LIKKUTEI TORAH • PARSHAS NITZAVIM • MAAMAR 1

אתם נצבים היום כלכם וגו׳

“You Are Standing This Day, All of You”

On Rosh HaShanah all of Israel stand together as one body and are raised to their source. Through the covenant G-d made with them above reason, the wordless cry of the shofar, born of a Jew’s bitterness over his distance from G-d, arouses the revelation of G-d’s innermost Kingship, for “there is no king without a people.”

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ״ל

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

THE BIG IDEA

On Rosh HaShanah all of Israel stand together as one body and are raised to their source. Through the covenant G-d made with them above reason, the wordless cry of the shofar, born of a Jew's bitterness over his distance from G-d, arouses the revelation of G-d's innermost Kingship, for "there is no king without a people."

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

Atem Nitzavim is read before Rosh HaShanah, "this day," when all the souls of Israel, from the heads to the drawers of water, stand together and rise to their source. Israel is one stature of ten levels, and in holiness there is no head and end: each Jew needs every other, as the head needs the feet, and humility lets G-d's unity rest on them. The means is "that you may pass into the covenant": as friends make a covenant so that their love outlasts its reasons, G-d bound Himself to Israel through the Thirteen Attributes of Mercy. Malchuyos and Zichronos renew this each year. A cry born of contemplation is only the outer heart, the angels' lion-roar, which reaches G-d's radiance; the wordless shofar comes from the inner heart, drawn from G-d Himself, "a consuming fire" beyond all flow, and arouses the inner dimension of His Kingship. G-d's essence could be King only through the covenant that makes Israel His people. Love from reason is weighed by Torah and mitzvos; the love above reason, the Patriarchs' "high mountains," is drawn by the bitterness of distance, like a steelyard, and by the straight shofar of the wild goat.

OUTLINE

1 **All Israel standing together** ¶1–4

Nitzavim is read before Rosh HaShanah, "this day," when all the souls, from the heads to the drawers of water, rise to their source. Israel is one stature of ten levels; in holiness there is no head and end, so each needs the other, as the head needs the feet. Humility unites them and draws G-d's unity, while pride falls into the world of separation.

2 **The covenant above reason** ¶5–8

"That you may pass into the covenant": friends make a covenant so that their love will outlast its reasons and cover every offense, as though they were one body. Through the Thirteen Attributes of Mercy G-d made such a covenant with Israel, beyond reason, so that their sins do not separate them from Him.

3 **Malchuyos, Zichronos and the two cries of the heart** ¶9–13

The Kingship revealed from above at Adam's creation must now be aroused from below through the shofar. The outer cry, from contemplating creation, is the angels' lion-roar and reaches only G-d's radiance; the inner cry, above knowledge, is drawn from G-d Himself, "a consuming fire" beyond all flow, and arouses the inner dimension of His Kingship. Remembrance belongs to what is far.

4 **Psalm 150: from His holiness to the shofar** ¶14

His holiness, the firmament of screens, the contractions and the countless worlds all lead to "the blast of the shofar," a wordless voice from the inner heart, unlike the outer cry, which becomes speech. The two cries correspond to "my daughter" and "my mother."

5 **No king without a people** ¶15

G-d's essence has no relation to creatures, like a king over trees and stones, but the covenant raises Israel to be His people and lowers Him, as it were, to be their G-d. Because there is judgment above, this must be aroused each Rosh HaShanah through Malchuyos, Zichronos and the shofar.

6 **The steelyard, the wild goat and the Patriarchs** ¶16–19

The hills, love that comes from reason, are tipped by the weight of Torah and mitzvos; the high mountains, love above reason, are drawn only by the bitterness of distance, like a steelyard, and by the straight shofar of the wild goat. The Patriarchs, rooted "beyond the river," are the source of the oath and the covenant.

7 **Summary** ¶20

The Alter Rebbe's own summary of the maamar's six sections.

KEY CONCEPTS

One complete stature קומה אחת שלימה

All Israel as a single body with ten levels, like the ten powers of one soul; each part needs the others, as the head needs the feet.

Circles (iggulim) עגולים

Lights arranged like rings, with no top and bottom, drawn from sovev; in holiness "their end is embedded in their beginning," so there is no fixed head and end.

Covenant כריתת ברית

A bond above reason that keeps love alive even when its reasons fail; G-d made such a covenant with Israel through the Thirteen Attributes of Mercy.

The outer and inner dimensions of the heart חיצוניות הלב ופנימיות הלב

The outer cry comes from contemplating G-d's greatness and takes the form of words; the inner cry, above knowledge, is wordless, like the voice of the shofar.

Higher teshuvah (teshuvah ila'ah) תשובה עילאה

Return from the depths of the heart, born of bitterness over one's distance from G-d; it draws down the love that is above reason.

A consuming fire; El Elyon אש אוכלה; אל עליון

G-d's essence, which, like fire, rises and does not descend: it is above every flow into the worlds, both memalei and sovev.

No king without a people אין מלך בלא עם

Kingship needs subjects who relate to the king; the covenant makes Israel G-d's people, so that His essence can be King over them.

Steelyard (peles) פלס

A balance in which length and distance supply the weight: the image of teshuvah, whose bitterness over distance draws down the highest love.

SECTION 1 • ¶1–4

All Israel standing together

1 אתם נצבים[1] היום[2] כלכם וגו׳. הנה פרשה זו קורין לעולם קודם ר״ה [ראש השנה][3,4,5] ומרומז במלת היום דקאי על ר״ה [ראש השנה][6] כי זה היום תחלת[7] מ מעשיך זכרון ליום ראשון.

"You are standing this day, all of you," etc. Now, this portion is always read before Rosh HaShanah, and [this] is alluded to in the word "this day" (hayom), which refers to Rosh HaShanah, for "This day is the beginning of Your works, a remembrance of the first day."

> The maamar opens with Deuteronomy 29:9, where Moshe addresses the whole people assembled to enter the covenant. Parshas Nitzavim is always read on the Shabbos before Rosh HaShanah, and the Alter Rebbe finds the festival hinted in the word "this day," since Rosh HaShanah is called "this day" in its own prayer: "This day is the beginning of Your works, a remembrance of the first day."

שכל ניצוצי נשמות[8] נצבים ומתעלים במקורם הראשון[9] ביום זה עד לפני הוי׳ ראשיכם שבטיכם וגו׳

For all the sparks of souls stand and are raised up into their original source on this day, until [they are] "before Havayah." "Your heads, your tribes," etc.,

> On Rosh HaShanah every soul, and even every spark of a soul, is lifted back to its original source and stands "before Havayah," as the verse says. A Kehot note points out that by saying "sparks of souls" the Alter Rebbe includes not only whole souls but every spark of one.

מחוטב עציך עד שואב מימיך[10] פרט הכתוב עשר מדרגות[11] שכמו שיש עשר מדרגות בנפש האדם דהיינו ג׳ שכלים וז׳ מדות כך

"from the hewer of your wood to the drawer of your water": the verse enumerates ten levels. For just as there are ten levels in the soul of man, namely three [faculties of] intellect and seven emotive attributes (middos), so

> The verse lists the people by rank, from "your heads" down to "the hewer of your wood" and "the drawer of your water." The Alter Rebbe counts ten levels in this list and compares them to the ten powers of a single soul: the three faculties of intellect (Chochmah, Binah and Daas) and the seven emotive attributes.

הנה כל ישראל הם קומה אחת שלימה[12] וכללות נשמתותיהן נקרא כנסת ישראל שנחלקת לעשר מדרגות ובראש השנה מתעלים כל המדרגות אפילו מחוטב עציך עד שואב מימיך

all Israel are one complete stature, and their souls as a whole are called the Congregation of Israel (Knesses Yisrael), which is divided into ten levels. And on Rosh HaShanah all the levels are raised up, even "from the hewer of your wood to the drawer of your water,"

> Just as one soul has ten powers, all the souls of Israel together form one complete "stature," like a single body, called Knesses Yisrael, the Congregation of Israel, which is divided into ten levels. On Rosh HaShanah all ten are raised, including the lowest, the hewers of wood and the drawers of water.

שהם בחינות ומדרגות התחתונות [ועיין מענין אתם נצבים ברבות בא פט״ו [פרק ט״ו / פרשה ט״ו] וז״ל [וזה לשונו] במלאכים נאמר שרפים[13] עומדים ממעל לו[14, 15]

which are the lower aspects and levels. (And see on the subject of "You are standing" in [Midrash] Rabbah on Bo, section 15; these are its words: "Of the angels it is said, 'Seraphim stand above Him,'

> The hewers of wood and drawers of water are the lowest ranks of that collective body, yet they too take part in the ascent. Here the Alter Rebbe opens a bracketed note that quotes the Midrash on Parshas Bo (Shemos Rabbah 15:6), which compares Israel to the angels: of the angels it says that the seraphim "stand" above Him (Isaiah 6:2).

ובנשמות נאמר אתם נצבים היום ועמ״ש מענין שרפים עומדים ממעל לו בביאור ע״פ ונקדשתי[16] בתוך בני ישראל[17] ועד״ז יובן ענין אתם נצבים היום לפני ה׳.

and of the souls it is said, 'You are standing this day.'" And see what is written on the subject of "Seraphim stand above Him" in the explanation on the verse "And I shall be sanctified among the children of Israel"; and along these lines the meaning of "You are standing this day before Havayah" will be understood.

> The Midrash continues that of Israel it says "You are standing this day," so the souls are granted the same "standing" as the angels. The Alter Rebbe refers to his explanation of "And I shall be sanctified among the children of Israel" (Likkutei Torah, Emor), where the seraphim's standing is explained, and says that "You are standing this day before Havayah" is to be understood in the same way.

2 ועיין עוד מענין אתם נצבים[18] ברבות באיכה ס״פ אני הגבר[21, 20, 19] וס״פ דוב אורב[22] ובקהלת בפסוק אני קהלת[25, 24, 23] ובזהר פי׳ יתרו דף פ״ב ע״א] [26] להיות כולם מתעלים למעלה במקור חוצבם.

And see further on the subject of "You are standing" in Rabbah on Eichah, at the end of the section "I am the man" and at the end of the section "A bear lying in wait," and on Koheles, on the verse "I, Koheles," and in the Zohar, Parshas Yisro, page 82a), so that all of them are raised up on high, into the source from which they were hewn.

> The bracketed note lists more places where the verse is expounded: Eichah Rabbah (on "I am the man" and "A bear lying in wait"), Koheles Rabbah (on "I, Koheles") and the Zohar on Parshas Yisro. The main text then resumes: on Rosh HaShanah all the levels rise together into the source from which they were "hewn."

וזהו ויהי בישורון מלך[27] בהתאסף ראשי עם יחד שבטי ישראל (ע׳ [עיין] בזהר שמות די״ו ע״ב) [28] פי׳ שכולם מתאספים יחד להיות לאחדים כאחד.[29]

And this is [the meaning of] "And He was King in Yeshurun, when the heads of the people gathered, the tribes of Israel together" (see Zohar, Shemos, page 16b): that is, they all gather together to become one, as one.

> Deuteronomy 33:5 says that G-d was King in Yeshurun when the heads of the people gathered together. The Alter Rebbe reads "together" as unity: all of Israel gathering to become one. A Kehot note, citing Likkutei Sichos, sees two modes here: "to become one" matches the statement below that they all need one another, and "as one" matches "all Israel are one complete stature."

כי זהו כלל גדול[30] דכל דאתי מסטרא דקדושה הוא בבחי׳ נעוץ סופן בתחלתן[32, 31] שאין לו בחינת ראש וסוף

For this is a great principle: everything that comes from the side of holiness is at the level of "their end is embedded in their beginning," which has no aspect of head and end;

> The reason unity belongs to holiness is that in holiness the end is bound up with the beginning, as Sefer Yetzirah (1:7) says of the ten Sefiros: "their end is embedded in their beginning, and their beginning in their end." Such a structure has no fixed top and bottom, no "head" and "end."

והוא בחי׳ עגולים שנמשך מבחי׳ סובב כל עלמין (ועמ״ש מזה בביאור ע״פ[33] ויהי קול מעל לרקיע[34])

and this is the level of the circles (iggulim), which is drawn from the level of the light that encompasses all worlds (sovev kol almin). (And see what is written on this in the explanation on the verse "And there was a voice from above the firmament.")

> In Kabbalah, "circles" (iggulim) are lights arranged like rings, in which no point is above another, as opposed to the "line" (yosher), which has a head and an end. This mode comes from the light that encompasses all worlds (sovev), which relates to everything equally.

ולכן אמרו רז״ל [רבותינו זכרונם לברכה] הוי שפל רוח בפני כל אדם[36, 35] לפי שיש בכל אחד ואחד בחי׳ ומדרגות מה שאין בחבירו וכולם צריכין זה לזה.

Therefore our Sages, of blessed memory, said, "Be lowly of spirit before every man": because in each and every one there are aspects and levels that his fellow does not have, and they all need one another.

> Because in holiness no one is simply "head" or "foot," every Jew has qualities that another lacks. That is why the Mishnah (Avos 4:10) tells a person to be lowly of spirit before every man: whoever he meets has something he does not.

ונמצא שיש יתרון ומעלה בכח אחד ואחד שגבוה מחבירו וחבירו צריך לו וכמשל האדם שהוא בעל קומה בראש ורגלים שאף שרגלים

It follows that there is an advantage and superiority in the capacity of each and every one, in which he is higher than his fellow, and his fellow needs him. This is like the analogy of a man, who has a stature with a head and feet: for although the feet

> Each person excels in some capacity, so even the one who seems lower is needed by the one who seems higher. The Alter Rebbe illustrates this with the human body, which has both a head and feet.

הם סוף המדרגה ולמטה והראש הוא העליון ומעולה ממנו מ״מ הרי בבחינה אחת יש יתרון ומעלה להרגלים שצריך להלך בהם[37] וגם הם מעמידי הגוף והראש

are the end of the scale, down below, and the head is the uppermost and superior to them, nevertheless, in one respect the feet have an advantage and superiority, for he needs to walk with them; and also, they hold up the body and the head.

> The feet are the lowest part of the body and the head the highest, yet the feet have a real advantage: a person walks with them, and they hold up the body and even the head. A Kehot note, from Likkutei Sichos, suggests that walking points to the true idea of "going," which is without limit.

וגם כשאירע כובד בראש מקיזין דם ברגלים ונרפא ומקבל חיותו ממנו ונמצא שאין שלימות להראש בלתי הרגלים כך הנה כל ישראל קומה אחת שלימה.[39, 38]

Also, when heaviness befalls the head, blood is let from the feet and it is healed, and it receives its life-force from them. It follows that the head has no completeness without the feet. So, too, all Israel are one complete stature.

> In the medicine of the time, heaviness in the head was treated by letting blood from the feet, so the head was healed through them and drew its life-force from them. The head is therefore not complete without the feet, and in the same way all Israel form one complete body.

3 ונמצא אפילו מי שמחשב בדעתו שהוא בחי׳ ראש לגבי חבירו הרי אין לו שלימות בלי חבירו וימצא חסרון בנפשו מה שחבירו משלימו ועי״ז יהיה בטל

It follows that even one who reckons in his mind that he is the level of a head relative to his fellow has no completeness without his fellow, and he will find a lack in his soul that his fellow completes. And through this he will be nullified

> Even a person who regards himself as a "head" compared with someone else lacks something that only the other can supply. Feeling that lack makes him humble before the other.

ושפל רוח לגבי חבירו מבלי ימצא האדם ראש וסוף וע״י ביטול זה יתאחדו להשראת יחודו ית׳ שמסטרא דקדושה בלי ראש וסוף משא״כ מי שמחשב בדעתו

and lowly of spirit relative to his fellow, so that no person is found [to be] head or end. And through this self-nullification (bittul) they will be united, for the indwelling of His unity, may He be blessed; for [what is] from the side of holiness is without head and end. Whereas one who reckons in his mind

> When each person sets himself aside before the other, no one is head and no one is end, and through this self-nullification they become one. That unity is a fitting place for G-d's unity to rest, because what comes from holiness has no head and end.

נפרד במעלתו לגבי חבירו ועושה ראש וסוף נפרדים הרי הוא נופל בעלמא דפרודא שמסט״א [שמסטרא אחרא] והנה בראש השנה הוא בחי׳ התשובה[40] שכללות נשמות ישראל תשובנה למקורם ושרשם.

[that he is] separate in his superiority relative to his fellow, and makes the head and the end separate, falls into the world of separation, which is from the sitra achra (the other side). Now, on Rosh HaShanah there is the level of teshuvah (return): that the souls of Israel as a whole return to their source and root.

> The opposite is the person who sees himself as separate because of his superiority and divides people into head and end; that attitude belongs to the "world of separation" (alma deperuda), the realm of the sitra achra. Rosh HaShanah is a time of teshuvah in the literal sense of "return": all the souls of Israel together return to their source and root.

4 וזהו בהתאסף ראשי עם[41] ראש הוא בחי׳ המחשבה וראשי עם הם בחינות המחשבות של כללות ישראל שהם מתאספים מעלמא דפרודא שנפלו מחשבותם להיות זה פונה לכאן וכו׳ ונעשים רשות היחיד ליחודו יתי׳

And this is [the meaning of] "when the heads of the people gathered": the head is the level of thought, and "the heads of the people" are the aspects of the thoughts of Israel as a whole, which gather from the world of separation, where their thoughts had fallen, so that this one turns this way, and so on; and they become a private domain (reshus hayachid) for His unity, may He be blessed.

> The "heads" of the people are read as the thoughts of Israel, since the head is the seat of thought. When people's thoughts scatter in every direction they belong to the world of separation; when they gather, they become a "private domain" (reshus hayachid, literally "the domain of the single one"), a dwelling for G-d's unity.

(ועד״ז הוא פי׳ שמע ישראל שמע לשון אסיפה מלשון וישמע שאול[42] וכמ״ש במ״א[43] וע׳ בפע״ח [בפרי עץ חיים] שער ר״ה [ראש השנה] פ״ג [פרק ג׳]) וזהו דרך כלל:

(And along these lines is the meaning of "Hear, O Israel": shema is a term of gathering, from the expression "And Shaul assembled (vayeshama)"; as is explained elsewhere. And see Pri Etz Chaim, Gate of Rosh HaShanah, chapter 3.) This is [the matter] in general.

> The same idea explains "Hear, O Israel" (Deuteronomy 6:4): shema also means "gather," as in 1 Samuel 15:4, where Shaul assembled the people, so the verse calls on Israel to gather themselves to G-d's oneness. The Alter Rebbe refers to his fuller treatment in Likkutei Torah on Va'eschanan and to Pri Etz Chaim, and closes the general explanation.

SECTION 2 • ¶5–8

The covenant above reason

5 ב אך דרך פרט איך הוא דרך היחוד ומהו ענין התשובה ולמה דוקא בראש השנה.

2. But in particular: how does the unity come about, what is the meaning of teshuvah, and why specifically on Rosh HaShanah?

> Having given the general idea, the maamar now asks three detailed questions: how the unity comes about, what teshuvah is, and why it takes place specifically on Rosh HaShanah.

ביאר הכתוב אח״כ לעברך בברית[44] והענין כמו למשל שני אוהבים[45] שכורתים ברית ביניהם שלא תפסוק אהבתם שאלו היה הדבר שהאהבה תלויה בו קיים לעד

The verse explains [this] afterwards: "That you may pass into the covenant." The matter is like, for example, two friends who make a covenant between them that their love should not cease. For if the thing on which the love depends were to endure forever,

> The answer comes from the next verse, Deuteronomy 29:11: "That you may pass into the covenant." To explain what a covenant does, the Alter Rebbe gives the analogy of two friends who make a covenant so that their love will never cease.

לא היו צריכין לכריתת ברית ביניהם אלא לפי שיראים שמא יבוטל הדבר ובטלה האהבה או שמא יגרום איזה מניעה מבחוץ.

they would not need to make a covenant between them. Rather, [they make it] because they fear that perhaps the thing will cease and the love will be nullified, or that perhaps some hindrance from outside will cause [this].

> A covenant would be unnecessary if the cause of their love were sure to last forever. People make one because they fear that the reason for their love may disappear, or that something from outside may come between them.

6 ועי״י כריתת הברית תהיה אהבתם אהבה נצחית בל תמוט עולם ועד[46] ולא יפרידם שום מניעה מבית ומחוץ.

And through making the covenant, their love will be an eternal love that "shall not be moved for ever and ever," and no hindrance, from within or from without, will separate them.

> Once the covenant is made, the love becomes permanent, and nothing inside or outside the relationship can separate the friends. The words "shall not be moved for ever and ever" are borrowed from Psalms 104:5, where they describe the firm foundations of the earth.

והיינו מפני שעושין ביניהם קשר אמיץ וחזק שיתייחדו ויתקשרו באהבתם בקשר נפלא ולמעלה מן הטעם

That is, because they make between them a firm and strong bond, that they be united and bound in their love with a wondrous bond, beyond reason

> The covenant works because it creates a bond that is not based on reason. The friends are tied together in a way that goes beyond any explanation of why they love each other.

והדעת שאף שע״פ הטעם והדעת היה צריך לפסוק האהבה או לגרום איזה שנאה אעפ״כ [אף על פי כן] מחמת הכריתות ברית מוכרח להיות אהבתם לעד קיימת

and knowledge: so that even though, according to reason and knowledge, the love ought to cease or some hatred ought to be brought about, nevertheless, because of the making of the covenant, their love must of necessity endure forever.

> Even if, by reason, the love should end or turn into hatred, the covenant obliges it to continue. A love that depends on reasons ends when the reasons end; a covenant does not.

ועל כל פשעים תכסה אהבה[47] זו וקשר אמיץ זה לפי שבאו בברית והתקשרות כאלו נעשו לבשר אחד.

And this love and this firm bond "will cover over all transgressions," because they have entered into a covenant and a bond, as though they had become one flesh.

> Proverbs 10:12 says that "love covers all transgressions"; the love of the covenant covers every offense. This is because by entering the covenant the two have become, as it were, one flesh.

7 וכמו שלא יוכל לפסוק אהבתו על עצמו כך לא יפסוק מעל חבירו. ולכן נק׳ בלשון כריתת ברית כמ״ש אשר כרתו את העגל ויעברו בין בתריו[48] כלומר להיות שניהם עוברים בתוך גוף אחד[49] להיות לאחדים.[50]

And just as one cannot cease to love himself, so he will not cease [to love] his fellow. Therefore it is called by the term "cutting a covenant," as it is written, "who cut the calf and passed between its parts": that is to say, that both of them pass within one body, to become one.

> A person never stops loving himself, and the covenant makes the other into part of oneself. That is why the Torah speaks of "cutting" a covenant: as Jeremiah 34:18 describes, a calf was cut in two and the parties passed between its parts, a sign that both now pass within one body and become one.

8 והנה ככל המשל הזה עשה לנו[51] ה׳ אלהינו דכתיב הנה אנכי כורת ברית[52] נגד כל עמך אעשה נפלאות פי׳ למעלה מן הטעם ודעת וכמו שאמר דוד ליהונתן נפלאתה אהבתך[53] וגו׳.

Now, just like this whole analogy, Havayah our G-d has done for us, as it is written, "Behold, I make a covenant; before all your people I will do wonders (niflaos)": that is, beyond reason and knowledge; as David said to Yehonasan, "Your love was wondrous (niflasah)," etc.

> G-d made exactly such a covenant with Israel, as Exodus 34:10 says: "Behold, I make a covenant; before all your people I will do wonders." The Alter Rebbe reads "wonders" (niflaos) as something beyond reason, like David's words about Yehonasan, "Your love was wondrous to me" (2 Samuel 1:26).

כי על ידי יגמה״ר [י״ג מדות הרחמים] שהמשיך משה רבינו ע״ה [עליו השלום] נעשה כביכול כריתת ברית והתקשרות להקב״ה עם ישראל לעורר את האהבה וסלחת כו׳ שלא יהיו עונותיכם מבדילין[54] כו׳ כי חלק ה׳ עמו:[55, 56]

For through the Thirteen Attributes of Mercy that Moshe our teacher, peace be upon him, drew down, there came about, as it were, the making of a covenant and a bond of the Holy One, blessed be He, with Israel, to arouse the love, "and pardon," etc., so that "your iniquities" will not be "separating," etc., "for the portion of Havayah is His people."

> That covenant came after the sin of the Golden Calf, when Moshe drew down the Thirteen Attributes of Mercy and asked G-d to "pardon" (Exodus 34:9). The covenant arouses G-d's love so that Israel's sins will not separate them from Him (Isaiah 59:2), because "the portion of Havayah is His people" (Deuteronomy 32:9).

SECTION 3 • ¶9–13

Malchuyos, Zichronos and the two cries of the heart

9 ג והנה אמרו רז״ל [רבותינו זכרונם לברכה] אמר הקב״ה אמרו לפני מלכיות[57, 58] שתמליכוני עליכם זכרונות שיעלו זכרוניכם לפני לטובה ובמה בשופר.

3. Now, our Sages, of blessed memory, said: The Holy One, blessed be He, said, "Say before Me Malchuyos (Kingship), so that you make Me King over you; Zichronos (Remembrances), so that your remembrance rises before Me for good. And through what? Through the shofar."

> Section 3 turns to the special prayers of Rosh HaShanah. The Gemara (Rosh HaShanah 16a) records G-d's instruction: say verses of Kingship (Malchuyos) to make Him King over you, and verses of Remembrance (Zichronos) so that your remembrance rises before Him for good, and do it through the shofar.

כי הנה ראש השנה הוא זה היום תחלת מעשיך זכרון ליום ראשון[59] שנברא בו[60] אדם הראשון בר״ה [בראש השנה][61] ואמר ה׳ מלך גאות לבש[62, 63] וגו׳

For Rosh HaShanah is [the day of] "This day is the beginning of Your works, a remembrance of the first day," on which Adam, the first man, was created, on Rosh HaShanah; and he said, "Havayah reigns; He has clothed Himself in majesty," etc.,

> Rosh HaShanah is the day Adam was created, the "first day" that the prayer "This day is the beginning of Your works" recalls. The Midrash (Pirkei DeRabbi Eliezer 11) relates that Adam called on all creatures to crown their Creator, and together they proclaimed, "Havayah reigns; He has clothed Himself in majesty" (Psalms 93:1).

לפי שאז נתגלה מלכותו ית׳ והיה זה באתערותא דלעילא בלבד ועכשיו צריך להיות זכרון ליום ראשון ע״י אתערותא דלתתא לעורר התגלות מלכותו ית׳ עלינו ע״י זכרון הברית וההתקשרות שבין ה׳ ובינינו

because then His Kingship, may He be blessed, was revealed. And this was through an arousal from above alone. But now there must be a "remembrance of the first day" through an arousal from below, to arouse the revelation of His Kingship, may He be blessed, over us, through the remembrance of the covenant and the bond between G-d and us.

> On that first Rosh HaShanah G-d's Kingship was revealed through "an arousal from above" alone, by G-d's own initiative and not because of anything people did. Now, each year, the "remembrance of the first day" must come about through "an arousal from below": Israel arouses the revelation of G-d's Kingship over them by recalling the covenant and bond between Him and them.

והיינו על ידי השופר שהוא בחינת תשובה עילאה בחינת צעקת הקול מעומקא דליבא מנקודת פנימית הלב עד שאין כלי הדבור יכולים להגבילה מפני שהיא קול בלבד

That is, through the shofar, which is the level of higher teshuvah (teshuvah ila'ah), the level of the cry of the voice from the depths of the heart, from the point of the inner dimension of the heart, to the point that the organs of speech cannot contain it, because it is voice alone.

> The means is the shofar, which stands for "higher teshuvah," a cry from the depths of the heart. That cry comes from so deep a place that words cannot contain it: it is pure voice.

ולכן אין אומר ואין דברים[64] אלא בחינת תקיעה קול פשוט ושברים הוא ג״כ אינו אלא קול אלא שיש בקול עצמו כמה בחינות ותנועות גנוחי גניח[65] כו׳.

Therefore "there is no utterance and there are no words"; rather, [there is] the level of tekiah, a simple voice. And shevarim, too, is nothing but voice, except that in the voice itself there are several aspects and movements, "moaning groans," etc.

> That is why the shofar says no words, in the language of Psalms 19:4, "there is no utterance and there are no words." The tekiah is a plain, unbroken sound, and the shevarim are also only sound, though broken into the "moaning" notes the Gemara (Rosh HaShanah 33b) describes.

10 וביאור הדבר דכתיב לך אמר לבי בקשו פני[66] וגו׳ פני היינו פנימיות הלב.[67]

The explanation of the matter: it is written, "To You my heart has said, 'Seek my face (panai),'" etc. "My face" means the inner dimension of the heart.

> Psalms 27:8 reads, "To You my heart has said, 'Seek my face.'" The Alter Rebbe reads "my face" (panai) as related to pnimiyus, the innermost part of the heart, as he also explains in Iggeres HaKodesh 4.

כי הנה יש בבחי׳ צעקת הלב ב׳ בחינות בחי׳ פנימית גם בחי׳ חיצונית חיצונית הלב הוא נמשך מן הדעת והתבוננות בגדולת ה׳ והתפשטות אור א״ס

For in the cry of the heart there are two levels: an inner level and also an outer level. The outer dimension of the heart is drawn from knowledge and from contemplation of the greatness of G-d and the spreading forth of the Infinite Light (Or Ein Sof),

> The heart's cry to G-d has two levels, an outer one and an inner one. The outer level comes from knowledge (daas): from contemplating G-d's greatness and how His infinite light spreads into creation.

ב״ה על הנבראים להוות מאין ליש כל צבא השמים העליונים והארץ וכל אשר בה ובטובו מחדש[68] בכל יום תמיד מעשה בראשית ואתה מחיה את כולם[69] כו׳

blessed be He, over the created beings, to bring into being, from nothing into something, all the host of the higher heavens, and the earth and all that is in it; and "in His goodness He renews each day, continually, the work of creation," and "You give life to them all," etc.;

> One contemplates how G-d brings everything into existence from nothing, the higher heavens and the earth alike, renews creation every day, as the morning blessing before the Shema says, and gives life to everything, as in Nehemiah 9:6. These are things a person can understand.

אשר בהרחיב דעתו בדברים האלו וכיוצא באחן נמשך לאדם בחי׳ צעקת הלב לצעוק לבו אל ה׳ ולמשוך אחריו לדבקה בו ית׳ בתשוקה וצמאון כו׳.

so that when a person broadens his mind in these matters and the like, there is drawn forth in him the level of the cry of the heart: his heart cries out to G-d and is drawn after Him, to cleave to Him, may He be blessed, with longing and thirst, etc.

> When a person thinks deeply about these matters, his heart is stirred to cry out to G-d and to long to cleave to Him. This is real feeling, but it is produced by understanding, and so it is the "outer" cry.

11 וזהו אחרי ה׳ ילכו כאריה ישאג[70] שיש בחי׳ שאגה בבחי׳ חיצוניות הלב הוא בחי׳ אחרי ה׳ ילכו כאריה שבמרכבה עליונה פני אריה אל הימין[71] כו׳

And this is [the meaning of] "After Havayah they shall walk; like a lion He shall roar": for there is the level of roaring in the outer dimension of the heart, which is the level of "After Havayah they shall walk, like a lion": [the lion] in the supernal Chariot, "the face of a lion on the right," etc.

> Hosea 11:10 says, "After Havayah they shall walk; like a lion He shall roar." The Alter Rebbe connects the roaring with the lion in Ezekiel's vision of the divine Chariot, which had "the face of a lion on the right" (Ezekiel 1:10), and makes that roar the image of the outer cry of the heart.

והם כל מחנה מיכאל שעבודתם ושאגתם הוא אל הימין בחי׳ אהבה[72] וגודל אהבתם ותשוקתם להבטל ולהכלל באור א״ס ב״ה המהווה והמחיה אותם מחמת השגתם התהוותם

And these are the whole camp of Michael, whose service and roaring are to the right, the level of love, and the greatness of their love and longing to be nullified and included in the Infinite Light (Or Ein Sof), blessed be He, which brings them into being and gives them life, [which comes] from their comprehension of their coming into being

> The angels on the lion's side are the camp of the angel Michael, who stands on the right, the side of love. Their "roar" is their great love and yearning to be nullified and absorbed into the Infinite Light that creates them and gives them life.

מאין ליש וחיותם וקיומם והשפעתם שנמשך להם בכל רגע כל זה נקרא חיצוניות הלב שנלקחה מבחי׳ התפשטות זיו והארת יתי׳ על הנבראים ששם עלו השגת הנבראים כל אחד ואחד לפי ערכו ואין זה

from nothing into something, and of their life-force, their existence, and the flow that is drawn to them at every moment. All this is called the outer dimension of the heart, which is taken from the level of the spreading forth of His radiance and light, may He be blessed, over the created beings, to which the comprehension of the created beings rises, each one according to its measure; and this is nothing

> Their love comes from understanding how they are created from nothing and kept in existence at every moment. Because it is based on understanding, it is "outer": it reaches only G-d's radiance (ziv), which spreads over creation and which each created being grasps according to its capacity.

אלא זיו (ועמ״ש בפי׳ ראה בד״ה אחרי ה׳ אלקיכם תלכו ובד״ה כי תשמע בקול בענין מפתחות החיצונית ומפתחות הפנימיות) אבל הקב״ה בכבודו ובעצמו רם ומתנשא כו׳

but radiance. (And see what is written in Parshas Re'eh, in the discourse beginning "After Havayah your G-d you shall walk," and in the discourse beginning "If you will listen to the voice," on the subject of the outer keys and the inner keys.) But the Holy One, blessed be He, in His glory and His essence, is exalted and uplifted, etc.,

> What creatures can grasp is only radiance, not G-d Himself. The Alter Rebbe refers to two discourses on Parshas Re'eh that speak of "outer keys" and "inner keys," and then turns to the Holy One, blessed be He, as He is in Himself, who is beyond all this.

וכדכתיב כי נשגב שמו לבדו[73] שאפילו בחנית שמו הוא בבחי׳ לבדו דלית מחשבה תפיסא ביה[74] ואני ה׳ לא שניתי[75] כתיב כמו קודם שנברא העולם היה[76] הוא ושמו לבדו[77] כו׳ כמ״ש במ״א.[78]

as it is written, "For His Name alone is exalted": that even the level of His Name is at the level of "alone," for no thought can grasp Him. And it is written, "I, Havayah, have not changed": as before the world was created, He and His Name alone [existed], etc., as is explained elsewhere.

> Psalms 148:13 says, "His Name alone is exalted": even G-d's Name, His manifestation, remains "alone," beyond the grasp of any thought, as the Tikkunei Zohar says. And "I, Havayah, have not changed" (Malachi 3:6): He is now as He was before creation, when, as Pirkei DeRabbi Eliezer says, there was only He and His Name.

12 וכמאמר המלך המרומם לבדו[79] מאז המשובח כו׳ פי׳ מאז קודם שנברא העולם היה בחי׳ המלך שהוא בחי׳ שמו בבחי׳ לבדו ומובדל כו׳.

And as the saying [goes], "The King who alone is exalted from of old, who is praised," etc. That is, "from of old": before the world was created there was the level of "the King," which is the level of His Name, at the level of "alone" and set apart, etc.

> The first blessing before the morning Shema describes G-d as "the King who alone is exalted from of old." The Alter Rebbe reads "from of old" as before creation, when "the King," meaning His Name, stood alone and set apart.

וגם עתה שיש ימות עולם מ״מ הרי הוא משובח ומפואר ומתנשא מהם שאינו מתפשו ומתלבש בתוכם בב חינת גילוי

And also now, when there are "days of the world," He is nevertheless praised, glorified and uplifted above them, for He does not spread forth and become enclothed within them in a revealed manner.

> Even now that the world exists, the blessing continues, He is "praised, glorified and uplifted from the days of the world": He remains above creation and does not openly enclothe Himself within it.

וכדכתיב כי ה׳ אלהיך אש אוכלה הוא פי׳ כטבע האש שמסתלק למעלה ע״ד משל ואינו יורד ומתפשט.

As it is written, "For Havayah your G-d is a consuming fire": that is, by way of analogy, like the nature of fire, which withdraws upward and does not descend and spread out.

> Deuteronomy 4:24 calls G-d "a consuming fire." Fire naturally withdraws upward rather than spreading downward, and so it illustrates G-d's essence, which does not descend into the worlds.

(וע׳ בזהר תרומה דקל״ב ע״ב) כי הנה כל השפעה והמשכה מאור א״ס ב״ה בעולמות הוא בחי׳ ירידה והשתלשלות ממקום גבוה למקום נמוך בחי׳ מים ולא שייך זה

(And see Zohar, Terumah, page 132b.) For every flow and drawing down from the Infinite Light (Or Ein Sof), blessed be He, into the worlds is a descent and a chaining-down (hishtalshelus) from a high place to a low place, the quality of water; and this applies

> By contrast, every flow of light into the worlds moves from high to low, like water, through a step-by-step chain of descent. The Alter Rebbe refers here to the Zohar on Parshas Terumah (2:132b).

אלא אחר כמה מיני צמצומים והתלבשות האור במדריגות שונות ומסכים רבים להעלים ולהסתיר גילוי אלהותו ית׳ בעצמו ובכבודו שלא יהיו העולמות בטלים והיו כלא היו ויחזרו לאין ואפס כשהיו

only after many kinds of contractions (tzimtzumim) and the enclothing of the light in different levels and many screens, to conceal and hide the revelation of His G-dliness, may He be blessed, in His essence and His glory, so that the worlds not be nullified and become as though they had never been, returning to naught and nothingness as they were.

> Such a descent is possible only after many contractions (tzimtzumim) and screens that hide G-d's essence. Without them the worlds would be nullified by the revelation and return to the nothingness they were before.

אבל בגילוי אלהותו ית׳ בעצמו ובכבודו לא שייך שום השפעה לא בגדר ממאל ולא בגדר סובב. ולכן נקרא אל עליון כלומר שהוא רם ונשא וגבוה מאד

But in the revelation of His G-dliness, may He be blessed, in His essence and His glory, no flow at all is applicable, neither in the category of filling (memalei) nor in the category of encompassing (sovev). Therefore He is called "G-d Most High (El Elyon)," that is, He is exalted and uplifted and very high.

> G-d's essence, as it is in itself, does not flow into the worlds at all, neither as the light that fills them (memalei) nor as the light that encompasses them (sovev). That is why He is called El Elyon, "G-d Most High" (Genesis 14:18): utterly beyond everything.

(וע׳ בפרדס בעה״כ [בערכי הכינויים] בפי׳ אל עליון דפי׳ שהוא בבחינת כתר שהוא עליון על כל האצילות[80] ועמ״ש בשיר השירים בד״ה לסוסתי[81,82] בפי׳ כמראה אדם אדמה לעליון[83] משא״כ עליון ממש הוא בחי׳ כי לא אדם הוא[84] ע״ש).

(And see the Pardes, in Erchei HaKinuyim, on the meaning of "El Elyon," which explains that it is at the level of Keser, which is supreme (elyon) over all of Atzilus. And see what is written in Shir HaShirim, in the discourse beginning "To My mare," on the meaning of "as the appearance of a man," "I will be like (adameh) the Most High (Elyon)"; whereas Elyon in the true sense is the level of "for He is not a man"; see there.)

> In a parenthesis, the Alter Rebbe notes that the Pardes, in its lexicon of terms (Erchei HaKinuyim), explains El Elyon as Keser, which is above all of Atzilus. He also refers to his discourse on "To My mare" (Likkutei Torah, Shir HaShirim): the Elyon of "I will be like (adameh) the Most High" still relates to "the appearance of a man" (adam), while the true Elyon is "not a man" (1 Samuel 15:29).

ומשם נמשך להיות לאדם בחי׳ צעקה בפנימית הלב למעלה מן הדעת[85] שלא ליפרד מיחודו ואחדותו ית׳ ולהיות לבו בוער כרשפי אש[86] שלהבת העולה מאליה

And from there it is drawn down that a person has the level of a cry in the inner dimension of the heart, above knowledge, not to be separated from His unity and oneness, may He be blessed, and that his heart burns like flashes of fire, a flame that rises of itself

> From that level of G-d, beyond all flow, comes the inner cry of the heart, a cry above knowledge whose whole content is not to be separated from G-d's oneness. The heart burns "like flashes of fire" (Song of Songs 8:6), a flame that rises upward of itself.

ומעצמה בלי טעם ודעת להשתפך נפשו אל חיק אביה ולמסור נפשו באחד[87] כי חלק[88] ה׳ עמו וישראל עלו במחשבה בבחי׳ פנימית כו׳ כמ״ש במ״א.[89,90,91]

and on its own, without reason and knowledge, for his soul to pour itself out into the bosom of its Father, and to give over his soul in [the word] "One"; "for the portion of Havayah is His people," and Israel arose in thought at the inner level, etc., as is explained elsewhere.

> This love has no reason: the soul simply yearns to pour itself out into its Father's bosom and to give itself up at the word "One" of the Shema. Its root is that Israel is "the portion of Havayah" and "arose in thought" at G-d's innermost level.

13 וזהו לך אמר לבי בקשו פני פנימית הלב היינו ע״י את פניך[92] הוי׳ אבקש כי מבחי׳ אחרי הוי׳ ילכו בחי׳ אחרי היינו זיו והארה מזה נמשך להיות כאריה ישאג[93]

And this is [the meaning of] "To You my heart has said, 'Seek my face'": the inner dimension of the heart; that is, through "Your face, Havayah, I will seek." For from the level of "After Havayah they shall walk," the level of "after" being radiance and light, from this is drawn forth [the state of] "like a lion He shall roar,"

> Psalms 27:8 continues, "Your face, Havayah, I will seek." The Alter Rebbe explains that the inner cry, "Seek my face," comes from seeking G-d's own "face," while the outer cry, "like a lion He shall roar," comes from walking "after" Havayah, that is, from what follows behind Him: His radiance and light.

שהוא הצעקה דחיצונית הלב ולהיות בקשו פני הצעקה שמפנימית הלב הוא הנמשך מבחי׳ את פניך הוי׳ אבקש שהוא הקב״ה בכבודו ובעצמו וכנ״ל.

which is the cry of the outer dimension of the heart. And [the coming to be of] "Seek my face," the cry from the inner dimension of the heart, is what is drawn from the level of "Your face, Havayah, I will seek," which is the Holy One, blessed be He, in His glory and His essence, as mentioned above.

> The outer cry is the lion's roar. The inner cry, "Seek my face," is drawn from "Your face, Havayah," which is the Holy One, blessed be He, Himself, in His glory and essence, as explained in paragraph 12.

והוא בחי׳ ובכל מאדך[94] וזהו ממעמקים קראתיך[95] ה׳ מעמקי הלב (ולכן אומרים מזמור זה בעשרת ימי תשובה)

And this is the level of "and with all your might (me'odecha)." And this is [the meaning of] "From the depths I have called You, Havayah": from the depths of the heart. (Therefore this psalm is said during the Ten Days of Teshuvah.)

> This inner level is the love "with all your might" (Deuteronomy 6:5). It is also the meaning of Psalms 130:1, "From the depths I have called You": a call from the depths of the heart, which is why this psalm is said during the Ten Days of Teshuvah.

כי ע״י תשובה עילאה מעומקא דליבא כי רע ומר[96] עזבו את[97] ה׳ וריחוקו מאור פניו ית׳ אשר נגעה עד הנפש ממש בקרש איש ולב עמוק.[98]

For through higher teshuvah, from the depths of the heart, because "evil and bitter" [it is that] "they have forsaken Havayah," and [because of] his distance from the light of His countenance, may He be blessed, which reaches the very soul, "in the inward part of a man, and a deep heart":

> Higher teshuvah rises from the depths of the heart when a person feels how "evil and bitter" it is to have forsaken G-d (Jeremiah 2:19, Isaiah 1:4) and how far he is from the light of His countenance. That pain reaches "the inward part of a man and a deep heart" (Psalms 64:7).

עי״ז מעורר ג״כ למעלה להיות קראתיך ה׳ מהעלם אל הגילוי שיתגלה בחי׳ פנימיות מלכותו ית׳

through this he also arouses above, that there be "I have called You, Havayah," from concealment into revelation, so that the level of the inner dimension of His Kingship, may He be blessed, be revealed

> A cry from such depths arouses a corresponding response above: "I have called You" becomes a calling forth of G-d from concealment into revelation. What is revealed is the inner dimension of His Kingship.

(עיין בד״ה שוש אשיש[99] גבי וזהו תגל נפשי באלקי[100] כו׳ להיות נגלה כבוד הדר מלכותו[101] בחי׳ מלי׳ דא״ס כו׳ ומשם נמשך במלכות דאצילות כי ממלכות שבכתר נעשה כתר שבמלכות כמ״ש בד״ה יום טוב של ראש השנה שחל להיות בשבת ע״ש)

(see the discourse beginning "I will greatly rejoice," at [the passage] "And this is [the meaning of] 'My soul shall exult in my G-d,'" etc.: that "the glorious splendor of His Kingship" be revealed, the level of Malchus of the Infinite One (Ein Sof), etc., and from there it is drawn into Malchus of Atzilus; for from the Malchus that is in Keser comes to be the Keser that is in Malchus, as is explained in the discourse beginning "The festival day of Rosh HaShanah that falls on Shabbos"; see there)

> In a parenthesis the Alter Rebbe refers to two other discourses in Likkutei Torah and states their point: the "glorious splendor of His Kingship" to be revealed is the "Malchus of Ein Sof," G-d's Kingship as it is within His infinite essence, and it is drawn into the Malchus of Atzilus, because "the Malchus within Keser becomes the Keser within Malchus": the lowest aspect of the higher level becomes the highest aspect of the level below it.

עלינו וכמ״ש מרחוק ה׳ נראה לי[103, 102] (ועמ״ש בביאור ע״פ כי המצוה הזאת[104] בפי׳ ולא רחוקה היא[105] וע׳ בזהר ויקרא דף כ׳ סע״ב [סוף עמוד ב] ובפי׳ צו דל״ה סע״ב [סוף עמוד ב])[106]

upon us; as it is written, "From afar Havayah appeared to me." (And see what is written in the explanation on the verse "For this commandment," on the meaning of "nor is it far off"; and see Zohar, Vayikra, page 20b at the end, and Parshas Tzav, page 35b at the end.)

> This revelation comes "upon us," as Jeremiah 31:3 says, "From afar Havayah appeared to me": precisely out of distance the revelation comes. The Alter Rebbe refers to his explanation of "For this commandment … is not far off" (Deuteronomy 30:11) and to two passages of the Zohar that expound "from afar."

וזהו ענין זכרונות שלשון זכרון נופל על דבר שהוא רחוק לכך אומרים אתה זוכר מעשה עולם[107] וכו׳

And this is the meaning of Zichronos (Remembrances): for the term "remembrance" applies to a thing that is far off. Therefore we say, "You remember the deeds of the world," etc.,

> Remembering applies only to something distant; one does not "remember" what is right in front of him. That is why the Zichronos prayer of the Rosh HaShanah Musaf says, "You remember the deeds of the world."

שהם רחוקים מאור פניו ית׳ ואנו מעוררים את זכרון האהבה פנימיות מעצמותו ומהותו ית׳ על ידי השופר שהוא קול היוצא מפנימיות הלב כנ״ל:[108, 109]

for they are far from the light of His countenance, may He be blessed; and we arouse the remembrance of the inner love, from His essence and being, may He be blessed, through the shofar, which is a voice that issues from the inner dimension of the heart, as mentioned above.

> The deeds of the world are far from the light of G-d's countenance, and that is why they must be "remembered." Through the shofar, a voice from the inner heart, we awaken the remembrance of G-d's inner love, which comes from His very essence.

SECTION 4 • ¶14

Psalm 150: from His holiness to the shofar

14 ד וזהו הללו יה הללו אל בקדשו הללוהו ברקיע[110] עוזו הללוהו בגבורותיו הללוהו כרוב גודלו הללוהו בתקע שופר.[111]

4. And this is [the meaning of] "Praise Yah! Praise G-d (El) in His holiness; praise Him in the firmament of His strength. Praise Him for His mighty acts; praise Him according to the abundance of His greatness. Praise Him with the blast of the shofar."

> Section 4 reads the verses of Psalm 150 as a description of how G-d's light descends to the worlds, ending with "Praise Him with the blast of the shofar." Each phrase is explained in the parts that follow.

פי׳ בקדשו בקדש העליון שהוא מרום וקדוש מובדל בבחינת לבדו מכל בחי׳ וגדר השפעה (וגם פירוש בקדשו היינו כענין מ״ש בד״ה כי כארץ תוציא צמחה[112, 113] בענין המלך הקדוש קדושתי למעלה מקדושתכם[114] כו׳ וזהו בקדשו דייקא)

"In His holiness" means: in the supernal holiness, which is exalted and holy, set apart at the level of "alone" from every level and category of flow. (And also, the meaning of "in His holiness" is like what is written in the discourse beginning "For as the earth brings forth its growth," on the subject of "the holy King": "My holiness is above your holiness," etc.; and this is [why it says] "in His holiness," precisely.)

> "His holiness" is G-d's supernal holiness, set apart, "alone," from all flow into the worlds. The parenthesis adds the Midrash on "Be holy, for I am holy": "My holiness is above your holiness," as explained in the discourse on "For as the earth brings forth its growth," which discusses why we say "the holy King" during the Ten Days of Teshuvah.

שהוא בחי׳ אש אוכלה ומאל עליון הנ״ל נשפע האור והחיות ע״י רקיע עוזו שהם המסכים רבים שמעלימים ומסתירים גילוי אלקותו ית׳ בהעלם אחר העלם

This is the level of "a consuming fire." And from the aforementioned "El Elyon" the light and life-force flow through "the firmament of His strength," which are the many screens that conceal and hide the revelation of His G-dliness, may He be blessed, in concealment after concealment.

> This holiness is the "consuming fire" and El Elyon of paragraph 12. From there the light flows through "the firmament of His strength," the many screens that hide G-dliness, one concealment after another, so that the worlds can exist.

(עמ״ש בביאור ע״פ שמע ישראל[116], [115] בענין יהי רקיע כו׳ ויעש אלקים את הרקיע[118], [117] כו׳ ועיין עוד בזהר בראשית דף ל״ב[119] ע״ב ובפ׳ ויגש דרי״א ע״א)

(See what is written in the explanation on the verse "Hear, O Israel," on the subject of "Let there be a firmament," etc., [and] "And G-d made the firmament," etc.; and see further Zohar, Bereishis, page 32b, and Parshas Vayigash, page 211a.)

> The firmament of Genesis 1:6-7, which divides the upper waters from the lower, is the model for these screens. The Alter Rebbe refers to his discourse on "Hear, O Israel" and to two passages of the Zohar about the firmament.

ובגבורותיו הן הם הצמצומים אשר אחר ההעלם והתלבשות אור א״ס ב״ה בכמה מיני לבושין ומדרגות שונות

And "for His mighty acts (gevuros)": these are the contractions (tzimtzumim), whereby, after the concealment and the enclothing of the Infinite Light (Or Ein Sof), blessed be He, in many kinds of garments and different levels,

> "His mighty acts" (gevuros, literally "strengths" or "restraints") are the tzimtzumim, the contractions that limit the light. They come after the Infinite Light has already been hidden and enclothed in many garments and levels.

אזי נשפע האור והחיות קו לקו זעיר שם זעיר שם[120] כדי שיוכלו כל העולמות עליונים ותחתונים לקבל חיותם כו׳

then the light and life-force flow "line by line, a little here, a little there," so that all the worlds, higher and lower, can receive their life-force, etc.

> The light then flows in small, measured portions, "line by line, a little here, a little there" (Isaiah 28:10). Only in this way can every world, higher and lower, receive the life-force suited to it.

וכרוב גודלו פי׳ שאחר המסכים והצמצומים נתהוו ונאצלו ונבראו ריבוי רבבות עולמות לאין קץ ותכלית כמ״ש ועלמות אין מספר[121] ובכל עולם אין מספר לגדודיו[122] ובגדוד אחד אלף אלפים[123] כו׳

And "according to the abundance of His greatness": that is, after the screens and contractions, there came into being, were emanated and were created a multitude of myriads of worlds without end or limit, as it is written, "and worlds (alamos) without number"; and in each world its troops are without number, and in one troop there are a thousand thousands, etc.

> "The abundance of His greatness" is the countless worlds that come into being after the screens and contractions. Song of Songs 6:8, "and alamos without number," is read here as "worlds without number," and the Gemara (Chagigah 13b) says that G-d's troops are without number, while a single troop is "a thousand thousands."

(ולכן כתיב כרוב גודלו ולא כגודל גודלו שלשון רוב מורה שיש כמה מיני ריבוי התחלקות בבחי׳ גדולת התשפטות החיות בכמה מיני עולמות וכמ״ש בד״ה ענין ק״ש [קריאת שמע] בפ׳ ואתחנן)[124]

(Therefore it is written "according to the abundance (rov) of His greatness," and not "according to the greatness of His greatness"; for the term rov indicates that there are many kinds of multiplicity of division in the greatness of the spreading forth of the life-force into many kinds of worlds; and as is explained in the discourse beginning "The matter of the recital of Shema," in Parshas Va'eschanan.)

> The verse says "the abundance (rov) of His greatness" rather than "the greatness of His greatness" because rov means multiplicity: the life-force divides into many kinds of worlds. The Alter Rebbe refers to his discourse on the recital of the Shema in Parshas Va'eschanan.

וכל זה הללוהו להמשיך בתקע שופר שהוא בחי׳ תשובה עילאה בחי׳ פנימיות נקודת הלב קול פשוט תקיעה כו׳ בלא התחלקות אותיות להיות בחינת דיבור כנ״ל.

And all this, "Praise Him," is in order to draw down with "the blast of the shofar," which is the level of higher teshuvah, the level of the inner dimension of the point of the heart, a simple voice, a tekiah, etc., without division into letters so as to be the level of speech, as mentioned above.

> All these stages of praise lead to the shofar, which draws the light down from the highest level. The shofar's tekiah is a simple sound without letters, like the cry of the inner point of the heart, the "higher teshuvah."

משא״כ ע״י חיצוניות הלב שהיא צעקה הבאה מבחי׳ טעם ודעת היא באה לכלל דיבור והתחלקות האותיות כי מכח השכל נחצבו האותיות כי אבא יסד ברתא[125] כמ״ש בזהר.

Whereas through the outer dimension of the heart, which is a cry that comes from the level of reason and knowledge, it comes into the realm of speech and the division of letters; for the letters were hewn from the power of the intellect, for "Abba (the Father) founded the daughter," as is stated in the Zohar.

> The outer cry of the heart, which comes from reason and knowledge, does take the form of words, because letters and speech come from the intellect. The Zohar's phrase "Abba founded the daughter" means that Chochmah, the "father" (Abba), gives rise to the "daughter," Malchus, the source of speech.

(ועמ״ש מזה בד״ה תקעו בחדש שופר[126, 127] ויש לומר שכנגד ב׳ בחי׳ צעקה אלו[128] ארז״ל [אמרו רבותינו זכרונם לברכה] לא זז מחבבה עד שקראה בתי כו׳. עד שקראה אמי.[129]

(And see what is written on this in the discourse beginning "Blow the shofar at the New Moon." And it may be said that corresponding to these two levels of cry our Sages, of blessed memory, said: "He did not cease to cherish her until he called her 'my daughter,'" etc., "until he called her 'my mother.'"

> The Alter Rebbe refers to his discourse "Blow the shofar at the New Moon" and suggests a link with the Midrash about a king who so cherished his daughter that he called her first "my daughter," then "my sister," and finally "my mother." The two cries of the heart correspond to the first and last of these names.

כי בחי׳ בתי היינו אבא יסד ברתא שהיא הצעקה הבאה מבחי׳ טעם ודעת. אבל הצעקה שמפנימית הלב נק׳ אמי שהיא למעלה מהשכל הנמשך בהמדות ועיין בזהר שמות (ד״כ ע״א)[130] ובפרדס ערך צעקה:[131, 132, 133]

For the level of "my daughter" is "Abba founded the daughter," which is the cry that comes from the level of reason and knowledge. But the cry from the inner dimension of the heart is called "my mother," which is above the intellect that is drawn into the emotive attributes. And see Zohar, Shemos (page 20a), and the Pardes, under the entry "Cry.")

> "My daughter" corresponds to the cry that comes from reason, the "daughter" founded by Abba. "My mother" corresponds to the inner cry, which is above the intellect that flows into the emotive attributes; for this the Alter Rebbe refers to the Zohar on Shemos (2:20a) and to the entry "Cry" in the Pardes.

SECTION 5 • ¶15

No king without a people

15 ה אך הדבר הגורם ההמשכה מבחי׳ אש אוכלה בחי׳ קדשו ובחי׳ אל עליון ולהיות ישראל עלו במחשבה[134] וחלק ה׳ עמו שיוכלו לעורר התגלות פנימיות מלכותו ית׳ מעצמותו ומהותו כנ״ל הנה הוא להיות אין מלך בלא עם.[135]

5. But the thing that brings about the drawing down from the level of "a consuming fire," the level of "His holiness" and the level of "El Elyon," and [that brings it about] that "Israel arose in thought" and "the portion of Havayah is His people," so that they are able to arouse the revelation of the inner dimension of His Kingship, may He be blessed, from His essence and being, as mentioned above, is [the principle] that "there is no king without a people."

> Section 5 asks what makes it possible to draw down G-d's essence, which is beyond all flow into the worlds, and to make Israel His own portion, able to arouse the inner dimension of His Kingship. The answer is the principle "there is no king without a people": kingship requires subjects.

(ועמ״ש בד״ה שובה ישראל עד[137, 136] גבי והנה תכלית המכוון הוא מ״ש כו׳ למען תורא[138] כו׳ ע״ש).

(And see what is written in the discourse beginning "Return, O Israel, unto," at [the passage] "Now, the ultimate intent is what is written," etc., "that You may be feared," etc.; see there.)

> In a parenthesis the Alter Rebbe refers to his discourse on "Return, O Israel, unto Havayah your G-d" (Hosea 14:2), at the passage on the ultimate purpose expressed in the words "that You may be feared" (Psalms 130:4).

פירוש שהם נקראו במדרגות עמו שהם אנשים כמותו. ומתייחסים אליו בערך מה רק שהם הפחותים שבמדרגות והוא גבוה מעליהם ולכן נקרא מלך עליהם.

That is, they are called, in rank, "his people," for they are people like him and relate to him in some measure, only they are the lowest in rank and he is high above them; therefore he is called king over them.

> A human king rules over people who are like him, of the same kind, only lower in rank; that is why they can be "his people" and he their king. Kingship needs some relationship between the ruler and the ruled.

משא״כ לגבי קוב״ה [קודשא בריך הוא] בעצמו ובכבודו אין ערוך אליו וכמשל אלו נאמר שמלך על עצים ואבנים שאינם מן המין והסוג שיתייחס ותפול עליהם שם המלך להיות מלכותו נקרא עליהם.

Whereas in relation to the Holy One, blessed be He, in His essence and His glory, there is no comparison to Him; it is like the analogy of saying that someone is king over trees and stones, which are not of the kind and category to which the name "king" could relate and apply, so that his kingship would be called over them.

> Between G-d's essence and created beings there is no relationship at all; calling Him King over them would be like calling someone king over trees and stones, which are not the kind of thing a king rules. By the nature of things, then, G-d's essence could not be called King.

אבל הוא הברית אשר כרת ה׳ עמנו כמו במשל הנ״ל שעושה מצד הברית וההתקשרות אשר הכריח את עצמו להיות לו לאוהב נאמן אף שעל פי השכל אינו כדאי לו.

But it is the covenant that Havayah made with us, as in the analogy mentioned above, where one acts on account of the covenant and the bond by which he compelled himself to be a faithful friend to the other, even though according to the intellect he is not worthy of him.

> This is where the covenant comes in, as in the analogy of the two friends: one binds himself to be a faithful friend even when reason says the other is not worthy. G-d's Kingship over Israel rests on such a covenant, not on reason.

כך הנה עשה ה׳ לנו שהכריח את עצמו כביכול לקשר נפשותינו בו ית׳ להיות ישראל עלו במחשבה ושיתגלה אור פנימיות מלכותו עלינו

So, too, Havayah has done for us: He compelled Himself, as it were, to bind our souls to Him, may He be blessed, so that "Israel arose in thought," and so that the light of the inner dimension of His Kingship be revealed upon us.

> G-d bound Himself, as it were, to attach Israel's souls to Him, so that they are rooted in His innermost thought and the inner dimension of His Kingship can be revealed upon them.

וזהו לעברך בברית[139] עד״ שכתוב עד יעבור עמך[140] ה׳ דהיינו לעבור ממדרגה למדרגה ממטה למעלה מאהבה שלמטה מן הדעת עד אהבה העליונה שלמעלה מן הדעת

And this is [the meaning of] "That you may pass into the covenant," along the lines of what is written, "until Your people pass over, Havayah": that is, to pass from level to level, from below to above, from the love that is below knowledge to the supernal love that is above knowledge,

> This is the meaning of "That you may pass into the covenant" (Deuteronomy 29:11), read together with "until Your people pass over" (Exodus 15:16): to "pass" from level to level, from a love that comes from knowledge to the supernal love that is above knowledge.

שהיא רק בחינת ברית אשר כרת ה׳ למען הקים אותך היום לו לעם[141] פי׳ כי אין מלך בלא עם

which is only the level of the covenant that Havayah made, "in order to raise you up this day as a people to Him." That is, "there is no king without a people,"

> That higher love is reached only through the covenant G-d made "in order to raise you up this day as a people to Him" (Deuteronomy 29:12). Since there is no king without a people, the covenant is what makes Israel His people.

וצריך לכריתות ברית להקים ולרומם אותך כדי שתהיה בבחי׳ עם להיות ישראל עלו עד בחי׳ מחשבה העליונה

and the making of a covenant is needed to raise you up and exalt you, so that you be at the level of "a people," so that Israel rise up to the level of the supernal thought;

> The covenant raises Israel up to the level of "a people" of the King, which means raising them to the level of the supernal thought, where they "arose in thought."

והוא יתי׳ השפיל את עצמו כביכול להיות לך לאלהים ובזו הבחינה הוא הקישור והיחוד בינו יתי׳ ובין ישראל עם קרובו[142]

and He, may He be blessed, lowered Himself, as it were, "to be your G-d." And in this respect is the bond and the unity between Him, may He be blessed, and Israel, "the people near to Him."

> At the same time G-d lowered Himself, as it were, "to be your G-d." From both movements together comes the bond and unity between Him and Israel, "the people near to Him" (Psalms 148:14).

(ועמ״ש מזה בביאור ע״פ כי כארץ תוציא צמחה[143, 144] ע״ש. ועמ״ש בפסוק שיר השירים בפי׳ אשר לשלמה[145] ומ״ש ס״פ בראשית בד״ה צאינה וראינה[146] בפי׳ במלך שלמה).

(And see what is written on this in the explanation on the verse "For as the earth brings forth its growth"; see there. And see what is written on the verse "The Song of Songs," on the meaning of "which is Shlomo's," and what is written at the end of Parshas Bereishis, in the discourse beginning "Go forth and see," on the meaning of "King Shlomo.")

> The Alter Rebbe refers to three discourses that discuss this bond: on "For as the earth brings forth its growth," on "The Song of Songs, which is Shlomo's," and on "Go forth and see … King Shlomo."

אך הנה כתיב משפט לאלקי יעקב[147] שיש משפט למעלה מי יזכה להיות במדרגה זו להיות גילוי אלהותו עליו ושיתקשר נפשו בקשר אמיץ וחזק בה׳

But it is written, "a judgment of the G-d of Yaakov": for there is judgment above [as to] who will merit to be at this level, that the revelation of His G-dliness be upon him and that his soul be bound to G-d with a firm and strong bond.

> Yet Psalms 81:5 speaks of "a judgment of the G-d of Yaakov": there is judgment above as to who deserves this revelation and this bond. That is why it must be aroused anew.

לכן צריך לעורר זה בראש השנה תחלת מעשיך[148] ואז הוא בחי׳ ויהי בישורון מלך[149] (וכמ״ש במ״א שבחי׳ ישורון זהו בחי׳ גבוה מאד וע׳ בזהר שמות)

Therefore one must arouse this on Rosh HaShanah, "the beginning of Your works," and then it is the level of "And He was King in Yeshurun." (And as is explained elsewhere, the level of Yeshurun is the level of "very high"; and see Zohar, Shemos,

> The arousal takes place on Rosh HaShanah, "the beginning of Your works," and then "He was King in Yeshurun" (Deuteronomy 33:5). As explained elsewhere, Yeshurun signifies a very high level, and the Alter Rebbe refers to the Zohar.

(דף ט״ז ע״ב) ובפ׳ אחרי (דס״א סע״ב [סוף עמוד ב]) וגם ישורון מלשון שיר שהוא מבחי׳ עגולים שנמשך מבחי׳ סוכ״ע ואפשר דהיינו בחי׳ הנשמות כמו שעלו במחשבה כו׳

page 16b, and Parshas Acharei, page 61b at the end.) And also, Yeshurun is from the word shir (song), which is from the level of the circles (iggulim), which is drawn from the level of the light that encompasses all worlds (sovev kol almin); and it may be that this is the level of the souls as they arose in thought, etc.

> A second reading links Yeshurun with shir, "song," which belongs to the "circles" that come from sovev, the light that encompasses all worlds. The Alter Rebbe suggests that this is the level of the souls as they were in G-d's thought.

וזהו אמרו לפני מלכיות כדי שתשמליכוני עליכם[150] שתוכלו להמליכו מפנימיות מלכותו ית׳ ויתעלה ויעלה זכרוניכם לפניו לטובה שיזכור ויעורר בחי׳ הברית והקשר שישראל עלו במחשבה וגם כי עתה רחק ממנו בעונינו ועונותיכם מבדילין[151] כו׳.

And this is [the meaning of] "Say before Me Malchuyos, so that you make Me King over you": that you be able to make Him King from the inner dimension of His Kingship, may He be blessed and exalted; and "your remembrance rises before Him for good": that He remember and arouse the level of the covenant and the bond, that Israel arose in thought, even though now He has become distant from us through our iniquities, and "your iniquities separate," etc.

> This explains the Gemara's words: Malchuyos are said so that Israel can make G-d King from the inner dimension of His Kingship, and Zichronos so that He will remember the covenant by which Israel arose in His thought. This is needed because sin has made Him distant, as Isaiah 59:2 says, "your iniquities separate."

מ״מ ע״י אתערותא דלתתא אתערותא דלעילא ובמה בשופר דהיינו ע״י פנימיות הלב כנ״ל לעורר מעומקא דליבא להתחרט בעקירת הרצון מנקודה אמיתית שבלב כו׳ ואז יתגלה כו׳ כנ״ל:[152,153]

Nevertheless, through an arousal from below [there comes] an arousal from above. "And through what? Through the shofar": that is, through the inner dimension of the heart, as mentioned above, to arouse [oneself] from the depths of the heart to regret, with an uprooting of the will from the true point in the heart, etc.; and then there will be revealed, etc., as mentioned above.

> Still, an arousal from below brings an arousal from above, and the means is the shofar: a cry from the depths of the heart, with true regret that uproots the will from its attachments at the innermost point of the heart. Then the inner dimension of G-d's Kingship is revealed.

SECTION 6 • ¶16–19

The steelyard, the wild goat and the Patriarchs

16 ו וזהו ושקל בפלס הרים וגבעות במאזנים[154] כי הנה הרים וגבעות הם בחי׳ ומדריגות האהבה כי ב׳ בחינות הם הרים וגבעות גבעות הם במדריגתן למטה מבחי׳ הרים

6. And this is [the meaning of] "And He weighed the mountains with a steelyard (peles), and the hills in a balance." For mountains and hills are levels and grades of love; for there are two levels, mountains and hills. Hills are, in their level, below the level of mountains,

> Section 6 explains Isaiah 40:12, "He weighed the mountains with a steelyard and the hills in a balance." Mountains and hills are two levels of love, and the hills are the lower of the two.

כי גבעות אינון אמהן שמקבלין מן ההרים והוא בחי׳ אהבה בחיצוניות הלב הנלקח מטעם ודעת והתבוננות בגדולת ה׳

for "hills are the Mothers," who receive from the mountains. And this is the level of love in the outer dimension of the heart, which is taken from reason and knowledge and from contemplation of the greatness of G-d,

> The hills are called "the Mothers," who receive from the mountains, the "Fathers." The hills stand for the love of the outer heart, which comes from reason and from contemplating G-d's greatness.

כי רב הוא והנה כדי לזכך נפשו להאירה באור אהבה זו צריך להמשיך עליו אור תורה ומצות

how great He is. Now, in order to refine one's soul, to illuminate it with the light of this love, one must draw upon oneself the light of Torah and mitzvos.

> To refine the soul so that this love can shine in it, a person must draw upon himself the light of Torah and mitzvos.

כי רמ״ח פיקודין הם רמ״ח אברים דמלכא והם בחי׳ אברים החיצונים ותורה היא בבחי׳ אברים הפנימים

For "the 248 commandments are the 248 limbs of the King," and they are the level of the outer limbs, while the Torah is at the level of the inner organs.

> The saying quoted here calls the 248 positive commandments "the 248 limbs of the King": the mitzvos are like the outer limbs of a body, and the Torah is like its inner organs.

ולכן ת״ת [תלמוד תורה] כנגד כולם שחיות הנפש תלוי יותר באברים הפנימים שנקיבתן במשהו והם הם כמשל כף מאזנים ששוקלין בכף זו ונותנים משא בכף השניה להכריע כך ע״י משא התורה והמצות מכריע כף האהבה להאיר על נפשו

Therefore "the study of Torah is equal to them all," for the life of the soul depends more on the inner organs, whose perforation [is fatal] at the slightest amount. And they are like the analogy of the pans of a scale: one weighs in this pan and places a weight in the second pan to tip [the balance]; so, through the weight of the Torah and the mitzvos, one tips the pan of love, to shine upon one's soul.

> That is why "the study of Torah is equal to them all": life depends more on the inner organs, since even the slightest perforation in them is fatal. Torah and mitzvos are like a weight placed in one pan of a scale to tip the balance, so that the pan of love goes down and the love shines in the soul.

(וכמ״ש במ״א שזהו ענין מחצית השקל ומ״ש ע״ז ברע״מ [ברעיא מהימנא] אבנא למשקל בה דא י׳ ועמ״ש בד״ה השמים כסאי בענין והארץ הדום רגלי[155] ועמ״ש בד״ה רני ושמחי[156] בפי׳ מאזני צדק)

(And as is explained elsewhere, this is the meaning of the half-shekel, and of what the Raaya Mehemna says about it: "A stone to weigh with: this is the yud." And see what is written in the discourse beginning "The heavens are My throne," on the subject of "and the earth is My footstool"; and see what is written in the discourse beginning "Sing and rejoice," on the meaning of "scales of righteousness.")

> In a parenthesis the Alter Rebbe connects this with the half-shekel, which the Raaya Mehemna calls "a stone to weigh with," the letter yud. He also refers to his discourses on "The heavens are My throne … and the earth is My footstool" (Isaiah 66:1) and on "Sing and rejoice" (Zechariah 2:14), concerning "scales of righteousness."

אבל בחי׳ ומדרגות הרים הם בחינת הרים הגבוהים שהיא בחי׳ האהבה שלמעלה מן הטעם ודעת

But the levels and grades of mountains are the level of "the high mountains," which is the level of the love that is above reason and knowledge,

> The mountains, by contrast, are "the high mountains": the love that is above reason and knowledge.

שהיא למעלה מבחי׳ תורה ומצות דאורייתא מחכמה נפקת וא״א להגיע אליה ע״י תורה ומצות כ״א ע״י תשובה מעומקא דליבא שלמעלה מן הדעת מחמת ריחוקו מאור פניו ית׳ שאז מרחוק דוקא[157] ה׳ נראה לי כנ״ל.

which is above the level of Torah and mitzvos, for "the Torah comes forth from Chochmah"; and it is impossible to reach it through Torah and mitzvos, but only through teshuvah from the depths of the heart, which is above knowledge, because of one's distance from the light of His countenance, may He be blessed; for then, precisely "from afar," "Havayah appeared to me," as mentioned above.

> This love is higher than Torah and mitzvos, because the Torah comes from Chochmah and this love is above it. It is reached only through teshuvah from the depths of the heart, when a person feels his distance from G-d; then, precisely "from afar, Havayah appeared to me" (Jeremiah 31:3).

וזהו ענין פלס פי׳ שהוא המשקל של עץ ארוך ורצועות תלוין בראשו (שקורין בעזמין) ששם שוקלין את הדבר הניתן בו ואריכות וכובד העץ ומרחקו הוא המכריעו.

And this is the meaning of peles: it is the weighing instrument made of a long [beam of] wood, with straps hanging from its head (which is called a bezmen), on which one weighs the thing that is placed on it; and the length and the heaviness of the wood, and its distance, is what tips it.

> A peles is a steelyard, called a bezmen in the vernacular: a long beam with straps hanging at its end, on which goods are weighed. What tips it is the length and weight of the beam and the distance along it.

וכך ע״י המרירות שבנפשו על ריחוקו מאת ה׳ אשר רחק ממנו בתכלית וע״י עקירת הרצון ממה שהיה תקוע בו בתחלה הוא מעורר את האהבה רבה העליונה שלמעלה מן הדעת.

So too, through the bitterness in one's soul over one's distance from G-d, from Whom he has become utterly distant, and through uprooting the will from what was embedded in it at first, one arouses the great supernal love (ahavah rabbah) that is above knowledge.

> In the same way, the bitterness a person feels over his great distance from G-d, together with uprooting his will from what it was attached to, acts like the distance on the steelyard: it tips the scale and arouses the great supernal love that is above knowledge.

(ובזהר נזכר ענין ושקל בפלס[158] כו׳ ס״פ תרומה) (דקע״ה סע״ב [סוף עמוד ב]). ובמאורי אור פי׳ פלס הוא בינה הובא בספר עה״כ [ערכי הכינויים] ויש לכוונו

(And in the Zohar the subject of "And He weighed with a steelyard," etc., is mentioned at the end of Terumah, page 175b, at the end.) And in Me'orei Or, peles is explained as Binah, as cited in the book Erchei HaKinuyim; and this may be aligned

> In a parenthesis the Alter Rebbe notes that the Zohar (2:175b) mentions this verse, and that Me'orei Or, quoted in Erchei HaKinuyim, explains the peles as Binah. He suggests that this can be reconciled with his own explanation.

עם משה״כ [מה שכתוב] ע״פ מ״ש בפרדס ש״ח פ״א שהבינה נקרא תשובה כי שם עיקר תליית הסליחה והכפרה בכח כתר עליון השופע עליה.[159]

with what is written [here], according to what is stated in the Pardes, Gate 8, chapter 1, that Binah is called teshuvah, for there forgiveness and atonement chiefly depend, by the power of the supernal Keser that flows upon it.

> The reconciliation: the Pardes (Gate 8, chapter 1) says that Binah is called teshuvah, because forgiveness and atonement depend on it, through the power of the supernal Keser that flows into it. So the peles as Binah is the peles as teshuvah.

וע׳ בזהר ויקרא (דטי״ז א׳) ועמ״ש בפי׳ פינחס בד״ה צו את בנ״י [בני ישראל] מענין התשובה גבי ובכח התשובה שהיא הארה מבחי׳ סוכ״ע כו׳

And see Zohar, Vayikra, page 16a. And see what is written in Parshas Pinchas, in the discourse beginning "Command the children of Israel," on the subject of teshuvah, at [the passage] "And by the power of teshuvah, which is an illumination from the level of the light that encompasses all worlds (sovev kol almin)," etc.;

> He also refers to the Zohar on Vayikra (3:16a), which calls the Mother, Binah, "teshuvah," and to his discourse on "Command the children of Israel" in Parshas Pinchas, where the power of teshuvah is described as an illumination from sovev, the light that encompasses all worlds.

ע״ש והמשכה זו היא ע״י המרירות מהריחוק וע׳ בד״ה כי המצוה הזאת[160] גבי וזהו אנכי אנכי הוא כו׳ והכח הזה שיש בתשובה כו׳ ע״ש.[161, 162]

see there; and this drawing down is through the bitterness over the distance. And see the discourse beginning "For this commandment," at [the passage] "And this is [the meaning of] 'I, I am He,'" etc., [and] "And this power that is in teshuvah," etc.; see there.

> That illumination is drawn down through the bitterness over the distance. He further refers to the discourse on "For this commandment," at the passage on "I, I am He" and on the power that is in teshuvah.

17 ומכ״ז [ומכל זה] יובן ענין הפלס שהמרירות מהריחוק זהו בחינת נעוץ סופן בתחלתן[163] ועי״ז ממשיך האהבה רבה העליונה.

From all this the subject of the steelyard (peles) will be understood: the bitterness over the distance is the level of "their end is embedded in their beginning," and through this one draws down the great supernal love.

> As on the steelyard, where distance itself provides the weight, the bitterness over being far from G-d is a case of "their end is embedded in their beginning" (Sefer Yetzirah 1:7): the lowest point is bound to the highest. Through it the great supernal love is drawn down.

וזהו הרים הגבוהים ליעלים[164] פי׳ שבחי׳ הרים הגבוהים נמשך למטה ע״י יעלים שהוא בחי׳ קול השופר כי שופר של ראש השנה של יעל פשוט[165] שהוא בחינת תשובה מעומק הלב כנ״ל.

And this is [the meaning of] "The high mountains are for the wild goats (ye'elim)": that is, the level of the high mountains is drawn down below through the ye'elim, which is the level of the voice of the shofar; for "the shofar of Rosh HaShanah is of a wild goat (ya'el), straight," which is the level of teshuvah from the depth of the heart, as mentioned above.

> Psalms 104:18 says, "The high mountains are for the wild goats": the love above reason, "the high mountains," is drawn down through the ye'elim, the shofar. For the Mishnah rules that the shofar of Rosh HaShanah is the straight horn of a ya'el, a wild goat, and it stands for teshuvah from the depths of the heart.

18 ולשון יעל הוא לשון עלייה שמעלה את האדם לבחינת ומדריגת האהבה שלמעלה מן הדעת ופשוט דכל מאי דפשיט ליבי׳ [ליביה] טפי[166] עדיף[167]

And the word ya'el is from the term aliyah (ascent), for it raises a person to the level and grade of the love that is above knowledge. And "straight" (pashut): for "whatever extends (pashit) one's heart more is better,"

> The Alter Rebbe hears in ya'el the word aliyah, ascent: the shofar raises a person to the love above knowledge. And "straight" (pashut) recalls the Gemara's principle (Rosh HaShanah 26b) that the more a person's heart is straightened and opened up, the better.

דהיינו לפשוט את האהבה מהתלבשותה בגוף להיות צועק לבו בקרבו למסור נפשו להד ולהתכלל באחד.

that is, to strip (lifshot) the love of its enclothing in the body, so that his heart cries out within him, to give over his soul to G-d and to be included in the One.

> Pashut also means "stripped": the love is stripped of its clothing in the body, so that the heart cries out from within, ready to give the soul over to G-d and be absorbed in His Oneness.

19 וזהו וכאשר נשבע לאבותיך לאברהם ליצחק וליעקב[168] שהם בחי׳ הרים הגבוהים כי בעבר הנהר ישבו אבותיכם.[169]

And this is [the meaning of] "and as He swore to your fathers, to Avraham, to Yitzchak and to Yaakov," who are the level of "the high mountains"; for "your fathers dwelt beyond the river."

> Deuteronomy 29:12 continues, "as He swore to your fathers, to Avraham, to Yitzchak and to Yaakov." The Patriarchs are "the high mountains," because, as Joshua 24:2 says, "your fathers dwelt beyond the river."

ונהר הוא היוצא מעדן[170] להשקות את הגן ומשם יפרד כו׳ שהוא בחי׳ המשכת אור א״ס ב״ה להיות שם השגת הנבראים כו׳ כמ״ש במ״א

And the river is the one that "goes forth from Eden to water the garden, and from there it divides," etc., which is the level of the drawing down of the Infinite Light (Or Ein Sof), blessed be He, so that the comprehension of the created beings may be there, etc., as is explained elsewhere.

> The river is the one that "goes forth from Eden to water the garden" (Genesis 2:10): the flow of G-d's infinite light into the worlds, in a measure that created beings can comprehend.

אבל מעבר הנהר הוא למעלה מן הדעת בחינת הרים הגבוהים שם הוא שרש בחי׳ ומדריגות

But beyond the river is above knowledge, the level of the high mountains; there is the root of the levels and grades

> "Beyond the river" is the level above knowledge, the level of the high mountains. That is where the Patriarchs are rooted.

האבות ומשם היתה השבועה והכריתת ברית להיות לך לאלהים בבחי׳ פנימית כנ״ל (ועמ״ש בד״ה ביום השמיני עצרת[172, 171] בפי׳ אשר נשבעת לאבותינו מימי קדם):[173]

of the Fathers. And from there came the oath and the making of the covenant "to be your G-d," at the inner level, as mentioned above. (And see what is written in the discourse beginning "On the eighth day, a solemn assembly," on the meaning of "which You swore to our fathers from days of old.")

> From that level came G-d's oath and covenant "to be your G-d" at the inner level. The Alter Rebbe refers to his discourse on "On the eighth day, a solemn assembly" (Numbers 29:35), which explains "which You swore to our fathers from days of old" (Micah 7:20).

SECTION 7 • ¶20

Summary

20 קיצור. (א) פי׳ נצבים כולכם[174] ע״ד בהתאסף כו׳ יחד כו׳ להיות לאחדים מבלי ימצא האדם ראש וסוף: (ב) והיינו כדי[175] לעברך בברית.[176]

Summary. (a) The meaning of "standing, all of you" is along the lines of "when [the heads of the people] gathered," etc., "together," etc.: to become one, without any person being found [to be] head or end. (b) And this is in order "that you may pass into the covenant."

> The maamar ends with a summary (kitzur) of its six sections. Section (a): "You are standing, all of you" means gathering "together" into one, as in "when the heads of the people gathered," so that no one is head and no one is end; section (b): the purpose of this is "that you may pass into the covenant."

דהיינו כאלו נעשה לאחדים ועד״ז נאמר כי חלק[177] ה׳ עמו וע״ז נאמר הנה אנכי כורת ברית[178] וגו׳:

That is, as though they had become one; and along these lines it is said, "for the portion of Havayah is His people"; and of this it is said, "Behold, I make a covenant," etc.

> The covenant makes the parties as though they were one, which is why Israel is called "the portion of Havayah." This is the covenant of Exodus 34:10, "Behold, I make a covenant."

(ג) וזהו ענין מלכיות[179] וזכרונות שבר״ה [שבראש השנה] לעורר התגלות מלכותו ית׳ עלינו ע״י זכרון הברית. ובמה בשופר.

(c) And this is the meaning of Malchuyos and Zichronos on Rosh HaShanah: to arouse the revelation of His Kingship, may He be blessed, upon us, through the remembrance of the covenant. "And through what? Through the shofar."

> Section (c): Malchuyos and Zichronos arouse the revelation of G-d's Kingship over Israel by recalling the covenant, and the means is the shofar.

שהוא בחי׳ תשובה עילאה[180] בקשו פני[181] פנימית הלב. ונמשך ע״י ע״י את פניך ה׳ אבקש.

This is the level of higher teshuvah, "Seek my face," the inner dimension of the heart. And it is drawn forth through "Your face, Havayah, I will seek."

> The shofar is higher teshuvah, the cry of the inner heart, "Seek my face." It is drawn from "Your face, Havayah, I will seek," that is, from G-d Himself.

כי מבחינת אחרי ה׳ ילכו בחי׳ זיו והארה נמשך להיות כאריה שבמרכבה ישאג שנק׳ עדיין צעקה מחיצוניות הלב.

For from the level of "After Havayah they shall walk," the level of radiance and light, there comes to be, like the lion in the Chariot, "He shall roar," which is still called a cry from the outer dimension of the heart.

> The outer cry, like the roar of the lion in the Chariot, comes from "After Havayah they shall walk," G-d's radiance and light. It is still only the cry of the outer heart.

אבל הקב״ה בכבודו ובעצמו הוא רם ומתנשא מימות עולם. וזהו ענין אש אוכלה הוא.[182,183] וזהו ענין פניך הוי׳.

But the Holy One, blessed be He, in His glory and His essence, is exalted and uplifted above the days of the world. And this is the meaning of "He is a consuming fire." And this is the meaning of "Your face, Havayah."

> G-d Himself is exalted above "the days of the world." This is the meaning of "a consuming fire" and of "Your face, Havayah."

ומזה נמשך הצעקה מפנימית הלב. ועי״ז מעורר למעלה גילוי פנימית מלכותו ית׳ עלינו. וזהו ענין זכרונות זכרון האהבה פנימית מעצמותו ומהותו ית׳:

And from this is drawn forth the cry from the inner dimension of the heart. And through this one arouses above the revelation of the inner dimension of His Kingship, may He be blessed, upon us. And this is the meaning of Zichronos: the remembrance of the inner love, from His essence and being, may He be blessed.

> From G-d Himself comes the inner cry, and it in turn arouses the revelation of the inner dimension of His Kingship upon us. Zichronos means awakening the remembrance of His inner love, which comes from His very essence.

(ד) וזהו ענין הללו אל בקדשו[184] כו׳ עד בתקע שופר:[185] (ה) וכ״ז [וכל זה] הוא למען הקים אותך היום לו לעם[186]

(d) And this is the meaning of "Praise G-d (El) in His holiness," etc., up to "with the blast of the shofar." (e) And all this is "in order to raise you up this day as a people to Him,"

> Section (d): Psalm 150, from "Praise G-d in His holiness" to "with the blast of the shofar," describes the same process. Section (e): all this is "in order to raise you up this day as a people to Him" (Deuteronomy 29:12).

כי אין מלך בלא עם. ובזו הבחינה הוא הקישור והיחוד והברית אשר כרת ה׳ עמנו.

for "there is no king without a people." And in this respect is the bond, the unity and the covenant that Havayah made with us.

> Because there is no king without a people, the covenant makes Israel G-d's people. That is the bond and unity between Him and them.

אך כתיב משפט לאלהי יעקב.[187] וצריך לעורר זה בר״ה [בראש השנה]. וזהו ענין אמרו לפני מלכיות וזכרונות ושופרות:[188]

But it is written, "a judgment of the G-d of Yaakov"; and one must arouse this on Rosh HaShanah. And this is the meaning of "Say before Me Malchuyos, Zichronos and Shofaros."

> Since there is "a judgment of the G-d of Yaakov," the bond must be aroused anew on Rosh HaShanah. That is done through Malchuyos, Zichronos and Shofaros.

(ו) וזהו ענין וכאשר נשבע לאבותיך כי בעבר הנהר[189] יוצא מעדן ישבו אבותיכם והוא בחי׳ לעברך בברית עד יעבור עמך[190] כו׳

(f) And this is the meaning of "and as He swore to your fathers": for "beyond the river" that goes forth from Eden "your fathers dwelt"; and this is the level of "that you may pass into the covenant," "until Your people pass over," etc.

> Section (f): the oath to the Patriarchs comes from "beyond the river" that flows from Eden, the level above knowledge. This is the "passing" into the covenant, as in "until Your people pass over."

ונקי׳ הרים הגבוהים ליעלים[191] ועד״ז שופר של ר״ה [ראש השנה] של יעל פשוט[192] וע״ז נאמר ושקל בפלס הרים[193] כו׳:[194]

And they are called "the high mountains, for the wild goats"; and along these lines, "the shofar of Rosh HaShanah is of a wild goat, straight." And of this it is said, "And He weighed the mountains with a steelyard," etc.

> That level is "the high mountains, for the wild goats," which is why the Rosh HaShanah shofar is the straight horn of a wild goat. Of this Isaiah says, "He weighed the mountains with a steelyard."

IN ONE'S AVODAH

A person who thinks of himself as a "head" should recognize what he lacks and his fellow supplies, and so be lowly of spirit before every man, for this unity draws G-d's unity. Contemplating G-d's greatness and keeping Torah and mitzvos bring the love of the outer heart, but on Rosh HaShanah one must also reach the inner heart: feeling bitterly how far one has gone from G-d and uprooting the will from its attachments, so that the cry of the shofar comes from the depths of the heart and arouses G-d's inner Kingship.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe say that in holiness there is "no head and end," and how does the analogy of the head and the feet show it?
2. Why do people make a covenant only when their love rests on a reason, and how does this explain G-d's covenant with Israel after the Thirteen Attributes of Mercy?
3. What is the difference between the outer and the inner cry of the heart, and why is only the inner one wordless, like the shofar?
4. Why could G-d's essence not be called King over created beings, and how does the covenant make Israel "a people" for Him?
5. How does the steelyard illustrate the power of distance in teshuvah, as opposed to the scale tipped by Torah and mitzvos?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **אתם נצבים**

The Kehot note records that the Mitteler Rebbe's transcript (hanachah) of this maamar is printed in the Siddur im Dach.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי נדפס בסידור עם דא"ח רלא, א. הנחת הר"מ בן אדה"ז נדפס בסה"מ תקס"ב ח"ב ע' תקכה. הגהות למאמר זה נדפסו באוה"ת נצבים ע' א'רי, א'ריא. וראה גם שם ע' א'קפט ואילך. הענינים בארוכה בד"ה אתם נצבים במאמרי אדה"א פ' נצבים ע' תשלט. וראה ד"ה אתם נצבים — תשמ"א, תשמ"ב, תשמ"ה, תשמ"ז.

2 **אתם נצבים היום**

"You are standing this day, all of you, before Havayah your G-d: your heads, your tribes, your elders and your officers, every man of Israel." The whole maamar is built on this verse and the verses that follow it.

Deuteronomy 29:9 דברים כ"ט:ט׳

אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי ה׳ אֱלֹקֵיכֶם רָאשֵׁיכֶם שִׁבְטֵיכֶם זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל:

Ye are standing this day all of you before the L-RD your G-d: your heads, your tribes, your elders, and your officers, even all the men of Israel,

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KEHOT'S NOTE

דברים כט, ט.

3 **קורין לעולם קודם ר"ה**

The words here quote Megillah 31b:10; the passage is shown below.

Megillah 31b:10 מגילה ל"א ב:י׳

תַּנְיָא, רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר אוֹמֵר: עֶזְרָא תִּיקֵּן לָהֶן לְיִשְׂרָאֵל שֶׁיְּהוּ קוֹרִין קְלָלוֹת שֶׁבְּתוֹרַת כֹּהֲנִים קוֹדֶם עֲצֶרֶת, וְשֶׁבְּמִשְׁנֶה תּוֹרָה קוֹדֶם רֹאשׁ הַשָּׁנָה. מַאי טַעְמָא? אָמַר אַבָּיֵי וְאִיתֵּימָא רֵישׁ לָקִישׁ: כְּדֵי שֶׁתִּכְלֶה הַשָּׁנָה וְקִלְלוֹתֶיהָ.

It has been taught: R. Shimon b. Eleazar says:... Ezra established for Israel that they should read the curses in Leviticus before Shavuot and those in Deuteronomy before Rosh Hashanah. ... What is the reason? Abaye, or you may also say Resh Lakish said: So that the year may end along with its curses.

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KEHOT'S NOTE

תוד"ה קללות שבתו"כ — מגילה לא, ב. רמב"ם הל' תפילה פי"ג ה"ב. טושו"ע או"ח סי' תכ"ח ס"ד.

4 **קורין לעולם קודם ר"ה**

The Shulchan Aruch rules that Atem Nitzavim is always read before Rosh HaShanah. A Kehot note cites it for the custom the Alter Rebbe mentions.

Shulchan Arukh, Orach Chayim 428:4 שולחן ערוך, אורח חיים תכ"ח:ד׳

לעולם קורין צו את אהרן קודם פסח בפשוט׳ ומצורע במעוברת חוץ מבה"ח מעוברת (וה"ש מעוברת) שקורים אחרי מות קודם הפסח ולעולם קורין פרשת במדבר סיני קוד׳ עצרת תשעה באב קודם ואתחנן אתם נצבי׳ קודם ר"ה ולכן כשר"ה ביום ב"ג שיש שתי שבתו׳ בין ר"ה לסוכו׳ צריכי׳ לחלק נצבים וילך כדי שיקראו וילך בין ר"ה לצום כפור והאזינו בין צום כפור לסוכו׳ וסי׳ ב"ג המלך פת וילך אבל כשר"ה ביום ה"ו אז אין בין ר"ה לסוכו׳ אלא שבת אחת שקורין בה האזינו אז וילך עם נצבי׳ קודם ר"ה וסימן לפשוט׳ פקדו ...

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

5 **קורין לעולם קודם ר"ה**

The Rambam records that Ezra instituted the reading of the curses of Deuteronomy before Rosh HaShanah. The Kehot note cites it, with Tosafos on Megillah 31b, for the order of the readings.

Mishneh Torah, Prayer and the Priestly Blessing 13:2 משנה תורה, הלכות תפילה וברכת כהנים י"ג:ב׳

עֶזְרָא תִּקֵּן לָהֶם לְיִשְׂרָאֵל שֶׁיְּהוּ קוֹרִין קְלָלוֹת שֶׁבְּסֵפֶר וַיִּקְרָא קֹדֶם עֲצֶרֶת וְשֶׁבְּמִשְׁנֶה תּוֹרָה קֹדֶם רֹאשׁ הַשָּׁנָה. וְהַמִּנְהָג הַפָּשׁוּט שֶׁיְּהוּ קוֹרְאִין (במדבר א א) "בְּמִדְבַּר סִינַי" קֹדֶם עֲצֶרֶת. (דברים ג כג) "וָאֶתְחַנַּן" אַחַר תִּשְׁעָה בְּאָב. (דברים כט ט) "אַתֶּם נִצָּבִים" קֹדֶם רֹאשׁ הַשָּׁנָה. (ויקרא ו ב) "צַו אֶת אַהֲרֹן" קֹדֶם הַפֶּסַח בְּשָׁנָה פְּשׁוּטָה. לְפִיכָךְ יֵשׁ שַׁבָּתוֹת שֶׁקּוֹרִין שַׁחֲרִית שְׁנֵי סְדָרִין כְּגוֹן (ויקרא יב ב) "אִשָּׁה כִּי תַזְרִיעַ" וְ(ויקרא יד ב) "זֹאת תִּהְיֶה תּוֹרַת הַמְּצֹרָע". (ויקרא כו ג) "אִם בְּחֻקֹּתַי" עִם (ויקרא כה ...

Ezra instituted the rule for Israel that the portion containing the Imprecations in the book of Leviticus (26:3-end of book) should be read before the feast of Pentecost; and those in the book of Deuteronomy (26:1-29:8) before the New Year. The prevalent custom is to read the portion Bemidbar Sinai (Numbers 1:1-4:20) before Pentecost; Vaethchanan (Deuteronomy 3:23-7:11) after the Ninth of Ab; Atem Nitzabim (Deuteronomy 29:9-30:20) before the New Year; Tzav ess Aharon (Leviticus 6:1-8:36) before Passover in an ordinary year (of twelve months). Hence, on some Sabbaths, two portions ...

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6 **ומרומז במלת היום דקאי על ר"ה**

Rabbi Elazar reads "And it was the day" (Job 1:6), when the heavenly hosts came to stand before G-d, as Rosh HaShanah, "when the Holy One, blessed be He, stands to

judge the world." A Kehot note cites it for reading "the day" as Rosh HaShanah.

Zohar II, 32b זח״ב לב, ב

Zohar III, 131a זח״ג קלא, א

KEHOT'S NOTE

ראה זח״ב לב, ב. זח״ג קלא, א. וראה פענח רזא ס״פ נצבים. כש״ט (הוצאת קה״ת) הוספות אות לא. ראה לקו״ש חכ״ד ע׳ 191 הערה 29 למ״ש לעיל מב, ג. ד״ה זה היום — תשמ״ז. בלקו״ש חי״ט ע׳ 299 הערה 13 מציין "וראה לבוש או״ח [— סי׳ תכח] שם: ואתם נצבים לעולם קורין קודם ר״ה מפני שיש בה ענייני תשובה".

7 זה היום תחלת מעשיך

The Gemara cites the Rosh HaShanah prayer "This day is the beginning of Your works, a remembrance of the first day" as following Rabbi Eliezer, who holds that the world was created in Tishrei. The Alter Rebbe uses it to show that Rosh HaShanah is called "this day."

Rosh Hashanah 27a:15–16 ראש השנה כ״ז א:ט״ו-ט״ז

שָׁוֶה הַיּוֹבֵל לְרֹאשׁ הַשָּׁנָה לִתְקִיעָה וְלַבְּרָכוֹת וְכוּ׳. אָמַר רַב שְׁמוּאֵל בַּר יִצְחָק: כְּמַאן מְצַלֵּינַן הָאִידָּנָא "זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן", כְּמַאן — כְּרַבִּי אֱלִיעֶזֶר, דְּאָמַר: בְּתִשְׁרֵי נִבְרָא הָעוֹלָם. מַתִּיב רַב עֵינָא: שָׁוֶה יוֹבֵל לְרֹאשׁ הַשָּׁנָה לִתְקִיעָה וְלַבְּרָכוֹת, וְהָא אִיכָּא "זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן", דִּבְרֹאשׁ הַשָּׁנָה אִיתָא, וּבְיוֹבֵל לֵיתָא! כִּי קָתָנֵי — אַשְׁאָרָא.

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KEHOT'S NOTE

תפלת מוסף דר״ה (ר״ה כז, א).

8 שכל ניצוצי נשמות

The Rebbe observes there that by writing "sparks of souls" the Alter Rebbe stresses that not only the souls but even sparks of souls are raised on Rosh HaShanah.

KEHOT'S NOTE

שבלשון זה הוא מדגיש דלא רק הנשמות אלא גם ניצוצי נשמות — ד״ה זה תשמ״ה.

9 ומתעלים במקורם הראשון

The Tzemach Tzedek discusses the souls' ascent to their first source on Rosh HaShanah, even though at every moment there is a renewed coming into being from nothing.

KEHOT'S NOTE

ראה אוה״ת נצבים ע׳ א׳קצו ואעפ״י שבכל רגע נעשה ונמשך התחדשות מאין ליש. ע״ש.

10 מחוטב עציך עד שואב מימיך

"Your little ones, your wives, and your stranger in the midst of your camp, from the hewer of your wood to the drawer of your water." Together with the verse before it, it lists the ten ranks the Alter Rebbe counts.

Deuteronomy 29:10 דברים כ״ט:י

טַפְּכֶם נְשֵׁיכֶם וְגֵרְךָ אֲשֶׁר בְּקֶרֶב מַחֲנֶיךָ מֵחֹטֵב עֵצֶיךָ עַד שֹׁאֵב מֵימֶיךָ:

your little ones, your wives, and thy stranger that is in the midst of thy camp, from the hewer of thy wood unto the drawer of thy water;

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11 עשר מדרגות

Rabbi Shimon describes Israel standing in ranks, "five levels on the right and five levels on the left," and reads them in "You are standing this day … from the hewer of your wood to the drawer of your water." A Kehot note gives it as the source for the ten levels.

Zohar II, 82a זח״ב פב, א

KEHOT'S NOTE

זח״ב פב, א. וראה קידושין רפ״ד "עשרה יוחסין" ובחדא״ג שם. ת״ז בהקדמה: מעשר כו׳ אתקריאו ישראל מלכים כו׳ ראשי אלפי ישראל. זו״ח תיקונים צד סע״א. — לקו״ש ח״כ ע׳ 385 הערה 40.

12 קומה אחת שלימה . . בהתאסף

The note points to talks of the Rebbe on Israel as one complete stature and on the gathering of "the heads of the people."

KEHOT'S NOTE

ראה לקו״ת להאריז״ל פי׳ קדושים. לקו״ש ח״ד ע׳ 1141. ראה לקו״ש חכ״ג ע׳ 7 ובהמ״מ שם. לקו״ש ח״ל ע׳ 218 ואילך. ד״ה ועבדי דוד תשל״ב נדפס בסה״מ מלוקט ח״ו ע׳ פג.

13 ברבות בא . . במלאכים נאמר שרפים

The note points to the Rebbe Rashab's discourse beginning Atem Nitzavim in connection with this Midrash, which compares the angels' standing with Israel's.

KEHOT'S NOTE

ראה גם ד״ה אתם נצבים בסה״מ תרנ״ד ע׳ שלג.

14 שרפים עומדים ממעל לו

In Isaiah's vision, "Seraphim stood above Him; each had six wings." The Midrash quoted here contrasts the angels' "standing" with Israel's.

Isaiah 6:2 ישעיהו ו:ב׳

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יָעוּפֵף:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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15 במלאכים נאמר שרפים עומדים ממעל לו

The Midrash likens Israel to the angels: "Of the angels it is said, 'Seraphim stand above Him,' and of Israel it is said, 'You are standing this day.'" The Alter Rebbe cites it as Rabbah on Bo, section 15.

Shemot Rabbah 15:6 שמות רבה ט״ו:ו׳

… ואדון שניהם, הקדוש ברוך הוא, וכשם שהכל יראים מן הקדוש ברוך הוא ומן המלאכים, כך העובדי כוכבים היו יראים מישראל, שנאמר (דברים כח, י): וראו כל עמי הארץ כי שם ה׳ וגו׳ לכך נאמר: איומה כנדגלות, שדימה הקדוש ברוך הוא את ישראל למלאכים. במלאכים נאמר (ישעיה ו, ב): שרפים עומדים ממעל לו. ובישראל נאמר (דברים כט, ט): אתם נצבים היום. המלאכים אומרים: בכל יום: קדוש קדוש קדוש. וישראל אומרים: אלקי אברהם, אלקי יצחק, ואלקי

יעקב. המלאכים נקראו אש, דכתיב (תהלים קד, ד): משרתיו אש לוהט. וישראל כמו כן, דכתיב ...

"This month shall be for you the first of months; it shall be the first month of the year for you" (Exodus 12:2). Another interpretation: "This month shall be for you" – that is what is written: "Who is she who appears like the dawn [shaḥar], [beautiful as the moon, pure as the sun, fearsome as banners of a host?]" (Song of Songs 6:10). There are four terms of praise of Israel here, corresponding to the four exiles. For during the four exiles that Israel experienced, they did not deny ...

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16 **בביאור ע"פ ונקדשתי**

There the Alter Rebbe explains that the seraphim, the first group of angels who say "Holy," belong to the World of Beriah, where they grasp the greatness of the Infinite One and how He is holy and set apart, beyond comparison.

KEHOT'S NOTE

לעיל פ׳ אמור לב, ב. וראה באוה"ת נצבים ע׳ א׳קצז.

17 **ונקדשתי בתוך בני ישראל**

"And I shall be sanctified among the children of Israel." The opening words of the Alter Rebbe's explanation in Likkutei Torah, Emor, where the seraphim are discussed.

Leviticus 22:32 ויקרא כ"ב:ל"ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה׳ מְקַדִּשְׁכֶם:

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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PARAGRAPH 2

18 **אתם נצבים**

Rabbi Shimon describes how at Sinai Israel stood in rows, "the heads of the people by themselves, the heads of the tribes by themselves," five levels on the right and five on the left, and reads this in "You are standing this day, all of you."

Zohar, Yitro 19:311–324 ספר הזהר, יתרו י"ט:שי"א-שכ"ד

19 **ברבות באיכה ס"פ אני הגבר**

The Tzemach Tzedek copies this Midrash in Or HaTorah: Rabbi Berechyah's reading of "I am the man" as being made strong to withstand all ninety-eight rebukes, after which it says "You are standing this day, all of you."

KEHOT'S NOTE

נעתק באוה"ת נצבים ע׳ א׳קפט "א"ר ברכי׳ גברני לעמוד בכולן אתה מוצא מאה חסר שתים תוכחות שיש במשנה תורה מה כתי׳ אתם נצבים היום כולכם ומתרגמינן אתון קיימין יומא דין כולכון גברני לעמוד בכולן עכ"ל". ע"ש.

20 **אני הגבר**

Rabbi Berechyah reads "I am the man (gever)" as "He made me strong (gibrani) to withstand them all": after the ninety-eight rebukes of Deuteronomy it says "You are standing this day, all of you," still standing.

Eikhah Rabbah 3:1 איכה רבה ג׳:א׳

אֲנִי הַגֶּבֶר. רַבִּי חָמָא בַּר חֲנִינָא פָּתַח (ירמיה לו, לב): וְיִרְמְיָהוּ לָקַח מְגִלָּה אַחֶרֶת וַיִּתְּנָהּ אֶל בָּרוּךְ בֶּן נֵרִיָּהוּ הַסֹּפֵר וַיִּכְתֹּב עָלָיו מִפִּי יִרְמְיָהוּ אֵת כָּל דִּבְרֵי הַסֵּפֶר אֲשֶׁר שָׂרַף יְהוֹיָקִים מֶלֶךְ יְהוּדָה בָּאֵשׁ וְעוֹד נוֹסַף עֲלֵיהֶם דְּבָרִים רַבִּים כָּהֵמָּה, שֶׁאֵין תַּלְמוּד לוֹמַר כָּהֵמָּה, מַה תַּלְמוּד לוֹמַר כָּהֵמָּה, רַב כַּהֲנָא אָמַר: וְעוֹד נוֹסַף עֲלֵיהֶם דְּבָרִים רַבִּים כָּהֵמָּה, דְּבָרִים, אֵיכָה יָשְׁבָה, אֵיכָה יָעִיב, אֵיכָה יוּעַם. רַבִּים, זְכֹר ה׳. כָּהֵמָּה, אֲנִי הַגֶּבֶר, דְּהוּא תְּלָתָא תְּלָתָא פְּסוּקִים, הֲדָא הוּא ...

"I am the man who has seen affliction by the rod of His fury" (Lamentations 3:1). "I am the man" – Rabbi Ḥama bar Ḥanina began: "Jeremiah took another scroll and gave it to Barukh son of Neriyahu, the scribe, and he wrote on it from the mouth of Jeremiah all the words of the book that Yehoyakim, king of Judah, had burned in the fire, and many more similar matters were also added to them" (Jeremiah 36:32). The verse need not have stated "similar." Why does the verse state ...

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21 **אני הגבר**

"I am the man who has seen affliction by the rod of His wrath." The opening of the chapter on which the Midrash expounds "You are standing."

Lamentations 3:1 איכה ג׳:א׳

אֲנִי הַגֶּבֶר רָאָה עֳנִי בְּשֵׁבֶט עֶבְרָתוֹ:

I am the man that hath seen affliction By the rod of His wrath.

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22 **דוב אורב**

On "A bear lying in wait," Rabbi Yudan repeats the teaching: after the ninety-eight rebukes, "You are standing this day, all of you," which the Targum renders as standing, mighty enough to withstand them all.

Eikhah Rabbah 3:4 איכה רבה ג׳:ד׳

דֹּב אֹרֵב הוּא לִי, זֶה נְבוּכַדְנֶצַּר. אֲרִי בְּמִסְתָּרִים, זֶה נְבוּזַרְאֲדָן. דָּבָר אַחֵר, דֹּב אֹרֵב, זֶה אַסְפַּסְיָאנוּס. אֲרִי בְּמִסְתָּרִים, זֶה טְרָכִינוּס. דְּרָכַי סוֹרֵר וַיְפַשְּׁחֵנִי. תִּילְהֵי, כִּדְאַמְרִינַן אִילָן שֶׁנִּפְשַׁח קוֹשְׁרִין אוֹתוֹ בַּשְּׁבִיעִית. דָּרַךְ קַשְׁתּוֹ וַיַּצִּיבֵנִי כְּמַטָּרָה לַחֵץ, תְּרֵין אָמוֹרָאִין, חַד אֲמַר כְּבוּרְמָא לְאַסְפַּרְיָסָא, וְחַד אֲמַר כְּקוֹרַת חִצִּים שֶׁהַכֹּל מוֹרִים בָּהּ וְהִיא נִצֶּבֶת. רַבִּי יוּדָן אָמַר וְגִבְּרָנִי לַעֲמֹד בְּכֻלָּן, אַתְּ מוֹצֵא אַחַר מֵאָה חָסֵר שְׁתֵּי תּוֹכָחוֹת שֶׁיֵּשׁ בְּמִשְׁנֵה תוֹרָה, מַה כְּתִיב (דברים ...

"He is like a bear in ambush to me, a lion in hiding" (Lamentations 3:10). "He is like a bear in ambush to me" – this is Nebuchadnezzar. "A lion in hiding" – this is Nevuzaradan. Alternatively: "A bear in ambush" – this is Vespasian; "a lion in hiding" – this is Trajan. "He has twisted

my ways and mauled me; He rendered me desolate" (Lamentations 3:11). "He has twisted my ways and mauled me [vaifashḥeni]" - split me, as we say: A tree that was split [nifshaḥ], one may ...

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23 **ובקהלת בפסוק אני קהלת**

Or HaTorah copies the Midrash on Koheles: "You are standing this day, all of you" should have been the beginning of the book, but there is no early and late in the Torah.

KEHOT'S NOTE

נעתק באוה"ת נצבים ע' א'קפט "ודכוותי' אתם נצבים היום כולכם זה הי' ראוי להיות תחלת הספר אלא שאין מוקדם ומאוחר בתורה עכ"ל". ע"ש.

24 **אני קהלת**

The Midrash says that "I, Koheles" should have opened the book, and likewise "You are standing this day" should have stood at the beginning of its book, but there is no early and late in the Torah.

Kohelet Rabbah 1:12 קוהלת רבה א׳:י״ב

אֲנִי קֹהֶלֶת הָיִיתִי מֶלֶךְ עַל יִשְׂרָאֵל בִּירוּשָׁלָיִם, אָמַר רַבִּי שְׁמוּאֵל בַּר רַב יִצְחָק, זֶה הָיָה רָאוּי לְהִכָּתֵב וְלִהְיוֹת תְּחִלַּת הַסֵּפֶר, וְלָמָּה נִכְתָּב כָּאן, אֶלָּא שֶׁאֵין מָקְדָּם וּמְאֻחָר בַּתּוֹרָה. וְדִכְוָותֵיהּ תָּנֵי רַבִּי יִשְׁמָעֵאל (שמות טו, ט): אָמַר אוֹיֵב אֶרְדֹּף אַשִּׂיג, זֶה הָיָה רָאוּי לִהְיוֹת תְּחִלַּת הַשִּׁירָה, וְלָמָּה נִכְתָּב כָּאן, אֶלָּא שֶׁאֵין מָקְדָּם וּמְאֻחָר בַּתּוֹרָה. וְדִכְוָותֵיהּ (ויקרא ט, א): וַיְהִי בַּיּוֹם הַשְּׁמִינִי, זֶה הָיָה רָאוּי לִהְיוֹת תְּחִלַּת הַסֵּפֶר, וְלָמָּה נִכְתָּב כָּאן אֶלָּא שֶׁאֵין מָקְדָּם וּמְאֻחָר בַּתּוֹרָה. ...

"I, Kohelet, was king over Israel in Jerusalem" (Ecclesiastes 1:12). "I, Kohelet, was king over Israel in Jerusalem." Rabbi Shmuel bar Rav Yitzḥak said: It would have been appropriate for this to be written at the beginning of the book. Why is it written here? It is because there is no chronological order in the Torah. Similarly, Rabbi Yishmael taught: "The enemy said: I will pursue, I will overtake" (Exodus 15:9), it would have been appropriate for this to be the beginning of the song. Why is it written here? ...

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25 **אני קהלת**

"I, Koheles, was king over Israel in Jerusalem." The Midrash on this verse compares it to "You are standing this day."

Ecclesiastes 1:12 קהלת א׳:י״ב

אֲנִי קֹהֶלֶת הָיִיתִי מֶלֶךְ עַל־יִשְׂרָאֵל בִּירוּשָׁלִָם:

I Koheleth have been king over Israel in Jerusalem.

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26 **ובזהר פ׳ יתרו דף פ״ב ע״א**

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

KEHOT'S NOTE

"אמר ר״ש רישי דעמא בלחודייהו רישי דשבטין בלחודייהו נוקבי בלחודייהו ה׳ דרגין לימינא וה׳ דרגין לשמאלא ההי״ד אתם נצבים היום כלכם . . .". ע״ש.

27 **ויהי בישורון מלך**

"And He was King in Yeshurun, when the heads of the people gathered, the tribes of Israel together." The Alter Rebbe reads it as the unity of all Israel through which G-d's Kingship is established.

Deuteronomy 33:5 דברים ל״ג:ה׳

וַיְהִי בִישֻׁרוּן מֶלֶךְ בְּהִתְאַסֵּף רָאשֵׁי עָם יַחַד שִׁבְטֵי יִשְׂרָאֵל:

And there was a king in Jeshurun, When the heads of the people were gathered, All the tribes of Israel together.

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KEHOT'S NOTE

דברים לג, ה.

28 **בזהר שמות די״ו ע״ב**

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

KEHOT'S NOTE

בזהר שם מזכיר שישראל נחלקים לעשרה דרגין.

29 **ויהי בישורון . . יחד . . לאחדים כאחד**

The Rebbe explains two modes of unity, "to become one" (la'achadim) and "as one" (ke'echad), which correspond to the Alter Rebbe's two statements here: "they all need one another" and "all Israel are one complete stature."

KEHOT'S NOTE

ראה לקו״ש ח״ד ע׳ 1141 ואילך בביאור ב׳ האופנים "לאחדים" "כאחד" שלנגד זה אומר "כולן צריכים זל״ז" "כל ישראל קומה אחת שלימה". — לקו״ש ח״ל ע׳ 219 הערה 43. וראה גם בד״ה אתה הראת תשל״ז פרק ג׳ (נדפס בסה״מ מלוקט ח״ד ע׳ לד).

30 **כי זהו כלל גדול**

The Tzemach Tzedek quotes this passage, from "For this is a great principle," in his Biurei HaZohar.

KEHOT'S NOTE

קטע מובא בביאוה״ז להצ״צ כרך א ע׳ סה.

31 **נעוץ סופן בתחלתן**

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

KEHOT'S NOTE

ס״י פ״א מ״ז.

32 **נעוץ סופן בתחלתן**

"Ten Sefiros without anything: their end is embedded in their beginning, and their beginning in their end, like a flame bound to a coal." The Alter Rebbe applies this to everything that comes from holiness.

Sefer Yetzirah 1:7 ספר יצירה א׳:ז׳

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

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

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

33 **בביאור ע״פ ויהי קול מעל לרקיע**

The note identifies a discourse connected with the verse "And there was a voice," printed in Boneh Yerushalayim, as one candidate for the explanation the Alter Rebbe refers to.

KEHOT'S NOTE

הוא ד״ה להבין ההפרש שבין אותיות — נדפס בס׳ בונה ירושלים סקט״ו. נדפס במאמרי אדה״ז נביאים ע׳ רלב, וכנראה שכאן הכוונה להביאור שנדפס במאמרי אדה״ז הקצרים ע׳ תקכז בד״ה להבין ענין עיגולים ויושר שהוא ביאור על פסוק ויהי קול, ראה במ״מ למאמרי אדה״ז נביאים. המאמר ד״ה ויהי קול נדפס באוה״ת יתרו כרך ז ע׳ ב׳תתקעז עם הגהות. (ראה ס׳ מאמרי אדה״ז הקצרים ע׳ ס). הובא ג״כ להלן ר״ה סג, ג.

34 "And there was a voice from above the firmament that was over their heads." The verse on which the Alter Rebbe's explanation of "circles" is written.

Ezekiel 1:25 יחזקאל א׳:כ״ה

וַיְהִי־קוֹל מֵעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם בְּעָמְדָם תְּרַפֶּינָה כְנָפֵיהֶן׃

For, when there was a voice above the firmament that was over their heads, as they stood, they let down their wings.

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35 **הוי שפל רוח בפני כל אדם**

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

KEHOT'S NOTE

אבות ד, י. וראה בהנסמן להלן בהוספות להערות וציונים.

36 **הוי שפל רוח בפני כל אדם**

Rabbi Meir says, "Be lowly of spirit before every man." The Alter Rebbe explains it by the principle that each person has something the other lacks.

Pirkei Avot 4:10 משנה אבות ד׳:י׳

רַבִּי מֵאִיר אוֹמֵר, הֱוֵי מְמַעֵט בְּעֵסֶק, וַעֲסֹק בַּתּוֹרָה. וְהֱוֵי שְׁפַל רוּחַ בִּפְנֵי כָל אָדָם. וְאִם בָּטַלְתָּ מִן הַתּוֹרָה, יֶשׁ לְךָ בְטֵלִים הַרְבֵּה כְּנֶגְדֶּךָ. וְאִם עָמַלְתָּ בַּתּוֹרָה, יֶשׁ לוֹ שָׂכָר הַרְבֵּה לִתֶּן לָךְ׃

Rabbi Meir said: Engage but little in business, and busy yourself with the Torah. Be of humble spirit before all men. If you have neglected the Torah, you shall have many who bring you to neglect it, but if you have labored at the study of Torah, there is much reward to give unto you

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

37 **יתרון ומעלה להרגלים שצריך להלך בהם**

The Rebbe suggests that the advantage of the feet, that one walks with them, refers to the true meaning of "going," which is without limit.

KEHOT'S NOTE

וי״ל שהכוונה לאמיתית ענין ההליכה שהיא בלי גבול (ד״ה אם בחוקותי, ש״ת, ובכ״מ). — לקו״ש ח״ט ע׳ 467.

38 The Zohar, opening with "While the King was at His table," says "the King" is the Holy One, blessed be He, and quotes "And He was King in Yeshurun." The Kehot note adds that the passage speaks of Israel as divided into ten levels.

Zohar, Shemot 33:276–36:289 ספר הזהר, שמות ל״ג:ער״ו-ל״ו:רפ״ט

R. Judah bar Shalom was once walking together with R. Abba. They arrived at a place where they decided to spend the night. After taking a meal they lay down to sleep, putting their heads on some raised ground under which was a grave. Before falling asleep they heard a voice from the grave, crying: 'Twelve years have I been sleeping here, and only now do I wake, for I now see the image of my son.' R. Judah asked him who he was, and he said: 'I am a …

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

39 "He is to me a bear lying in wait, a lion in hiding." The Midrash on this verse also brings "You are standing this day."

Lamentations 3:10 איכה ג׳:י׳

דֹּב אֹרֵב הוּא לִי אֲרִי בְּמִסְתָּרִים׃

He is unto me as a bear lying in wait, As a lion in secret places.

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PARAGRAPH 3

40 **והנה בראש השנה הוא בחי׳ התשובה**

The Tzemach Tzedek quotes this passage, from "Now, on Rosh HaShanah there is the level of teshuvah," in Or HaTorah on Devarim.

KEHOT'S NOTE

מובא באוה״ת דברים כרך ו ע׳ ב׳תל.

PARAGRAPH 4

41 **בהתאסף ראשי עם**

"When the heads of the people gathered, the tribes of Israel together." The "heads" are read here as the thoughts of Israel.

Deuteronomy 33:5 דברים ל״ג:ה׳

וַיְהִי בִישֻׁרוּן מֶלֶךְ בְּהִתְאַסֵּף רָאשֵׁי עָם יַחַד שִׁבְטֵי יִשְׂרָאֵל׃

And there was a king in Jeshurun, When the heads of the people were gathered, All the tribes of Israel together.

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42 **שמע ישראל . . מלשון וישמע שאול**

"Hear, O Israel, Havayah is our G-d, Havayah is One." Shema is read as a call to gather.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד׃

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

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I Samuel 15:4 שמואל א ט״ו:ד׳

וַיְשַׁמַּע שָׁאוּל אֶת־הָעָם וַיִּפְקְדֵם בַּטְּלָאִים מָאתַיִם אֶלֶף רַגְלִי וַעֲשֶׂרֶת אֲלָפִים אֶת־אִישׁ יְהוּדָה׃

And Saul summoned the people, and numbered them in Telaim, two hundred thousand footmen, and ten thousand

men of Judah.

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KEHOT'S NOTE

דברים ו, ד. שמואל-א טו, ד.

43 **וכמי״ש במי״א**

The maamar on "Hear, O Israel" there asks the meaning of shema, "which is a term of gathering, from 'And Shaul assembled the people,' and also a term of understanding," and explains how one comes from contemplating that Havayah is One to "And you shall love."

KEHOT'S NOTE

ראה לעיל ואתחנן יא, ב.

PARAGRAPH 5

44 "That you may pass into the covenant of Havayah your G-d and into His oath, which Havayah your G-d makes with you this day." The verse that explains why Israel stands together.

Deuteronomy 29:11 דברים כ״ט:י״א

לְעָבְרְךָ בִּבְרִית ה׳ אֱלֹקֶיךָ וּבְאָלָתוֹ אֲשֶׁר ה׳ אֱלֹקֶיךָ כֹּרֵת עִמְּךָ הַיּוֹם׃

that thou shouldest enter into the covenant of the L-RD thy G-d—and into His oath—which the L-RD thy G-d maketh with thee this day;

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45 **כמו למשל שני אוהבים**

The note points to a parallel use of the analogy of two friends who make a covenant, in Or HaTorah on Bereishis.

KEHOT'S NOTE

ראה גם באוה״ת בראשית כרך ה תתקס, א.

PARAGRAPH 6

46 "He established the earth upon its foundations; it shall not be moved for ever and ever." The Alter Rebbe borrows the phrase for a love that cannot be shaken.

Psalms 104:5 תהילים ק״ד:ה׳

יָסַד־אֶרֶץ עַל־מְכוֹנֶיהָ בַּל־תִּמּוֹט עוֹלָם וָעֶד׃

Who didst establish the earth upon its foundations, that it should not be moved for ever and ever;

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47 **ועל כל פשעים תכסה אהבה**

"Hatred stirs up strife, but love covers all transgressions." The covenant's love covers every offense.

Proverbs 10:12 משלי י׳:י״ב

שִׂנְאָה תְּעוֹרֵר מְדָנִים וְעַל כָּל־פְּשָׁעִים תְּכַסֶּה אַהֲבָה׃

Hatred stirreth up strifes; but love covereth all transgressions.

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KEHOT'S NOTE

משלי י׳, יב.

PARAGRAPH 7

48 **אשר כרתו את העגל ויעברו בין בתריו**

Jeremiah rebukes those who transgressed "the covenant which they made before Me, the calf which they cut in two and passed between its parts." The Alter Rebbe quotes it in shortened form (the Kehot note remarks on the change of wording) to explain why a covenant is "cut."

Jeremiah 34:18 ירמיהו ל״ד:י״ח

וְנָתַתִּי אֶת־הָאֲנָשִׁים הָעֹבְרִים אֶת־בְּרִתִי אֲשֶׁר לֹא־הֵקִימוּ אֶת־דִּבְרֵי הַבְּרִית אֲשֶׁר כָּרְתוּ לְפָנַי הָעֵגֶל אֲשֶׁר כָּרְתוּ לִשְׁנַיִם וַיַּעַבְרוּ בֵּין בְּתָרָיו׃

And I will give the men that have transgressed My covenant, that have not performed the words of the covenant which they made before Me, when they cut the calf in twain and passed between the parts thereof;

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KEHOT'S NOTE

ירמי׳ לד, יח. בשינוי הלשון מכאן ושם כתיב "לפני העגל" וגו׳ [כ].

49 **בתוך גוף אחד**

On "within one body," the Rebbe writes that the union of the Holy One, blessed be He, with Israel extends to the physical body; indeed, because the purpose is a dwelling place among the lower realms, the dwelling for His essence is specifically below.

KEHOT'S NOTE

ראה בד״ה אתם נצבים תשל״ט (ע׳ רלג) כי היחוד דהקב״ה עם בנ״י הוא גם מצד הגוף הגשמי, ואדרבה, מצד הכוונה דדירה בתחתונים הדירה לעצמותו ומהותו היא דוקא בתחתונים.

50 **להחיות . . להיות לאחדים**

The Rebbe Rayatz explains that cutting one thing in two, though it seems to express separation and division, is done to unite: the parties to a covenant are two separate bodies, and through the covenant they become one.

KEHOT'S NOTE

ראה סה״מ תש״ב ע׳ 25, דזה שכורתיו דבר אחד לשנים [אף שמורה על הפירוד והתחלקות, היפך האחדות], הוא להיות דהכוונה היא לאחד שני גופים, דכורתי הברית הם ב׳ גופים נפרדים וע״י הכריתות ברית הם מתאחדים — ד״ה אתם נצבים תשל״ט (ע׳ רכט הערה כט).

PARAGRAPH 8

51 **עשה לנו ה׳**

The note points to a talk of the Rebbe on this passage; the same page is cited on the maamar's summary for the Alter Rebbe's allusion to the Ramban's reading of "That you may pass into the covenant."

KEHOT'S NOTE

ראה לקו״ש ח״ט ע׳ 466.

52 **הנה אנכי כורת ברית**

"Behold, I make a covenant; before all your people I will do wonders such as have not been done in all the earth."

> G-d's covenant after the forgiveness of the Golden Calf, which the Alter Rebbe reads as a bond above reason.

Exodus 34:10 שמות ל״ד:י

וַיֹּאמֶר הִנֵּה אָנֹכִי כֹּרֵת בְּרִית נֶגֶד כָּל־עַמְּךָ אֶעֱשֶׂה נִפְלָאֹת אֲשֶׁר לֹא־נִבְרְאוּ בְכָל־הָאָרֶץ וּבְכָל־הַגּוֹיִם וְרָאָה כָל־הָעָם אֲשֶׁר־אַתָּה בְקִרְבּוֹ אֶת־מַעֲשֵׂה ה׳ כִּי־נוֹרָא הוּא אֲשֶׁר אֲנִי עֹשֶׂה עִמָּךְ:

And He said: 'Behold, I make a covenant; before all thy people I will do marvels, such as have not been wrought in all the earth, nor in any nation; and all the people among which thou art shall see the work of the L-RD that I am about to do with thee, that it is tremendous.

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KEHOT'S NOTE

שמות לד, י.

53 **נפלאתה אהבתך**

> David laments Yehonasan: "Your love was wondrous to me, more than the love of women." The word "wondrous" shows that niflaos means beyond reason.

II Samuel 1:26 שמואל ב א:כ״ו

צַר־לִי עָלֶיךָ אָחִי יְהוֹנָתָן נָעַמְתָּ לִּי מְאֹד נִפְלְאַתָּה אַהֲבָתְךָ לִי מֵאַהֲבַת נָשִׁים:

I am distressed for thee, my brother Jonathan; Very pleasant hast thou been unto me; Wonderful was thy love to me, Passing the love of women.

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KEHOT'S NOTE

שמואל-ב א, כו.

54 **עונותיכם מבדילין**

> "Your iniquities have separated between you and your G-d." The covenant ensures that sin does not cause this separation.

Isaiah 59:2 ישעיהו נ״ט:ב׳

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָנִים מִכֶּם מִשְּׁמוֹעַ:

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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KEHOT'S NOTE

ישעי׳ נט, ב.

55 **וסלחת וגו׳**

> Moshe's plea after the Thirteen Attributes were revealed: "and pardon our iniquity and our sin, and take us for Your inheritance."

Exodus 34:9 שמות ל״ד:ט׳

וַיֹּאמֶר אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ אֲד־נָי יֵלֶךְ־נָא אֲד־נָי בְּקִרְבֵּנוּ כִּי עַם־קְשֵׁה־עֹרֶף הוּא וְסָלַחְתָּ לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ וּנְחַלְתָּנוּ:

And he said: 'If now I have found grace in Thy sight, O L-rd, let the L-rd, I pray Thee, go in the midst of us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for Thine inheritance.'

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KEHOT'S NOTE

שמות לד, ט.

56 **חלק ה׳ עמו**

> "For the portion of Havayah is His people; Yaakov is the lot of His inheritance." Israel's bond with G-d, which the covenant preserves.

Deuteronomy 32:9 דברים ל״ב:ט׳

כִּי חֵלֶק ה׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ:

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

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KEHOT'S NOTE

דברים לב, ט.

PARAGRAPH 9

57 **אמר הקב״ה אמרו לפני מלכיות**

> "The Holy One, blessed be He, said: Say before Me on Rosh HaShanah Malchuyos, Zichronos and Shofaros; Malchuyos so that you make Me King over you, Zichronos so that your remembrance rises before Me for good, and through what? Through the shofar."

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

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

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

KEHOT'S NOTE

ר״ה טז, א. לד, ב.

58 **אמרו לפני מלכיות**

> The Kehot note gives this page as a second place in the Gemara where this teaching appears.

Rosh Hashanah 34b:7 ראש השנה ל״ד ב:ז׳

מַאי טַעְמָא? אָמַר רַבָּה: אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא, אִמְרוּ לְפָנַי בְּרֹאשׁ הַשָּׁנָה מַלְכִיּוֹת זִכְרוֹנוֹת וְשׁוֹפָרוֹת, מַלְכִיּוֹת — כְּדֵי שֶׁתַּמְלִיכוּנִי עֲלֵיכֶם, זִכְרוֹנוֹת — כְּדֵי שֶׁיָּבֹא לְפָנַי זִכְרוֹנֵיכֶם לְטוֹבָה, וּבַמֶּה — בְּשׁוֹפָר.

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59 **זה היום תחלת מעשיך זכרון ליום ראשון**

> The Gemara cites the prayer "This day is the beginning of Your works, a remembrance of the first day," which follows the view that the world was created in Tishrei.

Rosh Hashanah 27a:15–16 ראש השנה כ״ז א:ט״ו-ט״ז

שָׁוֶה הַיּוֹבֵל לְרֹאשׁ הַשָּׁנָה לַתְּקִיעָה וְלַבְּרָכוֹת וְכוּ׳. אָמַר רַב שְׁמוּאֵל בַּר יִצְחָק: כְּמַאן מְצַלֵּינַן הָאִידָּנָא "זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן", כְּמַאן — כְּרַבִּי אֱלִיעֶזֶר, דְּאָמַר: בְּתִשְׁרֵי נִבְרָא הָעוֹלָם. מֵתִיב רַב עֵינָא: שָׁוֶה יוֹבֵל לְרֹאשׁ הַשָּׁנָה לַתְּקִיעָה וְלַבְּרָכוֹת, וְהָא אִיכָּא "זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן", דִּבְרֹאשׁ הַשָּׁנָה אִיתָא, וּבְיוֹבֵל לֵיתָא! כִּי קָתָנֵי — אַשְׁאָרָא.

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60 **שנברא בו אדה״ר בר״ה ואמר ה׳ מלך גאות לבש**

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

KEHOT'S NOTE

ראה ויק״ר רפכ״ט. פדר״א רפ״ח ופי״א. ר״ן ר״ה שם.

61 **שנברא בו אדם הראשון בר״ה**

The Midrash counts the hours of Rosh HaShanah, the day of Adam's creation: in the first hour he arose in G-d's thought, in the seventh a soul was breathed into him, in the eleventh he was judged and in the twelfth he went out free.

Vayikra Rabbah 29:1 ויקרא רבה כ״ט:א׳

62 **ואמר ה׳ מלך גאות לבש**

When the creatures came to bow to Adam, he said, "Come, let us crown the One who created us," and they all proclaimed, "Havayah reigns; He has clothed Himself in majesty."

Pirkei DeRabbi Eliezer 11:10–11 פרקי דרבי אליעזר י״א:י׳-י״א

... בְּאוֹתָהּ שָׁעָה פָּתַח אָדָם אֶת פִּיו וְעָנוּ כָּל הַבְּרִיּוֹת אַחֲרָיו, וְהִלְבִּישׁוּ גֵאוּת וָעֹז וְהִמְלִיכוּ עֲלֵיהֶן לְיוֹצְרָן, וְאָמְרוּ: "ה׳ מָלָךְ גֵּאוּת לָבֵשׁ". עֲשָׂרָה מְלָכִים מָשְׁלוּ מִסּוֹף הָעוֹלָם וְעַד סוֹפוֹ. מֶלֶךְ רִאשׁוֹן זֶה הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁהוּא מוֹשֵׁל בַּשָּׁמַיִם וּבָאָרֶץ, וְעָלָה בְּמַחֲשַׁבְתּוֹ לְהָקִים מְלָכִים עַל הָאָרֶץ, שֶׁנֶּאֱמַר: "הוּא מְהַשְּׁנֵא עִדָּנָיָא וְזִמְנַיָּא, [מְהַעֲדֵה מַלְכִין וּמְהָקֵים מַלְכִין]".

Adam said to them: What (is this), ye creatures ! Why are ye come to prostrate yourselves before me? Come, I and you, let us go and adorn in majesty and might, and acclaim as King over us the One who created us. If there be no people to acclaim the king as king, the king acclaims himself. If there be no people to praise the king, the king praises himself. In that hour Adam opened his mouth and all the creatures answered after him, and they adorned in majesty ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

63 **ה׳ מלך גאות לבש**

"Havayah reigns; He has clothed Himself in majesty." The proclamation of G-d's Kingship on the day of Adam's creation.

Psalms 93:1 תהילים צ״ג:א׳

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

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

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64 **אין אומר ואין דברים**

"There is no utterance and there are no words; their voice is not heard." Used here for the wordless voice of the shofar.

Psalms 19:4 תהילים י״ט:ד׳

אֵין־אֹמֶר וְאֵין דְּבָרִים בְּלִי נִשְׁמָע קוֹלָם׃

There is no speech, there are no words, neither is their voice heard.

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65 **גנוחי גניח**

Abaye explains the dispute over the teruah: one view holds that it is "moaning groans" (the shevarim), the other that it is wailing. The Alter Rebbe uses it to show that even the broken notes are voice alone.

Rosh Hashanah 33b:10 ראש השנה ל״ג ב:י׳

אָמַר אַבָּיֵי: בְּהָא וַדַּאי פְּלִיגִי, דִּכְתִיב: "יוֹם תְּרוּעָה יִהְיֶה לָכֶם", וּמְתַרְגְּמִינַן: "יוֹם יַבָּבָא יְהֵא לְכוֹן". וּכְתִיב בְּאִימֵּיהּ דְּסִיסְרָא: "בַּעַד הַחַלּוֹן נִשְׁקָפָה וַתְּיַבֵּב אֵם סִיסְרָא". מָר סָבַר גַּנּוּחֵי גַּנַּח. וּמָר סָבַר יַלּוּלֵי יַלִּיל.

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

KEHOT'S NOTE

ר״ה לג, ב.

PARAGRAPH 10

66 **לך אמר לבי בקשו פני**

"To You my heart has said, 'Seek my face'; Your face, Havayah, I will seek." The verse on which the two levels of the heart's cry are built.

Psalms 27:8 תהילים כ״ז:ח׳

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

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

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

KEHOT'S NOTE

תהלים כז, ח. ובאופן שפני (דישראל) ופניך הוי׳ הם ענין אחד — תשל״ט שם.

67 **פני היינו פנימיות הלב**

There the Alter Rebbe reads "Seek my face" as "seek the inner dimension of the heart" and distinguishes the outer heart, a fiery love born from understanding G-d's greatness, from the point in the inner heart, which is far above knowledge and contemplation.

KEHOT'S NOTE

ראה אגה״ק סי׳ ד.

68 **ובטובו מחדש בכי״ת מע״ב**

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

KEHOT'S NOTE

ברכת יוצר.

69 **ואתה מחי׳ את כולם**

"You alone are Havayah; You made the heavens ... the earth and all that is on it ... and You give life to them all." Part of the contemplation that produces the outer cry of the heart.

Nehemiah 9:6 נחמיה ט׳:ו׳

אַתָּה־הוּא ה׳ לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

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

and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמי' ט, ו.

PARAGRAPH 11

70 **אחרי ה' ילכו כארי' ישאג**

"After Havayah they shall walk; like a lion He shall roar." The Alter Rebbe reads the roar as the outer cry of the heart.

Hosea 11:10 הושע י"א:י

אַחֲרֵי ה' יֵלֵכוּ כָּאַרְיֵה יִשְׁאָג כִּי־הוּא יִשְׁאַג וְיָחֲרְדוּ בָנִים מִיָּם:

They shall walk after the L-RD, Who shall roar like a lion; For He shall roar, And the children shall come trembling from the west.

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KEHOT'S NOTE

הושע יא, י.

71 **פני ארי' אל הימין**

In the vision of the Chariot, "the face of a man, and the face of a lion on the right." The lion on the right is linked with Michael and with love.

Ezekiel 1:10 יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נָשֶׁר לְאַרְבַּעְתָּן:

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

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KEHOT'S NOTE

יחזקאל א, י.

72 **מחנה מיכאל . . אל הימין בחי' אהבה**

The Zohar places Michael on the right, Gavriel on the left, Uriel in front and Rafael behind, and quotes "the face of a lion on the right." A Kehot note cites it for Michael's camp on the side of love.

Zohar III, 118b זח"ג קיח, ב

KEHOT'S NOTE

ראה זח"ג קיח, ב. ת"ז ת"ע.

73 **כי נשגב שמו לבדו**

"Let them praise the Name of Havayah, for His Name alone is exalted." Even His Name remains "alone," above the worlds.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT'S NOTE

תהלים קמח, יג. ראה אוה"ת תרומה ע' א'ת.

74 **דלית מחשבה תפיסא ביה**

In Elijah's prayer at the opening of the Tikkunei Zohar: "No thought can grasp You at all."

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

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

Constantinople, 1740 (CC-BY-NC)

75 **אני ה' לא שניתי**

"For I, Havayah, have not changed." G-d is the same after creation as before it.

Malachi 3:6 מלאכי ג:ו

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם:

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

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KEHOT'S NOTE

מלאכי ג, ו.

76 **קודם שנברא העולם הי' הוא ושמו לבדו**

The note cites the opening of the Shelah's introduction, along with Pirkei DeRabbi Eliezer and the Tikkunei Zohar, for the teaching that before creation there was only He and His Name.

KEHOT'S NOTE

פדר"א פ"ג. וראה ת"ז ת"ט (מ, ב). הקדמת של"ה בתחלתה.

77 **היה הוא ושמו לבדו**

"Before the world was created, there was only the Holy One, blessed be He, and His great Name."

Pirkei DeRabbi Eliezer 3:2–3 פרקי דרבי אליעזר ג:ב-ג

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבַד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מָשְׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת פַּלְטֵרִים שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹבָאָיו וּמוֹצָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה. שִׁבְעָה דְבָרִים נִבְרְאוּ עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וְגֵיהִנֹּם, וְגַן עֵדֶן, וְכִסֵּא הַכָּבוֹד, ...

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

78 **דלית מחי׳ תפיסא בי׳**

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

KEHOT'S NOTE

ת״ז בהקדמה.

PARAGRAPH 12

79 **המלך המרומם לבדו**

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

KEHOT'S NOTE

ברכת יוצר.

80 **שהוא בבחינת כתר שהוא עליון על כל האצילות**

In Erchei HaKinuyim the Pardes writes that Keser is called El Elyon "because it is supreme (elyon) over all of Atzilus." The Alter Rebbe cites it in his parenthesis.

Pardes Rimmonim 23:1:126 פרדס רמונים כ״ג:א:קכ״ו

... וכן א״ל עליון פי׳ ר׳ משה כי הכתר נק׳ אל עליון מפני שהוא עליון על כל האצילות. ובודאי שלא יקרא כן אלא בהיותו פועל בחסד. וכן נק׳ חסד עליון כאשר יתבאר בערכו. וכבר בארנו בשער השמות פ״ה שם א״ל עליון ואל מלך. ושם בארנו שלעולם שם אל בחסד. ובזהר פרשת לך (דפ״ז) בפסוק ומלכי צדק מלך שלם פירש א״ל עליו״ן בבינה. ואפשר היות המלה מפורסמת העליון על א״ל והיא הבינה שהיא עליונה על החסד הנקרא א״ל. עוד יש א״ל שדי הוא רמז חבור יסוד ומלכות. וכבר נתבאר ענין שדי ...

Pardes Rimonim (Public Domain)

81 **בד״ה לסוסתי**

In the discourse on "To My mare among Pharaoh's chariots" (11d), the Alter Rebbe says the horse runs higher than the level of "man" on the throne, for the level of man is "I will be like (adameh) the Most High," whereas Elyon in the true sense is "not a man"; for the meaning of Elyon he refers back to this maamar.

KEHOT'S NOTE

לקמן שה״יש יא, ג.

82 **לסוסתי**

"To My mare among Pharaoh's chariots I have likened you, My beloved." The opening words of the discourse the Alter Rebbe refers to.

Song of Songs 1:9 שיר השירים א׳:ט׳

לְסָסָתִי בְּרִכְבֵי פַרְעֹה דִּמִּיתִיךְ רַעְיָתִי:

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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83 **אדמה לעליון**

The king of Babylon boasts, "I will ascend above the heights of the clouds; I will be like the Most High." The Alter Rebbe hears in adameh ("I will be like") the word adam, "man."

Isaiah 14:14 ישעיהו י״ד:י״ד

אֶעֱלֶה עַל־בָּמֳתֵי עָב אֶדַּמֶּה לְעֶלְיוֹן:

I will ascend above the heights of the clouds; I will be like the Most High.'

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84 **כי לא אדם הוא**

"The Eternal One of Israel does not lie or relent, for He is not a man." The true Elyon is beyond any likeness to man.

I Samuel 15:29 שמואל א ט״ו:כ״ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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85 **צעקה בפנימית הלב למעלה מן הדעת**

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

KEHOT'S NOTE

ראה זח״א קכט סע״א.

86 **כרשפי אש**

"Its flashes are flashes of fire, a flame of G-d." The image of the heart burning with love above reason.

Song of Songs 8:6 שיר השירים ח׳:ו׳

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

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

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87 **ולמסור נפשו באחד**

The note points to Or HaTorah on Terumah, together with the Tur and the Bach and Pri Etz Chaim, on giving over one's soul at the word "One."

KEHOT'S NOTE

ראה טוא״ח ר״ס סא בב״ח שם. פע״ח שער הק״ש פי״ב. וראה אוה״ת תרומה ע׳ אישסז.

88 **כי חלק ה׳ עמו**

"For the portion of Havayah is His people." The root of the inner love: Israel is G-d's own portion.

Deuteronomy 32:9 דברים ל״ב:ט׳

כִּי חֵלֶק ה׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ:

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

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89 **כי ה״א אש אוכלה הוא**

"For Havayah your G-d is a consuming fire, a jealous G-d." Fire, which rises and does not descend, pictures G-d's essence above the worlds.

Deuteronomy 4:24 דברים ד׳:כ״ד

כִּי ה׳ אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא:

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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KEHOT'S NOTE

דברים ד, כד. קטע מכאן מובא באוה״ת ר״ה ע׳ א׳שסד.

90 **נק׳ א-ל עליון**

> Malki-tzedek was "a priest of G-d Most High (El Elyon)." The name expresses that G-d is above everything.

Genesis 14:18 בראשית י״ד:י״ח

KEHOT'S NOTE

בראשית יד, יח. ועוד. ראה גם לעיל פ׳ ואתחנן ח, ב.

91 > Kehot's note points to Zohar, Terumah 10:106–116 for these words.

Zohar, Terumah 10:106–116 ספר הזהר, תרומה י:קי״ו-קט״ז

PARAGRAPH 13

92 **את פניך הוי׳ אבקש**

> "To You my heart has said, 'Seek my face'; Your face, Havayah, I will seek." The inner cry is drawn from seeking G-d's own face.

Psalms 27:8 תהילים כ״ז:ח׳

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

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

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93 **כאריה ישאג**

> "After Havayah they shall walk; like a lion He shall roar." The roar is the outer cry of the heart.

Hosea 11:10 הושע י״א:י׳

אַחֲרֵי ה׳ יֵלְכוּ כְּאַרְיֵה יִשְׁאָג כִּי־הוּא יִשְׁאַג וְיָחֲרְדוּ בָנִים מִיָּם׃

They shall walk after the L-RD, Who shall roar like a lion; For He shall roar, And the children shall come trembling from the west.

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94 **ובכל מאדך**

> "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The inner love is identified with "all your might."

Deuteronomy 6:5 דברים ו׳:ה׳

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

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

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KEHOT'S NOTE

דברים ו, ה.

95 **ממעמקים קראתיך ה׳**

> "A song of ascents. From the depths I have called You, Havayah." Said during the Ten Days of Teshuvah, as the cry from the depths of the heart.

Psalms 130:1 תהילים קי״ל:א׳

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

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

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KEHOT'S NOTE

תהלים קל, א.

96 **כי רע ומר**

> "Know and see that it is evil and bitter that you have forsaken Havayah your G-d." The Alter Rebbe uses these words for the bitterness of the one who returns.

Jeremiah 2:19 ירמיהו ב׳:י״ט

תְּיַסְּרֵךְ רָעָתֵךְ וּמְשֻׁבוֹתַיִךְ תּוֹכִחֻךְ וּדְעִי וּרְאִי כִּי־רַע וָמָר עָזְבֵךְ אֶת־ה׳ אֱלֹקָיִךְ וְלֹא פַחְדָתִי אֵלַיִךְ נְאֻם־אֲד־נָי ה׳ צְבָאוֹת׃

Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: Know therefore and see that it is an evil and a bitter thing, that thou hast forsaken the L-RD thy G-d, neither is My fear in thee, Saith the L-rd GOD of hosts.

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97 **כי רע ומר עזבו את ה׳**

> "They have forsaken Havayah, they have provoked the Holy One of Israel." A Kehot note cites this verse for the words.

Isaiah 1:4 ישעיהו א׳:ד׳

הוֹי גּוֹי חֹטֵא עַם כָּבֵד עָוֹן זֶרַע מְרֵעִים בָּנִים מַשְׁחִיתִים עָזְבוּ אֶת־ה׳ נִאֲצוּ אֶת־קְדוֹשׁ יִשְׂרָאֵל נָזֹרוּ אָחוֹר׃

Ah sinful nation, A people laden with iniquity, A seed of evildoers, Children that deal corruptly; They have forsaken the L-RD, They have contemned the Holy One of Israel, They are turned away backward.

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KEHOT'S NOTE

ראה ישעי׳ א, ד.

98 **איש ולב עמוק**

> "The inward part of a man and the heart are deep." The depth that the bitterness of teshuvah reaches.

Psalms 64:7 תהילים ס״ד:ז׳

יַחְפְּשׂוּ־עוֹלוֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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99 **בד״ה שוש אשיש**

> In the discourse on "I will greatly rejoice" (48b), "my soul shall exult in my G-d" is explained through the Name Elokim, the contraction through which the inner light is drawn down, and the Alter Rebbe refers to this maamar's explanation of "to raise you up this day as a people to Him": that "the glorious splendor of His Kingship," the Malchus of Ein Sof, be revealed.

KEHOT'S NOTE

לקמן מח, ב.

100 **תגל נפשי באלקי**

"I will greatly rejoice in Havayah, my soul shall exult in my G-d." The verse of the discourse the Alter Rebbe refers to.

Isaiah 61:10 ישעיהו ס״א:י׳

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

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

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101 **כבוד הדר מלכותו**

"To make known to the sons of man His mighty acts and the glorious splendor of His Kingship." Used here for the revelation of the inner dimension of G-d's Kingship.

Psalms 145:12 תהילים קמ״ה:י״ב

לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ׃

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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102 **מרחוק ה׳ נראה לי**

"From afar Havayah appeared to me: with an everlasting love I have loved you." The revelation comes precisely out of the sense of distance. (The Kehot note numbers the verse 31:2.)

Jeremiah 31:3 ירמיהו ל״א:ג׳

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

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

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KEHOT'S NOTE

ירמי׳ לא, ב.

103 **מרחוק ה׳ נראה לי**

The Zohar explains "counsels from afar" (Isaiah 25:1) with "From afar Havayah appeared to me," as speaking of "the depth of all."

Zohar, Tzav 29:187–30:193 ספר הזהר, צו כ״ט:קפ״ז-ל׳:קצ״ג

As they were going along, they came across a man with three myrtle branches in his hand. They went up to him and said: 'What is this for?' He replied: 'To refresh the fainting one.'1The nefesh (soul), v. infra. Said R. Eleazar: 'That is a good answer. But why three?' He replied: 'One for Abraham, one for Isaac, and one for Jacob; and I bind them together and smell them, because the scent refreshes the soul, and by this act of faith blessings are drawn down from above.' Said R. ...

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104 **בביאור ע״פ כי המצוה הזאת**

According to the note, the explanation on "For this commandment" is found in the Alter Rebbe's maamarim of 5565.

KEHOT'S NOTE

ראה סה״מ תקס״ה.

105 **ולא רחוקה היא**

"For this commandment which I command you this day is not too wondrous for you, nor is it far off." The verse of the explanation the Alter Rebbe refers to.

Deuteronomy 30:11 דברים ל׳:י״א

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לֹא־נִפְלֵאת הִוא מִמְּךָ וְלֹא רְחֹקָה הִוא׃

For this commandment which I command thee this day, it is not too hard for thee, neither is it far off.

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106 **בזהר ויקרא דף כ׳ סע״ב ובפי׳ צו דל״ה סע״ב**

The Tzemach Tzedek explains, following the Zohar on Vayikra, that "from afar" in "I will save you from afar" is like "From afar Havayah appeared to me" and "from afar she brings her bread," namely "the depth of the stream, the place from which that river flows forth," and so too the Zohar on Tzav reads "counsels from afar."

KEHOT'S NOTE

"ע״ד המבואר בזח״ג פ׳ ויקרא דף כ׳ סע״ב בפי׳ כי הנני מושיעך מרחוק, כההוא דכתיב מרחוק ה׳ נראה לי. וכתיב ממרחק תביא לחמה ומאן הוא עמיקא דנחלא אתר דההוא נהר נגיד ונפיק, וכמש״ש ס״פ צו דל״ה ע״ב בפי׳ עצות מרחוק". — אוה״ת נ״ך כרך א ע׳ שסז. ראה לעיל פ׳ תבוא מא, ד מ״מ על פסוק מרחוק ה׳ נראה לי.

107 **אומרים אתה זוכר מעשה עולם**

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

KEHOT'S NOTE

בתפלת מוסף דר״ה.

108 **בד״ה יו״ט של ר״ה שחל להיות בשבת**

The discourse on the festival of Rosh HaShanah that falls on Shabbos explains the Malchuyos of Rosh HaShanah as the building of the Nukva (Malchus), and goes on (56c-d) to say that from the Malchus within Keser is drawn the Keser within Malchus, and that Keser receives from the Malchus within Keser.

KEHOT'S NOTE

לקמן נו, ב.

109 Rabbi Chiya reads "I will save you from afar" (Jeremiah 30:10) as the "afar" of "From afar Havayah appeared to me" and of "from afar she brings her bread."

Zohar, Vayikra 49:342–51:352 ספר הזהר, ויקרא מ״ט:שמ״ב-נ״א:שנ״ב

R. Hiya discoursed on the verse: "Therefore fear not, O Jacob my servant... for lo, I will save thee from afar" (Jer. 30, 10). 'The word "afar" here', he said, 'is used in the same sense as in the words, "From afar the L-rd appeared unto

me" (Ibid. 31, 3), and refers to the deep source of the River, the place where it issues forth. "Jacob shall return": Jacob is here a name of the Holy One, blessed be He, who will yet return to join the Community of Israel.

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PARAGRAPH 14

110 **יהי רקיע**

"Let there be a firmament in the midst of the waters, and let it divide between waters and waters." The firmament is the model of the screens that hide G-dliness.

Genesis 1:6 בראשית א׳:ו׳

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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111 **הללו יה הללו אל בקדשו הללוהו ברקיע עוזו הללוהו בגבורותיו הללוהו כרוב גודלו הללוהו בתקע שופר**

"Praise Yah! Praise G-d in His holiness; praise Him in the firmament of His strength. Praise Him for His mighty acts; praise Him according to the abundance of His greatness. Praise Him with the blast of the shofar." Each phrase is read as a stage in the descent of G-d's light.

Psalms 150:1–3 תהילים ק״נ:א׳-ג׳

הַלְלוּ־קָהּ הַלְלוּ־אֵל בְּקָדְשׁוֹ הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ: הַלְלוּהוּ בְּגִבוּרֹתָיו הַלְלוּהוּ כְּרֹב גֹּדְלוֹ: הַלְלוּהוּ בְּתֵקַע שׁוֹפָר הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר:

Hallelujah. Praise G-d in His sanctuary; Praise Him in the firmament of His power. Praise Him for His mighty acts; Praise Him according to His abundant greatness. Praise Him with the blast of the horn; Praise Him with the psaltery and harp.

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112 **כי כארץ תוציא צמחה**

The discourse on "For as the earth brings forth its growth" speaks of the spiritual reward hidden in every mitzvah, revealed in part on Rosh HaShanah and Yom Kippur, and asks why during the Ten Days of Teshuvah we say "the holy King."

KEHOT'S NOTE

לקמן נ, ב.

113 **כי כארץ תוציא צמחה**

"For as the earth brings forth its growth, and as a garden makes its seeds spring forth, so will G-d cause righteousness and praise to spring forth." The opening words of the discourse the Alter Rebbe refers to.

Isaiah 61:11 ישעיהו ס״א:י״א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגַנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲד־נָי ה׳ יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם:

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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114 **קדושתי למעלה מקדושתכם**

On "Be holy, for I am holy": "Could it be like Me? Therefore it says, 'for I am holy': My holiness is above your holiness."

Vayikra Rabbah 24:9 ויקרא רבה כ״ד:ט׳

115 **בביאור ע״פ שמע ישראל**

Asking what "life" means in "choose life," the maamar on "Hear, O Israel" (11b) quotes "Let there be a firmament … And G-d made the firmament" and explains that the firmament divides the upper waters, the supernal life and delight, from the lower waters, the pleasures of this world.

KEHOT'S NOTE

לעיל פ׳ ואתחנן יא, ב.

116 **שמע ישראל**

"Hear, O Israel." The opening words of the discourse in Likkutei Torah on Va'eschanan to which he refers for the firmament.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד:

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

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117 **ויעש אלקים את הרקיע**

"And G-d made the firmament, and divided between the waters under the firmament and the waters above the firmament."

Genesis 1:7 בראשית א׳:ז׳

וַיַּעַשׂ אֱלֹקִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן:

And G-d made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

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118 **ויעש אלקים את הרקיע**

On "And over the heads of the chayah a firmament" (Ezekiel 1:22), the Zohar teaches that there is a chayah above a chayah and "a firmament above a firmament" that rules over them.

Zohar, Vayigash 11:118–12:131 ספר הזהר, ויגש י״א:קי״ח-י״ב:קל״א

119 **בזהר בראשית דף ל״ב**

The note says that the wording of the Zohar on Bereishis (32b) is given in Or HaTorah on Va'eschanan.

KEHOT'S NOTE

ראה הלשון באוה״ת פ׳ ואתחנן ע׳ רה.

120 **קו לקו זעיר שם זעיר שם**

"Line by line, line by line, a little here, a little there." The light flows in small, measured portions after the

contractions.

Isaiah 28:10 ישעיהו כ״ח:י׳

כִּי צַו לָצָו צַו לָצָו קַו לָקָו קַו לָקָו זְעִיר שָׁם זְעִיר שָׁם:

For it is precept by precept, precept by precept, Line by line, line by line; Here a little, there a little.

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KEHOT'S NOTE

ישעי׳ כח, י׳.

121 ועלמות אין מספר

"There are sixty queens … and alamos without number." The Alter Rebbe reads the word as "worlds without number."

Song of Songs 6:8 שיר השירים ו׳:ח׳

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר:

There are threescore queens, And fourscore concubines, And maidens without number.

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KEHOT'S NOTE

שה״ש ו, ח.

122 ובכל עולם אין מספר לגדודיו

The Gemara reconciles "a thousand thousands serve Him" (Daniel 7:10) with "Is there any number to His troops?" (Job 25:3): a thousand thousands is the number of one troop, but His troops are without number.

Chagigah 13b:12–13 חגיגה י״ג ב:י״ב-י״ג

… תַּנְיָא, רַבִּי אוֹמֵר מִשּׁוּם אַבָּא יוֹסֵי בֶּן דּוֹסַאי: "אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵיהּ" — מִסְפַּר גְּדוּד אֶחָד, "וְלִגְדוּדָיו אֵין מִסְפָּר". וְרַבִּי יִרְמְיָה בַּר אַבָּא אָמַר: "אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵיהּ", לִנְהַר דִּינוּר, שֶׁנֶּאֱמַר: "נְהַר דִּינוּר נָגַד וְנָפַק מִן קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵיהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן".

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

KEHOT'S NOTE

חגיגה יג, ב. וראה לעיל ס״פ חקת סז, א. פי׳ ואתחנן יב, א. פי׳ ראה כט, ב.

123 ובגדוד אחד אלף אלפים

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

KEHOT'S NOTE

חגיגה שם.

124 בד״ה ענין ק״ש בפי׳ ואתחנן

There (12a) the Alter Rebbe explains that "the greatness of His greatness" would mean the great expansion of Chesed itself, whereas "the abundance of His greatness" means the many kinds of division of that expansion into worlds and levels without end.

KEHOT'S NOTE

לעיל יב, א.

125 אבא יסד ברתא

The Raaya Mehemna reads "Havayah founded the earth with wisdom" (Proverbs 3:19) as "Abba founded the daughter": Chochmah, the Father, establishes Malchus, the daughter. The Kehot note also gives 3:258a, where the Raaya Mehemna repeats it.

Zohar III, 256b זח״ג רנו, ב

KEHOT'S NOTE

זח״ג רנו, ב (ברע״מ). [רנח, א. — כ].

126 בד״ה תקעו בחודש שופר

The discourse explains the tekiah as a simple sound from the breath of the heart's inner dimension, far above Chochmah, which cannot be put into speech, since speech is drawn from Chochmah.

KEHOT'S NOTE

לקמן נד, ב.

127 תקעו בחדש שופר

"Blow the shofar at the New Moon, at the appointed time, for our festival day." The opening words of the discourse he refers to.

Psalms 81:4 תהילים פ״א:ד׳

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֵּסֶה לְיוֹם חַגֵּנוּ:

Blow the horn at the new moon, at the full moon for our feast-day.

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128 צעקה אלו

"A cry is greater than them all, for a cry is in the heart," as it is written, "Their heart cried out"; it is a cry in which one cries out and says nothing.

Zohar, Shemot 49:354–50:364 ספר הזהר, שמות מ״ט:שנ״ד-נ׳:שס״ד

What is the difference between imploring and crying?' Said R. Isaac: 'The former means prayer in actual words (Ps. 39, 13; LXXXVIII, 14; XXX, 3), the latter crying without words. R. Judah said: 'Hence crying is more poignant than all other expression of grief, because it is entirely a matter of the heart, as it says, "Their heart cried unto the lord" (Lam. 2, 18). This crying comes nearer to the Holy One, blessed be He, than imploring and praying in words, as it says, "If he (the orphan) cries …

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129 לא זז מחבבה עד שקראה בתי . . אמי

A king loved his only daughter and called her "my daughter"; he did not stop cherishing her until he called her "my sister," and then "my mother"; so G-d calls Israel daughter, sister and mother. The Kehot note cites it as Shemos Rabbah 52:4.

Shemot Rabbah 52:5 שמות רבה נ״ב:ה׳

… משל למלך, שהיתה לו בת יחידה, והיה מחבבה ביותר מדאי, והיה קורא אותה בתי. לא זז מחבבה, עד שקראה אחותי, ועד שקראה אמי. כך הקב״ה, בתחילה קרא לישראל בת, שנאמר (תהלים מה): שמעי בת וראי והטי אזנך ושכחי עמך ובית אביך, לא זז מחבבן עד שקראן אחותי, שנאמר (שיר ה): פתחי לי אחותי רעיתי יונתי תמתי שראשי נמלא טל קוצותי רסיסי לילה, לא זז מחבבן, עד שקראן אמי, שנאמר (ישעיה נא): הקשיבו אלי עמי ולאמי אלי האזינו כי תורה מאתי תצא ומשפטי לאור עמים ארגיע. עמד רשב״י ונשקו על …

Another matter, "they brought the Tabernacle" – that is what is written: "Emerge, daughters of Zion, and look at King Solomon, with the crown with which his mother crowned him on the day of his wedding, and on the day of the rejoicing of his heart" (Song of Songs 3:11). When was this verse stated? On the day that the Tabernacle was set up, when there was great celebration in Israel because the Holy One blessed be He rested amongst them. "Daughters of Zion [tziyon]" – the children who are …

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Zohar III, 262a זח"ג רסב, א

KEHOT'S NOTE

שמו"ר נב, ד. זח"ג רסב, א. ע"ל ראה (לא, ד). וש"נ. [כ].

130 **ועיין בזהר שמות (ד"כ ע"א)**

The Zohar on Shemos (20a) is cited also in the discourse at 54b, which speaks of a cry that remains in the heart because the bitterness is too great for the soul to contain and cannot be uttered with the lips.

KEHOT'S NOTE

נזכר גם לקמן נד, ב. נח, ד. האזינו עב, ד.

131 **הללוי-ה הללו א-ל בקדשו**

The words here quote Psalms 150:1; the passage is shown below.

Psalms 150:1 תהילים ק"נ:א

הַלְלוּ־קָהּ הַלְלוּ־אֵל בְּקָדְשׁוֹ הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ׃

Hallelujah. Praise G-d in His sanctuary; Praise Him in the firmament of His power.

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KEHOT'S NOTE

תהלים קנ, א.

132 **ובפרדס ערך צעקה**

There "Their heart cried out" is explained as a cry from the inner dimension of the heart, with references to the Zohar on Shemos and the Pardes, entry "Cry"; the cry grows strong precisely because of the distance from the light of the King's countenance.

KEHOT'S NOTE

נזכר גם לקמן נח, ד.

133 On "Let there be a firmament," the Zohar speaks of seven firmaments above, and of the firmament that separates the upper waters from the lower and draws them in and passes them down.

Zohar, Bereshit 37:361–39:373 ספר הזהר, בראשית ל"ז:שס"א-ל"ט:שע"ג

PARAGRAPH 15

134 **ישראל עלו במחשבה**

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

KEHOT'S NOTE

ת"ז (תט"ל וריש ת"מ). ובכ"ד. [כ].

135 **אין מלך בלא עם**

The Kehot note cites Rabbeinu Bachya's commentary as a source for the saying "there is no king without a people."

KEHOT'S NOTE

בחיי וישב לח, ל. סי' החיים פ' גאולה פ"ב. עה"מ שער שעה"מ רפ"א. ראה פדר"א פ"ג.

136 **בד"ה שובה ישראל עד**

Section 4 of the discourse on "Return, O Israel, unto Havayah your G-d" (67a) says that the ultimate purpose of teshuvah from the depths of the heart, "Seek my face" and "Your face, Havayah," is "For with You is forgiveness, that You may be feared": forgiveness is revealed so that awe of Him be revealed, fulfilling "you shall set a king over you."

KEHOT'S NOTE

לקמן סז, א סע"י ד.

137 **שובה ישראל עד**

"Return, O Israel, unto Havayah your G-d." The opening words of the discourse the Alter Rebbe refers to.

Hosea 14:2 הושע י"ד:ב

שׁוּבָה יִשְׂרָאֵל עַד יְהוָה אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ׃

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

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138 **למען תורא**

"For with You is forgiveness, that You may be feared." Quoted from the discourse he refers to, on the ultimate purpose.

Psalms 130:4 תהילים ק"ל:ד

כִּי־עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

For with Thee there is forgiveness, that Thou mayest be feared.

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139 **לעברך בברית**

"That you may pass into the covenant of Havayah your G-d." Read here as passing from level to level.

Deuteronomy 29:11 דברים כ"ט:י"א

לְעָבְרְךָ בִּבְרִית יְהוָה אֱלֹקֶיךָ וּבְאָלָתוֹ אֲשֶׁר יְהוָה אֱלֹקֶיךָ כֹּרֵת עִמְּךָ הַיּוֹם׃

that thou shouldest enter into the covenant of the L-RD thy G-d—and into His oath—which the L-RD thy G-d maketh with thee this day;

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140 **עד יעבור עמך ה׳**

"Until Your people pass over, Havayah, until the people You have acquired pass over." From the Song at the Sea; it shows the sense of "passing" in "That you may pass into the covenant."

Exodus 15:16 שמות ט"ו:ט"ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְּמוּ כָאָבֶן עַד־יַעֲבֹר עַמְּךָ יְהוָה עַד־יַעֲבֹר עַם־זוּ קָנִיתָ׃

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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KEHOT'S NOTE

שמות טו, טז.

141 **למען הקים אותך היום לו לעם**

"In order to raise you up this day as a people to Him, and He will be your G-d." The covenant makes Israel His people, without whom there is no king.

Deuteronomy 29:12 דברים כ״ט:י״ב

לְמַעַן הָקִים־אֹתְךָ הַיּוֹם לוֹ לְעָם וְהוּא יִהְיֶה־לְּךָ לֵאלֹקִים כַּאֲשֶׁר דִּבֶּר־לָךְ וְכַאֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב׃

that He may establish thee this day unto Himself for a people, and that He may be unto thee a G-d, as He spoke unto thee, and as He swore unto thy fathers, to Abraham, to Isaac, and to Jacob.

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142 **ישראל עם קרובו**

"The children of Israel, the people near to Him." The bond that results from the covenant.

Psalms 148:14 תהילים קמ״ח:י״ד

וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּ־יָהּ׃

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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KEHOT'S NOTE

תהלים קמח, יד.

143 **בביאור ע״פ כי כארץ תוציא צמחה**

The explanation on "For as the earth brings forth its growth" (52b) says that the souls of Israel are drawn from Chochmah of Atzilus, as a child from the father's brain, which is why Israel are called "first" and are said to have "arisen in thought," and that through self-sacrifice they rise to the supernal thought.

KEHOT'S NOTE

לקמן נב, ב.

144 **כי כארץ תוציא צמחה**

"For as the earth brings forth its growth." The opening words of the explanation the Alter Rebbe refers to.

Isaiah 61:11 ישעיהו ס״א:י״א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגַנָּה זְרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה׳ יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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145 **אשר לשלמה**

"The Song of Songs, which is Shlomo's." He refers to his explanation of this verse.

Song of Songs 1:1 שיר השירים א׳:א׳

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה׃

THE song of songs, which is Solomon's.

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146 **צאינה וראינה**

"Go forth and see, daughters of Zion, King Shlomo, in the crown with which his mother crowned him." The opening words of the discourse he refers to.

Song of Songs 3:11 שיר השירים ג׳:י״א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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147 **משפט לאלקי יעקב**

"For it is a statute for Israel, a judgment of the G-d of Yaakov." Said of Rosh HaShanah; there is judgment above as to who merits the revelation.

Psalms 81:5 תהילים פ״א:ה׳

כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹקֵי יַעֲקֹב׃

For it is a statute for Israel, an ordinance of the G-d of Jacob.

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148 **תחלת מעשיך**

"This day is the beginning of Your works," from the Rosh HaShanah prayer cited in the Gemara.

Rosh Hashanah 27a:15–16 ראש השנה כ״ז א:ט״ו-ט״ז

שָׁוֶה הַיּוֹבֵל לְרֹאשׁ הַשָּׁנָה לַתְּקִיעָה וְלַבְּרָכוֹת וְכוּ׳. אָמַר רַב שְׁמוּאֵל בַּר יִצְחָק: כְּמַאן מְצַלֵּינַן הָאִידָּנָא "זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן", כְּמַאן — כְּרַבִּי אֱלִיעֶזֶר, דְּאָמַר: בְּתִשְׁרֵי נִבְרָא הָעוֹלָם. מֵתִיב רַב עֵינָא: שָׁוֶה יוֹבֵל לְרֹאשׁ הַשָּׁנָה לַתְּקִיעָה וְלַבְּרָכוֹת, וְהָא אִיכָּא "זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן", דִּבְרֹאשׁ הַשָּׁנָה אִיתָא, וּבְיוֹבֵל לֵיתָא! כִּי קָתָנֵי — אַשְׁאָרָא.

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

149 **ויהי בישורון מלך**

"And He was King in Yeshurun." The Kingship established on Rosh HaShanah.

Deuteronomy 33:5 דברים ל״ג:ה׳

וַיְהִי בִישֻׁרוּן מֶלֶךְ בְּהִתְאַסֵּף רָאשֵׁי עָם יַחַד שִׁבְטֵי יִשְׂרָאֵל׃

And there was a king in Jeshurun, When the heads of the people were gathered, All the tribes of Israel together.

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150 **אמרו לפני מלכיות כדי שתשמליכוני עליכם**

> "Say before Me Malchuyos so that you make Me King over you, Zichronos so that your remembrance rises before Me for good; and through what? Through the shofar."

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

וּמִפְּנֵי מָה אָמְרָה תּוֹרָה נַסְכוּ מַיִם בֶּחָג — אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: נַסְכוּ לְפָנַי מַיִם בֶּחָג, כְּדֵי שֶׁיִּתְבָּרְכוּ לָכֶם גִּשְׁמֵי שָׁנָה. וְאִמְרוּ לְפָנַי בְּרֹאשׁ הַשָּׁנָה מַלְכִיּוֹת זִכְרוֹנוֹת וְשׁוֹפָרוֹת. מַלְכִיּוֹת — כְּדֵי שֶׁתַּמְלִיכוּנִי עֲלֵיכֶם, זִכְרוֹנוֹת — כְּדֵי שֶׁיַּעֲלֶה זִכְרוֹנְיכֶם לְפָנַי לְטוֹבָה, וּבַמֶּה — בְּשׁוֹפָר. אָמַר רַבִּי אֲבָהוּ: לָמָּה תּוֹקְעִין בְּשׁוֹפָר שֶׁל אַיִל? אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: תִּקְעוּ לְפָנַי בְּשׁוֹפָר שֶׁל אַיִל, כְּדֵי שֶׁאֶזְכּוֹר לָכֶם עֲקֵידַת יִצְחָק בֶּן אַבְרָהָם, וּמַעֲלֶה אֲנִי עָלֵיכֶם כְּאִילּוּ עֲקַדְתֶּם ...

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

151 **ועונותיכם מבדילין**

> "Your iniquities have separated between you and your G-d." The distance that the Zichronos and the shofar overcome.

Isaiah 59:2 ישעיהו נ״ט:ב׳

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָנִים מִכֶּם מִשְּׁמוֹעַ:

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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152 **וחלק ה׳ עמו**

> "For the portion of Havayah is His people." Israel as G-d's portion is the root of their power to arouse His inner Kingship.

Deuteronomy 32:9 דברים ל״ב:ט׳

כִּי חֵלֶק ה׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ:

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

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KEHOT'S NOTE

דברים לב, ט.

153 The Zohar, opening with "While the King was at His table," says "the King" is the Holy One, blessed be He, and quotes "And He was King in Yeshurun."

Zohar, Shemot 33:276–36:289 ספר הזהר, שמות ל״ג:ער״ו-ל״ו:רפ״ט

R. Judah bar Shalom was once walking together with R. Abba. They arrived at a place where they decided to spend the night. After taking a meal they lay down to sleep, putting their heads on some raised ground under which was a grave. Before falling asleep they heard a voice from the grave, crying: 'Twelve years have I been sleeping here, and only now do I wake, for I now see the image of my son.' R. Judah asked him who he was, and he said: 'I am a ...

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

PARAGRAPH 16

154 **ושקל בפלס הרים וגבעות במאזנים**

> "Who measured the waters in the hollow of His hand ... and weighed the mountains with a steelyard and the hills in a balance?" Mountains and hills are read as two levels of love.

Isaiah 40:12 ישעיהו מ׳:י״ב

מִי־מָדַד בְּשָׁעָלוֹ מַיִם וְשָׁמַיִם בַּזֶּרֶת תִּכֵּן וְכָל בַּשְּׁלִשׁ עֲפַר הָאָרֶץ וְשָׁקַל בַּפֶּלֶס הָרִים וּגְבָעוֹת בְּמֹאזְנָיִם:

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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155 **והארץ הדום רגלי**

> "The heavens are My throne and the earth is My footstool." The verse of the discourse the Alter Rebbe refers to.

Isaiah 66:1 ישעיהו ס״ו:א׳

כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם 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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156 **רני ושמחי**

> "Sing and rejoice, daughter of Zion." The opening words of the discourse in which he explains "scales of righteousness."

Zechariah 2:14 זכריה ב׳:י״ד

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

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

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157 **מרחוק דוקא ה׳ נראה לי**

> "From afar Havayah appeared to me: with an everlasting love I have loved you." The higher love is revealed precisely out of distance.

Jeremiah 31:3 ירמיהו ל״א:ג׳

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

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

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158 **ענין ושקל בפלס**

> At the end of Terumah the Zohar expounds "He weighed the mountains with a peles": the mountains are the other

crowns, the hills the lower chariots, and peles is explained with "scales of righteousness."

Zohar, Terumah 94:908–96:918 ספר הזהר, תרומה צ״ד:תתקי״ח-צ״ו:תתקי״ח

159 **שהבינה נקרא תשובה כי שם עיקר תליית הסליחה והכפרה בכח כתר עליון השופע עליה**

The Pardes writes that Binah receives those who return, "therefore it is called teshuvah, and there forgiveness and atonement chiefly depend, by the power of the supernal Keser that flows upon it."

Pardes Rimmonim 8:5 פרדס רמונים ח׳:ה׳

... ויש שכתב שהיא רחמים פשוטים והדין הוא מבינה ולמטה. וי״מ שכתבו הפך ואמרו שהבינה רחמים והחכמה דין והיא סברא זרה תכלית הזרות. וז״ל כשעלה הרצון והמחשבה להבראות העולם אותו הרצון והחפץ הוא גלוי הדבר ואותו הרצון כנוהו המקובלים בלשון מחשבה וכשנאצלה אותה המחשבה נתפרסמה עוקץ של יו״ד משם העצם ואותו האור המתנוצץ לכתר נצוצות במנין כת״ר והם ניצוצות לבנים בתכלית הלובן ובזה האור מתנוצצים כל המאורות והוא כולל את כולם. וחייבה החכמה להאציל ניצוץ אחר הנקרא חכמה מן האור המתואר ובהתפרסם זה האור נתפרסם עובי של יו״ד משם העצם ...

Pardes Rimonim (Public Domain)

160 **כי המצוה הזאת**

"For this commandment which I command you this day is not too wondrous for you, nor is it far off." The opening words of the discourse he refers to on the power of teshuvah.

Deuteronomy 30:11 דברים ל׳:י״א

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לֹא־נִפְלֵאת הִוא מִמְּךָ וְלֹא רְחֹקָה הִוא׃

For this commandment which I command thee this day, it is not too hard for thee, neither is it far off.

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161 Kehot's note points to Zohar, Terumah 96:918 for these words.

Zohar, Terumah 96:918 ספר הזהר, תרומה צ״ו:תתקי״ח

162 "When is it called teshuvah? When the Mother is covered and rests in joy over the children." Binah, the Mother, is called teshuvah.

Zohar, Vayikra 35:257–37:268 ספר הזהר, ויקרא ל״ה:רנ״ז-ל״ז:רס״ח

PARAGRAPH 17

163 **נעוץ סופן בתחלתן**

"Their end is embedded in their beginning, and their beginning in their end." Here applied to the bitterness of distance, which binds the lowest point to the highest.

Sefer Yetzirah 1:7 ספר יצירה א׳:ז׳

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

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

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

164 **הרים הגבוהים ליעלים**

"The high mountains are for the wild goats; the rocks are a refuge for the rock-badgers." The love above reason is drawn down through the shofar of the wild goat.

Psalms 104:18 תהילים ק״ד:י״ח

הָרִים הַגְּבֹהִים לַיְּעֵלִים סְלָעִים מַחְסֶה לַשְׁפַנִּים׃

The high mountains are for the wild goats; The rocks are a refuge for the conies.

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165 **שופר של ראש השנה של יעל פשוט**

The Mishnah: "The shofar of Rosh HaShanah is of a wild goat, straight, and its mouthpiece is overlaid with gold."

Rosh Hashanah 26b:7–8 ראש השנה כ״ו ב:ז׳-ח׳

מַתְנִי׳ שׁוֹפָר שֶׁל רֹאשׁ הַשָּׁנָה שֶׁל יָעֵל פָּשׁוּט וּפִיו מְצוּפֶּה זָהָב, וּשְׁתֵּי חֲצוֹצְרוֹת מִן הַצְּדָדִין. שׁוֹפָר מַאֲרִיךְ וַחֲצוֹצְרוֹת מְקַצְּרוֹת, שֶׁמִּצְוַת הַיּוֹם בְּשׁוֹפָר. וּבְתַעֲנִיּוֹת בְּשֶׁל זְכָרִים כְּפוּפִין, וּפִיהֶן מְצוּפֶּה כֶּסֶף, וּשְׁתֵּי חֲצוֹצְרוֹת בָּאֶמְצַע. שׁוֹפָר מְקַצֵּר וַחֲצוֹצְרוֹת מַאֲרִיכוֹת, שֶׁמִּצְוַת הַיּוֹם בַּחֲצוֹצְרוֹת.

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

PARAGRAPH 18

166 **דפשיט ליבי׳ טפי**

In explaining the dispute over a straight or bent shofar, the Gemara says that on one view "the more a person straightens (pashit) his mind, the better." The Alter Rebbe applies it to the heart.

Rosh Hashanah 26b:12 ראש השנה כ״ו ב:י״ב

בְּמַאי קָמִיפַּלְגִי? מָר סָבַר: בְּרֹאשׁ הַשָּׁנָה — כַּמָּה דְּכָיֵיף אִינִישׁ דַּעְתֵּיהּ, טָפֵי מְעַלֵּי; וּבְיוֹם הַכִּפּוּרִים — כַּמָּה דְּפָשֵׁיט אִינִישׁ דַּעְתֵּיהּ, טָפֵי מְעַלֵּי. וּמָר סָבַר: בְּרֹאשׁ הַשָּׁנָה — כַּמָּה דְּפָשֵׁיט אִינִישׁ דַּעְתֵּיהּ, טָפֵי מְעַלֵּי; וּבְתַעֲנִיּוֹת — כַּמָּה דְּכָיֵיף אִינִישׁ דַּעְתֵּיהּ, טָפֵי מְעַלֵּי.

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167 **דכל מאי דפשיט ליבי׳ טפי עדיף**

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

KEHOT'S NOTE

שם בגמרא ר״ה.

PARAGRAPH 19

168 **וכאשר נשבע לאבותיך לאברהם ליצחק וליעקב**

"And He will be your G-d, as He spoke to you and as He swore to your fathers, to Avraham, to Yitzchak and to

Yaakov." The oath to the Patriarchs is the root of the covenant.

Deuteronomy 29:12 דברים כ״ט:י״ב

לְמַעַן הָקִים־אֹתְךָ הַיּוֹם לוֹ לְעָם וְהוּא יִהְיֶה־לְּךָ לֵאלֹקִים כַּאֲשֶׁר דִּבֶּר־לָךְ וְכַאֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב׃

that He may establish thee this day unto Himself for a people, and that He may be unto thee a G-d, as He spoke unto thee, and as He swore unto thy fathers, to Abraham, to Isaac, and to Jacob.

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169 **בעבר הנהר ישבו אבותיכם**

"Your fathers dwelt beyond the river from of old." Read as the Patriarchs' root above the flow of comprehensible light.

Joshua 24:2 יהושע כ״ד:ב׳

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה׳ אֱלֹקֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹקִים אֲחֵרִים׃

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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KEHOT'S NOTE

יהושע כד, ב.

170 **ונהר הוא היוצא מעדן**

"And a river goes forth from Eden to water the garden, and from there it divides." The river is the drawing down of G-d's light into the worlds.

Genesis 2:10 בראשית ב׳:י׳

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

ראה בראשית ב, י.

171 **בד״ה ביום שמיני עצרת**

The discourse on "On the eighth day" builds on "You give truth to Yaakov, kindness to Avraham, which You swore to our fathers from days of old." It reads "our fathers" as the natural love hidden in every Jew, inherited from the Patriarchs, and explains G-d's oath as His binding Himself beyond His wisdom and will, referring back to this maamar on "that you may pass into the covenant."

KEHOT'S NOTE

לקמן שמע״צ פג, א.

172 **ביום השמיני עצרת**

"On the eighth day you shall have a solemn assembly." The opening words of the discourse he refers to.

Numbers 29:35 במדבר כ״ט:ל״ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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173 **אשר נשבעת לאבותינו מימי קדם**

"You give truth to Yaakov, kindness to Avraham, which You swore to our fathers from days of old."

Micah 7:20 מיכה ז׳:כ׳

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

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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PARAGRAPH 20

174 **נצבים כולכם**

"You are standing this day, all of you, before Havayah your G-d." The verse of section (a).

Deuteronomy 29:9 דברים כ״ט:ט׳

אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי ה׳ אֱלֹקֵיכֶם רָאשֵׁיכֶם שִׁבְטֵיכֶם זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל׃

Ye are standing this day all of you before the L-RD your G-d: your heads, your tribes, your elders, and your officers, even all the men of Israel,

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175 **(ב) והיינו כדי**

The Rebbe notes that the words "And this is in order that you may pass into the covenant" allude to the Ramban's interpretation of the verse, which also explains it this way.

KEHOT'S NOTE

מרמז לפי׳ הרמב״ן שגם הוא מפרש כן — לקו״ש ח״ט ע׳ 466.

176 **לעברך בברית**

"That you may pass into the covenant of Havayah your G-d." The verse of section (b).

Deuteronomy 29:11 דברים כ״ט:י״א

לְעָבְרְךָ בִּבְרִית ה׳ אֱלֹקֶיךָ וּבְאָלָתוֹ אֲשֶׁר ה׳ אֱלֹקֶיךָ כֹּרֵת עִמְּךָ הַיּוֹם׃

that thou shouldest enter into the covenant of the L-RD thy G-d—and into His oath—which the L-RD thy G-d maketh with thee this day;

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177 **כי חלק ה׳ עמו**

"For the portion of Havayah is His people."

Deuteronomy 32:9 דברים ל״ב:ט׳

כִּי חֵלֶק ה׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

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

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178 **הנה אנכי כורת ברית**

"Behold, I make a covenant; before all your people I will

do wonders."

Exodus 34:10 שמות ל״ד:י

וַיֹּאמֶר הִנֵּה אָנֹכִי כֹּרֵת בְּרִית נֶגֶד כָּל־עַמְּךָ אֶעֱשֶׂה נִפְלָאֹת אֲשֶׁר לֹא־נִבְרְאוּ בְכָל־הָאָרֶץ וּבְכָל־הַגּוֹיִם וְרָאָה כָל־הָעָם אֲשֶׁר־אַתָּה בְקִרְבּוֹ אֶת־מַעֲשֵׂה יְ׳ כִּי־נוֹרָא הוּא אֲשֶׁר אֲנִי עֹשֶׂה עִמָּךְ׃

And He said: 'Behold, I make a covenant; before all thy people I will do marvels, such as have not been wrought in all the earth, nor in any nation; and all the people among which thou art shall see the work of the L-RD that I am about to do with thee, that it is tremendous.

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179 **וזהו ענין מלכיות**

This summary is quoted in the Tzemach Tzedek's commentary on Psalms, on Psalm 81, the psalm of "Blow the shofar at the New Moon."

KEHOT'S NOTE

קיצור זה מובא ביהל אור קאפיטל פא (ע׳ רצג).

180 **שהוא בחי׳ תשובה עילאה**

In the version quoted in Yahel Or, the words "To You my heart has said" are added here, at "the level of higher teshuvah."

KEHOT'S NOTE

ביהל אור שם נוסף: לך אמר לבי.

181 **בקשו פני**

"To You my heart has said, 'Seek my face'; Your face, Havayah, I will seek."

Psalms 27:8 תהילים כ״ז:ח׳

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי אֶת־פָּנֶיךָ יְ׳ אֲבַקֵּשׁ׃

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

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182 **וזהו ענין אש אוכלה הוא**

The note points to Yahel Or there for this line, "And this is the meaning of 'He is a consuming fire.'"

KEHOT'S NOTE

ראה יהל אור שם.

183 **אש אוכלה הוא**

"For Havayah your G-d is a consuming fire."

Deuteronomy 4:24 דברים ד׳:כ״ד

כִּי יְ׳ אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא׃

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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184 **הללו אל בקדשו**

"Praise G-d in His holiness." The opening of section (d).

Psalms 150:1 תהילים ק״נ:א׳

הַלְלוּ־קָהּ הַלְלוּ־אֵל בְּקָדְשׁוֹ הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ׃

Hallelujah. Praise G-d in His sanctuary; Praise Him in the firmament of His power.

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185 **בתקע שופר**

"Praise Him with the blast of the shofar."

Psalms 150:3 תהילים ק״נ:ג׳

הַלְלוּהוּ בְּתֵקַע שׁוֹפָר הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר׃

Praise Him with the blast of the horn; Praise Him with the psaltery and harp.

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186 **למען הקים אותך היום לו לעם**

"In order to raise you up this day as a people to Him." The verse of section (e).

Deuteronomy 29:12 דברים כ״ט:י״ב

לְמַעַן הָקִים־אֹתְךָ הַיּוֹם לוֹ לְעָם וְהוּא יִהְיֶה־לְּךָ לֵאלֹקִים כַּאֲשֶׁר דִּבֶּר־לָךְ וְכַאֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב׃

that He may establish thee this day unto Himself for a people, and that He may be unto thee a G-d, as He spoke unto thee, and as He swore unto thy fathers, to Abraham, to Isaac, and to Jacob.

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187 **משפט לאלהי יעקב**

"For it is a statute for Israel, a judgment of the G-d of Yaakov."

Psalms 81:5 תהילים פ״א:ה׳

כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹקֵי יַעֲקֹב׃

For it is a statute for Israel, an ordinance of the G-d of Jacob.

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188 **אמרו לפני מלכיות וזכרונות ושופרות**

"Say before Me on Rosh HaShanah Malchuyos, Zichronos and Shofaros."

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

וּמִפְּנֵי מָה אָמְרָה תּוֹרָה נַסְכוּ מַיִם בֶּחָג — אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: נַסְּכוּ לְפָנַי מַיִם בֶּחָג, כְּדֵי שֶׁיִּתְבָּרְכוּ לָכֶם גִּשְׁמֵי שָׁנָה. וְאִמְרוּ לְפָנַי בְּרֹאשׁ הַשָּׁנָה מַלְכִיּוֹת זִכְרוֹנוֹת וְשׁוֹפָרוֹת. מַלְכִיּוֹת — כְּדֵי שֶׁתַּמְלִיכוּנִי עֲלֵיכֶם, זִכְרוֹנוֹת — כְּדֵי שֶׁיַּעֲלֶה זִכְרוֹנְיכֶם לְפָנַי לְטוֹבָה, וּבַמֶּה — בְּשׁוֹפָר. אָמַר רַבִּי אַבָּהוּ: לָמָּה תּוֹקְעִין בְּשׁוֹפָר שֶׁל אַיִל? אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: תִּקְעוּ לְפָנַי בְּשׁוֹפָר שֶׁל אַיִל, כְּדֵי שֶׁאֶזְכּוֹר לָכֶם עֲקֵידַת יִצְחָק בֶּן אַבְרָהָם, וּמַעֲלֶה אֲנִי עֲלֵיכֶם כְּאִילּוּ עֲקַדְתֶּם ...

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189 **בעבר הנהר**

"Your fathers dwelt beyond the river from of old."

Joshua 24:2 יהושע כ״ד:ב׳

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר יְ׳ אֱלֹקֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹקִים אֲחֵרִים׃

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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190 **עד יעבור עמך**

> **"Until Your people pass over, Havayah."**

Exodus 15:16 שמות ט״ו:טי״ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרֹעֲךָ יִדְּמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה׳ עַד־יַעֲבֹר עַם־זּוּ קָנִיתָ׃

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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191 **הרים הגבוהים ליעלים**

> **"The high mountains are for the wild goats."**

Psalms 104:18 תהילים קי״ד:י״ח

הָרִים הַגְּבֹהִים לַיְּעֵלִים סְלָעִים מַחְסֶה לַשְּׁפַנִּים׃

The high mountains are for the wild goats; The rocks are a refuge for the conies.

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192 **שופר של ר״ה של יעל פשוט**

> **The Mishnah: "The shofar of Rosh HaShanah is of a wild goat, straight."**

Rosh Hashanah 26b:7–8 ראש השנה כ״ו ב:ז׳-ח׳

מַתְנִי׳ שׁוֹפָר שֶׁל רֹאשׁ הַשָּׁנָה שֶׁל יָעֵל פָּשׁוּט וּפִיו מְצוּפֶּה זָהָב, וּשְׁתֵּי חֲצוֹצְרוֹת מִן הַצְּדָדִין. שׁוֹפָר מַאֲרִיךְ וַחֲצוֹצְרוֹת מְקַצְּרוֹת, שֶׁמִּצְוַת הַיּוֹם בְּשׁוֹפָר. וּבְתַעֲנִיּוֹת בְּשֶׁל זְכָרִים כְּפוּפִין, וּפִיהֶן מְצוּפֶּה כֶּסֶף, וּשְׁתֵּי חֲצוֹצְרוֹת בָּאֶמְצַע. שׁוֹפָר מְקַצֵּר וַחֲצוֹצְרוֹת מַאֲרִיכוֹת, שֶׁמִּצְוַת הַיּוֹם בַּחֲצוֹצְרוֹת.

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193 **ושקל בפלס הרים**

> **"And weighed the mountains with a steelyard and the hills in a balance." The verse of section (f).**

Isaiah 40:12 ישעיהו מ׳:י״ב

מִי־מָדַד בְּשָׁעָלוֹ מַיִם וְשָׁמַיִם בַּזֶּרֶת תִּכֵּן וְכָל בַּשְּׁלִשׁ עֲפַר הָאָרֶץ וְשָׁקַל בַּפֶּלֶס הָרִים וּגְבָעוֹת בְּמֹאזְנָיִם׃

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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194 **אחרי ה׳ ילכו**

> **"After Havayah they shall walk; like a lion He shall roar."**

Hosea 11:10 הושע י״א:י׳

אַחֲרֵי ה׳ יֵלֵכוּ כְּאַרְיֵה יִשְׁאָג כִּי־הוּא יִשְׁאַג וְיָחֲרְדוּ בָנִים מִיָּם׃

They shall walk after the L-RD, Who shall roar like a lion; For He shall roar, And the children shall come trembling from the west.

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THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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