion: that is, that he “return to Havayah and have compassion on Him,” as it were, over the spark of G-dliness in his soul.

So the blessing Baruch She'amar praises G-d “who has compassion on the creatures,” the upper worlds included. Teshuvah, too, comes from compassion: Isaiah's “let him return to Havayah and He will have compassion on him” is read as the person having compassion, as it were, on G-d, on the G-dly spark in his own soul.

ועל ידי אתעדל"ת [אתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] מעורר למעלה בחי' רחמים גדולים ולכן במקום שבע"ת [שבעלי תשובה] עומדים צדיקים גמורים¹⁵⁵ אין כו' דמשכין ליה בחילא יתיר.

And through the arousal from below [comes] an arousal from above: it arouses on high the level of “great compassion.” Therefore “in the place where baalei teshuvah stand, perfect tzaddikim do not [stand],” etc., for “they draw it with greater strength.”

This compassion from below awakens “great compassion” above. That is why “in the place where baalei teshuvah stand, perfect tzaddikim cannot stand”: the penitents draw it down with greater strength.

כי צדיקים גמורים הם ממשיכים חיות ואור א"ס ב"ה דרך סדר ההשת לשלות מדרגה אחר מדרגה מעילה לעילה כו'.

For perfect tzaddikim draw down life-force and the Infinite Light, blessed be He, by way of the order of the chain of descent (hishtalshelus), level after level, from cause to cause, etc.

The perfectly righteous draw down G-d's light in order, step by step through the chain of worlds, each level from the one above it.

משא"כ ע"י תשובה יפה שעה^{156, 157} א' כו' ובשעה א' ויצעק אל ה' בצר לו הרי הוא

Whereas through teshuvah, “better is one hour,” etc.: in one hour “he cries out to Havayah in his distress,” and he

Teshuvah works differently: as the Mishnah says, “Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come” (Avos 4:17). In a single hour a person cries out to G-d from his distress.

בא ממטה מטה למעלה מעלה שלא בדרך הדרגה והיינו מפני שהוא בא למעלה מסדר ההשתלשלות
 בחי' ברחמים גדולים אקבצך¹⁵⁸ שמעלה ומטה שוין:¹⁵⁹

comes from the lowest depths to the highest heights, not by way of gradual steps. That is because he comes above the order of the chain of descent, [to] the level of "With great compassion I will gather you," where above and below are equal.

He rises at once from the lowest point to the highest, skipping the steps between, because teshuvah reaches above the chain of worlds, to the "great compassion" in which above and below are equal.

14 והנה אחר הדברים והאמת האלה כולם צריכין לתשובה ואפילו מי שלא חטא מימיו מ"מ ישוב אליו
 וירחמהו על ניצוץ אלקות שבנפשו שירד פלאים מטה מטה

Now, after these words and this truth, all need teshuvah; and even one who has never sinned in his life should nevertheless "return to Him and have compassion on Him" over the spark of G-dliness in his soul, which has come down astonishingly, lower and lower,

From all this it follows that everyone needs teshuvah, even one who has never sinned. He too should have compassion on the G-dly spark in his soul, which has come down so very far.

מאור פיו ית' דלית מחשבה תפיסא ביה וכל השגתו בגדולת ה' כל חד לפום שיעורא דיליה^{160, 161} הוא
 בחי' גשמיות לגבי אמיתית אור א"ס ב"ה בעצמו כי כולם בחכמה עשית והחכמה כעשיה גשמיות
 נחשבת כו'.

from the light of His mouth, may He be blessed, whom "no thought can grasp"; and all his comprehension of the greatness of G-d, "each one according to his own measure," is at the level of physicality compared to the true Infinite Light (Or Ein Sof), blessed be He, itself; for "You have made them all with wisdom," and wisdom is considered like physical action, etc.

It came from G-d's own "mouth," beyond all thought. Even a person's understanding of G-d's greatness, which the Zohar says each one has "according to his own measure," is like physical matter compared to the Infinite Light itself, for before Him even wisdom is like physical action.

ועל תשובה שבבחי' זו היא שתלויה ביאת המשיח. ולכן כתיב לע"ל [לעתיד לבוא] כי ההרים ימושו והגבעות תמוטינה כו'.

And it is on teshuvah of this level that the coming of Mashiach depends. Therefore it is written of the Time to Come, "For the mountains shall depart and the hills shall totter," etc.

It is on this teshuvah, not only teshuvah for sin, that the coming of Mashiach depends. That is why the verse "For the mountains shall depart" speaks of the Time to Come.

SECTION 5 • ¶15

The Future: My own kindness

15 והנה כתיב קול דודי הנה זה בא¹⁶² מדלג על ההרים מקפץ על הגבעות. פירוש קול דודי שנמשך למטה היא כביכול שמדלג ממדרגה למדרגה ומעילה לעילה כו'

Now, it is written, “The voice of my Beloved! Behold, He comes, leaping over the mountains, skipping over the hills.” The meaning: “the voice of my Beloved,” which is drawn down below, is, as it were, leaping from level to level and from cause to cause, etc.,

Song of Songs 2:8 describes the Beloved “leaping over the mountains, skipping over the hills.” The Alter Rebbe reads it as G-d’s flow as it comes down now: it “leaps,” as it were, from level to level, one cause after another.

לבחי' הרים ולבחי' גבעות שהן למטה מבחי' הרים והיינו דרך וסדר ההשתלשלות אבל כשיתגלה לע"ל [לעתיד לבוא] בחי' רחמים גדולים

to the level of “mountains” and to the level of “hills,” which are below the level of mountains; that is, the way and order of the chain of descent (hishtalshelus). But when, in the Time to Come, the level of “great compassion” is revealed,

It passes through the “mountains” and then the lower “hills”: this is the ordered chain of worlds. But in the Time to Come, “great compassion” will be revealed.

אזי ההרים ימושו והגבעות תמוטינה אלא וחסדי פי' חסד שלי עצמו בחינת כי חפץ חסד הוא¹⁶³ then “the mountains shall depart and the hills shall totter,” except “My kindness”: that is, My own kindness, the level of “for He desires kindness.”

Then “the mountains shall depart and the hills shall totter,” and what remains is “My kindness,” G-d’s own kindness, of which Micah 7:18 says, “for He desires kindness.”

(ואפשר שעד"ז יש לפרש ג"כ ענין תמה זכות אבות אלא שיומשך מבחי' וחסדי כו' והמסקנא דלא תמה כי בחי' כי חפץ חסד הוא מתלבש בבחינת חסד לאברהם וזהו אשר נשבעת לאבותינו¹⁶⁴ מימי קדם וכמ"ש במ"א בד"ה הוי' יחתו מריבו.¹⁶⁵)

(It is possible that along these lines one can also explain the matter of "the merit of the Patriarchs has ended": only that it will be drawn from the level of "My kindness," etc. And the conclusion is that it has not ended, because the level of "for He desires kindness" is clothed in the level of "kindness to Avraham"; and this is "which You swore to our fathers from the days of old (kedem)," as is explained elsewhere, in the discourse beginning "Havayah: those who contend with Him shall be shattered."

The Alter Rebbe suggests reading "the merit of the Patriarchs has ended" this way: the flow will come instead from "My kindness." But the conclusion is that it has not ended, for G-d's own kindness is clothed in "kindness to Avraham," the kindness He swore to the Patriarchs (Micah 7:20).

וזהו ג"כ פי' כי ההרים ימושו ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] כל הנביאים בטלים לעתיד^{166, 167} דאין ר"ל [רוצה לומר] בטלים ממש ח"ו [חס ושלום] אלא שיהיו כנר בפני האבוקה לגבי גילוי הגדול שיהיה לעתיד ועד"ז הוא ג"כ ענין כי ההרים ימושו כו' לגבי גילוי בחינת וחסדי מאתך לא ימוש כו').

And this too is the meaning of "For the mountains shall depart," along the lines of the saying of our Sages, of blessed memory, "All the Prophets will be nullified in the Future": this does not mean actually nullified, G-d forbid, but that they will be like a candle before a torch, compared to the great revelation that there will be in the Future. In the same way, too, is the matter of "For the mountains shall depart," etc., compared to the revelation of the level of "but My kindness shall not depart from you," etc.)

Likewise the Sages say that all the Prophets will be "nullified" in the Future: not abolished, G-d forbid, but outshone, like a candle before a torch, by the great revelation. The "mountains" will "depart" in the same sense, beside the revelation of "My kindness."

וברית שלומי הוא ברית עליון (וע' לעיל בפ' לך בד"ה בעצם היום הזה) המקשר מה שלמעלה מעלה מסדר ההשתלשלות לבוא לידי גילוי

And "My covenant of peace" is a supernal covenant (and see above, in Parshas Lech [Lecha], in the discourse beginning "On that very day"), which binds what is far above the order of the chain of descent, so that it comes to revelation,

"My covenant of peace" is a supernal covenant: it binds what is far above the chain of worlds and brings it into revelation. The Alter Rebbe refers to his discourse "On that very day" in Parshas Lech Lecha.

ולא בחי' כל חי שמסדר ההשתלשלות לבד מעולם ועד עולם רק בחי' צדיק עליון שעליו נאמר ¹⁶⁸ או יחזיק במעוזי ¹⁶⁹ יעשה שלום לי שלום יעשה לי.

and not the level of “every living thing,” which is of the order of the chain of descent alone, from world to world; but rather the level of the supernal Tzaddik, of whom it is said, “Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me.”

It is not the level of “every living thing,” the flow that passes from world to world within the chain, but the supernal Tzaddik, of whom Isaiah 27:5 says, “let him make peace with Me.”

וכמאמר עושה שלום בפמליא של מעלה ¹⁷⁰ ובפמליא של מטה שמעלה ומטה שוין בגילוי בחי' רחמים גדולים שלמעלה מעלה מסדר ההשתלשלות.

As the saying goes, “He makes peace in the household above and in the household below”: for above and below are equal in the revelation of the level of “great compassion,” which is far above the order of the chain of descent.

The Sages (Sanhedrin 99b) speak of making peace “in the household above and in the household below”: this peace makes above and below equal, through the revelation of “great compassion,” which is far above the chain of worlds.

(ועי' לעיל פי' נשא סדי"ה כה תברכו. ועמ"ש סדי"ה להבין מה שכתוב ביום השמיני עזרת)

(And see above, Parshas Naso, at the end of the discourse beginning “Thus shall you bless”; and see what is written at the end of the discourse beginning “To understand what is written, ‘On the eighth day, an assembly.’”)

The Alter Rebbe refers to two more discourses: the end of “Thus shall you bless” in Naso, and the end of the discourse on Shemini Atzeres.

ולכן כתיב נפלה לא תוסיף ¹⁷¹ קום בתולת ישראל שלא יהיה בחי' קימה ועלייה ממטה למעלה אלא

Therefore it is written, “She has fallen, she shall no more rise, the maiden of Israel”: that there will not be the level of rising and ascent from below upward, but rather,

This gives a new reading of Amos 5:2, “She has fallen, she shall no more rise”: in the Future, Israel will no longer need to “rise” step by step from below upward.

כדכתיב כי בועליך עושיך ¹⁷² כוי אלקי כל הארץ יקרא שבכל הארץ הלזו הגשמית יהיה גילוי אלקות.

as it is written, “For your Husband is your Maker,” etc., “He shall be called the G-d of all the earth”: that in all this physical earth there will be a revelation of G-dliness.

Instead, as Isaiah 54:5 says, G-d will be called “the G-d of all the earth”: G-dliness will be revealed in this physical world itself.

וכמ"ש כי עין בעין יראו^{173, 174} כוי ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] עתידין צדיקים שיאמרו לפניהם קדוש¹⁷⁵ שלא כהיום שאומרים קדוש ממטה למעלה

As it is written, "For eye to eye they shall see," etc. And therefore our Sages, of blessed memory, said, "In the future, 'Holy' will be said before the tzaddikim": not as today, when "Holy" is said from below upward,

"For eye to eye they shall see" (Isaiah 52:8). So the Sages say (Bava Basra 75b) that in the Future "Holy" will be said before the tzaddikim, unlike now, when "Holy" is said from below, looking upward.

אלא יאמרו קדוש מלמעלה למטה לפי שגם למטה יהי [יהיה] גילוי אלקות וכל זה לפי שאמר מרחמך ה' שכל זה נמשך מבחי" רחמים גדולים שמעלה ומטה שוין:

but "Holy" will be said from above downward, because below too there will be a revelation of G-dliness. And all this is because it is said by "the One who has compassion on you, Havayah": for all this is drawn from the level of "great compassion," where above and below are equal.

Then "Holy" will be said from above downward, since G-dliness will be revealed below as well. All of this flows from "the One who has compassion on you, Havayah," the great compassion in which above and below are equal.

IN ONE'S AVODAH

Even one who has never sinned should do teshuvah: reflect how far the G-dly spark in his soul has come down from its source, have compassion on it, and cry out to G-d from that distress. Alongside this, keep every mitzvah in all its details with intention, aligning one's own inner will with G-d's will revealed in it.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe call it a "fall" when a person serves G-d through toil rather than out of natural desire?
2. What is the difference between the "bowed down" and the "fallen," and why does a lapse in a light rabbinic detail matter so much?
3. If G-d is unchanged by the worlds, how do the mitzvos draw His will "into place"?
4. Why does the redemption depend on teshuvah even for those who do not sin?
5. In what sense will the "mountains," the Patriarchs, "depart" in the Future, and why does their merit nonetheless endure?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 כי ההרים

The note says that the Mittlerer Rebbe's transcript (hanachah) of this maamar is printed there.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי ממאמר זה נדפס בסה"מ תקס"ד ע"י רח. בלי הגהות נדפס גם בתו"א דפוס לעמבערג תרי"א, א עד מא, א ד"ה והנה אחר הדברים. הגהות וביאור נדפסו באוה"ת תצא ע"י תורכה. כך ו ע"י ב"שעא "לד"ה כי ההרים". אוה"ת נ"ך בעי תתכו כנראה הגהות להתחלת מאמר זה, ואולי חסר שם ההמשך. סעי' א נתבאר בד"ה סמוכים לעד פרי"ת ע"י קנה.

2 כי ההרים ימושו

Isaiah's consolation: the mountains and hills may give way, but G-d's kindness and His covenant of peace will not leave Israel. It is the maamar's opening verse, explained in full at its end.

ישעיהו נ"ד:10 Isaiah 54:10

כי ההרים ימושו והגבעות תמוטינה וחסדי מאתך לא ימושו וברית שלומי לא תמוט אמר מרחמך ה'

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

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KEHOT'S NOTE

ישע"י נד, י.

3 Rabbi Elazar ben Durdaya asks the mountains and hills to plead for mercy for him, and they answer that they must first plead for themselves, for "the mountains shall depart and the hills shall totter." The text cites it as another place this verse appears.

עבודה זרה י"ז א:13 Avodah Zarah 17a:13

הלך וישב בין שני הרים וגבעות, אמר: הרים וגבעות בקשו עלי רחמים! אמרו לו: עד שאנו מבקשים עליך נבקש על עצמנו, שנאמר: "כי ההרים ימושו והגבעות תמוטינה". אמר: שמים וארץ בקשו עלי רחמים! אמרו: עד שאנו מבקשים עליך נבקש על עצמנו, שנאמר: "כי שמים כעשן נמלחו והארץ כפגד תבלה".

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4 הרים נקראו האבות

The Midrash reads this verse: "mountains" are the Patriarchs and "hills" the Matriarchs; if you see their merit falter, cling to acts of kindness, and Rabbi Acha says the

merit of the Patriarchs endures forever. The Alter Rebbe takes from it that the Patriarchs are called "mountains."

Vayikra Rabbah 36:6 ויקרא רבה ל"ו:6

5 ברכות בחקתי ס"פ ל"ו

The note points to Or HaTorah on Nach, where this Midrash on the mountains as the Patriarchs is also brought.

KEHOT'S NOTE

"רי אחא אומר כי אם ראית זכות אבות שמטה כי ההרים אלו האבות" — אוה"ת נ"ך כך ב עי תתכו ובכרך א עי רסו, רבות זה נזכר לעיל פי פנחס פ, ד.

6 גבי ד"א ושמר ה' אלהיך לך את הברית ואת החסד

The Midrash compares G-d to a king who matched his queen's two gifts with two of his own, kindness and compassion; when Israel lost theirs He withdrew His, and when they restore justice and righteousness He brings His back, as it says, "For the mountains shall depart." The text cites it as another place this verse is expounded.

Devarim Rabbah 3:7 דברים רבה ג':7

7 ובגמרא פרק לפני אידיהן דיי"ז ע"א

The note points to Or HaTorah on Nach, where this passage of the Talmud, the mountains answering that they must plead for themselves, is brought.

KEHOT'S NOTE

"עד שאנו מבקשים עליך נבקש על עצמינו שנאמר כי ההרים" — אוה"ת נ"ך כך א עי רסו.

8 שמעו הרים את ריב ה'

"Hear, O mountains, the controversy of Havayah, and you mighty ones, foundations of the earth." The Alter Rebbe brings it as a verse in which the "mountains" are the Patriarchs.

Micah 6:2 מיכה ו':2

שמעו הרים את ריב ה' והאתגים מוסדי ארץ כי ריב לה' עם עמו ועם ישראל יתווכח:

Hear, O ye mountains, the L-RD'S controversy, And ye enduring rocks, the foundations of the earth; For the L-RD hath a controversy with His people, And He will plead with Israel.

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KEHOT'S NOTE

מיכה ו, ב.

9 ההרים הגבוהים אשר תחת כל השמים

From the Flood: the waters covered "all the high mountains that are under all the heavens." The phrase serves

the analogy of a mountain rising toward the sky.

בראשית ז:19

והמים גברו מאד מאד על־הָאָרֶץ וַיִּכָּסּוּ כָּל־הָהָרִים הַגְּבוּהִים אֲשֶׁר־תַּחַת כָּל־הַשָּׁמַיִם:

And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered.

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KEHOT'S NOTE

בראשית ו, יט.

10

הארץ הדום רגלי

"The heavens are My throne, and the earth is My footstool." Knesses Yisrael, the receiving level, is compared to the "earth," G-d's footstool.

ישעיהו ס"ו:1א

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסֵּאִי וְהָאָרֶץ הֶדְם רַגְלִי אֵינָהּ בֵּית אֲשֶׁר תִּבְנוּ לִי וְאֵינָהּ מְקוֹם מְנוּחָתִי:

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

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KEHOT'S NOTE

ישע"י סו, א.

11

מי יעלה בהר ה'

"Who shall ascend the mountain of Havayah, and who shall stand in His holy place?" The ascent of the "mountain" is read as the Patriarchs raising Knesses Yisrael.

Psalms 24:3

מִי־יַעֲלֶה בְּהַר־ה' וּמִי־יָקוּם בְּמָקוֹם קֹדֶשׁ:

Who shall ascend into the mountain of the L-RD? And who shall stand in His holy place?

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KEHOT'S NOTE

תהלים כד, ג.

12

"And Havayah your G-d will keep for you the covenant and the kindness that He swore to your fathers." The verse that the Midrash in Devarim Rabbah is expounding.

Deuteronomy 7:12

וְהָיָה עָקֵב תִּשְׁמְעוּן אֶת הַמִּשְׁפָּטִים הָאֵלֶּה וְשִׁמְרֵתֶם וַעֲשִׂיתֶם אֹתָם וְשָׁמַר ה' אֱלֹהֵיךָ לְךָ אֶת־הַבְּרִית וְאֶת־הַחֶסֶד אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם:

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

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PARAGRAPH 2

13

אין קורין אבות אלא לשלשה

The Baraisa: "Only three are called Patriarchs," Avraham, Yitzhak and Yaakov. The Alter Rebbe explains that these

...כי ההרים ימושו והגבעות תמוטינה וחסדי מאתך לא

three are the levels that raise Knesses Yisrael.

Berakhot 16b:13-14

תנו רבנן: אין קורין "אבות" אלא לשלשה, ואין קורין "אמהות" אלא לארבע. אבות מאי טעמא? אילימא משום דלא ידעינן אי מראובן קא אתינן אי משמעון קא אתינן, אי הכי אמהות נמי לא ידעינן אי מרחל קא אתינן אי מלאה קא אתינן! אלא, עד הכא חשיבי, טפי לא חשיבי.

Our Rabbis have taught : We restrict the name "Patriarch" to three, and "Matriarch" to four. Why is the name "Patriarch" [restricted to three]? Is it because we are not certain whether we are descended from Reuben or Simeon ? If so, in the case of the Matriarchs we are not certain whether we are descended from Rachel or Leah ! But up to here they were esteemed sufficiently [to be called "Patriarchs"] ; their successors were not so esteemed.

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KEHOT'S NOTE

ברכות טז, ב.

14

KEhot's note points to II Kings 13:23 for these words.

II Kings 13:23

וַיִּחַן ה' אֹתָם וַיִּרְחַמֵם וַיִּפֶן אֲלֵיהֶם לְמַעַן בְּרִיתוֹ אֲתֵּי־אֲבֹרָהֶם יִצְחָק וַיַּעֲקֹב וְלֹא אָבָה הַשְׁחִיתָם וְלֹא־הִשְׁלִיכֵם מֵעַל־פָּנָיו עַד־עַתָּה:

But the L-RD was gracious unto them, and had compassion on them, and had respect unto them, because of His covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither hath He cast them from His presence until now.

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15

שמאלו תחת לראשי

The bride says of her beloved, "His left hand is under my head, and his right hand embraces me." The left is read as fiery love that raises the "head," the right as an embrace that lifts even the "back."

Song of Songs 8:3

שְׁמָאלוֹ תַּחַת רִאשִׁי וְיָמִינוֹ תַּחְבֵּקֵנִי:

His left hand should be under my head, And his right hand should embrace me.

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KEHOT'S NOTE

שה"ש ח, ג.

16

KEhot's note points to Song of Songs 2:6 for these words.

Song of Songs 2:6

שְׁמָאלוֹ תַּחַת לִרְאשִׁי וְיָמִינוֹ תַּחְבֵּקֵנִי:

Let his left hand be under my head, And his right hand embrace me.

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17

Rabbi Yochanan explains that Ashrei (Psalm 145), an alphabetical acrostic, has no nun verse because it would speak of Israel's fall, "She has fallen"; yet David, by the

holy spirit, supported her with the next verse, “Havayah supports all who fall.”

ברכות ד' כ"א:21 Berakhot 4b:21

אמר רבי יוחנן: מפני מה לא נאמר נון ב"אשרי" — מפני שיש בה מפלתו של שונאי ישראל, דכתיב: "נפלה לא תוסיף קום בתולת ישראל".

R. Johanan said: Why is there no verse beginning with the letter N in that Psalm ? Because it would refer to the downfall of Israel's enemies; as it is written, "Fallen (Naphelah) is the virgin of Israel, she shall no more rise" (Amos v. 2).

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18

נפלה לא תוסיף

Amos's lament, “She has fallen, she shall no more rise, the maiden of Israel.” The Talmud hears it in Ashrei's missing nun; the maamar gives it a new reading at its end.

עמוס ה' כ"ב:2 Amos 5:2

נפלה לא-תוסיף קום בתולת ישראל נטשה על-אדמתה אין מקימה:

The virgin of Israel is fallen, She shall no more rise; She is cast down upon her land, There is none to raise her up.

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KEHOT'S NOTE

עמוס ה, ב.

19

Kehot's note points to Berakhot 4b:22 for these words.

ברכות ד' כ"ב:22 Berakhot 4b:22

במערכא מתרצי לה הכי: "נפלה ולא תוסיף לנפול עוד, קום בתולת ישראל". אמר רב נחמן בר יצחק: אפילו הכי, חזר דוד וסמך ברוח הקדש, שנאמר "סומך ה' לכל הנפלים".

In the West they interpret the verse thus: "She is fallen, but she shall no more fall; rise, O virgin of Israel." Rab Nahman b. Isaac said : Even so, David refers to it and finds support for Israel in the Holy Spirit; as it is said, "The L-rd upholdeth all that fall" (Ps. cxlv. 14).

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20

סומך ה' לכל הנפלים

“Havayah supports all who fall, and raises up all who are bowed down.” The samech verse of Ashrei; its two words, “fall” and “bowed down,” become the two states of the soul described in paragraph 3.

תהילים קמ"ה:14 Psalms 145:14

סומך ה' לכל-הנפלים וזוקף לכל-הכפופים:

The L-RD upholdeth all that fall, And raiseth up all those that are bowed down.

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21

סומך ה' לכל הנפלים

In the Zohar's account of the letters coming before the Creator, samech pleads that it holds up the fallen, “Havayah supports all who fall,” and is told to stay in its

...כי ההרים ימושו והגבעות תמוטינה וחסדי מאתך לא

place for their sake; nun is told that because of it samech returned to its place.

ספר זוהר, הקדמה ו' כ"ח-ל"ח:28-38 Zohar, Introduction 6:28-38

Then the Samekh appeared and said: O L-rd of the world, may it please Thee to create through me the world, inasmuch as I represent upholding (Semikah) of the fallen, as it is written, “The L-rd upholdeth all that fall” (Ps. 145, 14). The L-rd answered her: This is just the reason why thou shouldst remain in thy place, for shouldst thou leave it, what will be the fate of the fallen, seeing that they are upheld by thee? She immediately departed.

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

22

סומך ה' לכל הנפלים

Rabbi Yehudah explains “Sustain me with flagons” as Knesses Yisrael speaking in exile: one who has fallen needs support, as “Havayah supports all who fall,” and of her it says, “She has fallen.” The flagons that sustain her are the Patriarchs.

ספר זוהר, שמיני ז' ע"ט-ט"ז:79-9:87 Zohar, Shmini 7:79-9:87

R. Isaac said: “The “living creature that moveth” is the Hayah that is supreme above all, there being also another which is called by Scripture “earth”. The expression here, “and let fowl multiply in the earth”, means in the earth and not in the water, because the original stream flows on undivided up to that place which is called “earth” but from there, as it says, “it separates”, etc. (Gen. 2, 10); and the “fowl” mentioned are watered from this “earth”. They then rose and went on their way, and ...

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

23

ותפול לפני רגליו

Esther “fell before his feet” to plead for her people. The Alter Rebbe reads it as the state of Knesses Yisrael while the Temple is not standing.

אסתר ח' ג':3 Esther 8:3

ותוסף אסתר ותדבר לפני המלך ותפל לפני רגליו ותתחנן-לו להעביר את-רעת המן האנגי ואת מחשבתו אשר חשב עליה-יהודים:

And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

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KEHOT'S NOTE

אסתר ח, ג.

24

בכחי נפילה

The note points to Or HaTorah's discourses on Megillas Esther for more on Knesses Yisrael's state of “falling.”

KEHOT'S NOTE

ראה אוה"ת דרושים למג"א ע' כא. מאמרי אדה"ו על פרשיות התורה ח"א ע' שפ בהגהת כ"ק הצ"צ.

25

בד"ה כי אברהם לא ידענו

In that Purim discourse, Israel in exile say “For Avraham did not know us... for You, Havayah, are our Father.” Even

before a Jew turns his “face” to G-d, true faith that G-d is “our Father” reaches the level that encompasses all worlds, where sins do not separate Israel from Him.

KEHOT'S NOTE

תו"א צג, ב.

26

פנים בפנים דיבר ה'

“Face to face Havayah spoke with you on the mountain, out of the fire.” At Sinai G-d and Knesses Yisrael were “face to face”; the Alter Rebbe adds that this continued throughout the Temple era, though not as “Havayah spoke.”

Deuteronomy 5:4: דברים ה':

פנים בפנים דיבר ה' עמכם בהר מתוך האש:

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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KEHOT'S NOTE

דברים ה, ד.

27

כמו עדי"ם בגשמיות

In Sefer HaMaamarim 5564, where the Mittlerer Rebbe's transcript of this maamar is printed (note 40:7), the analogy of the face and the back and its application are given at length.

KEHOT'S NOTE

בס"מ תקס"ד ע"ר ט המשל והנמשל בארוכה.

PARAGRAPH 3

28

לעשותה לאהבה

“If you diligently keep all this commandment that I command you, to do it, to love Havayah your G-d.” The Alter Rebbe reads “to do it” as love that must be “made” by effort in the heart.

Deuteronomy 11:22: כ"ב: י"א דברים

כי אם-שמר תשמרון את-כל-המצוה הזאת אשר אנכי מצוה אתכם לעשותה לאהבה את-ה' אלקיכם ללכת בכל-דרכיו ולדבקה-בו:

For if ye shall diligently keep all this commandment which I command you, to do it, to love the L-RD your G-d, to walk in all His ways, and to cleave unto Him,

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KEHOT'S NOTE

דברים יא, כב.

29

כי פנו אלי עורף

“For they have turned to Me the back of the neck, and not the face.” Read here: even when they turn to Me, it is with the “back of the neck,” without inner vitality.

Jeremiah 2:27: כ"ז: ב' ירמיהו

אמרים לעץ אבי אתה ולאבן את ילדתנו כפיפנו אלי עורף ולא פנים ובעת רעתם יאמרו קומה והושיענו:

Who say to a stock: ‘Thou art my father’, and to a stone: ‘Thou hast brought us forth’, for they have turned their back unto Me, and not their face; but in the time of their trouble they will say: ‘Arise, and save us.’

...כי ההרים ימושו והגבעות תמוטינה וחסדי מאתך לא

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KEHOT'S NOTE

ירמ"י ב, כז.

30

והנה יש בזה ב' בחי' נופלים וכפופים

The note points to Or HaTorah on Nitzavim for more on the “bowed down,” the first of the two levels named here.

KEHOT'S NOTE

ראה אוה"ת פ' נצבים ע' אקצח בענין כפופים.

31

נופלים וכפופים

“Havayah supports all who fall, and raises up all who are bowed down.” Its two words name two levels of the soul's descent: one whose mind is bent but whose deeds stand, and one who has fallen even in deed.

Psalms 145:14: י"ד: ט"ו תהילים

סומך ה' לכל-הנפלים וזוקף לכל-הכפופים:

The L-RD upholdeth all that fall, And raiseth up all those that are bowed down.

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32

Kehot's note points to Psalms 37:27 for these words.

Psalms 37:27: כ"ז: ל"ז תהילים

סור מרע ועשה-טוב ושכן לעולם:

Depart from evil, and do good; and dwell for evermore.

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33

שארם דש בעקביו כגון שקר

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

KEHOT'S NOTE

תנחומא ר"פ עקב.

PARAGRAPH 5

34

עיני כל אליך ישובו

“The eyes of all look with hope to You, and You give them their food in its time.” Read here as the fallen soul's hope for the return of “face to face.”

Psalms 145:15: ט"ו: ט"ו תהילים

עיני-כל אליך ישובו ואתה נותן-להם את-אכלם בעתו:

The eyes of all wait for Thee, And Thou givest them their food in due season.

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KEHOT'S NOTE

תהלים קמה, טו.

35

A poor man tells Rava that he eats from G-d's provision, citing this verse: it says “in its time,” not “in their time,” teaching that the Holy One gives each person his sustenance in its time.

Ketubot 67b:6: ו' ב' כתובות

ההוא דאתא לקמיה דרבא, אמר לו: במה אתה סועד? אמר לו: בתרנגולת פטומה וזון לשון. אמר לקה: ולא תישיב לדוחקא דציבורא? אמר לקה: אטו מדידהו קאכילנא? מדרחמנא קאכילנא! דתנינא: “עיני כל אליך ישובו ואתה נותן להם את אכלם בעתו.” “בעתם” לא נאמר,

”נראה דמפרש ענין בעתו כי תחלה צ”ל מיכלא דמלכא אכלתי יערי עם
דבשי כו’, ואח”כ דוקא אכלו רועים, וזהו בעתו לאחר בחי אכלתי יערי כו’”
— יהל אור עי תרפז.

46 והעצה היעוצה לזה הוא כמאמר אשר קדשנו

The note points to Or HaTorah on Megillas Esther in connection with this “counsel”: that the remedy lies in “Who has sanctified us with His commandments.”

KEHOT’S NOTE

ראה באוה”ת מג”א עי כב (הוצאת תש”ג).

47 לאו דאית לך צדק ידיעא

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

KEHOT’S NOTE

ת”ו בהקדמה (פתח אלי’).

48 לאו דאית לך צדק ידיעא ולא מכל מדות אלין כלל אלא לאחזאה איך אתנהג עלמא

From Eliyahu’s prayer (Patach Eliyahu) in the introduction to the Tikkunei Zohar: G-d has no defined “righteousness” nor any of these attributes; they serve “to show how the world is conducted.” The same passage says, “You are wise, but not with a known wisdom.”

Tikkunei Zohar 17b:5-7 ו”ה-ב: חזקוני הוהר י”ו

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולא משפט ידיע דאיהו
רחמי ולא מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על
ידך דהא רשותא אית לך (נ”א אתיהיב לך) לגלאה רזין טמירין על ידך
מה דלא אתיהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון
פתח ואמר לך יי הגדולה והגבורה וכו’

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49 לית מחשבה תפיסא ביה כלל

The opening of Eliyahu’s prayer: G-d is “hidden beyond all hidden things; no thought can grasp You at all.”

Tikkunei Zohar 17a:10-12 ו”א-י”ב: חזקוני הוהר י”ו

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

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50 כולם בחכמה עשית

“How many are Your works, Havayah; You have made them all with wisdom.” Even this wisdom, the source of the worlds, is a descent for G-d.

Psalms 104:24 ו”ד: חזקוני הוהר י”ו

מה רבו מעשיך ה’ כלם בחכמה עשית מלאה הארץ חגיגה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT’S NOTE

תהלים קד, כד.

...כי ההרים ימושו והגבעות תמוטינה וחסדי מאתך לא

51 אני ה’ לא שניתי

“For I, Havayah, have not changed.” Unlike a soul in a body, G-d is not changed or affected by the worlds He sustains.

מלאכי ג: ו”ג: Malachi 3:6

כי אני ה’ לא שניתי ואתם בני יעקב לא קליתם:

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.

52 דכולא קמיי כלא חשיב

The Zohar explains true awe of G-d: He is the great Ruler, the root of all worlds, “and all before Him is considered as nothing.” Here: the worlds take up no “place” before Him.

Zohar I, 11b זח”א יא,

KEHOT’S NOTE

זח”א יא, ב.

53 המשפילי לראות

“Who lowers Himself to look upon the heavens and the earth.” Even looking at the heavens is a lowering for Him, since before Him heaven and earth are equal.

Psalms 113:6 ו”ג: חזקוני הוהר י”ו

המשפילי לראות בשמים ובארץ:

That looketh down low Upon heaven and upon the earth?

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KEHOT’S NOTE

תהלים קיג, ו.

54 כי כל בשמים ובארץ

From David’s blessing: “For all in the heavens and on the earth [is Yours].” Read here: heaven and earth are equal before Him.

I Chronicles 29:11 ו”א: חזקוני הוהר י”ו

לך ה’ הגדלה והגבורה והתפארת והנצח וההוד כ”ל 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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55 שמים שם מים

“What is shamayim? Rabbi Yosei bar Chanina said: that there is water (sham mayim).” Water is then read as the “sea” of Chochmah.

חגיגה י”ב א: ו”ה-ר”ח Chagigah 12a:5-6

ואמר רב יהודה אמר רב: עשרה דברים נבראו ביום ראשון, ואלו הן:
שמים וארץ, תהו ובהו, אור וחשך, רוח ומים, מדת יום ומדת לילה.
שמים וארץ — דקתיב: “בראשית ברא אלקים את השמים ואת הארץ”,
תהו ובהו — דקתיב: “והארץ היתה תהו ובהו”, אור וחשך, חשך —
דקתיב: “וחשך על פני תהום”, אור — דקתיב: “ויאמר אלקים יהי

אור, רוח ומים — דכתיב: "וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל פְּנֵי הַמַּיִם", מִדַּת
יוֹם וּמִדַּת לַיְלָה — דכתיב: "וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם ...

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KEHOT'S NOTE

[רש"י בפ' בראשית פסוק ח] [כ]. חגיגה יב, א.

56

שמים שם מים

Rashi on "And G-d called the firmament heavens": sa
mayim, sham mayim, esh u-mayim, "carry water," "there
is water," "fire and water."

Rashi on Genesis 1:8 ח"א: על בראשית

ויקרא אלקים לרקיע שמים. שָׁא מִיִּם, שָׁם מִיִּם, אֵשׁ וּמַיִם, שְׁעָרְכֶן זֶה
כְּזֶה וְעֵשָׂה מִהֶם שְׁמִיִּם:

AND GOD CALLED THE EXPANSE
HEAVEN — The word "שמים", Heaven, may be regarded as
made up of מים "Carry water", or שם מים "There is water",
or אש ומים "Fire and water". He mingled fire with water and
of them He made the heavens (Chagigah 12a).

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M.
Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's com-
mentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public
Domain)

57

אשר יעשה אותם האדם

"You shall keep My statutes and My laws, which a person
shall do and live by them." The Alter Rebbe reads "do" as
"make" and "live" as drawing life into the mitzvos.

Leviticus 18:5 ח"ה: ויקרא

וּשְׁמֶרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אִתְּםֹה אֲתֵם וְחִי בָהֶם אֲנִי
Havayah

Ye shall therefore keep My statutes, and Mine ordinances,
which if a man do, he shall live by them: I am the L-RD.

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KEHOT'S NOTE

ויקרא יח, ה.

58

ועשיתם אתם כתיב

Rabbi Elazar says that one who teaches Torah is as if he
made the words of Torah; Rava says, as if he made himself,
reading "And you shall do them" as "you." The Alter Rebbe
draws from it that the person "makes" the mitzvos.

Sanhedrin 99b:12 ב"ב: סנהדרין

אמר ריש לקיש: כל המלמד את בן חבירו תורה, מעלה עליו הכתוב
כאילו עשאו, שנאמר: "וְאֵת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְּחַרְוֵי". רבי אלעזר אומר:
כאילו עשאן לדברי תורה, שנאמר: "וּשְׁמֶרְתֶּם אֶת דְּבַר הַבְּרִית הַזֹּאת
וְעִשִּׂיתֶם אֹתָם". רבא אומר: כאילו עשאו לעצמו, שנאמר: "וְעִשִּׂיתֶם
אֹתָם" — אַל תִּקְרִי "אֹתָם" אֶלָּא "אֲתֵם".

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Zohar III, 113a ח"ג קיג, ז

KEHOT'S NOTE

סנהדרין צט, ב. זח"ג קיג, א.

59

עושים רצונו של מקום

The Talmud contrasts the time when Israel "do the will of
Makom" with when they do not. The Alter Rebbe reads it as

...כי ההרים ימושו והגבעות תמוטינה וחסדי מאתך לא

drawing G-d's will, above all "place," into "place."

Berachot 35b:5 ב"ה: ברכות

לֹא קָשְׁיָא: כָּאֵן בְּזִמְנֵי שְׁיִשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מְקוֹם, כָּאֵן בְּזִמְנֵי שְׁאִין
יִשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מְקוֹם. תְּנוּ רַבָּנִן: "וְאִסְפַּת דְּגָנְךָ" מָה תִּלְמוּד
לּוֹמֵר? — לְפִי שְׁנֵאמַר: "לֹא יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּידֶךָ" — כִּי
דְּבָרִים כְּכַתְּבֶךָ, תִּלְמוּד לּוֹמֵר: "וְאִסְפַּת דְּגָנְךָ" — הִנֵּהג בָּהֶן מִנְהַג דְּרַךְ
אֶרֶץ, דְּבָרֵי רַבִּי יִשְׁמַעֵאל.

There is no contradiction; the latter referring to the time
when Israel perform the will of the All-present, the former to
when Israel neglect His will. Our Rabbis have taught : "And
thou shalt gather in thy corn" — what has this teaching to
tell us ? Since it is written, "This book of the law shall not de-
part out of thy mouth [but thou shalt meditate therein day
and night]" (Josh. i. 8), it is possible to think that these
words [are to be understood] as they are written; ...

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Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ראה ברכות לה, ב.

PARAGRAPH 6

60

ואתה נותן להם את אכלם בעתו

"And You give them their food in its time." The Alter
Rebbe reads "its time" as the time of the food: the Torah
and mitzvos that Israel offer above.

Psalms 145:15 ט"ו: תהילים

עֵינֵי־כָל אֱלֹהִי יִשְׁכְּרוּ וְאַתָּה נּוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:

The eyes of all wait for Thee, And Thou givest them their
food in due season.

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61

בעתם לא נאמר אלא בעתו

The Talmud: "in their time" is not said, but "in its time,"
teaching that the Holy One gives each person his suste-
nance in its time. The Alter Rebbe gives the precision his
own reading.

Ketubot 67b:6 ב"ב: כתובות

ההוא דַּאֲתָא לְקַמְיָה דְּרַבָּא, אָמַר לוֹ: בְּמָה אֲתָה סוּעֵד? אָמַר לוֹ:
בְּתַרְנְגוּלַת פְּטוּמָה וְיִזְוִי יִשְׁוֹ. אָמַר לָהּ: וְלֹא חִיִּישַׁת לְדוּחָקָא דְּצִיבוּרָא?
אָמַר לָהּ: אִשּׁוּ מִדִּידְהוּ קֹאכִילָנָא? מִדְּרַחֲמָנָא קֹאכִילָנָא! דְּתַנִּינָא: "עֵינֵי
כָל אֱלֹהִי יִשְׁכְּרוּ וְאַתָּה נּוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ". "בְּעֵתָם" לֹא נֶאֱמַר,
אֶלָּא "בְּעֵתוֹ" — מִלְּמַד שֶׁכָּל אֶחָד וְאֶחָד נּוֹתֵן הַקָּדוֹשׁ בְּרוּךְ הוּא פְּרֻנְסָתוֹ
בְּעֵתוֹ.

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62

רעיתי פרנסתי

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

KEHOT'S NOTE

שהש"ר א' סד"ה לסוסתי.

63

רעיתי פרנסתי

On "My beloved" (ra'yasi), Rabbi Yonasan says: they are
My sustainers, who "feed" Me with the two daily offerings.

Here: Israel sustain G-d with Torah and mitzvos.

Shir HaShirim Rabbah 1:9:6 ט"ו:ט' רבה א':ט' שיר השירים

דבר אחר, דמיתיה רעיתי, רבנו אמרי לפי שנדמו ישראל לסוסים נקבות ומצריים הרשעים זכרים מזומים, והיו רצים אחריהם עד ששקעו בים. אמר רבי סימון חס ושלום לא נדמו ישראל לסוסים נקבות, אלא גלי הם נדמו לסוסים נקבות, ומצריים לסוסים זכרים מזומים, ורצו אחריהם עד ששקעו בים, והיה המצרי אומר לסוס אתמול הייתי מושקף לנילוס ולא היית בך אחרי ועכשו אתה משקעני בים. והיה הסוס אומר לרוכבו (שמות טו, א): רמה ...

Another matter, "I have likened you [dimitikh], my love," the Rabbis say: Because Israel appeared like mares, and [the horses of] the wicked Egyptians were aroused stallions, and they were pursuing them until they sank in the sea. Rabbi Simon said: Heaven forbid, Israel did not appear like mares, but rather the waves of the sea appeared like mares and [the horses of] the wicked Egyptians were aroused stallions, and they pursued them until they sank them in the sea. The Egyptian would say to his horse: 'Yesterday, I would ...

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64 ישראל מפרנסין לאביהן שבשמים

The Zohar: the fragrance of the offering is the meal of the King's servants, and the King's own meal waits for theirs; "therefore we learned: Israel sustain their Father in heaven."

Zohar III, 7b ז"ג ז, ב

KEHOT'S NOTE

ז"ג ז, ב.

PARAGRAPH 7

65 את קרבני לחמי

"My offering, My bread for My fires." The offerings are G-d's "bread"; so are the Torah and mitzvos Israel bring.

Numbers 28:2 כ"ח:ב' מדבר

צו את בני ישראל ואמרת אליהם את קרבני לחמי לאשי ריח ניחחי תשמרו להקריב לי במועדו:

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.

66 לכו לחמו בלחמי

Wisdom's invitation, "Come, eat of my bread." Brought as a second verse in which G-d speaks of "My bread."

Proverbs 9:5 ה'ט' משלי

לכו לחמו בלחמי ושתי בייני מסכתי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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...כי ההרים ימושו והגבעות תמוטינה וחסדי מאתך לא

KEHOT'S NOTE

משלי ט, ה.

67 בעת רצון עניתיך

"In a time of will I have answered you." Israel's mitzvos awaken a "time of will" above, and through it the answer comes.

Isaiah 49:8 ח"ט:ט' ישעיהו

כה אמר ה' בעת רצון עניתיך וביום ישועה עזרתיך ואצלה ואתנה לברית עם להקים ארץ להנחיל נחלות שממות:

Thus saith the L-RD: In an acceptable time have I answered thee, And in a day of salvation have I helped thee; And I will preserve thee, and give thee For a covenant of the people, To raise up the land, To cause to inherit the desolate heritages;

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KEHOT'S NOTE

ישעיי מט, ח.

68 In the Land of Israel they said that the key of sustenance is also in G-d's hand alone, as it says, "You open Your hand."

Taanit 2b:2 ב'ב:ב' תענית

במערבא אמרי: אף מפתח של פרנסה, דכתיב: "פותח את ידך וגו'". ורבי יוחנן, מאי טעמא לא קא חשיב להא? אמר לה: גשמים היינו פרנסה.

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

69 Whoever says "A praise of David" (Psalm 145) three times daily is assured of the World to Come, because it is alphabetical and contains "You open Your hand."

Berakhot 4b:19 ט"ט:ב' ברכות

אף לא משום דאית ביה "פותח את ידך", נימא "הלל הגדול" דכתיב ביה "נתן לחם לכל בשר".

No, the reason is that it contains the verse, "Thou openest Thy hand and satisfiest every living thing with favour" (Ps. cxlv. 16). Then let him say the Great Hallel which includes "Who giveth food to all flesh" (ibid. cxxxvi. 25)!

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70 ופותח את ידיך

"You open Your hand and satisfy every living thing [with] will." Read here as the opening of the yuds and the Supreme Will flowing to every level of "living."

Psalms 145:16 ט"ו:ה' תהילים

פותח את ידך ומשביע לכל חי רצון:

Thou openest Thy hand, And satisfiest every living thing with favour.

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71 ופותח את ידיך

In a time of famine and plague, Rabbi Shmuel bar Nachmani says to pray about the famine, for when G-d

gives plenty He gives it to the living, as it says, “You open Your hand and satisfy every living thing.”

תענית ח' ב:7 Taanit 8b:

בימי רבי שמואל בר נחמני הוה פפנא ומותנא, אמרי: היכי נעביד? ניבעי רחמי אתרתי — לא אפשר. אלא ליבעי רחמי אמותנא, וכפנא ניסבול. אמר להו רבי שמואל בר נחמני: ניבעי רחמי אפפנא, דכי יהיב רחמנא שובעא — לחיי הוא דיהיב, דקתיב: “פותח את ידך ומשביע לכל חי רצון”.

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72

ופותח את ידיך

The Midrash compares rain and the resurrection: both are spoken of with “hand” and “opening,” and for the hand it brings “You open Your hand.” The first of the chapters of Bereshit Rabbah the text lists.

Bereshit Rabbah 13:6 ויג:6

... בוז יד ובוז יד, בוז פתיחה ובוז פתיחה. בוז יד, שנאמר (יחזקאל לו): היתה עלי יד וגו'. ובוז יד, פותח את ידך. בוז פתיחה, (דברים כח): יפתח ה' לך. ובוז פתיחה (יחזקאל לו): הנה אני פותח את קברותיכם וגו'. רבי יודן בשם ר"א בר אבינא אמר: בוז שירה ובוז שירה. בוז שירה, (ישעיה מב): ירונו יושבי סלע. ובוז שירה, (תהלים סה): יתרועעו אף ישירו. רבי חייא בר אבא אמר: וגדולה מתחיית המתים. שתחיית המתים לאדם וזהו לאדם ולבהמה. תחיית המתים לישראל וזו לישראל ולעובדי כוכבים. עובד כוכבים אחד שאל ...

Rabbi Hiyya bar Abba said: It is of equal importance to the revival of the dead. Rabbi Abba and Rabbi Hiyya in the name of Rabbi Abba said: Indeed, the Sages placed it in [the prayers in the blessing of] the revival of the dead.prayer. In regard to this one [rain] a hand is mentioned, and in regard to that one [the revival of the dead] a hand is mentioned; in regard to this one [rain], opening up is mentioned, and in regard to that one [the revival of the ...

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73

ופותח את ידיך

On “And G-d remembered Rachel”: besides the key of the womb, some say the key of sustenance too is in G-d’s hand, as it says, “You open Your hand.”

Bereshit Rabbah 73:4 ויג:4

... מפתח של רחם, מגין? שנאמר: ויפתח את רחמה. ויש אומרים: אף מפתח של פרנסה, שנאמר (תהלים קמה): פותח את ידך וגו':

“G-d remembered Rachel.” What remembrance did he remember for her? It was her silence for her sister, when they were giving him [Jacob] Leah. She knew, and she was silent. “G-d remembered Rachel.” Thus it should be, as she introduced her rival wife into her house. Rav Huna and Rav Aha said in the name of Rabbi Simon: “Dan, Joseph, and Benjamin” (I Chronicles 2:2). By the merit of Dan, [Bilha’s son], Rachel was remembered; by the merit of Dan, Joseph and Benjamin were produced. “He opened her womb” - ...

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74

ופותח את ידיך

The Zohar in Vayera: G-d watches over the whole world to give each creature its food and all it needs, as it says, “You open Your hand and satisfy every living thing [with] will.”

ספר זוהר, וירא ט"ז:ר"ל-י"ח:רנ"א Zohar, Vayera 16:230-18:251

R. Hizkiah here discoursed on the verse: For he looketh to the ends of the earth, and seeth under the whole heaven (Job 28, 24). ‘How incumbent it is’, he said, ‘upon the sons of men to contemplate the works of the Almighty and to busy themselves in the study of the Torah day and night, for through him who thus busies himself the Almighty is glorified on high and below. The Torah indeed is a tree of life for all those who occupy themselves with it, affording them life ...

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75

ופותח את ידיך

The Zohar in Beshalach, in its discussion of the manna, brings this verse; the text lists it among the places the verse is expounded.

ספר זוהר, בשלח כ"ח:שע"ז-שפ"ח Zohar, Beshalach 28:377-388

BEHOLD, I WILL RAIN BREAD FROM HEAVEN FOR YOU. R. Jose meditated here on the verse: “Thou openest thine hand and satisfiest every living thing according to thy will” (Ps. 145, 16). ‘In the preceding verse,’ he said, ‘it is written: “The eyes of all wait upon thee, and thou givest them their meat in due season”. All living beings wait upon, and lift up their eyes to the Holy One for food, but the “sons of Faith” must not merely wait, but also pray for their daily bread.

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76

ופותח את ידיך

The Zohar in Pinchas brings this verse; the text lists it among the places the verse is expounded.

ספר זוהר, פנחס מ"ב:רל"ז-נ"ז:שמ"ה Zohar, Pinchas 42:237-57:348

77

ידיך פי יודי"ך

The Tikkunei Zohar on this verse: “do not read yadecha (Your hand) but yudecha (Your yuds).” The source of the Alter Rebbe’s reading.

Tikkunei Zohar 7b:2 ב'י:2

ועוד רזא נקודי צריק לאחזרא עליהו, פתח בחושבן אותיותיו איהו יו"ד, וקתיב (תהלים קמה טז) פותח את ידך ומשביע לכל חי רצון, ואוקמוהו אל תקרי ידך אלא יודי"ך, ואיננו י"י מן יאהדונה"י, ובאן אחר מתפתחין בך קיצא דאיהו פתח, ואיהו מפתח כליל אהדונה"י שית אתון באמצע י"י, ותריז יודין עם רקיע דאיהו וי סליק לחושבן יהו"ה.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"י בהקדמה (ז, ב).

78

בגמרא נזכר פסוק פותח את ידיך

The note says that Yahel Or, on this verse, lists these same sources and quotes the wording of several of them; see also p. 688.

KEHOT'S NOTE

ראה ביהל אור עי תקנה שמציין למי"מ אלו וכמה מהם מעתיק הלשונות.
וראה גם שם עי תרפח בסוף העמוד ואילך.

79

ומשביע לכל חי

On Yaakov's blessing: redemption came through an angel, but sustenance through the Holy One, as it says, "You open Your hand and satisfy every living thing."

Bereshit Rabbah 97:3

... גאולה על ידי מלאך, המלאך הגואל אותי. ופרנסה, ע"י הקדוש ברוך הוא (תהלים קמה): פותח את ידך ומשביע לכל חי. רבי יהושע בן לוי אמר: קשין מזונותיו של אדם, כקריעת ים סוף, שנאמר (שם קלג): לגזור ים סוף לגזרים. וכתוב תמן (שם): נותן לחם לכל בשר. יברך את הנערים, זה יהושע וגדעון, הה"ד (יהושע ה): ויהי כהיות יהושע ביריחו, וישא עיניו וירא והנה איש עומד לגדו וגו'. ויאמר לא כי אני שר צבא ה', עתה באתי. רבי יהושע בשם ר' יחיאל בר יצחק: צעק מתוך צפוני רגלי, ויאמר: שר ...

"May the angel who redeems me from all evil bless the lads, and let my name and the name of my fathers, Abraham and Isaac, be called upon them, and may they proliferate like fish in the midst of the land" (Genesis 48:16). "May the angel who redeems me from all evil..." - Rabbi Yosei bar Halafta said: Sustenance is twice as difficult as childbirth. Regarding childbirth it is written: "In pain [be'etzev] you will bear children" (Genesis 3:16). Regarding sustenance it is written: "With pain [be'itzavon] as the plural of ...

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80

ומשביע לכל חי רצון

Near the end of chapter 20: redemption came through an angel, but sustenance comes from the Holy One Himself, as it says, "You open Your hand and satisfy every living thing [with] will."

Bereshit Rabbah 20:9

... המלאך הגואל אותי מכל רע. פרנסה על ידי הקב"ה, שנאמר (תהלים קמו): פותח את ידך ומשביע לכל חי רצון. רבי יהושע בן לוי אמר: גדולה מקריעת ים סוף, שנאמר (שם קלו): לגזור ים סוף לגזרים, ואומר (שם): נותן לחם לכל בשר וגו'.

"In suffering you shall eat of it" - Rav Asi said: Earning a livelihood is twice as difficult as childbirth. Regarding childbirth it is written, "in pain [be'etzev] you shall give birth to children," whereas regarding earning a livelihood it is written, "in suffering [be'itzavon] you shall eat of it." is an extended form of be'etzev, indicating a greater level of difficulty. Rabbi Eliezer and Rabbi Shmuel bar Nahman, Rabbi Eliezer said: Redemption is compared to earning a livelihood, and earning a livelihood to redemption, as it is stated: "He rescued ...

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81

ומשביע לכל חי רצון

On the manna, "Behold, I will rain bread from heaven for you": the Midrash brings "You open Your hand and satisfy

...כי ההרים ימושו והגבעות תמוטינה וחסדי מאתך לא

every living thing [with] will," contrasting G-d's way of giving with that of flesh and blood.

Shemot Rabbah 25:3

דבר אחר: הנני ממטיר לכם לחם מן השמים, הדא הוא דכתיב (תהלים קמה, טז): פותח את ידך ומשביע לכל חי רצון. בא וראה שלא כמדת הקדוש ברוך הוא מדת בשר ודם מדת בשר ודם, כל זמן שהספוג בידו, פותח ידו, אין טיפה יורד, קפץ ידו, הוא מוריד מים. אבל הקדוש ברוך הוא אינו כן, הספוג בידו, שנאמר (שם סה, י): פלג אלקים מלא מים. וכן (ישעיה מ, יב): מי מדד בשעלו מים, אם עצר אין המים יורדין, שנאמר (איוב יב, טו): הן יעצר במים ויבשו. ואומר (דברים יא, יז): ועצר ...

Another matter, "behold, I will rain down bread for you from the heavens," that is what is written: "You open Your hand, and satisfy the desire of every living being" (Psalms 145:16). Come and see that the nature of flesh and blood is unlike the nature of the Holy One blessed be He. The nature of flesh and blood is that when a sponge is in his hand, if he opens his hand no drop falls, but if he clenches his hand, it causes water to fall. But the Holy ...

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82

The Talmud brings this verse to show that the righteous are called "living" even in their death. The text cites it on the tzaddik as "living."

Berachot 18a

אמר לקה: ומי ידעי כולי האי? והא קתבי: "והמתים אינם יודעים מאומה!" אמר לקה: אם קרית — לא שנית. אם שנית — לא שלשת. אם שלשת — לא פירשו לה. כ"י חזיים יודעים ש"מותו" — אלו צדיקים שבמיתתן נקראו חיים, שנאמר: "ובניהו בן יהוידע בן איש חי רב פעלים מקבצאל הוא הכה את שני אראל מואב והוא ירד והכה את הארי בתוך הכור ביום השלג".

He asked him, "Do they know all that ; for lo, it is written, 'The dead know not anything' (Eccles. ix. 5)?" He answered, "If thou hast read [this verse], thou hast not read it a second time ; if a second time, then not a third time ; and if a third time, its meaning has not been explained to thee. 'For the living know that they shall die' (ibid.) — this refers to the righteous who are called living even in their death ; as it is said, ...

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83

ובניהו בן יהוידע בן איש חי

"And Benayahu son of Yehoyada, son of a living man, great in deeds." The tzaddik is called "a living man" because he passes life from world to world.

II Samuel 23:20

ובניהו בן יהוידע בן איש חי (חי) רב פעלים מקבצאל הוא הכה את שני אראל מואב והוא ירד והכה את הארי (האריה) בתוך הכור ביום השלג:

And Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done mighty deeds, he smote the two al-

tar-hearths of Moab; he went down also and slew a lion in the midst of a pit in time of snow;

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84 ובניהו בן יהוידע בן איש חי

The Zohar reads the verse as supernal mysteries: “son of a living man” is the Tzaddik, “life of the worlds,” and “great in deeds” is the master of all deeds and powers, for they all come from him.

Zohar, Introduction 12:84-92 ז"ב:פ"ד-צ"ב
He thereupon began to discourse on the verse: And Benaiah the son of Jehoiada, etc. (II Sam. 23, 20). ‘This verse’, he said, ‘has been well explained-in addition to its literal meaning-to signify high mysteries of the Torah. “Benaiah the son of Jehoiada” (i.e. son of G-d, son of knowing-G-d) contains an allusion to wisdom, and is a symbolic appellation which influences its bearer. “The son of a living man” indicates the “Zaddik, the life of the universe”. “Mighty of deeds” signifies the Master of all actions and of all ...

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85 ובניהו בן יהוידע בן איש חי

The Zohar in Vayetzei: above, the Holy One is called “living”; below, the tzaddik is called “living,” as in “Benayahu son of Yehoyada, son of a living man,” for the tzaddik is called “life of the worlds.”

Zohar, Vayetzei 38:359-41:371 א"שע"א-שנ"ט
R. Isaac then began a discourse on the verse: The L-rd liveth, and blessed be my Rock, and exalted be the G-d of my salvation (Ps. 18, 47). ‘This verse’, he said, ‘has a recon-dite meaning We know that G-d is called “the living one”. But this verse indicates that the perfectly righteous man also is called “living one”, so that there is a righteous living one on high, and correspondingly a righteous living one here on earth. On high it is G-d who is called “living one”, and here ...

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86 ובניהו בן יהוידע בן איש חי

The Zohar in Vayigash brings the verse “Benayahu son of Yehoyada, son of a living man.” The text lists it among the places on the tzaddik as “living.”

Zohar, Vayigash 5:46-6:57 ו"זי"ג-ז"ו
Hence again David said: “The dead praise not the L-rd” (Ibid. 115, 17), inasmuch as it is the due of the living to praise the Living One, but not of the dead. Hence “The dead praise not the L-rd.... But we will bless the L-rd” (Ibid. 17), we who are alive and have no lot or part in the side of death. Hezekiah also said: “The living, the living, he shall praise thee, as I do this day” (Is. 38, 19), as the living has kinship with the living; King ...

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87 ובוהר בראשית ד"ו ע"א

In Ha'azinu the Alter Rebbe cites the same Zohar (Bereshis 6a) on “Benayahu son of Yehoyada”: “Mekabtze'el” is the supernal hidden level, which the Ramaz explains as the

...כי ההרים ימושו והגבעות תמוטינה וחסדי מאתך לא

gathering of the Name El, and “Yehoyada” is read as Daas, connection, through which the light is drawn inward.

KEHOT'S NOTE

ראה לקמן האזינו עו, ג.

88 (ע"י מזה בגמרא רפ"ג דברכות . . ויגש ר"ז ב')

The note says that Or HaTorah on Nach, on this verse about Benayahu, quotes the wording of these sources and cites several more places.

KEHOT'S NOTE

באוה"ת נ"ך כרך א ע"נ ע"פ הנ"ל מעתיק הלשונות, ושם מציין לעוד כמה מקומות.

89 צדיק ה' בכל דרכיו

“Havayah is righteous in all His ways.” Tzaddik here is the bond that runs from world to world.

Psalms 145:17 ז"י"ז קמ"ה

צדיק ה' בכל־דרכיו וחסיד בכל־מעשיו:

The L-RD is righteous in all His ways, And gracious in all His works.

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90 עמוד אחד בעולם

Rabbi Elazar ben Shamua says the earth stands on one pillar, “and Tzaddik is its name,” as it says, “The tzaddik is the foundation of the world.”

Chagigah 12b:3 ז"ב ב:ג

והקמים אומרים: על שנים עשר עמודים עומדת, שנאמר: יצב גבולות עמים למספר בני ישראל. ויש אומרים: שבעה עמודים, שנאמר: תצבה עמודיה שבעה. רבי אלעזר בן שמוע אומר: על עמוד אחד, וצדיק שמו, שנאמר: וצדיק יסוד עולם.

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KEHOT'S NOTE

חגיגה יב, ב. ספר הבהיר סי' מד [קב]. הובא בוח"ב (רעא, א). [כ].

91 עמוד אחד בעולם וצדיק שמו

A passage brought in the Zohar teaches of a pillar from the earth to the firmament, “and Tzaddik is its name”; it bears the whole world, so that even one tzaddik sustains the world.

Zohar, Addenda, Volume II 3:10-18 ג"י-ג"י
ספר הזהר, תוספות, כרך ב

92 קרוב ה' לכל אשר יקראוהו באמת

“Havayah is near to all who call upon Him, to all who call upon Him in truth.” The nearness depends on calling “in truth.”

Psalms 145:18 ז"ח קמ"ה

קרוב ה' לכל־קראיו לכל אשר יקראוהו באמת:

The L-RD is nigh unto all them that call upon Him, To all that call upon Him in truth.

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tion.” The Alter Rebbe reads kavanah as aligning the will below with the will above.

ברכות י”ג א:כ”ב-כ”ה 22-25a: Berakhot

גמ' שמע מינה מצות צריכות פונוה. מאי אם כוון לבו — לקרות. לקרות! והא קא קרי! בקורא להגיה. תנו רבנן: קריאת שמע ככתבה, דברי רבי. וחקמים אומרים: ככל לשון.

GEMARA Is the conclusion to be drawn [from the opening sentence of the Mishnah] that the performance of the commandments requires Kawwanah? No; for] what means If he directed his heart to read ? Just to read [in the Torah for the sake of study]. But he was reading! [It is to differentiate him] from one who is reading [the Torah] for the purpose of correcting. Our Rabbis have taught : The Shema' must be read as it is written: These are the words of Rabbi; but the Sages say ...

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KEHOT'S NOTE

ברכות יג, א. וש"נ. הובא בש"ע או"ח סיס"ב.

104 ע"פ אחרי ה' אלקיכם תלכו

In that discourse, on “and His commandments you shall keep,” the mitzvos are G-d’s will drawn down onto the soul so that the soul’s own will is aroused toward Him, “as water reflects face to face”: “do His will as your will.” This is the same alignment of will above and below explained here.

KEHOT'S NOTE

לעיל פי ראה.

105 וע"פ כי תצא

At 36b, in the discourse “When you go out” earlier in this parsha, “Seek My face” is read as seeking the inner point of the heart, its hidden “desire of the heart,” and bringing it out into revelation through “Your face, Havayah, I will seek”: the inner dimension of G-d’s will drawn down through the Torah and the mitzvos.

KEHOT'S NOTE

לעיל לו, ב.

106 ורצון יראיו יעשה ואת שועתם ישמע

“He will do the will of those who fear Him, and He will hear their cry and save them.” Its second half is the soul’s cry from distress.

Psalms 145:19 תהילים קמ"ה:י"ט

רצון יראיו יעשה ואת שועתם ישמע וישעם:

He will fulfil the desire of them that fear Him; He also will hear their cry, and will save them.

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107 ויצעקו אל ה' בצר להם

“And they cried out to Havayah in their distress; He saved them from their straits.” The cry that brings salvation and lifts the soul up.

Psalms 107:6 תהילים ק"ז:ו

ויצעקו אליה' בצר להם ממצוקותיהם יצילם:

...כי ההרים ימושו והגבעות תמוטינה וחסדי מאתך לא

Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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KEHOT'S NOTE

תהלים קז, ו.

108 Kehot's note points to Deuteronomy 21:10-25:19 for these words.

דברים כ"א-כ"ה:י"ט-21:10-25:19 Deuteronomy

PARAGRAPH 9

109 אם ישראל עושין תשובה נגאלין

Rabbi Eliezer: “If Israel do teshuvah they are redeemed, and if not they are not redeemed.” The Alter Rebbe asks why teshuvah is needed even by those who do not sin.

סנהדרין צ"ז ב:י"ד-ט"ו 14-15b: Sanhedrin

אמר רב: כלו כל הקיצין, ואין הדבר תלוי אלא בתשובה ומעשים טובים. ושמאל אמר: דיו לאכל שיעמוד באכלו. כתנאי: רבי אליעזר אומר: אם ישראל עושין תשובה - נגאלין, ואם לאו - אין נגאלין. אמר לו רבי יהושע: אם אין עושין תשובה אין נגאלין? אלא הקדוש ברוך הוא מעמיד להן מלך שגורמתי קשות בהמן, וישראל עושין תשובה ומחזירן למוטב. תנאי אידך: רבי אליעזר אומר, אם ישראל עושין תשובה - נגאלין, שנאמר: “שובו ...

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KEHOT'S NOTE

סנהדרין צז, ב.

110 ואגודים יחד

The note points to Or HaTorah on Bo for more on agudah, the “band” in which the three lines are bound together.

KEHOT'S NOTE

ראה אוה"ת בא ע"י שיא בענין אגודה.

PARAGRAPH 10

111 ואגודתו על ארץ יסדה

“Who builds His upper chambers in the heavens, and has founded His band upon the earth.” Both halves are expounded here: the “band” is Israel bound together, and through it G-d “builds His upper chambers.”

עמוס ט:ו Amos 9:6

הבונה בשמים מעלותו ואגדתו על-ארץ יסדה הקרא למי"הים וישפכם על-פני הארץ ה' שמו:

It is He that buildeth His upper chambers in the heaven, And hath founded His vault upon the earth; He that calleth for the waters of the sea, And poureth them out upon the face of the earth; The L-RD is His name.

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KEHOT'S NOTE

עמוס ט, ו.

112 The four species are bound as one, and so Israel are accepted favorably only when they are all in one band, as it says, “and has founded His band upon the earth.” The

Kehot note quotes it as Or HaTorah reads it: when they fast they are not answered until all, righteous and wicked, are in one band.

Menachot 27a:23ג"כ:א:כ"ג

וכן ישראל בהרצאה עד שיהיו כולן באגודה אחת שנאמר (עמוס ט, ו) הבונה בשמים מעלותיו ואגודתו על ארץ יסדה

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- 113 As the Kehot note quotes it, any fast that does not include sinners of Israel is no fast, for it says, "and has founded His band upon the earth."

כריתות ו' ב:י"ח Keritot 6b:18

אמר רב חנא בר כונא אמר רבי שמעון הסינאי: כל תענית שאין בה מפושעי ישראל אינה תענית, שהרי חלבה ריחה רע ומנאה הכתוב עם סממני קטרת. אבי אמר: מהא: "ואגדתו על ארץ יסדה"

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- 114 ואגודתו על ארץ יסדה

The four species of the lulav are four kinds of Jews, some with Torah and good deeds and some without; G-d says, let them all be bound in one band and atone for one another, and then He is exalted, as it says, "and has founded His band."

Vayikra Rabbah 30:12ב"ר:ל' ויקרא רבה

- 115 משא"כ בזמן שאין בית המקדש קיים בנוי דאברהם בגלותא דאדום

There the Alter Rebbe refers back to this maamar, on "If Israel do teshuvah they are redeemed" and on "His band," and adds that to draw down the "garment" through the mitzvos one must first accept the yoke of Heaven; with the yoke cast off, even one who keeps all the mitzvos draws down nothing.

KEHOT'S NOTE

ראה לקמן שה"ש יז, ב.

- 116 מפוזר ומפורד

Haman's words: "There is one people, scattered and dispersed among the peoples." Read here as Israel divided in exile, the opposite of the "band."

אסתר ג:ח:8 Esther 3:8

ויאמר המן למלך אחשוורוש ישנו עם אחד מפזר ומפורד בין העמים בכל מדינות מלכותך ודתיהם שנות מקליעם ואת דת המלך אינם עשים ולמלך איז שנה להגיהם:

And Haman said unto king Ahasuerus: 'There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people; neither keep they the king's laws; therefore it profiteth not the king to suffer them.

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KEHOT'S NOTE

אסתר ג, ח.

- 117 שזהו הענין הנז' בגמ'

On the mark of tav in Ezekiel's vision, Shmuel says it stands for "the merit of the Patriarchs has ended (tamah)."

The Alter Rebbe suggests this means the revelation is not as in Temple times.

שבת נ"ה א:י"א-י"ב Shabbat 55a:11-12

וימאי שנא "תיו"? אמר רב: "תיו" — תחיה, "תיו" — תמות. ושמואל אמר: תמה זכות אבות. ורבי יוחנן אמר: תחון זכות אבות. וריש לקיש אמר: "תיו" — סוף חותמו של הקדוש ברוך הוא, דאמר רבי חנינא: חותמו של הקדוש ברוך הוא "אמת". (אמר) רבי שמואל בר נחמני [אמר]: אלו בני אדם שקימו את התורה כלה מאליה ועד תיו.

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KEHOT'S NOTE

שבת נה, א.

- 118 לעולם זכות אבות קיימת

After the opinions on when the merit of the Patriarchs ended, Rabbi Acha says it endures forever. The Alter Rebbe returns to this in paragraph 15.

Vayikra Rabbah 36:6ב"ר:ל' ויקרא רבה

- 119 ברבות אמור ספ"ל

The note quotes the Midrash as Or HaTorah on Nach brings it: the species of the lulav are Israel, bound in one band, atoning for one another, and G-d is exalted when they are made one band.

KEHOT'S NOTE

לענין מינים שבלולב אלו ישראל כו' יוקשרו כולם אגודה אחת והם מכפרים אלו על אלו. ואימתי הוא מתעלה כשהן עשויין אגודה אחת שנאמר ואגודתו" — אוה"ת נ"ך כרך ב ע' תתצו. ראה ג"כ אוה"ת פ' בא ע' ביתרלא.

- 120 ובפ' בהעלותך פט"ו

As the note quotes it from Or HaTorah, the Midrash compares "Who builds... and has founded His band" to a palace built upon ships.

KEHOT'S NOTE

זשי"ה הבונה כו' ואגודתו כו' לפלטיין שהיתה בנויה ע"ג הספינות כו' — אוה"ת נ"ך כרך ב ע' תתצו.

- 121 ובגמרא פ"ג דמנחות דכ"ז ע"א

The note quotes this passage of Menachos as Or HaTorah brings it: when they fast they are not answered until all are in one band, righteous and wicked.

KEHOT'S NOTE

כשהן מתעניין אין נענין עד שיהיו כולן באגודה אחת צדיקים ורשעים — אוה"ת נ"ך כרך ב ע' תתצו.

- 122 ובפ"ק דכריתות ד"ו ע"ב

The note quotes this passage of Kerisos as Or HaTorah brings it: any fast without sinners of Israel is no fast, for it says "and His band."

KEHOT'S NOTE

כל תענית שאין בה מפושעי ישראל כו' נאמר ואגודתו — אוה"ת נ"ך כרך ב ע' תתצו.

- 123 הבונה בשמים מעליותיו

The words here quote Amos 9:6; the passage is shown

below.

עמוס ט':ו"ז Amos 9:6

הַבּוֹנֶה בַּשָּׁמַיִם מִעֲלוֹתָיו וְאֶגְדָּתוֹ עַל-אֶרֶץ יִסְדָּהּ הִקְרָא לְמִי-הֵימ וַיִּשְׁפֹּכֶם
עַל-פְּנֵי הָאָרֶץ ה' שְׁמוֹ:

It is He that buildeth His upper chambers in the heaven, And hath founded His vault upon the earth; He that calleth for the waters of the sea, And poureth them out upon the face of the earth; The L-RD is His name.

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KEHOT'S NOTE

עמוס ט, ו.

124 ובמאור"א אות א' סי' כ"ט

As the note quotes it, Me'orei Or says that "a bundle (agudah) of hyssop" is called Yesod, and that a band is no fewer than three: Yesod with Netzach and Hod.

KEHOT'S NOTE

"אגודת אוב נקי היסוד ונראה לי שאין אגודה פחות משלשה דהיינו כי בעין נצח יהוד עמו עכ"ל — אוה"ת פ' בא ע' שכב.

125 במאור"א אות ע' סל"ה

The note points to Or HaTorah on Nach in connection with this entry of Me'orei Or on "upper chambers."

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך א ע' רעח.

126 ותתפלל חנה על הוי'

"And she was bitter of soul, and she prayed al Havayah." Brought among the places where al means "above," for the "upper chambers."

I Samuel 1:10

וְהָיָא מֵרַת נֶפֶשׁ וְתַתְּפַלֵּל עַל-ה' וּבָכָה תִּבְכֶּה:

and she was in bitterness of soul—and prayed unto the L-RD, and wept sore.

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127 בזה"ג ס"פ צו דל"ה א'

As the note quotes it from Or HaTorah, the Zohar at the end of Tzav explains "and has founded His band upon the earth": Atzilus, united in oneness with her, is called agudah.

KEHOT'S NOTE

"פ'י בפי ואגודתו על ארץ יסדה כי האצילות מיוחד ביחוד עמה נקי אגודה" — אוה"ת פ' בא ע' שכא. וראה שם ע' שכב.

128 בפרדס ערך אגודה

The note says that the Pardes entry on agudah is copied in Or HaTorah on Bo and in Or HaTorah, Inyanim.

KEHOT'S NOTE

מועתק באוה"ת פ' בא ע' שכא, אוה"ת ענינים ע' סו.

129 קוב"ה סליק לעילא לעילא

The Zohar in Vayikra: when the Temple is not standing, the Holy One, blessed be He, ascends higher and higher.

...כי ההרים ימושו והגבעות תמוטינה וחסדי מאתך לא

The same passage expounds "From afar Havayah appeared to me."

ספר זוהר, ויקרא מ"ט:ש"ב-ב-49:342-51:352 Zohar, Vayikra

She lifted up her voice, and higher and lower angels fell a-quaking and the voice ascended to the place where the King abode, and the King was minded to turn the world into chaos again. Thereupon many armies and hosts went down to meet Her, but She would not accept consolation. Hence it is written, "A voice is heard in Ramah, Rachel weeping for her children because they are not"; or, as we should rather translate, "He is not" (enennu), referring to the Holy King who had gone aloft and ...

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

130 ע"פ וארא אל אברהם

In that discourse, the "above" and "below" and the four directions found in every world are unified with G-d's oneness dwelling within them, whereas the Holy One, blessed be He, in His own glory is exalted myriads of levels beyond all these dimensions, physical and spiritual.

KEHOT'S NOTE

ראה תו"א נה, ג.

131 ובפשעכם שולחה אמכם

"And for your transgressions your mother was sent away." The "mother," Knesses Yisrael, is sent away in exile.

Isaiah 50:1

כֹּה אָמַר ה' אֵי זֶה סֵפֶר כְּרִיתוֹת אֲמֶכֶם אֲשֶׁר שָׁלַחְתִּיהָ אוֹ מִי מְנוּשֵׁי אֲשֶׁר-
מִכְרַתִּי אֶתְכֶם לֹו הִן בְּעוֹנֹתֵיכֶם נִמְכַּרְתֶּם וּבְפִשְׁעֵיכֶם שָׁלַחָה אֲמֶכֶם:

Thus saith the L-RD: Where is the bill of your mother's divorcement, Wherewith I have put her away? Or which of My creditors is it To whom I have sold you? Behold, for your iniquities were ye sold, And for your transgressions was your mother put away.

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KEHOT'S NOTE

ישע"י נ, א.

132 ע"פ יתום ואלמנה יעודד

The note says that the discourse on "He relieves the orphan and the widow" is in the Siddur with Chassidic discourses.

KEHOT'S NOTE

סידור עם דא"ח.

133 יתום ואלמנה יעודד

"He relieves the orphan and the widow." The verse of the discourse to which the Alter Rebbe refers on drawing down the Supreme Will through the mitzvos.

Psalms 146:9

Havayah שֹׁמֵר אֶת-גֵּרִים יְתוֹם וְאַלְמָנָה יְעוֹדֵד וְדָרֵךְ רְשָׁעִים יַעֲזוֹב:

The L-RD preserveth the strangers; He upholdeth the fatherless and the widow; But the way of the wicked He maketh crooked.

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134

ממעמקים קראתיך

“Out of the depths I have called You, Havayah.” The call of teshuvah from the depths reaches the level that has withdrawn on high.

Psalms 130:1 א"ל: ק"ל תהילים

שיר המעלות ממעמקים קראתיך ה'

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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135

התשובה הוא תשוב ה'

The Zohar reads teshuvah as tashuv hei, “the hei returns”: the return of the hei of the Name to its place.

Zohar III, 122a קכב, זח"ג

KEHOT'S NOTE

זח"ג קכב, א.

136

מרחוק ה' נראה לי

“From afar Havayah appeared to me.” Read with the Zohar as teshuvah, through which the far becomes near.

Jeremiah 31:3 ג"ל: ירמיהו

מרחוק ה' נראה לי ואהבת עולם אהבתיך עליך משכתיך חסד:

‘From afar the L-RD appeared unto me.’ ‘Yea, I have loved thee with an everlasting love; Therefore with affection have I drawn thee.

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137

ושקל בפלס הרים

“And weighed the mountains in a scale.” The verse of the discourse the Alter Rebbe cites on the bitterness of one who feels far from G-d.

Isaiah 40:12 ב"י: ישעיהו

מ"מדד בשעלו מים ושמים בגרת תכן וכל בשלש עפר הארץ ושקל בפלס הרים וגבעות במאוננים:

Who hath measured the waters in the hollow of his hand, And meted out heaven with the span, And comprehended the dust of the earth in a measure, And weighed the mountains in scales, And the hills in a balance?

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138

השיבנו ה' אליך

“Bring us back to You, Havayah, and we shall return; renew our days as of old.” Kedem is read as the level of “face to face.”

Lamentations 5:21 א"כ: ה' איכה

השיבנו ה' אליך ונשובה חדש ימינו כקדם:

Turn Thou us unto Thee, O L-RD, and we shall be turned; Renew our days as of old.

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KEHOT'S NOTE

איכה ה, כא.

PARAGRAPH 11

139

זאת המצוה כו' לעשות בארץ

“And this is the commandment, the statutes and the laws... to do in the land.” It introduces the Shema, which raises the question why “in the land.”

Deuteronomy 6:1 א"ו: דברים

וזאת המצוה החקים והמשפטים אשר צוה ה' אלקיכם ללמד אתכם לעשות בארץ אשר אתם עברים שמה לרשתה:

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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140

וזכרתם את כל מצות הוי'

From the passage of tzitzis: “And you shall see it and remember all the commandments of Havayah.” The discourse on it explains the levels of what the mitzvos draw down.

Numbers 15:39 ט"ו: במדבר

והיה לכם לציצת וראיתם אתו וזכרתם את כל מצות ה' ועשיתם אתם ולא תתורו אחרי לבבכם ואחרי עיניכם אשר יאמרו זנים אחריהם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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141

בביאור ע"פ קול דודי

There the Alter Rebbe explains why the mitzvos are called “fruits”: like a seed sown in the earth, which rots and grows into a tree bearing fruit like itself, through the earth’s spiritual power of growth from “Let the earth bring forth.”

KEHOT'S NOTE

לקמן שה"ש טז, א.

142

פ"ט דסוטה

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

KEHOT'S NOTE

מו, סע"א.

143

בצלו חמדתי וישבתי

“In his shade I delighted and sat, and his fruit is sweet to my palate.” The “shade” is the encompassing light, the “fruit” the inner light.

Song of Songs 2:3 ג'ג: שיר השירים

כתפוח בצצי העיר כן דודי בין תננים בצלו חמדתי וישבתי ופריו מתוק לחכי:

As an apple-tree among the trees of the wood, So is my beloved among the sons. Under its shadow I delighted to sit, And its fruit was sweet to my taste.

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ויקרא ב'א:2:1 Leviticus

וּנְפֹשׁ כִּי־תִקְרִיב קֶרֶבֶן מִנְחָה לַה' סֶלֶת יִהְיֶה קֶרֶבְנָו וַיִּצַק עָלֶיהָ שֶׁמֶן וַנִּתֵּן עָלֶיהָ לִבְנָה:

And when any one bringeth a meal-offering unto the L-RD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon.

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KEHOT'S NOTE

שה"ש ב, ג. עיין לעיל ויקרא ב, א.

144

בצלו חמדתי וישבתי ופריו מתוק

The Zohar in Lech Lecha reads this verse as Torah study: "in his shade" is the Holy One, blessed be He, and "his fruit is sweet" are the words of Torah.

ספר זוהר, לך לך כ"א:קצ"ט-22:219-21:199 Zohar, Lech Lecha

According to another explanation, the words "the apple tree", "my beloved", and "in his shadow" all equally indicate the Holy One, blessed be He. "I delighted and sat": to wit, on the day when G-d revealed Himself on Mount Sinai and Israel received the Torah and said, "We will do and we will hearken" (Ex. 24, 7). "His fruit is sweet to my taste" refers to the words of the Torah which are called "sweeter than honey and the honeycomb" (Ps. 19, 11). Another explanation refers the "fruit" to the ...

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145

גנתא לא עאל ביה ההוא גננא

The Zohar in Terumah on "And the river shall be dried up": in exile the flow stops, and the gardener does not enter the garden.

ספר זוהר, תרומה ע"ד:תשל"ד-76:742-74:734 Zohar, Terumah

In that time one might think "the waters fail from the sea, and the flood decayeth and drieth up" (Job. 14, 11), so how can the world be sustained at all? Therefore it says that "a light is sown", that is to say, continually sown. Now from the time when the stream was cut off from the Garden, the Gardener has ceased to visit it; but the light sows itself, bringing forth fruit out of itself, like a garden which brings forth without being sown, though it must be admitted ...

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

146

לרחוק דא יעקב

The Zohar reads "to the far one" as Yaakov. Cited among the sources for the difference between the inner flow in Temple times and now.

ספר זוהר, הקדמה י"ב:פ"ד-92:84-12:84 Zohar, Introduction

because of the twofold peace here below, one for Jacob and one for Joseph, as it is written, "Peace, Peace, to him that is far off and to him that is near" (Is. 57, 19): "to him that is far off" refers to Jacob, "and to him that is near" refers to Joseph. "To him that is far" is parallel to "From afar the L-rd appeared unto me" (Jer. 31, 3), as well as to "And his sister stood afar off" (Exod. 2, 4); "and to him that is near" ...

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

...כי ההרים ימושו והגבעות תמוטינה וחסדי מאתך לא

147

ובפי בראשית . . גבי על נהר כבר

The note says that the wording of these Zohar passages is quoted in Or HaTorah on Nach and on Shir HaShirim.

KEHOT'S NOTE

ראה הלשון באוה"ת נ"ך כרך א ע"ש. אוה"ת שה"ש ע"קל.

148

על נהר כבר

The Zohar reads Ezekiel's "by the river Kevar" as the river whose waters and springs were cut off and no longer flow as before. Cited for the inner flow that does not come down in exile.

ספר זוהר, הקדמה י"ב:צ"ב-ק"ד104-12:92 Zohar, Introduction

"He smote the strong lion of Moab" is a reference to the two Temples that existed for His sake and drew their strength from Him, namely, the first Temple and the second Temple. But as soon as He departed, the flow of blessing from above ceased; "He", as it were, "smote" them, destroyed them, made an end of them, and the sacred Throne was overturned, as it is written, "as I was among the captives" (Ezek. 1, 1), implying that that divine essence called "I" was in captivity. "On the ...

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

149

במקום שבע"ת עומדין

Rabbi Abahu: "In the place where baalei teshuvah stand, perfect tzaddikim do not stand," as it says, "Peace, peace to the far and to the near": the far first.

ברכות ל"ד ב:כ"ב-ג'23-22:34b Berachot

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבועלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שלום שלום לרחוק ולקרוב". "לרחוק" ברישא, והדר "לקרוב". ורבי יוחנן אמר לה: מאי "רחוק" — שהיה רחוק מדבר עבירה מעיקרא. ומאי "קרוב" — שהיה קרוב לדבר עבירה, ונתרחק ממנו השתא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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KEHOT'S NOTE

ברכות לד, ב.

150

וברחמים גדולים אקבצר

"For a brief moment I forsook you, but with great compassion I will gather you." The verses before "For the mountains shall depart" speak of this great compassion.

ישעיהו נ"ד:7:54 Isaiah

ברגע קטן עזבתיך וברחמים גדולים אקבצר:

For a small moment have I forsaken thee; But with great compassion will I gather thee.

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

- 151** Explaining the heifer brought for an unsolved killing, the Talmud says it atones for one who was not allowed to produce "fruits," and asks: "What are fruits? Mitzvos."

סוטה מ"א:כ"ב:22a:46a Sotah

אמר רבי יוחנן בן שאול, מפני מה אברהם תורה: הביא עגלה בנחל? אמר הקדוש ברוך הוא: יבא דבר שלא עשה פירות, ויערף במקום שאין עושה פירות, ויכפר על מי שלא הניח והו' לעשות פירות. מאי פירות? אילימא פריה ורביה — אלא מעתה אוקון ואסריס הכי נמי דלא ערפינו? אלא מצות.

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

PARAGRAPH 12

- 152** וכולא קמיה כלא

"And all before Him is considered as nothing." Because nothing is anything before Him, His compassion applies to all.

ספר הזהר, הקדמה כ':קפ"ח-22:199-20:188 Zohar, Introduction

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

PARAGRAPH 13

- 153** ברוך מרחם על הבריות

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

KEHOT'S NOTE

ברכת ברוך שאמר.

- 154** ישיב אל ה' וירחמהו

"Let the wicked forsake his way... and let him return to Havayah, and He will have compassion on him." The Alter Rebbe reads "and have compassion on Him": the penitent pities, as it were, the G-dly spark in his soul.

ישעיהו נ"ה:7 Isaiah 55:7

KEHOT'S NOTE

ישעיה נה, ז.

- 155** במקום שבע"ת עומדים צדיקים גמורים

Rabbi Abahu: "In the place where baalei teshuvah stand, perfect tzaddikim do not stand." Explained here: teshuvah draws from great compassion, beyond the ordered chain of levels.

ברכות ל"ד:כ"ב-22:23a:34b Berakhot

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שלוש שלום לרחוק ולקרוב." "לרחוק" ברישא, והדר "לקרוב". ורבי יוחנן אמר לה: מאי "רחוק" — שהיה רחוק מדבר עבירה מעיקרא. ומאי "קרוב" — שהיה קרוב לדבר עבירה, ונתרחק ממנו השתא.

...כי ההרים ימושו והגבעות תמוטינה וחסדי מאתך לא

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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- 156** יפה שעה א' כו' Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות ד, יז.

- 157** יפה שעה א' כו' "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." In one hour the penitent leaps from the lowest to the highest.

Pirkei Avot 4:17 משנה אבות ד:י"ז

הוא ה' אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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

- 158** ברחמים גדולים אקבצך "With great compassion I will gather you." The level above the chain of worlds that teshuvah reaches.

ישעיהו נ"ד:7 Isaiah 54:7

ישיב אל ה' וירחמהו

ברגע קטן צוהיתך וברחמים גדולים אקבצך:

For a small moment have I forsaken thee; But with great compassion will I gather thee.

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

- 159** מדת הרחמנות שבסדר השתלשלות Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה לקמן סב, ד. ובאוה"ת פ' כי תשא ע' ב'סט.

PARAGRAPH 14

- 160** כל חד לפום שיעורא דילי' Kehot's note points to Zohar I, 103a for these words.

Zohar I, 103a זח"א קג, א

KEHOT'S NOTE

זח"א קג, א-ב.

161

כל חד לפום שיעורא דיליה

On “Her husband is known in the gates,” the Zohar teaches that the Holy One, blessed be He, is known to each person according to his own measure. Here: even that knowledge is like physicality before the Infinite Light.

Zohar, Vayera 9:153-164 ט”ק-קס”ד קס”ג-קס”ד

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus “Her husband is known”, not “in the gates” (bishe’arim), but, as we may also translate, “by measure”, though a full knowledge is beyond the reach of any being.’

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

PARAGRAPH 15

162

קול דודי הנה זה בא

“The voice of my Beloved! Behold, He comes, leaping over the mountains, skipping over the hills.” Read as the flow that comes down level by level through the chain of worlds.

Song of Songs 2:8 ח”ח:2 שיר השירים

קול דודי הנה זה בא מדלג עליההרים מקפץ עליהגבעות:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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KEHOT’S NOTE

שה”ש ב, ח.

163

כי חפץ חסד הוא

“He does not retain His anger forever, for He desires kindness.” G-d’s own kindness, beyond the chain of worlds.

Micah 7:18 ח”ז:18 מיכה

מי”אל כמוך נשא עון ועבר על פשע לשאירת נחלתו לא תחזיק לעד אפו כי יחפץ חסד הוא:

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.

164

אשר נשבעת לאבותינו

“Give truth to Yaakov, kindness to Avraham, as You swore to our fathers from the days of old.” G-d’s own kindness is clothed in the kindness of Avraham, so the merit of the Patriarchs has not ended.

Micah 7:20 ח”ז:20 מיכה

תתן אמת לעקב חסד לאברהם אשר נשבעת לאבותינו מימי קדם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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KEHOT’S NOTE

מיכה ז, כ.

165

ובד”ה ה’ יחתו מריכו

There the Alter Rebbe explains that judgments are sweetened only by a drawing down from the Chesed of Arich Anpin, far above the Chesed of Z’eir Anpin, which is called “kindness of the world”: it is measured by people’s deeds, so accusers can find a place, as Bilaam sought.

KEHOT’S NOTE

לעיל פ’ נשא כה, ג.

166

כל הנביאים בטלים לעתיד

Torah Ohr on Megillas Esther explains this saying in more than one place: the Prophets will not cease altogether, but the Infinite Light will be revealed so greatly that their revelation is nullified before it, as a ray is nullified in the sun that is its source.

KEHOT’S NOTE

ירוש’ פ”א דמגילה [ה]. ובמדרש משלי (פ”ט — [מועדים]) הובא ב[שו”ת ה]רשב”א ח”א (צ”ג). [כ]. ראה גם תו”א למגלת אסתר.

167

כל הנביאים בטלים לעתיד

Rabbi Yochanan: “The Prophets and the Writings will in the future be nullified, but the five books of the Torah will not.” The Alter Rebbe explains that they will be outshone, not abolished.

תלמוד ירושלמי מגילה א’:ז-ח”ז:1-7 Jerusalem Talmud Megillah

משנה: אין בין המוֹדֵר הַנָּאָה מִחֲבִירוֹ לְמוֹדֵר מִמֶּנּוּ מֵאֵלָּא אֶלָּא דְרִיסַת הָרֶגֶל וְכָלִים שְׂאִין עוֹשִׂין בָּהֶן אֶכָּל נֶפֶשׁ. אִין בִּין גְּדִירִים לְגִדְבוֹת אֶלָּא שְׁהַגְדִּירִים מִתּוֹ אוֹ נִגְבּוֹ חֲיִיבִין בְּאַחֲרֵיתֵיהֶן וְגִדְבוֹת מִתּוֹ אוֹ נִגְבּוֹ חֲיִיבִין בְּאַחֲרֵיתֵיהֶן: הַלְכָּהּ: הָא דְבָר שְׁעוֹשִׂין בּוֹ אוֹכֵל נֶפֶשׁ אֶסּוּר. לֹא מִמֵּאֲכָל גְּדִיר. רַבִּי שְׁמַעוֹן בֶּן לָקִישׁ אָמַר. כִּינִי מִתְּנִיתָא. אִין בִּין הַמוֹדֵר הַנִּינִי מִחֲבִירוֹ לְמוֹדֵר הַנִּינִי מֵאֵכָל מִחֲבִירוֹ. וְתַנִּי דְבֵית רַבִּי כּוֹ. הַמוֹדֵר הַנִּינִי מֵאֵכָל מִחֲבִירוֹ לֹא יִשְׁאַלְנוּ נֶפֶשׁ ...

MISHNAH: The only difference between one who is under a vow {not to have} usufruct from another 4:1. A is restricted in that B made a vow that A may have no usufruct from him. (If A makes a vow that B may have no usufruct of him, the active mode is used.) and one who is under a vow about use of food is passing through his real estate and vessels that cannot be used to prepare food. The only difference between vows and voluntary gifts is that for ...

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168

רק בחי' צדיק עליון שעליו נאמר

At the end of 73c, in the discourse “How goodly are your tents,” the attribute of tzaddik is defined as the binding and joining of the flow from the light that encompasses all worlds, so that it shines inwardly in the light that fills all worlds, called the union of the Holy One, blessed be He, and His Shechinah.

KEHOT’S NOTE

ראה לעיל פ’ בלק עג, סע”ג.

169

או יחזיק במעוזי

"Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me." Said of the supernal Tzaddik, who binds what is above the chain of worlds to what is below.

Isaiah 27:5:ה"ו: כי ישיעיהו

או יחזק במעוזי יעשה שלום לי שלום יעשה לי:

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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KEHOT'S NOTE

ישע"י כז, ה.

170

עושה שלום בפמליא של מעלה

Rabbi Alexandri: whoever engages in Torah for its own sake makes peace in the household above and the household below, as it says, "that he may make peace with Me."

Sanhedrin 99b:10-11א"ב: כי ישיעיהו

אמר רבי אלכסנדר: כל העוסק בתורה לשמה משים שלום בפמליא של מעלה ובפמליא של מטה, שנאמר: "או יחזק במעוזי יעשה שלום לי שלום יעשה לי". רב אמר: כאילו בנה פלטריו של מעלה ושל מטה, שנאמר: "ואשים דברי בפיה ובצל ידי כסיתהי לנטע שמים וליסד ארצי". רבי יוחנן אמר: אף מגין על כל העולם כולו, שנאמר: "ובצל ידי כסיתהי". ולוי אמר: אף מקרב את הגאולה, שנאמר: "ולאמר לציון עמי אתה".

R' Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says "If they would grasp My fortress, they would make peace for Me, they would make peace for Me." (Yeshayahu 27:5) Rav said: it is as if he built the palace above and below, as it says "And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth..." (Yeshayahu ...

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KEHOT'S NOTE

סנהדרין צט, ב.

171

נפלה לא תוסיף

"She has fallen, she shall no more rise, the maiden of Israel." Read here: there will be no need to rise from below, for the revelation will come from above.

Amos 5:2:ה"ב: עמוס

נפלה לא-תוסיף קום בתולת ישראל נשאל נשאל על-אדמתה אין מקימה:

The virgin of Israel is fallen, She shall no more rise; She is cast down upon her land, There is none to raise her up.

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KEHOT'S NOTE

עמוס ה, ב.

172

כי בועלך עושיך

"For your Husband is your Maker... He shall be called the G-d of all the earth." G-dliness will be revealed in the

physical earth itself.

Isaiah 54:5:ה"ו: ישיעיהו

כי בעלך עשיך ה' צבאות שמו וגאלך קדוש ישראל אלמי כל-הארץ יקרא:

For thy Maker is thy husband, The L-RD of hosts is His name; And the Holy One of Israel is thy Redeemer, The G-d of the whole earth shall He be called.

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KEHOT'S NOTE

ישע"י נד, ה.

173

כי עין בעין יראו

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

KEHOT'S NOTE

ישע"י נב, כ.

174

כי עין בעין יראו

"For eye to eye they shall see, when Havayah returns to Zion." The open revelation of the Future.

Isaiah 52:8:ה"ח: ישיעיהו

קול צפיק נשא קול יחדו ירננו כי עין בעין יראו בשוב ה' ציון:

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

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175

עתידין צדיקים שיאמרו לפנייהם קדוש

Rabbah in the name of Rabbi Yochanan: in the future "Holy" will be said before the tzaddikim, as it is said before the Holy One. Read here as holiness coming from above to below.

Bava Batra 75b:3-4ד"ד: בגי' בתרא ע"ה

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. צדיקים - הא דאמרן. משיח - דכתיב: "וזה שמו אשר יקראו ה' צדקנו". וירושלים - דכתיב: "סביב שמנה עשר אלת, ושם העיר מיום ה' שמה", אל תקרי "שמה" אלא "שמה". ...

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. The righteous, as we said above. The Messiah, as it is written "...this is his name that he shall be called, The L-rd is our righteousness." (Jeremiah 23:6) Jerusalem, as it is written "All around it amounts to 18,000; and the name of the city from that day will be "The L-rd is There." (Ezekiel 48:35)

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KEHOT'S NOTE

ב"ב עה, 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