



LIKKUTEI TORAH • PARSHAS NITZAVIM • MAAMAR 2

כי המצוה הזאת אשר אנכי מצוך היום לא...

“For this commandment which
I (Anochi) command you”



All the mitzvos are “commandments of Havayah,” drawing down the Name that creates the worlds; but teshuvah, the one “commandment” of our verse, reaches Anochi, G-d’s very Essence above every name, and from there draws Havayah forth anew to repair what sin has damaged. And this level, though it is the makif of the makif, is not set apart from any Jew: it is near, in his mouth and in his heart.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

All the mitzvos are “commandments of Havayah,” drawing down the Name that creates the worlds; but teshuvah, the one “commandment” of our verse, reaches Anochi, G-d’s very Essence above every name, and from there draws Havayah forth anew to repair what sin has damaged. And this level, though it is the makif of the makif, is not set apart from any Jew: it is near, in his mouth and in his heart.

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

THE MAAMAR IN BRIEF

The maamar asks which single commandment the verse means and why it says Anochi, “I.” All the mitzvos are “commandments of Havayah”: the 248 positive commandments are the “limbs of the King,” and the King is Havayah. Havayah, the One who constantly brings all things into being through contraction and expansion, is only a “name” and a radiance. Its cause is Anochi, “I who am I,” His Essence, and Anochi becomes Havayah through “your G-d”: through the mitzvos a Jew does, each rooted in a letter of the Name. A sin leaves a limb of the soul lacking and blemishes the Name itself, so its remedy, teshuvah, must reach above Havayah, to Anochi, “the depth of the well,” and draw Havayah forth anew, as on Rosh HaShanah. Teshuvah rises from the depths of the heart and its hidden recesses, where weeping comes of itself; the doubled Anochi of “I, I am He who wipes away your transgressions” matches them. Because teshuvah joins the end to the beginning, it is commanded by Anochi, and “this day,” in this world. Nor is this level far: a Jew draws it down with his mouth and his heart.

OUTLINE

- 1 Which commandment, and why Anochi?** ¶1
The verse speaks of one commandment and says Anochi; all the mitzvos are “commandments of Havayah,” for the 248 positive commandments are the limbs of the King.
- 2 “I am Havayah your G-d”** ¶2
Why G-d announced Himself at Sinai, when every Jew already sensed Him as Creator; Havayah means the One who brings all existences into being, continually.
- 3 Havayah and Anochi** ¶3-4
Havayah is only a radiance and a name, contraction and expansion through the letters of the Name; its cause is Anochi, His Essence; Anochi becomes Havayah through “your G-d,” through the mitzvos, which “make” the Name above.

4 Wholeness of the soul and teshuvah

¶5-6

The mitzvos give life to the limbs of the soul; when one is lacking, the remedy is teshuvah, “this commandment,” tashuv hei; teshuvah is to the mitzvos as medicine is to food.

5 From the depths

¶7-8

Teshuvah reaches Anochi, “the depth of the well,” and draws Havayah forth anew, as on Rosh HaShanah; it comes from the depths of the heart, gathering heart, spirit and soul to G-d, until weeping comes of itself.

6 “I, I am He” and “this day”

¶9

The hei and the yud of tashuv hei; the doubled Anochi wipes away sin through the level of Hu and the Thirteen Attributes of Mercy; the end wedged in the beginning; why teshuvah is commanded by Anochi, and “this day.”

7 Not set apart, not far

¶10-11

Nifleis means “set apart”: Anochi is not separate from a Jew; though it is a makif, “the matter is near,” drawn down by Torah in the mouth, by longing and teshuvah in the heart, and by the shofar of Rosh HaShanah.

KEY CONCEPTS

Anochi אנכי

“I”: G-d’s very Essence, “I who am I,” which is not called by any name; the cause of the Name Havayah and the level that teshuvah reaches.

Havayah הוי”ה

The Name meaning “bringing into being”: G-d continually creating the worlds through contraction and expansion. The mitzvos are rooted in its letters and are called “the commandments of Havayah.”

The limbs of the King רמ”ח אברים דמלכא

The 248 positive commandments, each of which draws life to a limb of the soul; omitting one leaves the soul lacking a limb.

Tashuv hei תשוב ה'

Teshuvah read as “the hei returns.” The hei is the higher teshuvah, from the depth of the heart, and the yud that fills it is the hidden recesses of the heart.

The depth of the well עומקא דבירא

“The depths” of Psalm 130, the deepest source, Anochi, to which teshuvah reaches in order to draw Havayah forth anew.

Their end wedged in their beginning נעוץ סופן בתחלתן

Teshuvah lifts the lowest to the highest, and so draws the highest down to the lowest.

Makif מקיף

An encompassing light that stays above and is not revealed below, like “heaven” and “beyond the sea.”

Hu הוא

“He”: the hidden level in which the Infinite Light itself, as it were, is clothed to wipe away transgressions.

SECTION 1 • 11

Which commandment, and why Anochi?

1 כי המצוה¹ הזאת אשר אנכי מצוך היום לא נפלאה היא ממך ולא רחוקה² כו'.³

“For this commandment which I (Anochi) command you this day is not hidden from you, nor is it far off, etc.”

The maamar opens with Deuteronomy 30:11, from Moshe’s last address to the people in Parshas Nitzavim. The verse speaks of one particular commandment and says that it is close at hand; the maamar will ask which commandment this is and why it is introduced with the word Anochi (“I”).

להבין מהו המצוה הזאת דלא קאי על כל התורה כולה דהל"ל [דהוה ליה למימר] כי כל המצות^{4,3} כו' וגם מהו אשר אנכי כו'.

We need to understand what “this commandment” is, for it does not refer to the whole Torah in its entirety, since [then] it should have said, “For all the commandments, etc.” And also, what is [meant by] “which I (Anochi), etc.”?

Two questions are posed. “This commandment,” in the singular, cannot mean the whole Torah, for then the verse would have said “all the commandments”; and the verse’s choice of the word Anochi, “which I command you,” also needs explaining.

הנה כל המצות נק' בשם מצות⁵ הוי' כי רמ"ח מ"ע [מצות עשה] הן רמ"ח אברים דמלכא^{7,6} ומלכא היינו בחי' הוי'.

Now, all the mitzvos are called by the name “the commandments of Havayah,” for the 248 positive commandments are the 248 “limbs of the King,” and “the King” is the level of Havayah.

The answer starts from a principle: every mitzvah is called a “commandment of Havayah,” as in the verse “and you shall remember all the commandments of Havayah” (Numbers 15:39). The Tikkunei Zohar calls the 248 positive commandments the 248 “limbs of the King,” and the King is Havayah, so the mitzvos as a whole belong to the level of the Name Havayah.

SECTION 2 • 12

“I am Havayah your G-d”

2 והנה בתחלת דבר ה' בעשרת הדברות פתח אנכי ה' אלקיך. ולכאורה אינו מובן⁸ איך שייך עליו ית'

לומר שבא להגיד שאנכי הוא הוי' אלקיך דזה לא שייך כ"א באדם

Now, at the beginning of the word of G-d in the Ten Commandments, He opened [with] “I (Anochi) am Havayah your G-d.” At first glance this is not understood: how is it fitting to say of Him, may He be blessed, that He came to tell [us] that “I” am Havayah your G-d? For this applies only to a person

To understand the word Anochi, the maamar turns to the first of the Ten Commandments, “I (Anochi) am Havayah your G-d” (Exodus 20:2). Why would G-d need to announce who He is, as if introducing Himself? Such an introduction makes sense only for a human being.

שהוא בעל גוף וצורה ותמונה ידוע אשר יאמר עליו כי הוא זה⁹ משא"כ הוא ית' לית מחשבה תפיסא

בזה כלל¹⁰ וכתוב כי לא ראיתם כל תמונה¹¹ ביום דבר כו'.¹²

who has a body and a known shape and image, of whom one may say, “This is he”; whereas of Him, may He be blessed, “no thought can grasp Him” at all, and it is written, “For you did not see any image on the day [Havayah] spoke, etc.”

A person has a body and a definite form, so one can point and say, “This is he.” G-d has no form at all: in the words of the Tikkunei Zohar, “no thought can grasp Him,” and at Sinai Israel “did not see any image” (Deuteronomy 4:15), so the words “I am Havayah” could not have pointed to anything that can be seen.

אך הענין כי הנה ידיעת אלקותו ית' שהוא ברא הכל מאין ליש והוא הבורא ומחדש בטובו¹³ בכל יום

תמיד מעשה

But the explanation is this: the knowledge of His G-dliness, may He be blessed, that He created everything from nothing to something, and that He is the Creator who “in His goodness renews each day, continually, the work of

The answer begins with the knowledge that G-d created everything from nothing and keeps on creating it. The words “in His goodness renews each day, continually, the work of Creation” are from the blessing before the morning Shema (the Yotzer blessing).

בראשית ומהוה ומחיה את כולם כבר היה נקבע ידיעה זו בלב כל ישראל מאמינים בני מאמינים¹⁴ גם קודם מ"ת [מתן תורה] שידיעה זו היא בחי' הרגשה בנפש

Creation," and brings them all into being and gives life to them all, this knowledge was already fixed in the heart of all Israel, "believers, the children of believers," even before the Giving of the Torah. For this knowledge is in the nature of a feeling in the soul,

Every Jew knew this even before the Giving of the Torah, since the Talmud (Shabbos 97a) calls Israel "believers, the children of believers." This knowledge is not only a conclusion of reasoning; it is felt in the soul, so it did not need to be announced at Sinai.

כמו ראייה שהרי אין רואין את השמים והארץ וכל אשר בה ואין הדבר עושה א"ע [את עצמו] ומבשרי אחזה¹⁵ אלוה

like sight. For do we not see the heavens and the earth and all that is in it? And a thing does not make itself. And "from my flesh I behold G-d,"

This felt knowledge is compared to sight: we see heaven and earth and know that nothing brings itself into being. Job's words "from my flesh I behold G-d" (Job 19:26) express that a person can perceive G-d from what he sees in himself.

כמו שמגישין נשמתו של אדם בראות חיות הגוף וקיומו [וכמ"ש בפ' ואתחנן בד"ה וידעת היום¹⁶ כו'] just as one senses a person's soul on seeing the life of the body and its continued existence. [As is explained in Parshas Va'eschanan, in the discourse beginning "And you shall know this day, etc."]

We sense a person's soul when we see that his body is alive and keeps existing; in the same way we sense G-d as the life of the world. The text refers to its fuller treatment in Likkutei Torah, Va'eschanan, in the discourse on "And you shall know this day."

ומה שהודיע במ"ת [במתן תורה] אנכי ה' אלהיך הענין הוא כי הנה פ"י הוי' שהוא המהוה כל ההוויות And as for what He made known at the Giving of the Torah, "I am Havayah your G-d," the explanation is this: the meaning of Havayah is that He is the One who brings all existences into being (mehaveh kol hahavayos),

So the declaration at Sinai must have meant something more, and the first step is the meaning of the Name Havayah. As the Pardes Rimonim explains, it means "the One who brings all existences into being": the Name and the word for "existence" come from the same root.

כי¹⁷ הוֹי לשון הוה והיו"ד שבראש התיבה להורות על התמדת הפעולה כמו ככה יעשה איוב כל הימים.¹⁸ כלומר שתמיד מהוה ומחדש מאין ליש.^{19, 20, 21}

for Havayah is a term of "being" (hoveh), and the yud at the head of the word indicates the continuity of the action, as in "Thus would Job do (ya'aseh) all the days." That is to say, He continually brings into being and renews from nothing to something.

Havayah is built on hoveh, "being," and its opening yud, the prefix of an ongoing or future action, shows that the action never stops, just as ya'aseh in "Thus would Job do all the days" (Job 1:5) describes Job's regular practice. Havayah therefore means that G-d brings the world into being from nothing at every moment.

SECTION 3 • 13-4

Havayah and Anochi

3 והנה הגם שלגדולתו אין חקר²² כתיב שהתפשטות גדולתו הוא למעלה עד אין קץ כו' מ"מ הרי העולמות והנבראים הן בבחי' גדר וגבול ומספר אלף אלפין כו'.²³

Now, although it is written, "His greatness is unsearchable," [meaning] that the extension of His greatness reaches upward without end, etc., nevertheless the worlds and the created beings are in a state of boundary, limit and number: "a thousand thousands, etc.,"

Scripture says that G-d's greatness cannot be searched out (Psalms 145:3), yet the worlds He creates are bounded and can be counted. Even the angels in Daniel's vision, "a thousand thousands" serving Him (Daniel 7:10), are a number.

מן הארץ לרקיע ת"ק שנה²⁴ כו' ואעפ"כ [ואף על פי כן] אני ה' לא שניתי²⁵ כתיב שאינו כדמיון הנשמה שמחיה את הגוף שמקבלת שינויים ממאורעי הגוף כו'

"from the earth to the firmament is five hundred years, etc." And even so, it is written, "I, Havayah, have not changed": [He] is not like the soul that gives life to the body, which undergoes changes from what befalls the body, etc.

The Talmud (Chagigah 13a) says the distance from the earth to the firmament is a journey of five hundred years: vast, but finite. Yet G-d, who gives life to these finite worlds, says "I, Havayah, have not changed" (Malachi 3:6); He is not like a soul, which is affected by what happens to its body.

והיינו מפני שאין אור א"ס ב"ה עצמו כביכול הוא שמתלבש בעולמות להחיותם ולהוותם מאין ליש

This is because it is not the Infinite Light (Or Ein Sof), blessed be He, itself, as it were, that is enclothed in the worlds to give them life and to bring them into being from nothing to something,

G-d is not changed by the worlds because He Himself does not enter them. It is not the Infinite Light itself that is clothed in the worlds to give them life and existence.

אלא בחי' זיו והארה משמו ית' בלבד וכמ"ש כי נשגב שמו לבדו²⁶ הודו על ארץ וכו'.

but only a radiance and an illumination from His Name, may He be blessed, as it is written, "For His Name alone is exalted; His splendor is upon the earth, etc."

What enters the worlds is only a ray from His Name. The verse "His Name alone is exalted; His splendor is upon the earth" (Psalms 148:13) is read this way: His Name is exalted above, and only His "splendor," a radiance, reaches the earth.

ואף גם זאת על ארץ דוקא וככה התהוות כל המדרגות עליונים מריש כל דרגין אינן אלא בבחי' זיו וכמ"ש והחכמה מאין תמצא²⁷ מבחי' שהוא אין ואפס.

And even this is "upon the earth" specifically. And so too, the coming into being of all the higher levels, from the "head of all levels," is only in the manner of a radiance, as it is written, "And Chochmah is found from ayin (nothing)," from the level that is ayin and efes, nothing and naught.

Even that radiance reaches only the "earth," the lower realms, and even the highest levels, from the "head of all levels" down, come into being from no more than a radiance. Job's question "wisdom, from where (me'ayin) shall it be found?" (Job 28:12) is read as "Chochmah is found from ayin," from a level so nullified that it is called "nothing."

ואינו תופס מקום (ועמ"ש מזה בד"ה וירא ישראל²⁸ את היד הגדולה כו' ובביאור ע"פ אחרי ה' אלקיכם תלכו)²⁹

And it does not occupy any place. (See what is written about this in the discourse beginning "And Israel saw the great hand, etc.," and in the explanation of the verse "After Havayah your G-d shall you walk.")

This radiance takes up no place of its own, being wholly nullified to its source. The text refers to two discourses that develop this: the one on "And Israel saw the great hand" (Exodus 14:31), and the explanation of "After Havayah your G-d shall you walk" (Deuteronomy 13:5) in Likkutei Torah, Re'eh.

דהיינו בחי' זיו בלבד וזיו זה נמשך ע"י בחי' צמצום והתפשטות שהוא בחינת יו"ד ובחי' ה' לצמצום ולהעלים שלא יתגלה אלא בחי' זיו כו' ואח"כ המשכה והתפשטות בחינת ו"ה כו'.

That is, only a radiance. And this radiance is drawn forth through tzimtzum (contraction) and expansion: the level of yud and the level of hei, to contract and to conceal, so that only a radiance is revealed, etc., and afterwards the drawing-forth and expansion, the level of vav-hei, etc.

The radiance comes down in two stages that follow the letters of the Name. The yud and the first hei are tzimtzum, contraction and concealment, so that only a radiance shows; the vav and the final hei are the drawing-forth and expansion that come after.

הרי בחי' הוי' שהוא כללותך ההשתלשלות של כל העולמות וכן בפרטיות בכל ההשתלשלות מעילה לעילה כו' הכל בבחי' הוי' צמצום והתפשטות כו'.

Thus the level of Havayah is the general and collective expression (klalus) of the chain of descending worlds (hishtalshelus), of all the worlds; and likewise in detail, throughout the whole chain of descent, from cause to cause, etc., all is in the manner of Havayah: tzimtzum and expansion, etc.

So the Name Havayah describes the whole chain of worlds as a whole, and also every single step within it, where each cause gives rise to the next by contracting and then expanding. Wherever there is creation, there is the pattern of Havayah.

אך הגורם להי' ות צמצום זה ובחי' הוי' זו שהרי כתיב אני הוי' הוא שמי³⁰ שאין זה אלא בחי' שם שהוא לזולתו ואינו ממהות עצם הדבר כלל

But what causes this tzimtzum and this level of Havayah to come about — for it is written, “I am Havayah; that is My Name,” and this is only the level of a name, which is for others and is not of the essence of the thing itself at all —

But Havayah itself has a cause. Scripture says “I am Havayah; that is My Name” (Isaiah 42:8), and a name exists only so that others can call a person by it; it does not express what he is in himself.

אלא אנכי מי שאנכי היינו בחי' עצמותו ומהותו כביכול כלומר אנכי בעצמי ולא שמי שאינו קורא בחי' זו בשם כלל ולהיות אנכי הוי'

is rather Anochi, “I who am I” (Anochi mi she’Anochi), that is, the level of His very Essence and Being, as it were; that is to say, “I Myself,” and not My Name, for one does not call this level by any name at all. And that Anochi should be Havayah,

What brings about the tzimtzum and the Name Havayah is Anochi, G-d’s own Essence, “I who am I”: not His Name but His very Self, which has no name at all. The question now becomes how Anochi comes to be Havayah.

דהיינו שלהיות נמשך בחי' הוי' להוות העולמות בבחי' שם הוי' ממכ"ע [ממלא כל עלמין] בהשתלשלות וירידות המדרגות כו'

that is, that the level of Havayah should be drawn forth to bring the worlds into being as the Name Havayah, the light that fills all worlds (memalei kol almin), through the chain of descent and the descending of the levels, etc.,

Anochi becoming Havayah means that the Name Havayah, the light that fills all worlds and gives each of them life according to its measure, is drawn forth to create the worlds level below level.

מבחי' אנכי שאינו נתפס בדר עלמין והוא קדוש ומובדל ואינו נק' בשם כו' כ"י [כל זה] הוא מפני

from the level of Anochi, which is not grasped within the worlds, and is holy and set apart, and is not called by any name, etc.: all this is because

This Havayah is drawn from Anochi, which no world can grasp, which is holy and set apart and has no name. The text is about to give the reason this happens.

כי אלקיך אנכי³¹ שע"י שאתה ישראל ממשיך בקרבך אלקות הרי בזה ממשיך ג"כ להיות הוי' מבחי' אנכי כי באתערותא דלתתא תליא מילתא

Anochi is “your G-d” (Elokecha). For through your drawing G-dliness within yourself, you, Israel, thereby also draw forth Havayah, that it come to be from the level of Anochi; for “the matter depends on an arousal from below.”

The reason lies in the word Elokecha, “your G-d”: when a Jew draws G-dliness into himself and makes G-d his own, he thereby causes Havayah to come forth from Anochi. This is the principle that what happens above “depends on an arousal from below.”

והיינו ע"י המצות שהמצות הם מצות הוי' פי' שתלויים ורמוזים בשם הוי' יש שרמוזים ביו"ד ויש שרמוזים בה"א [באות ה"א] כו' וכמו אשר יעשה אותם האדם למטה כך יעורר למעלה בחינת יו"ד כו'.

And this is through the mitzvos, for the mitzvos are “the commandments of Havayah,” meaning that they are bound up with and alluded to in the Name Havayah: some are alluded to in the yud and some are alluded to in the hei, etc. And as a person performs them below, so will he arouse above the level of yud, etc.

The arousal from below is the mitzvos, each of which is rooted in a particular letter of the Name Havayah, some in the yud, some in the hei. By performing a mitzvah below, a person arouses the matching letter above.

4 וממשיך וכו' [ועמ"ש בד"ה רני ושמחי^{32,33} בת גבי וזהו ה' צלך]³⁴ וכמ"ש וזכרתם את כל מצות³⁵ הוי' ועשיתם אתם אתם כתיב^{36,37}

And [he] draws forth, etc. [See what is written in the discourse beginning "Sing and rejoice, O daughter [of Zion]," regarding "And this is [the meaning of] 'Havayah is your shade.'" As it is written, "And you shall remember all the commandments of Havayah and do them (osam)": it is written atem ("you").

Doing the mitzvos draws Havayah forth from above. The text refers to the Torah Ohr discourse "Sing and rejoice, O daughter of Zion," which explains "Havayah is your shade" (Psalms 121:5): as a shadow turns after the person who casts it, so what is drawn down above follows what a person does below. In "and do them (osam)" (Numbers 15:39) the word osam is written without a vav and can be read atem, "you," which the Talmud (Sanhedrin 99b) reads as though one makes oneself, and the Zohar as though one "makes" G-d above.

וכמו ויעש דוד שם^{38,39} כוי' [וע' בזהר ח"ג [חלק ג'] פ' בחקתי דף קי"ג⁴⁰ ובאגה"ק [ובאגרת הקודש] על פסוק זה⁴¹ ועמ"ש בפ' בענין וזכרתם כוי':⁴²

And as in "And David made a name, etc." [See the Zohar, Part III, Parshas Bechukosai, folio 113, and Iggeres HaKodesh on this verse; and see what is written in the parsha on the subject of "And you shall remember, etc."]

Likewise, the Zohar reads "And David made a name" (II Samuel 8:13) to mean that by keeping the Torah's commandments David, as it were, "made" the holy Name above. The text also points to Iggeres HaKodesh, which explains this verse, and to another discussion of "And you shall remember."

SECTION 4 • ¶5-6

Wholeness of the soul and teshuvah

5 ב והנה כתיב תמים תהיה עם^{43,44,45} ה' אלהיך. פי' כשיהיה הוי' נמשך להיות אלקיך דהיינו ע"י המצות

2. Now, it is written, "You shall be wholehearted (tamim) with Havayah your G-d." The meaning is: when Havayah is drawn forth to be "your G-d," that is, through the mitzvos,

The second chapter begins with Deuteronomy 18:13, "You shall be wholehearted (tamim) with Havayah your G-d." The maamar reads it in the light of chapter 1: when Havayah is drawn down to become "your G-d," which happens through the mitzvos, a person becomes tamim, whole.

אזי תהיה תמים ושלם בכל אברי הנפש [ועי' בזהר פרשה שלח דקס"ו⁴⁶ אי קס"ג ב' וברע"מ [וברע"א מהימנא] פ' פנחס דף ר"ל סע"א [סוף עמוד א]]⁴⁷ משא"כ אם חיסר מצוה⁴⁸ אי או פגם בה הרי נעשה מחוסר אבר

then you will be whole and complete in all the limbs of the soul [see the Zohar, Parshas Shelach, folio 166a, 163b, and the Raaya Mehemna, Parshas Pinchas, folio 230, end of side a]; whereas if one has omitted a single mitzvah or blemished it, he becomes one who lacks a limb.

To be whole is to be complete in every limb of the soul, for the soul has spiritual limbs as the body has physical ones; the bracket points to Zohar passages on this verse. One who omits even one mitzvah, or blemishes it, is like a person missing a limb.

כי שלימות אברי הנפש תלוי בהמשכת אברין דמלכא שהן המצוות שהן הן חיות אברי הנפש ובלעדן אין להם קיום וחיות.

For the wholeness of the limbs of the soul depends on the drawing down of the “limbs of the King,” which are the mitzvos; for they are the very life of the limbs of the soul, and without them [the limbs] have no existence and no life.

Each mitzvah is one of the “limbs of the King,” and drawing it down gives life to the matching limb of the soul. Without the mitzvos, the limbs of the soul have no existence and no life.

אך אם כבר חטא על הנפש ופגם באיזה מצוה הן שעבר על ל"ת [לא תעשה] או שביטל מ"ע [מצוות עשה]

But if one has already sinned against the soul and blemished some mitzvah, whether he transgressed a prohibition or neglected a positive commandment,

The maamar now asks what happens after a sin, whether by doing what the Torah forbids or by failing to do what it commands. Either way a mitzvah has been blemished and a limb of the soul damaged.

וצריך לתקן הפגם והחסרון מה תהיה תקנתן הנה ע"ז נאמר כי המצוה הזאת דקאי על התשובה דלעיל מיניה כתיב

and he needs to repair the blemish and the lack, what will be their remedy? It is about this that it is said, “For this commandment,” which refers to teshuvah (return); for just before it, it is written,

A blemish and a lack call for a remedy, and “For this commandment” is that remedy: it refers to teshuvah, of which the verse just before it speaks. This answers the first question of chapter 1: “this commandment,” in the singular, is the one mitzvah that repairs the others.

כי תשוב אל⁴⁹ ה' כו' כי תשובה תשוב^{50, 51} ה' וה' זו יש בה מילוי יו"ד והיא המצוה אשר אנכי מי שאנכי מצוך כו'

“When you return to Havayah, etc.” For teshuvah is tashuv hei, “the hei returns,” and this hei has the filling (milui) of a yud. And this is the commandment “which I” (Anochi, “I who am I”) “command you, etc.”

The verse before ours is “When you return to Havayah your G-d” (Deuteronomy 30:10). The word teshuvah is read as tashuv hei, “the hei returns,” and this hei is filled with a yud (spelled hei-yud), a detail that paragraph 9 explains; teshuvah is the commandment that comes from Anochi, “I who am I.”

(וכ"כ [וכן כתב] בר"ח [בראשית חכמה] פ"א משער התשובה בשם הרמב"ן [הרבי משה בן נחמן]⁵² דפסוק כי המצוה הזאת קאי על מצות התשובה):^{53, 54, 55}

(And so Reishis Chochmah writes, in chapter 1 of the Gate of Teshuvah, in the name of the Ramban, that the verse “For this commandment” refers to the mitzvah of teshuvah.)

The parenthesis adds support from Reishis Chochmah, which reports the Ramban’s view that “this commandment” is teshuvah. The Ramban’s reasoning, on Deuteronomy 30:11, is that the whole Torah would have been called “all the commandment,” so “this commandment” must mean teshuvah.

6 וביאור ענין זה הנה תשובה היא בחי' רפואה וכמ"ש ארפא משובתם⁵⁶ (ועמ"ש מזה בד"ה צאינה וראינה^{57, 58} ס"פ בראשית)

The explanation of this: teshuvah is in the nature of healing, as it is written, “I will heal their waywardness” (and see what is written about this in the discourse beginning “Go forth and see,” at the end of Parshas Bereishis).

To show why teshuvah ranks above the other mitzvos, the maamar calls it healing, as in Hosea 14:5, “I will heal their waywardness,” where meshuvasam, “their waywardness,” comes from the same root as teshuvah. The text points to the Torah Ohr discourse “Go forth and see” for more on this.

וכמו שהרפואה גשמיות לחולי הגוף היא יקרה יותר ועליונה ממאכלי הגוף שעליהם יחיה האדם מאחר שהיא המתקנת את כל החיות להיותן חיים מתוקנים כו'

And just as physical medicine for the illnesses of the body is more precious and higher than the body’s foods, by which a person lives, since it is what sets right all the life-forces, so that they become a life set right, etc.,

Medicine is more precious than food: food keeps a person alive, but medicine repairs the life-force itself when it has been damaged, so that he can live soundly again.

כך תשובה היא במדרגה עליונה יותר מכל המצוות שהן המשכות חיות הנפש משם הוי' ומאחר שפגם בשם הוי' ע"י שחיסר מצוה התלויה ביו"ד של שם או בה"א [באות ה"א] כו'.

so teshuvah is on a higher level than all the mitzvot, which are drawings-down of the life-force of the soul from the Name Havayah. And since one has blemished the Name Havayah by omitting a mitzvah that is bound up with the yud of the Name or with the hei, etc.,

The mitzvot are like food, drawing life to the soul from the Name Havayah, and teshuvah is like medicine. A sin, by omitting a mitzvah bound up with one letter of the Name, blemishes Havayah itself, so the remedy must come from higher than Havayah, as the next paragraph explains.

SECTION 5 • 17-8

From the depths

7 והתשובה היא באה לתקן ולהמשיך הוי'. לכך צ"ל התשובה מגעת למעלה מעלה לבחי' אנכי הוא עצמותו ית' להמשיך בחי' הוי' משם למלאות הפגם והחסרון.⁵⁹

and teshuvah comes to repair and to draw forth Havayah, therefore teshuvah must reach higher and higher, to the level of Anochi, which is His very Essence, may He be blessed, to draw forth the level of Havayah from there, to fill the blemish and the lack.

Because the sin blemished Havayah itself, teshuvah must reach above Havayah, to Anochi, G-d's own Essence, and draw Havayah forth anew from there. Only a source higher than the damaged level can fill the blemish and the lack.

וכמ"ש ממעמקים קראתיך⁶⁰ ה' עומקא דבירא שכמו מעיין שנתמעטו מימיו עד"מ שצריך לחפור בעומק עד המקור שמשם נובעין המים להמשיך משם כך ממעמקים בחי' עומקא דבירא ומקורא דכולא (עי' [עייין] בזהר ח"ב [חלק ב'] בשלח דס"ג ע"ב)⁶¹

As it is written, "From the depths I call You, Havayah": "the depth of the well." For just as, by way of analogy, with a spring whose waters have dwindled, one must dig deep, down to the source from which the waters flow, to draw from there, so "from the depths" is the level of "the depth of the well" and "the source of all" (see the Zohar, Part II, Beshalach, folio 63b),

Psalm 130 opens, "From the depths I call You, Havayah," and the Zohar explains "the depths" as "the depth of the well." As with a spring whose water has dwindled, where one must dig down to the source, teshuvah reaches down to "the depth of the well" and "the source of all."

דהיינו בחיי אנכי משם קראתיך הוי' כלומר שעייז קורא וממשיך שם הוי' להיות חידוש התהוות החיות

that is, the level of Anochi: from there, “I call You, Havayah”; that is to say, through this one calls and draws forth the Name Havayah, so that there be a renewal of the coming-into-being of the life-force.

That deepest source is Anochi, and from there a person “calls” Havayah, that is, draws the Name forth again. This brings about a fresh coming-into-being of the life-force that the sin had damaged.

והיינו בחיי ר"ה [ראש השנה] זה היום תחלת מעשיך⁶² זכרון ליום ראשון⁶³ שהוא זמן התחדשות החיות כללי של כל השנה כו'.⁶⁴

And this is the level of Rosh HaShanah: “This day is the beginning of Your works, a remembrance of the first day,” for it is the time of the renewal of the general life-force of the whole year, etc.

This renewal is the level of Rosh HaShanah, which the prayers call “the beginning of Your works, a remembrance of the first day.” On it the general life-force of the whole year is renewed, and that is what teshuvah draws from Anochi.

8 והנה עיקר התשובה בלב ממעמקים מעומקא דליבא לצעוק אל ה' בצר לו וכמ"ש צעק לבם⁶⁵ לבם דוקא וצעק לשון אסיפה

Now, the essence of teshuvah is in the heart: “from the depths,” from the depth of the heart, to cry out to G-d in his distress, as it is written, “Their heart cried out”: “their heart” specifically. And “cried out” (tza'ak) is a term of gathering,

Teshuvah is above all in the heart: “from the depths” means from the depth of the heart, crying out to G-d in distress. Lamentations 2:18 says “their heart cried out,” stressing the heart, and the word tza'ak, “cry out,” also means “gather.”

כמו ויצעק איש אפרים⁶⁶ שיאסוף אליו ית' לבו רוחו ונשמתו⁶⁷ מקרב איש ולב עמוק⁶⁸ וממעמקים⁶⁹ לשון רבים כי יש עומק למעלה מעומק ומבקשי ה' יבינו כל⁷⁰

as in “And the men of Ephraim were gathered (vayitza'ek)”: that he gathers to Him, may He be blessed, his heart, his spirit and his soul, from “the inner part of a man and the deep heart.” And mimaamakim (“from the depths”) is plural, for there is a depth above a depth; and “those who seek Havayah understand all.”

In Judges 12:1 vayitza'ek means that the men of Ephraim were mustered, gathered together; so the cry of teshuvah gathers a person's heart, spirit and soul to G-d, in words drawn from Job 34:14 and Psalms 64:7. The plural mimaamakim, “from the depths,” shows that there are depths beneath depths, which “those who seek Havayah” (Proverbs 28:5) will understand.

כי כאשר ישים האדם אל לבו אל תוכו ותוך תוכו נקודת לבבו האמיתית עוד יוסף אומץ פנימיות הלב עד אשר אין שליט ברוח לכלוא⁷¹ כו'

For when a person turns to his heart, to its inner part and the innermost of its inner part, the true point of his heart, the inwardness of the heart grows ever stronger, until “there is no power over the spirit to restrain [it], etc.”

When a person turns inward to the true point of his heart, the inner heart grows stronger and stronger, until, in the words of Ecclesiastes 8:8, the spirit can no longer be held back.

והוא בחי' בכיה שנאמר לע"ל [לעתיד לבוא] בבכי יבואו^{72,73} שבוכה מעצמו ומאליו הלך וגעו⁷⁴ והוא בחי' תעלומות הלב.

And this is the level of weeping, as it is said of the Time to Come, “With weeping they will come”: he weeps of himself and of his own accord, “going along and lowing.” And this is the level of “the hidden recesses of the heart.”

This is weeping that comes of itself, of which Jeremiah says that in the time to come “with weeping they will come.” Like the cows that went “lowing as they went” (I Samuel 6:12), the person weeps without deciding to; this is the level of “the hidden recesses of the heart.”

SECTION 6 • 19

“I, I am He” and “this day”

9 וזהו מ"ש בכתבי האריז"ל [האריז"ל זכרוננו לברכה]^{75,76} שמי שאינו בוכה בימים נוראים⁷⁷ אין נשמתו שלימה. וזהו ענין תשוב ה' במילוי יו"ד שהה"א היא בחי' תשובה עילאה שהיא מעומק הלב ומילוי היו"ד היא בחי' תעלומות לב⁷⁸ שבהעלם כו'

And this is what is written in the writings of the Arizal: one who does not weep on the Days of Awe, his soul is not whole. And this is the meaning of tashuv hei with the filling of yud: the hei is the level of the higher teshuvah (teshuvah ila'ah), which is from the depth of the heart, and the filling of the yud is the level of “the hidden recesses of the heart,” which are concealed, etc.

The Arizal's saying that one who does not weep on the Days of Awe has an incomplete soul refers to this inner weeping. In tashuv hei, the hei is the higher teshuvah, from the depth of the heart, and the yud that fills the hei is the still deeper, hidden recesses of the heart.

(וע' בסה"מ [בספר הדרת מלך] סי' קנ"ו בענין עומקא דבירא ועומקא דכולא וע' בפ"י הרמ"ז [הרב משה זכות]
בזהר פ' אמור דצ"ג ע"ב גבי לך אמר לבי^{79, 80} ולשון תעלומות לב הוא בתהלים סי' מ"ד ועמ"ש מזה
בד"ה ביום השמיני שלח)^{81, 82}

(See Sefer Hadrash Melech, section 156, on "the depth of the well" and "the depth of all"; and see the commentary of the Ramaz on the Zohar, Parshas Emor, folio 93b, regarding "Of You my heart has said"; and the expression "the hidden recesses of the heart" is in Psalms, chapter 44; and see what is written about this in the discourse beginning "On the eighth day he sent [the people away].")

The parenthesis gives further references: Sefer Hadrash Melech on the two depths, the Ramaz on the Zohar's comment on "Of You my heart has said" (Psalms 27:8), the source of the phrase "the hidden recesses of the heart" (Psalms 44:22), and the Likkutei Torah discourse "On the eighth day he sent the people away."

וזהו אנכי אנכי הוא מוחה פשע"ך⁸³ למעני ב"פ [ב' פעמים] אנכי כנגד ב' מעמקי הלב⁸⁴ שבהם וע"י
מתלבש אור א"ס ב"ה בעצמו כביכול בבחי' הוא

And this is [the meaning of] "I, I (Anochi Anochi), am He who wipes away your transgressions for My sake": Anochi twice, corresponding to the two depths of the heart, in which and through which the Infinite Light (Or Ein Sof), blessed be He, Himself, as it were, is en clothed in the level of Hu ("He")

Isaiah 43:25 says "I, I (Anochi Anochi) am He (Hu) who wipes away your transgressions"; the doubled Anochi matches the two depths of the heart. Through them G-d's very Self, as it were, is clothed in the level called Hu, "He," to wipe away sin.

(ע"י בפרדס בעה"כ [בערכי הכינויים] בערך הוא ובע"ה [ובעץ חיים] דפוס דובראוונא של"ג ספ"ב [סוף פרק ב']
ובזח"ג [ובזהר חלק ג] קרח דקע"ה ב' ע"פ ועבד הלוי הוא^{85, 86, 87} אמור ק' ע"ב.⁸⁸ האזינו דר"צ ע"א⁸⁹
תרומה דקע"ז ב' ע"פ הוא עשנו^{90, 91, 92} ועמ"ש ע"פ לך לך⁹³ מענין הוא עשנו)

(see the Pardes, Erchei HaKinuyim, under the entry Hu; and Etz Chaim, Dubrovna printing, Sha'ar 33, end of chapter 2; and the Zohar, Part III, Korach, folio 178b, on the verse "And the Levite, he (hu), shall perform the service"; Emor, folio 100b; Ha'azinu, folio 290a; Terumah, folio 177b, on the verse "He (Hu) made us"; and see what is written on the verse "Go forth (Lech lecha)" on the subject of "He made us"),

Here the text lists sources on the level called Hu, "He": the Pardes, Etz Chaim, and Zohar passages on "And the Levite, he (hu), shall serve" (Numbers 18:23) and "He made us" (Psalms 100:3). In the Zohar's words, Hu is what is hidden and is not called by any name.

להיות מוחה פשעיך ע"י המשכת י"ג מדה"ר [מדות הרחמים] נושא עון ועובר על פשע⁹⁴ והכח הזה שיש בתשובה הוא מפני

to be "He who wipes away your transgressions," through the drawing down of the Thirteen Attributes of Mercy, "who bears iniquity and passes over transgression." And this power that teshuvah has is because

The level of Hu is drawn down to wipe away sins through the Thirteen Attributes of Mercy, which Micah 7:18 describes as G-d "who bears iniquity and passes over transgression." The text now explains where teshuvah gets this power.

כי נעוץ תחלתן בסופן⁹⁵ וסופן בתחלתן⁹⁶ שע"י התשובה שממטה למעלה הרי נעוץ סופן בתחלתן ועי"ז נמשך בחי מלמעלה למטה הוא בחי נעוץ תחלתן בסופן

"their beginning is wedged in their end, and their end in their beginning": through teshuvah, which is from below upward, "their end is wedged in their beginning," and through this there is drawn forth the level of "from above to below," which is the level of "their beginning is wedged in their end."

Sefer Yetzirah says of the Sefiros that their end is wedged in their beginning and their beginning in their end. Teshuvah rises from below to above and joins the lowest to the highest ("their end in their beginning"), and this draws the highest down to the lowest ("their beginning in their end").

(וכמ"ש בזו"ג [בזהר חלק ג] ויקרא דט"ז ע"א⁹⁷ מאן ישוב⁹⁸ כו' ועמש"ל [ועיין מה שכתוב לעיל] מזה בפ' פנחס בד"ה צו כו' את קרבני כו')

(As is written in the Zohar, Part III, Vayikra, folio 16a, "Who returns, etc."; and see what is written above about this in Parshas Pinchas, in the discourse beginning "Command, etc., My offering, etc.")

The Zohar (Vayikra 16a) asks of "He will again (yashuv) have mercy on us" (Micah 7:19) "Who returns?" and answers that the Holy Ancient One returns to be revealed, revealing what was hidden before; all this is called teshuvah. The text also refers back to the discourse "Command... My offering" in Parshas Pinchas.

ולכן נאמר על מצות התשובה אשר אנכי מצוך היום כי כל המצות הם מצות הוי' משא"כ תשובה היא למעלה בבחי אנכי.

And therefore it is said of the mitzvah of teshuvah, "which I (Anochi) command you this day": for all the mitzvos are "the commandments of Havayah," whereas teshuvah is above, at the level of Anochi.

This answers the second question of chapter 1. The other mitzvos are "commandments of Havayah," but teshuvah reaches Anochi, so of it the verse says "which I (Anochi) command you."

וביאור ענין היום כי מה שאנכי מצוך לשון צוותא והתקשרות היינו בהיום לעשותם כי נעוץ תחלתן בסופן דוקא הוא גילוי בחי' אנכי בעוה"ז עולם המעשה ולא למחר לקבל שכרם⁹⁹

And the explanation of "this day": "I (Anochi) command you" (metzavecha) is a term of joining (tzavta) and binding; and this is in "today, to do them," for "their beginning is wedged in their end" specifically, which is the revelation of the level of Anochi in this world, the world of action, and not "tomorrow, to receive their reward,"

The word metzavecha, "command you," is read as related to tzavta, "joining": through teshuvah Anochi binds itself to the person. This happens "today," in this world of action, for as the Talmud (Avodah Zarah 3a) says on the words "which I command you today," today is for doing them, and the reward comes afterwards.

כי ביו"ד נברא העוה"ב [העולם הבא]¹⁰⁰ והיינו יו"ד משם הוי' ולכן שם אין בחירה ביד האדם כו':¹⁰¹

for the World to Come was created with the yud, and that is the yud of the Name Havayah; and therefore there, a person has no free choice, etc.

The reward belongs to the World to Come, which the Talmud (Menachos 29b) says was created with the letter yud, the yud of Havayah. There a person no longer has free choice; the revelation of Anochi, which is above Havayah, comes through what a person does in this world.

SECTION 7 • ¶10-11

Not set apart, not far

10 ג והנה כתיב לא נפלאות היא ממך¹⁰² כו' שלא יאמר האדם הואיל והוא מדרגה גבוה מאד נעלה בחי' אנכי מי שאנכי איך אגיע לזה.

3. Now, it is written, "It is not hidden (nifleis) from you, etc.," so that a person should not say, "Since it is a very high and exalted level, the level of Anochi, 'I who am I,' how will I reach it?"

The third chapter turns to the verse's next words, "It is not hidden from you." A person might think that teshuvah, which reaches Anochi, G-d's very Essence, is too lofty for him ever to attain.

לכך אמר לא נפלאות נפלאות מלשון כי יפליא לנדור נדר¹⁰³ כו' שהוא לשון הפרשה והבדלה כלומר שאין מדרגה זו מובדלת ומופרשת ממך ולא מופרדת ממך שאינך בבחי' נפרד ממנה ולא רחוקה היא בריחוק ההשגה:

Therefore it says, "It is not nifleis": nifleis is from the expression "when he shall set apart (yaflī) to vow a vow, etc.," which is a term of setting apart and separation. That is to say, this level is not separated and set apart from you, nor is it divided from you, for you are not in a state of separation from it; and "nor is it far off" in terms of distance of comprehension.

The answer reads nifleis, "hidden," as related to yaflī in "when he shall set apart to vow a vow" (Numbers 6:2), the vow of the nazir, a word of separation. The verse is saying that this level is not set apart from you at all, and "nor is it far off" adds that it is not remote from you in understanding either.

11 לא בשמים הוא¹⁰⁴ ולא מעבר לים הוא.¹⁰⁵ שמים הוא בחי' מקיף עליון כמו שמים לרום¹⁰⁶ שאינו נראה על הארץ

"It is not in heaven," and "it is not beyond the sea." Heaven is the level of a supernal makif (encompassing light), as in "the heavens for height," which is not seen on the earth;

The next verses say the commandment is "not in heaven" and "not beyond the sea." "Heaven" stands for a supernal makif, an encompassing light that remains above and is not revealed below, just as the heavens, set "for height" (Proverbs 25:3), are not actually seen from the earth.

כי גוון תכלת הנראה לעינינו הוא מראה האויר ולא מראה השמים (ועמ"ש בד"ה בעצם היום הזה נמול¹⁰⁷ בענין מי יעלה לנו השמימה¹⁰⁸ ר"ת [ראשי תיבות] מילה וס"ת [וסופי תיבות]¹⁰⁹ הוי" ע"ש) ועבר לים הוא ג"כ בחי' מקיף¹¹⁰

for the sky-blue color that appears to our eyes is the appearance of the air and not the appearance of the heavens. (And see what is written in the discourse beginning "On that very day [Avraham] was circumcised," on "Who will go up to heaven for us," whose initial letters [spell] milah and whose final letters [spell] Havayah; see there.) And "beyond the sea" is also the level of makif,

The blue we see is the color of the air, not of the heavens themselves. The parenthesis points to the discourse on "On that very day Avraham was circumcised," where "Who will go up to heaven for us" (Deuteronomy 30:12) is read, as in the Tikkunei Zohar, as spelling milah, circumcision, with its initial letters and Havayah with its final letters.

כי ים הוא ים החכמה ועבר לים הוא המקיף שעליו כי הגם שבאמת בחי' אנכי כו' הנ"ל הוא בבחי' מקיף ומקיף דמקיף כו'.

for the sea is the sea of Chochmah, and “beyond the sea” is the makif above it. For although in truth the level of Anochi, etc., mentioned above is in the manner of makif, and the makif of the makif, etc.,

“The sea” is the sea of Chochmah, and “beyond the sea” is the makif above Chochmah. The maamar grants that Anochi is indeed an encompassing level, even the makif of the makif.

עכ"ז [עם כל זה] אינו דומה לשמים ועבר לים כי אעפ"כ [אף על פי כן] קרוב אליך הדבר¹¹¹ כו' ה' דבר בחי' ב' ההי"ן מחשבה ודבור הוא דברה' במאמר אחד יכול להבראות¹¹² בפ"ך היינו ע"י התורה דברי אשר שמת' בפ"ך¹¹³

nevertheless it is not like “heaven” and “beyond the sea,” for even so, “the matter (hadavar) is near to you, etc.”: the hei of [ha]davar is the level of the two heis, thought and speech; it is the word of G-d, [of which it is said,] “with a single utterance it could have been created.” “In your mouth”: that is, through the Torah, “My words which I have placed in your mouth,”

Yet Anochi is not distant like “heaven” and “beyond the sea,” for “the matter (hadavar) is near to you.” The hei of hadavar stands for the two heis, thought and speech, so hadavar is the divine word that creates the world (the Mishnah in Avos 5:1 says it could have been created with a single utterance), and “in your mouth” means through the Torah, as in “My words which I have placed in your mouth” (Isaiah 59:21).

כי כל הקורא ושונה הקב"ה קורא ושונה כנגדו¹¹⁴ והיינו המשכת אור א"ס ב"ה להיות נמשך ומתגלה בבחי' קורא ושונה קורא הוא בחי' חכמה עילאה תושב"כ [תורה שבכתב]. ושונה תורה שבע"פ [שבעל פה] היא בחי' ח"ת [חכמה תתאה]

for “whoever reads and studies, the Holy One, blessed be He, reads and studies opposite him.” That is, the drawing down of the Infinite Light (Or Ein Sof), blessed be He, so that it is drawn down and revealed in the level of “reads and studies”: “reads” is the level of the higher Chochmah (Chochmah Ila'ah), the Written Torah, and “studies” is the Oral Torah, the level of the lower Chochmah (Chochmah Tata'ah).

Torah study below is answered above: as Tanna d'Vei Eliyahu teaches, when a person “reads and studies,” the Holy One, blessed be He, “reads and studies” opposite him. This draws the Infinite Light down into the Written Torah (“reads”), which is the higher Chochmah, and into the Oral Torah (“studies”), the lower Chochmah.

(וכמ"ש בדי"ה לכן אמור לבניי [לבני ישראל]¹¹⁵ כו' והבאתי אתכם)¹¹⁶ שכל המשכות אלו מא"ס ב"ה תלויות בעסק התורה של ישראל למטה

(As is explained in the discourse beginning "Therefore say to the children of Israel, etc.," on "And I will bring you.") For all these drawings-down from the Infinite One (Ein Sof), blessed be He, depend on the Torah study of Israel below;

All these revelations from the Infinite One depend on the Torah study of the Jewish people below. The text refers to the discourse "Therefore say to the children of Israel" (Exodus 6:6) for a fuller treatment.

כי לולי זאת הרי הקב"ה מצד עצמו רם ונשא אפי' [אפילו] מבחי' ח"ע [חכמה עילאה] וכמ"ש כולם בחכמה עשית¹¹⁷ שהיא עשיה גשמיות כו' כנודע במ"א.

for were it not for this, the Holy One, blessed be He, in Himself, is high and exalted even above the level of the higher Chochmah, as it is written, "You have made (asisa) them all with Chochmah," which is physical making (asiyah), etc., as is known from elsewhere.

In Himself G-d is so far above even the higher Chochmah that, compared with Him, Chochmah is like mere physical "making," which is how "You have made them all with Chochmah" (Psalms 104:24) is read here. Without Israel's Torah study, He would not be drawn down even into Chochmah.

וזהו ודברי אשר שמתי בפיו כלומר שבפיו הדבר תלוי אם פיו ידבר בד"ת [בדברי תורה] אזי גם אני קורא ושונה כו'

And this is [the meaning of] "And My words which I have placed in your mouth": that is to say, the matter (hadavar) depends on your mouth; if your mouth speaks words of Torah, then I too read and study, etc.

So "My words which I have placed in your mouth" means that the matter depends on a person's mouth. When he speaks words of Torah, G-d too "reads and studies" with him.

ובלבבך שהמשכה זו תלוי בלבבך שיהאחושק ומתאוה כי רוח אייתי רוח ואמשיך רוח ואם ישים אליו לבו¹¹⁸ כו'

"And in your heart": this drawing-down depends on your heart, that it should desire and long; for "spirit brings spirit and draws down spirit," and "if he sets his heart to Him, etc."

"And in your heart" means that this drawing-down depends also on the heart's longing, for "spirit brings spirit": a person's yearning below draws down spirit from above. The words "if he sets his heart to Him" are from Job 34:14.

(וכמ"ש [וכמה שכתוב שם] סד"ה לכן אמור הנ"ל) והיינו בחיי תשובה כי עיקר התשובה בלב ועייז לעשותו דהיינו לעשות את הדבר האמור למעלה.

(As is written there, at the end of the discourse beginning "Therefore say," mentioned above.) And this is the level of teshuvah (return), for the essence of teshuvah is in the heart; and through this, "to do it," that is, to make the davar spoken of above.

The heart's longing is teshuvah, whose essence is in the heart, and through it comes "to do it" (Deuteronomy 30:14): to "make" the davar, the divine word, described above. The text refers again to the discourse "Therefore say" for this.

כי קרוב אליך הדבר עושי דברו^{119, 120} להיות את ה' האמרת כו' שהם הם העושים וממשיכים את דבר ה' כו'

For "the matter (hadavar) is near to you": "those who do His word," so that it be "You have exalted Havayah, etc."; for they are the ones who make and draw forth the word of G-d, etc.

"The matter is near to you" is explained by "those who do His word" (Psalms 103:20): through their deeds Israel make and draw forth the word of G-d. This brings about "You have exalted Havayah this day to be your G-d" (Deuteronomy 26:17).

(ועמ"ש מזה סד"ה בשעה שהקדימו ישראל נעשה לנשמע¹²¹ כו' וע' בזהר פ' בלק דקצ"א ע"א)

(And see what is written about this at the end of the discourse beginning "When Israel put 'we will do' before 'we will hear,' etc."; and see the Zohar, Parshas Balak, folio 191a.)

The discourse referred to opens with the words of the Talmud (Shabbos 88a): when Israel said "we will do" before "we will hear," they used the secret of the angels, "those who do His word, to hear the voice of His word." The Zohar (Balak 191a) adds that "those who do His word" repair the davar and restore it to its original form.

וגם בפ"ך בבחי' שופר בראש השנה ע"י פה התוקע והממשיך הקולות קול השופר כמ"ש במ"א:¹²²

And also "in your mouth" in the manner of the shofar on Rosh HaShanah, through the mouth of the one who blows and draws forth the sounds, the sound of the shofar, as is explained elsewhere.

"In your mouth" also alludes to the shofar of Rosh HaShanah, whose sounds are drawn forth by the mouth of the one who blows it. The text says this is explained elsewhere.

IN ONE'S AVODAH

Every Jew can reach G-d's very Essence through teshuvah, by turning to the true point of his heart, its depth and its hidden recesses, until he cries out from there; this is the weeping of the Days of Awe. And the drawing-down depends on him: on his mouth speaking words of Torah, on his heart's longing, and on his deeds, "today," in this world.

QUESTIONS FOR DISCUSSION

1. Why, according to the maamar, could the declaration "I am Havayah your G-d" not have been needed to teach that G-d is the Creator?
2. In what sense is Havayah only a "name" and a radiance, and how does Anochi become Havayah through "your G-d"?
3. Why must teshuvah reach higher than the mitzvos, and how does the comparison of medicine and food explain this?
4. What are the two depths of the heart, and how do they relate to tashuv hei and to the doubled Anochi?
5. If Anochi is the makif of the makif, how can the verse say that "the matter is near to you"?

ישלם שנים לרעהו:

For every matter of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, whereof one saith: 'This is it,' the cause of both parties shall come before G-d; he whom G-d shall condemn shall pay double unto his neighbour.

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10 לית מחשבה תפיסא ביה כלל

In Elijah's prayer (Patach Eliyahu) in the introduction to the Tikkunei Zohar: "You are hidden beyond all hidden things; no thought can grasp You at all." It is quoted here to show that G-d cannot be identified like a person.

Tikkunei Zohar 17a:10-12 כ"י: 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 אתכסיא) מבני נשא. ואנת הוא דקשר לון ומיחד לון. ובגין דאנת מלגא. כל מאן דאפריש חד מן חברה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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11 כי לא ראיתם כל תמונה

Moshe reminds Israel that they saw no image when G-d spoke at Horeb. Since nothing was seen, "I am Havayah" could not have been an identification of a visible form.

Deuteronomy 4:15 דברים ד': ט"ו

ונשמרתם מאד לנפשתיכם כי לא ראיתם כל תמונה ביום דבר ה' אליכם בחרב מתוך האש:

Take ye therefore good heed unto yourselves—for ye saw no manner of form on the day that the L-RD spoke unto you in Horeb out of the midst of the fire—

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KEHOT'S NOTE

דברים ד, טו.

12 לית מח' תפיסא ביי כלל

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

KEHOT'S NOTE

ראה ת"ו בהקדמה (פתח אלי).

13 ומחדש בטובו בכי"ת מע"ב

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

KEHOT'S NOTE

ברכת יוצר.

14 כל ישראל מאמינים בני מאמינים

G-d tells Moshe that Israel are "believers, the children of believers." The Alter Rebbe uses it to show that knowledge of G-d as Creator was already fixed in every Jew before Sinai.

Shabbat 97a:4-5 ה"ד-ה"ה

אמר ריש לקיש: החושד בכשרים — לוקה בגופו, דכתיב: "והן לא יאמינו לי וגו'", וגליא קמי קודשא בריך הוא דמהימני ישראל. אמר

לו: הן מאמינים בני מאמינים, ואתה אין סופך להאמין. הן מאמינים, דכתיב: "ויאמן העם". בני מאמינים — "והאמין ביי". אתה אין סופך להאמין, שנאמר: "יעז לא האמנתם בי וגו'". ממאי דלקה, דכתיב: "ויאמר ה' לו עוד הבא נא ידך בחיקך וגו'".

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KEHOT'S NOTE

שבת צו, א.

15 ומבשרי אחזה אלו-ה

Job says, "From my flesh I behold G-d." Here it means that, as one perceives the soul from the living body, one perceives G-d from the existence of the world.

איוב י"ט: כ"ו Job 19:26

ואחר עורי נקפוזאת ומבשרי אחזה אלוה:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו.

16 בפ' ואתחנן בד"ה וידעת היום

That discourse, on "And you shall know this day and take it to your heart" (Deuteronomy 4:39), asks what this further "knowing" adds after Israel had seen and heard G-d at Sinai.

KEHOT'S NOTE

לעיל פ' ואתחנן ד, א.

17 שהוא המהווה כל ההוויות כי הוי' לשון הוה

The Pardes Rimmonim explains the written Name as meaning that G-d "was, is and will be, and brings all existences into being." The Alter Rebbe uses this meaning of Havayah as the basis of his explanation.

Pardes Rimmonim 1:9 פרדס רמונים א': ט"ז

18 ככה יעשה איוב כל הימים

After each round of his children's feasts Job would offer sacrifices, and the verse says, "Thus would Job do all the days." The future form ya'aseh describes a habitual action, which is the sense the Alter Rebbe finds in the yud at the head of the Name Havayah.

איוב א': ה"ה Job 1:5

ויהי כי הקיפו ימי המשטה וישלח איוב ויקדשם ויהקרים בבקר והעלה עלות מספר קלם כי אמר איוב אולי חטאו בני וברכו אלקים בלבכם ככה יעשה איוב כל הימים:

And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all; for Job said: 'It may be that my sons have sinned, and blasphemed G-d in their hearts.' Thus did Job continually.

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KEHOT'S NOTE

איוב א, ה.

19

אנכי ה' אלקיך

The first of the Ten Commandments: "I am Havayah your G-d, who brought you out of the land of Egypt." The maamar asks what this declaration could have taught, and will read it as Anochi becoming Havayah through "your G-d."

Exodus 20:2: שמות כ:ב

אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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KEHOT'S NOTE

שמות כ, ב.

20

אנכי מי שאנכי

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

KEHOT'S NOTE

ראה לעיל פינחס פ, ב. וש"נ.

21

הוי' לי הוה

Kehot's note points to where this is explained further: Shelah (Shnei Luchos HaBris).

KEHOT'S NOTE

פרדס ש"א, פ"ט. וראה גינת אגוז (הובא בהק' שלי"ה, בית ד'). מו"נ ח"א פס"א. טשו"ע או"ח ס"ה. ועוד.

PARAGRAPH 3

22

שלגדולתו אין חקר

"Great is Havayah and much praised, and His greatness is unsearchable." The Alter Rebbe contrasts this boundless greatness with the bounded worlds.

Psalms 145:3: תהילים קמ"ה:ג

גדול ה' ומהלל מאד ולגדלתו אין חקר:

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

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KEHOT'S NOTE

תהלים קמה, ג.

23

אלף אלפין כו'

In Daniel's vision "a thousand thousands" serve before G-d. A number, however great, shows that even the heavenly hosts are limited.

Daniel 7:10: דניאל ז:י

נהר דנינו נגד ונפק מן קדמוהי אלה אלפין ושמשינה ורבו רבון קדמוהי יקומו דנינא יתב וספרין פתיחו:

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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KEHOT'S NOTE

דניאל ז, י.

24

מן הארץ לרקיע ת"ק שנה

The Talmud says the distance from the earth to the firmament is a journey of five hundred years. The Alter Rebbe brings it as another measure of the worlds' finitude.

Chagigah 13a:3: חגיגה י"ג א:ג

כמה שנותיו של אדם — שבעים שנה, שנאמר: "ימי שנותינו בהם שבעים שנה ואם בגבורות שמונים שנה". והלא מן הארץ עד לרקיע מהלך חמש מאות שנה, ועוביו של רקיע מהלך חמש מאות שנה, וכן כיו כל רקיע ורקיע.

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KEHOT'S NOTE

חגיגה יג, א.

25

אני ה' לא שניתי

"For I, Havayah, have not changed." It shows that G-d, unlike a soul in a body, is not affected by the worlds He sustains.

Malachi 3:6: מלאכי ג:ו

כי אני ה' לא שניתי ואנכי בן יעקב לא כליתם:

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.

26

כי נשגב שמו לבדו

"For His Name alone is exalted; His splendor is upon the earth and the heavens." The Alter Rebbe reads it to mean that only a radiance ("His splendor") reaches the worlds.

Psalms 148:13: תהילים קמ"ח:יג

יהללו את שם ה' כי נשגב שמו לבדו על הארץ ושממים:

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 קמה, יג.

27

והחכמה מאין תמצא

Job asks, "And wisdom, from where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from nothing," so that Chochmah comes from a level of utter nullification.

Job 28:12: איוב כ"ח:יב

והחכמה מאין תמצא ואי זה מקום בינה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

- 28 “And Israel saw the great hand” at the splitting of the Sea. The words open the discourse to which the text refers for the radiance that takes up no place.

שמות י"ד:ל"א Exodus 14:31

וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת־ה'

וַיֵּאֱמִינוּ בּוֹ וּבְמֹשֶׁה עַבְדּוֹ:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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- 29 אחרי ה' אלקיכם תלכו

“After Havayah your G-d shall you walk.” The verse is the subject of the explanation to which the text refers here.

דברים י"ג:ה' Deuteronomy 13:5

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלְכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ תִשְׁמְעוּ וְאֹתוֹ תַעֲבֹדוּ וְבוֹ תִדְבְּקוּן:

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

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- 30 אני ה' הוא שמי

“I am Havayah; that is My Name.” The Alter Rebbe stresses that Havayah is called a “name,” something for others, below G-d’s Essence.

ישעיהו מ"ב:ח' Isaiah 42:8

אֲנִי ה' הוּא שְׁמִי וְכְבוֹדִי לֹאֲחֵר לֹאֲתָן וְתַהֲלֵתִי לְפָסִילִים:

I am the L-RD, that is My name; And My glory will I not give to another, Neither My praise to graven images.

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KEHOT'S NOTE

ישע"י מב, ח.

- 31 כ"ז הוא מפני כי אלקיך אנכי

The note sends the reader to Or HaTorah on Bereishis for this point, that Anochi becomes Havayah because He is “your G-d.” The note does not quote the passage.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ג דף תקנד, א.

PARAGRAPH 4

- 32 בד"ה רני ושמחי

In this Chanukah discourse of Torah Ohr the Alter Rebbe explains “Havayah is your shade”: as a shadow turns after the person who casts it, so G-d, as it were, is “your shadow,” and through a person’s service below (the arousal from below) the Infinite Light is drawn down above.

KEHOT'S NOTE

תו"א לו, ג.

- 33 “Sing and rejoice, O daughter of Zion, for I am coming and I will dwell in your midst.” The words open the Torah

Ohr discourse to which the text refers.

Zechariah 2:14 זכריה ב':י"ד

רְנִי וְשִׂמְחִי בְּתִצִּיּוֹן כִּי הִנְנִי־בָא וְשִׁכְנִתִּי בְּתוֹכְךָ 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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- 34 ה' צלך

“Havayah is your guardian; Havayah is your shade at your right hand.” The text refers to the explanation of this verse in connection with drawing Havayah down through the mitzvos.

תהילים קכ"א:ה' Psalms 121:5

ה' שְׁמֶרְךָ ה' צִלְךָ עַל־יַד יְמִינֶךָ:

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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- 35 וזכרתם את כל מצות ה'

The verse of tzitzis: “and you shall remember all the commandments of Havayah and do them.” The word osam (“them”) is written without a vav, so it can be read atem (“you”).

במדבר ט"ו:ל"ט Numbers 15:39

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתּוּרֻּ אַחֲרַי לְבַבְכֶּם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

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

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KEHOT'S NOTE

במדבר טו, לט.

- 36 אתם כתיב

Speaking of one who teaches Torah, Rava says it is as though he made himself, for “and do them (osam)” may be read “do not read osam but atem (you).” The Alter Rebbe uses the reading atem to show that the mitzvos “make,” that is, draw forth, the Name Havayah.

סנהדרין צ"ט ב:י"ב Sanhedrin 99b:12

אָמַר ר' יוֹסֵף לְקִישׁ: כָּל הַמְלַמֵּד אֶת בֶּן חֲבִירוֹ תוֹרָה, מַעֲלָה עָלָיו הַכְּתוּב כְּאִילוֹ עָשָׂא, שְׁנַאֲמַר: “וְאֵת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְּחֶרֶן.” רַבִּי אֶלְעָזָר אָמַר: כְּאִילוֹ עָשָׂא לְדַבְּרֵי תוֹרָה, שְׁנַאֲמַר: “וּשְׁמַרְתֶּם אֶת דְּבָרֵי הַבְּרִית הַזֹּאת וַעֲשִׂיתֶם אֹתָם.” רַבָּא אָמַר: כְּאִילוֹ עָשָׂא לְעַצְמוֹ, שְׁנַאֲמַר: “וַעֲשִׂיתֶם אֹתָם” – אֶל תִּקְרִי “אֹתָם” אֶלָּא “אַתֶּם”.

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

Vayikra Raba ל"ה:א' Vayikra Rabbah 35:1

KEHOT'S NOTE

סנהדרין צט, ב. ויק"ר לה, א.

- 37 ועשיתם אתם אתם כתיב

On “and do them,” written without a vav, the Midrash has G-d say: if you keep the Torah, I regard it as though you

made yourselves. Kehot's note gives Vayikra Rabbah 35:1; on Sefaria the passage is at 35:7.

Vayikra Rabbah 35:7 ז"ל: רבה ליה: ויקרא

38

ויעש דוד שם

In its plain sense the verse says that David made a name for himself after his victories. The Alter Rebbe, with the Zohar, reads it as David "making" the divine Name through his deeds.

II Samuel 8:13 ג"ח: וי"ג: Samuel

ויעש דוד שם בשבחו מהכותו את־אֶרֶם בְּגִי־אֶמְלַח שְׁמוֹנֶה עָשָׂר אֶלֶף:

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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KEHOT'S NOTE

שמואל-ב ב, ח, יג.

39

אתם כתיב וכמו ויעש דוד שם

The Zohar reads "and do them" as "you shall make them," as though one who keeps the commandments "makes" G-d above, and brings "And David made a name" to say that David, as it were, made the holy Name above. This is the Zohar passage the text cites.

Zohar, Bechukotai 2:12-4:19 ט"ז: ד"י: י"ב: ז"ל: Zohar

Similarly, R. Simeon commented on the verse, "And David made him a name" (2 Sam. 8, 23). 'Did, then, David really make it?' he asked. 'What it means is that because David walked in the way of the Torah and carried out the precepts of the Torah and exercised his royal power in the fitting manner, he, as it were, "made" a Name on high. No other king was so worthy to accomplish this as David, because he used to rise at midnight and praise the Holy One, blessed be ...

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

40

בוהר ח"ג פ' בחקותי דף קי"ג

In Bechukosai the Alter Rebbe cites the same Zohar (Bechukosai 113a) to read "and do them" as "and you shall make atem," after describing the mitzvos as the vessels that keep the "good wine," the hidden inner dimension.

KEHOT'S NOTE

זכור גם לעיל פ' בחקותי מה, ג. פנחס עט, ב.

41

ובאגה"ק על פסוק זה

the passage shares nothing with the note

KEHOT'S NOTE

סי ה'.

42

Kehot's note points to Zohar, Bechukotai 4:18 for these words.

Zohar, Bechukotai 4:18 ח"ד: בחקותי ד"י: Zohar

PARAGRAPH 5

43

תמים תהיה עם ה' אלהיך

The Zohar says that whoever guards the holy covenant is called tamim, and the Shechinah joins with him; therefore "You shall be tamim," and then "with Havayah your G-d." This is the first passage the text cites.

Zohar, Sh'lach 19:169-21:178 ט"ט: קס"ט: Zohar, Sh'lach
כ"א: קע"ח

44

תמים תהיה עם ה' אלהיך

The Zohar explains "You shall be tamim with Havayah your G-d": just as He is tamim, one whole, so you shall be tamim with Him. This is the second passage the text cites.

Zohar, Sh'lach 13:119-128 ח"ק: קכ"ח: Zohar, Sh'lach

45

תמים תהיה עם ה' אלהיך

The Raaya Mehemna on Pinchas says that one whose inside is not like his outside, in all his limbs, inner and outer, may not enter the King's palace, and brings "You shall be tamim with Havayah your G-d." The text cites it for wholeness in every limb.

Zohar, Pinchas 53:325-54:334 ד"ד: של"ד: Zohar, Pinchas

46

בוהר פרשה שלח דקט"ו א'

The note quotes Or HaTorah's summary of this Zohar: "tamim tihyeh" is the level of Yesod, attained by guarding the covenant, and through it "you will be with Havayah your G-d," which is Malchus.

KEHOT'S NOTE

"פי' תמים תהי' בחי' יסוד ע"י דנטיר ברית ועי"ז תהי' עם ה' אלקיך שהוא המלי". — אוה"ת שופטים ע' תתמג.

47

וברע"מ פנחס דף ר"ל סע"א

According to the note, the wording of this Raaya Mehemna passage is quoted in Or HaTorah on Shoftim.

KEHOT'S NOTE

הלשון מובא באוה"ת פ' שופטים ע' תתמב.

48

ע"י המצות . . תמים ושלם בכל אברי הנפש . . משא"כ אם חסר מצוה א'

As the note quotes it, Likkutei Sichos asks how one can be whole in all the limbs of the soul when some mitzvos cannot be kept, as when there is no Temple.

KEHOT'S NOTE

"דלכאורה מכיון שיש תרי"ג אברי נפשו כנגד תרי"ג מצות (ראה אגה"ק סכ"ט בתחילתו), הרי במצב שאא"פ לקיים מצוות מסוימות (כמו בזמן שאין ביהמ"ק קיים, וכיו"ב) נמצא שא"א להאדם להיות "תמים" בכל אברי נפשו? וי"ל [נוסף ע"ז שמוזה גופא שנמצא במצב שאא"פ לו לקיים מצות אלו היו הוכחה שכבר קיים אותן בגלגול הקודם — ראה אגה"ק שם — הרי] שאז שלימות האברים התלויים במצוה אלו היא ע"י: (א) לימוד "תורת" מצות אלו שע"י "כאילו הקריב כו". (ב) זה גופא שמקיים מצות התורה שלא

לעשות מצות אלו במצב שאסור לעשותם (לא להקריב קרבן כ"י וכ"י"ב) הוא שמירת (דיני) המצוה. ולהעיר מלקו"ש ח"ה ע' 148 הערה 45. — לקו"ש ח"ה ע' 127 הערה 53.

49

כי תשוב אל ה'

"When you return to Havayah your G-d with all your heart and with all your soul," the verse just before "For this commandment." From it the Alter Rebbe shows that "this commandment" is teshuvah.

דברים ל"י:10 Deuteronomy 30:10

כי תשמע בקול ה' אלקיך לשמר מצותיו וחקותיו התוכה בספר התורה הנה כי תשוב אליה אלקיך בכל לבבך ובכל נפשך:

if thou shalt hearken to the voice of the L-RD thy G-d, to keep His commandments and His statutes which are written in this book of the law; if thou turn unto the L-RD thy G-d with all thy heart, and with all thy soul.

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50

תשובה תשוב ה'

The Raaya Mehemna calls the mitzvah of teshuvah tashuv hei, "the hei returns" to the vav, which completes the Name. The Alter Rebbe uses this reading of the word teshuvah.

Zohar III, 122a ח"ג קכב,

KEHOT'S NOTE

ח"ג קכב, א.

51

כי תשובה תשוב ה'

Reishis Chochmah explains that all this is called teshuvah, tashuv hei: the higher hei returns over the "children" and toward the yud, and the lower hei returns to unite with the vav. The Kehot note points to this passage on tashuv hei.

ראשית חכמה, שער 2:7-8 Reshit Chochmah, Gate of Repentance 2:7-8
התשובה ב"ז-ח'

וכל זה נקרא תשובה, תשוב ה' עליונה על הבנים, ותשוב ה' לגבי יי, וכן תשוב אם תחתונה על התחתונים, ותשוב ה' להתיחד עם וי. וההקדמה זו נרמזה בקצרה בתקונים, והיא בארוכה במקומות אחרים בזהר, וזה לשונו בתיקון סג (דף צד ע"ב), אמר שם על פסוק (תהלים א, א) אשרי האיש אשר לא הלך בעצת רשעים, ופירש שאש"ר היא אימא אש"ר הוצאתיך מארץ מצרים, ודאי איהי תיובתא אסוותא דכל מרעין ומכתשין, הדא הוא דכתיב (איכה ב, יג) מי ירפא לך, ועלה אתמר (ישעיה ו, י) ושב ורפא לו, רפאות תהי לשרך ...

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52

בר"ח פ"א משער התשובה בשם הרמב"ן

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

KEHOT'S NOTE

דף קכ, ב מדפוס אמשטרדם: "והרמב"ן ע"ה כתב בביאור התורה [פרשת נצבים עה"פ] שגם פסוק כי המצוה הזאת הוא מדבר על התורה היה ראוי שיאמר כל המצוה אשר אנכי מצוה היום וגו' ואף על פי שאין הקושיא קושיא שהרי פ"י כל הפסוקים האלו על התורה שנקראת זאת התורה, מ"מ ע' פנים לתורה, ואפשר ליישבו גם על התשובה לפי כי גם מדת זאת נקראת תשובה, ולדעתי ישוב הפסוק כי קרוב אליך הדבר מאד בפ"ך ובכלבך לעשותו היינו בפ"ך ודוי דברים שצריך להתוודות ובכלבך קבלת התשובה

...כי המצוה הזאת אשר אנכי מצוה היום לא

בלבו ועזיבת החטא לעשותו אם גזל ששיב הגזילה וכיוצא". וראה שם בתחילת פ"ב בענין תשוב ה'.

53

תמים תהי עם ה' אלקיך

"You shall be wholehearted with Havayah your G-d." The Alter Rebbe reads tamim as wholeness in all the limbs of the soul, which comes when Havayah becomes "your G-d" through the mitzvos.

דברים י"ח:13 Deuteronomy 18:13

תמים תהי עם ה' אלקיך:

Thou shalt be whole-hearted with the L-RD thy G-d.

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KEHOT'S NOTE

דברים יח, יג.

54

כי המצוה הזאת קאי על מצות התשובה

Reishis Chochmah quotes the Ramban that had the verse meant the whole Torah it would have said "all the commandment," and so reads it as speaking of teshuvah; it adds its own reading of "in your mouth and in your heart" as confession and the heart's resolve. This is the passage the text cites.

ראשית חכמה, שער 1:6 Reshit Chochmah, Gate of Repentance 1:6
התשובה א':י

והרמב"ן ע"ה כתב בביאור התורה (פ' נצבים דף קכא) שגם פסוק כי המצוה הזאת (שם ל, יא) אם הוא מדבר על התורה היה ראוי שיאמר כל המצוה אשר אנכי מצוה היום וגו'. ואף על פי שאין הקושיא קושיא, שהרי פ"י כל הפסוקים האלו על התורה שנקראת זאת התורה (במדבר יט, יד). מכל מקום ע' פנים לתורה ואפשר ליישבו גם על התשובה, לפי כי גם מדת זא"ת נקראת תשובה.

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55

כי המצוה הזאת קאי על מצות התשובה

The Ramban writes that the whole Torah is called "all the commandment," but "this commandment" refers to teshuvah. The Alter Rebbe cites this view through Reishis Chochmah.

רמב"ן על דברים ל"א:11 Ramban on Deuteronomy 30:11

וטעם כי המצוה הזאת, על כל התורה כלה. והנכון כי על כל התורה יאמר (דברים ח"א), כל המצוה אשר אנכי מצוה היום, אבל המצוה הזאת, על התשובה הנזכרת, כי והשבת אל לבבך (דברים ל"א) ושבת עד ה' אלקיך (דברים ל"ב), מצוה שיצוה אותנו לעשות כן. ונאמרה בכלשון הפיננני, לרמוז בהבטחה כי עתיד הדבר להיות כן. והטעם לאמר כי אם יהיה נדחה בקצה השמים ואתה ביד העמים, תוכל לשוב אל ה' ולעשות ככל אשר אנכי מצוה ...

FOR THIS COMMANDMENT. The meaning thereof is that it refers to the entire Torah. But the correct interpretation is that when he refers to the entire Torah, he says [as above] Every commandment which I command thee this day. Rather [the expression used here] this commandment refers to [the commandment of] repentance aforementioned, for the verses, and thou shalt bethink thyself; and thou shalt return unto the Eternal thy G-d, Verse 2. constitute a com-

mandment, wherein he commands us to do so. It is stated in a future tense [rather ...

Vocalized Edition (CC0) • Commentary on the Torah by Ramban (Nachmanides). Translated and annotated by Charles B. Chavel. New York, Shilo Pub. House, 1971-1976 (CC-BY)

PARAGRAPH 6

56 ארפא משוכתם

G-d promises, “I will heal their waywardness; I will love them freely.” The Alter Rebbe brings it to show that teshuvah is a kind of healing.

Hosea 14:5 יידיש: ה' ירפא

ארפא משוכתם אהבם נדבה כי שב אפי ממונו:

I will heal their backsliding, I will love them freely; For Mine anger is turned away from him.

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KEHOT'S NOTE

הושע יד, ה.

57 (ועמ"ש בדי"ה צאינה וראינה)

That discourse, on “Go forth and see” (Song of Songs 3:11), explains why the Giving of the Torah is called “the day of His wedding” and the building of the Temple “the day of His heart’s joy,” and speaks of the Congregation of Israel as the “heart” that gives life to all the limbs.

KEHOT'S NOTE

תו"א ז, ד.

58 צאינה וראינה

“Go forth and see, O daughters of Zion, King Solomon.” The words open the Torah Ohr discourse to which the text refers.

Song of Songs 3:11 יידיש: שיר השירים ג'

צאינה וראינה בנות ציון במלך שלמה בעטרה שעטרה־לו אמו ביום חתנתו וביום שמחת לבו:

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

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PARAGRAPH 7

59 למלאות הפגם והחסרון

The note sends the reader to the Tzemach Tzedek’s explanation of the mitzvah of confession and teshuvah for the idea that teshuvah fills the blemish and the lack; the note does not quote it.

KEHOT'S NOTE

ראה בדרך מצותיך מצות וידוי תשובה ועוד. לקו"ש ח"ד ע' 1345.

60 ממעמקים קראתיך ה'

“A song of ascents: From the depths I call You, Havayah.” The Alter Rebbe reads “the depths” as the deepest source,

...כי המצוה הזאת אשר אנכי מצוך היום לא

Anochi, from which teshuvah calls forth Havayah.

Psalms 130:1 א'ל תהילים

שיר המעלות ממעמקים קראתיך ה'

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

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KEHOT'S NOTE

תהלים קל, א.

61 בזהר ח"ב בשלח דס"ג ע"ב

There the Alter Rebbe cites the same Zohar (Beshalach 63b), explaining “the depth of all” and “the depth of the well” as the two foundations of Abba and Imma, the higher Chochmah in the inwardness of the heart, which is tashuv hei filled with yud.

KEHOT'S NOTE

ראה לעיל פ' ראה יח, ג.

62 זה היום תחלת מעשיך

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

KEHOT'S NOTE

תפלת מוסף דר"ה.

63 זה היום תחלת מעשיך זכרון ליום ראשון

The Talmud discusses the Rosh HaShanah prayer “This day is the beginning of Your works, a remembrance of the first day,” which follows Rabbi Eliezer’s view that the world was created in Tishrei. The Alter Rebbe quotes it to show that Rosh HaShanah renews the life-force of creation.

Rosh Hashanah 27a:15-16 ט"ו-ט"ז

שנה יובל לראש השנה לתקיעה ולברכות וכו'. אמר רב שמואל בר יצחק: כמאן מצלינו האידנא? זה היום תחלת מעשיך וזכרון ליום ראשון, כמאן — כרבי אליעזר, דאמר: בתשרי נברא העולם. מתיב רב עינא: שנה יובל לראש השנה לתקיעה ולברכות, והא איכא? זה היום תחלת מעשיך וזכרון ליום ראשון, דבראש השנה איתא, וביוכל ליתא! כי קתני — אשארא.

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64 The Zohar on Beshalach says one must pray “from the depth of the heart,” and explains “from the depths” as “the depth of all, the depth of the well,” from which springs go forth to bless all. The text cites this passage.

Zohar, Beshalach 28:408-418 תי"ח-תי"ח

PARAGRAPH 8

65 צעק לבם

“Their heart cried out to the L-rd.” The Alter Rebbe stresses that the cry comes from the heart.

Lamentations 2:18 ב' יאכבה

צעק לבם אל־אדני חומת בת־ציון הורידו כנחל דמעה יומם ולילה אל־תתני פוגת לך אל־תדם בת־עניה:

Their heart cried unto the L-rd: ‘O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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KEHOT'S NOTE

איכה ב, יח.

66 ויצעק איש אפרים

“And the men of Ephraim were mustered.” Here vayitza’ek means “were gathered,” showing that tza’ak can mean gathering.

Judges 12:1:א"י:ב שופטים

וַיִּצְעַק אִישׁ אֶפְרַיִם וַיַּעֲבֵר צָפוֹנָה וַיֵּאמְרוּ לִיִּפְתָּח מְדוּעַ עָבַרְתָּ לְהִלָּחֵם בְּבָנֵי־עַמּוֹן וְלָנוּ לֹא קָרָאתָ לְלָכֶת עִמָּךְ בֵּיתְךָ נִשְׂרַף עָלֶיךָ בָּאֵשׁ:

And the men of Ephraim were gathered together, and passed to Zaphon; and they said unto Jephthah: ‘Wherefore didst thou pass over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thy house upon thee with fire.’

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KEHOT'S NOTE

שופטים יב, א.

67 לבו רוחו ונשמתו

“If He sets His heart upon him, He will gather to Himself his spirit and his soul.” The Alter Rebbe uses the words for the person who gathers his heart, spirit and soul to G-d in teshuvah.

Job 34:14:י"ד:איוב

אִם־יִשֶׁם אֱלֹהֵי לְבוֹ רֹחוֹ וְנִשְׁמָתוֹ אֵלָיו יֵאָסֶף:

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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68 מקרב איש ולב עמוק

“The inner part of a man and the deep heart.” The phrase describes the depth of the heart from which teshuvah comes.

Psalms 64:7:ד'ס"ד:תהילים

יִחְפְּשׁוּ־עוֹלֹת תִּמְנוּ חֶפֶשׁ מְחַפֵּשׁ וְקָרַב אִישׁ וְלֵב עֲמֹק:

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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69 וממעמקים . . אין נשמתו שלמה

The note points to the Tzemach Tzedek's Biurei HaZohar for this passage, from the plural “depths” to the Arizal's saying about weeping on the Days of Awe; it does not quote it.

KEHOT'S NOTE

ראה ביאורו"ז להצ"צ ע' רלד.

70 ומבקשי הי יבינו כל

“Those who seek Havayah understand all.” The Alter Rebbe brings it to say that those who seek G-d will under-

...כי המצוה הזאת אשר אנכי מצוך היום לא

stand that there are depths beneath depths.

Proverbs 28:5:ה'ח:כ"ח

אֲנָשֵׁי־רָע לֹא־יָבִינוּ מִשְׁפָּט וּמִבְקֵשׁ ה' יִבִּינוּ כָּל:

Evil men understand not justice; But they that seek the L-RD understand all things.

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KEHOT'S NOTE

משלי כח, ה.

71 אין שליט ברוח לכלוא

“No man has power over the spirit to restrain the spirit.” Here it describes the inner heart growing so strong that its feeling can no longer be held back.

Ecclesiastes 8:8:ח'ח:ח"ח

אִין אָדָם שְׁלִיט בְּרוּחַ לְכַלּוֹא אֶת־הָרוּחַ וְאִין שְׁלוֹטוֹן בְּיוֹם הַמָּוֶת וְאִין מִשְׁלַחַת בְּמִלְחָמָה וְלֹא־יִמָּלֵט רֶשַׁע אֶת־בְּעָלָיו:

There is no man that hath power over the wind to retain the wind; neither hath he power over the day of death; and there is no discharge in war; neither shall wickedness deliver him that is given to it.

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72 בבכי יבוא

Kehot's note points to Jeremiah 31:8 for these words.

Jeremiah 31:8:ח"ח:א'ל"א

הִנְנִי מְבִיא אוֹתָם מֵאַרְצָם צָפוֹן וְקִבְצֵיתִם מִיַּבְיטֵי־אֶרֶץ כִּם עוֹר וּפֶסֶת הָרָה וְיִלְדוֹת יַחְדָּו קָהָל גְּדוֹל יָשׁוּבוּ הֵנָּה:

Behold, I will bring them from the north country, And gather them from the uttermost parts of the earth, And with them the blind and the lame, The woman with child and her that travaileth with child together; A great company shall they return hither.

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KEHOT'S NOTE

ירמיה לא, ח.

73 בבכי יבוא

“With weeping they will come, and with supplications I will lead them,” said of the return from exile. The Alter Rebbe brings it as the weeping that comes of itself.

Jeremiah 31:9:ט'ט:א'ל"א

בְּבִכִּי יָבֹאוּ וּבִתְחֻנּוֹנִים אוֹבִילֵם אוֹבִילֵם אֶל־נַחְלֵי מַיִם בְּדֶרֶךְ יִשְׂרָאֵל יִשְׁלְחוּ בָּהּ בִּיָּהוּיִי לְיִשְׂרָאֵל לֵאמֹר וְאֶפְרַיִם בְּכָרִי הוּא:

They shall come with weeping, And with supplications will I lead them; I will cause them to walk by rivers of waters, In a straight way wherein they shall not stumble; For I am become a father to Israel, And Ephraim is My first-born.

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הלוח וגעו

The cows that carried the Ark went straight on, “lowing as they went.” The Alter Rebbe uses the image for weeping

I, even I, am He that blotteth out thy transgressions for Mine own sake; And thy sins I will not remember.

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KEHOT'S NOTE

ישעיהו מג, כה. מובא באוה"ת נ"ך כרך ב ע' תתה.

84 ב"פ אנכי כנגד ב' מעמקי הלב

There the Alter Rebbe repeats that of teshuvah it says "I, I am He who wipes away your transgressions," Anochi twice for the two depths of the heart ("from the depths I call You"), referring to this very discourse, and adds that this is higher than what is drawn down through the mitzvos.

KEHOT'S NOTE

ראה גם לקמן סה, ג.

85 ובזו"ג קרח דקע"ח ב' ע"פ ועבד הלוי הוא

That discourse explains, following the Zohar, that the whole service of the Levites is to draw down from the level of Hu, which is Binah, the hidden world, into the revealed world.

KEHOT'S NOTE

ראה לעיל פ' קרח נה, ב.

86 ועבד הלוי הוא

"And the Levite, he shall perform the service of the Tent of Meeting." The Zohar reads the word hu ("he") as a name of a hidden level, which the Levites' service draws down.

במדבר י"ח:כ"ג Numbers 18:23

וְעַבְד הַלֵּוִי הוּא אֶת־עֲבֹדֶת אֱהִל מוֹעֵד וְהֵם יִשְׂאוּ עוֹנָם חֶקֶת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנָּחֲלוּ נַחֲלָה:

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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87 ועבד הלוי הוא

The Zohar on Korach explains "And the Levite, he (hu), shall serve": Hu completes the left side and the lack in the world, and Hu is also the Ancient One (Atika). The text cites it for the level called Hu.

ספר זוהר, קרח ח':ל"ז-מ"א Zohar, Korach 8:37-41

At the moment when the day was about to be sanctified the spirits of the demons issued forth, but the day was sanctified before their bodies were created, and so the world was left deficient. When Israel were sanctified and all their grades completed with the Levites on the left side, then this deficiency of the world on the left side was made good, and all was then subordinated to the right and the world was freed from defect. Hence it says "the Levite shall do", i.e. "make" or "complete". ...

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

88 אמור ק' ע"ב

The note quotes the Zohar on Emor ("it is [hu] Yom HaKippurim: two lights shine as one") and points to Or

...כי המצוה הזאת אשר אנכי מצוך היום לא

HaTorah, where the Tzemach Tzedek discusses it in connection with this passage.

KEHOT'S NOTE

"יום הכפורים הוא, יום כפור מבני ליה, מאן יום הכפורים אלא בגין דתרי נהורין נהרין כחד". וראה אוה"ת נ"ך כרך ב ע' תתה.

89 האזינו דר"צ ע"א

As the note quotes it, Or HaTorah explains that the Hu after the doubled Anochi is Arich Anpin, as in the Idra Zuta (Ha'azinu 290a).

KEHOT'S NOTE

"פ"י הוא שאחר ב"פ אנכי היינו א"א כמ"ש באדר"ו דר"צ ע"א" — אוה"ת נ"ך כרך ב ע' תתה.

90 תרומה דקע"ז ב'

As the note quotes it, the discourse explains that Hu is the name for what is hidden and not found, and that in the time to come it will be in the level of zeh, "this," which is revelation face to face.

KEHOT'S NOTE

"הוא אקרי מאן דסתים ולא שכיח כו' יהי לעתיד בבחי' זה שהוא בחי' התגלות לנוכח" — המשך מים רבים תרל"ו פרק רא.

91 הוא עשנו

The Sifra DiTzniusa, on "He (Hu) made us," says that Hu is what is hidden and not found, not seen by the eye and not called by any name. The text cites it for the level of Hu.

ספר זוהר, ספרא דצניעותא ג'כ"ו-ו' Zohar, Sifra DiTzniuta 3:26-4:39

92 הוא עשנו

"Know that Havayah is G-d; He made us, and we are His." The text refers to the Zohar's reading of Hu in this verse.

Psalms 100:3 תהילים ק':ג

דַּעוּ כִּי־יְיָ הוּא אֱלֹהִים הוּא־עָשָׂנוּ וְלוֹ אֲנַחְנוּ עָמוּ וְצֹאן מִרְעִיתוֹ:

Know ye that the L-RD He is G-d; it is He that hath made us, and we are His, His people, and the flock of His pasture.

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93 לך לך

"Go forth from your land." The text refers to its explanation of this verse for the subject of "He made us."

בראשית י"ב:1 Genesis 12:1

וַיֹּאמֶר ה' אֶל־אַבְרָם לֵךְ מֵאֶרֶץ וּמִמִּלְחָמָה וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אֲרָאָךְ:

Now the L-RD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

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94 נושא עון ועובר על פשע

"Who is a G-d like You, who bears iniquity and passes over transgression." These words of Micah are counted among

the Thirteen Attributes of Mercy, which wipe away sin.

Micah 7:18 מִיכָה ז':י"ח

מִי־אֵל כְּמוֹךְ נִשְׂא עוֹן וְעֵבֶר עַל־פֶּשַׁע לְשֹׂאֲרֵית נִחַלְתּוֹ לֹא־הֶחְזִיק לְעַד
אֲפֹ כִי־תִחַפֵּץ חֶסֶד הוּא:

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

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KEHOT'S NOTE

מיכה ז', יח.

95

נעוץ תחלתו בסופו

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

KEHOT'S NOTE

ס"י פ"א מ"ז.

96

נעוץ תחלתו בסופו וסופו בתחלתו

Sefer Yetzirah says of the ten Sefiros that their end is wedged in their beginning and their beginning in their end. The Alter Rebbe applies it to teshuvah, which joins the lowest to the highest and so draws the highest down.

ספר יצירה א':ז:1 Sefer Yetzirah

עשר ספירות בלי מה נעוץ סופן בתחלתו ותחלתו 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 wedged 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)

97

בזח"ג ויקרא דט"ז ע"א

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

KEHOT'S NOTE

ראה גם לעיל פי אחרי כט, א. בלק עה, ב.

98

מאן ישוב

On "He will again have mercy on us," the Zohar asks "Who returns?" and answers that the Holy Ancient One returns to be revealed, revealing what was hidden; and all of this is called teshuvah.

ספר זוהר, ויקרא ל"ה:רנ"ז-ל"ז:רס"ח Zohar, Vayikra 35:257-37:268

The first 34 lines of the Hebrew text are untranslated as explained in the Translator's note on Page 15b.R. Abba was once sitting before R. Simeon, when R. Eleazar entered. R. Simeon thereupon quoted the verse: "The righteous shall flourish like the palm tree, etc." (Ps. 92, 12). 'The palm', he said, 'is the slowest of all trees to mature, taking seventy years. The reason why the righteous is compared here to the palm tree is one which the Companions are reluctant to reveal, although it is indicated by the ...

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

...כי המצוה הזאת אשר אנכי מצוך היום לא

99

בהיום לעשותם. . למחר לקבל שכרם

On "which I command you today," the Talmud says: today to do them, not tomorrow to do them; today to do them, not today to receive their reward. The Alter Rebbe uses it to explain "this day" in our verse.

עבודה זרה ג' א:י"א-י"ב Avodah Zarah 3a:11-12

ומי מצית אמרת הכי? והא אמר רבי יהושע בן לוי: מאי דכתיב "אשר אנכי מצוך היום", היום לעשותם ולא למחר לעשותם, היום לעשותם ולא היום ליטול שכר. אלא, שאין הקדוש ברוך הוא בא בטרוניא עם בריותיו. ואמאי קרי לך "מצוה קלה"? משום דלית בך פקח וסרוך כ"ס.

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KEHOT'S NOTE

ע"ז ג, א. ושב"נ.

100

ביו"ד נברא העוה"ב

The Talmud teaches that this world was created with the letter hei and the World to Come with the letter yud. The Alter Rebbe identifies this yud with the yud of Havayah, beneath Anochi.

מנחות כ"ט ב:י"ג-י"ד Menachot 29b:13-14

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הגי תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש גגנו

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KEHOT'S NOTE

מנחות כט, ב.

101

Kehot's note points to Genesis 12:1-17:27 for these words.

בראשית י"ב:א-י"ז:כ"ז Genesis 12:1-17:27

PARAGRAPH 10

102

לא נפלאות היא ממך

"It is not hidden from you, nor is it far off." The Alter Rebbe reads nifleis as "set apart": the level of Anochi is not separate from a Jew.

דברים ל':י"א Deuteronomy 30:11

כי המצוה הזאת אשר אנכי מצוך היום לא־נפלאות הוא ממך ולא רחקה הוא:

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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103

כי יפליא לנדור נדר

"When a man or woman shall set apart (yafli) to vow a vow of a nazir." From this verse the Alter Rebbe shows that the root of nifleis means setting apart.

במדבר ו':ב Numbers 6:2

דבר אל־בני ישראל ואמרת אליהם איש או־אשה כי יפלא לנדור נדר נזיר להזיר לה:

Speak unto the children of Israel, and say unto them: When either man or woman shall clearly utter a vow, the vow of a Nazirite, to consecrate himself unto the L-RD,

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KEHOT'S NOTE

במדבר ו, ב.

PARAGRAPH 11

104 לֹא בַשָּׁמַיִם הוּא

“It is not in heaven, that you should say, ‘Who will go up to heaven for us?’” The Alter Rebbe reads “heaven” as a supernal encompassing light.

דברים ל:יב: Deuteronomy 30:12

לֹא בַשָּׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה־לָנוּ הַשָּׁמַיִם וְיִקְחֶנָּה לָנוּ וְיִשְׁמְעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה:

It is not in heaven, that thou shouldest say: ‘Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?’

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105 וְלֹא מֵעַבֵּר לִים הוּא

“Nor is it beyond the sea.” The Alter Rebbe reads “the sea” as Chochmah and “beyond the sea” as the encompassing light above it.

דברים ל:יג: Deuteronomy 30:13

וְלֹא־מֵעַבֵּר לִים הוּא לֵאמֹר מִי יַעֲבֹר־לָנוּ אֶל־עֵבֶר הַיָּם וְיִקְחֶנָּה לָנוּ וְיִשְׁמְעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה:

Neither is it beyond the sea, that thou shouldest say: ‘Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?’

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106 שָׁמַיִם לְרוֹם

“The heavens for height and the earth for depth.” It describes the heavens as too high to be seen, like an encompassing light.

משלי כה:ג: Proverbs 25:3

שָׁמַיִם לְרוֹם וָאָרֶץ לְעֵמֶק וְלֵב מְלָכִים אֵין חָקֵר:

The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

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107 בַּעֲצָם הַיּוֹם הַזֶּה נִמּוֹל

“On that very day Avraham was circumcised, and Yishmael his son.” The words open the discourse to which the text refers.

בראשית יז:כו: Genesis 17:26

בַּעֲצָם הַיּוֹם הַזֶּה נִמּוֹל אֶבְרָהָם וְיִשְׁמָעֵאל בְּנוֹ:

In the selfsame day was Abraham circumcised, and Ishmael his son.

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מִי יַעֲלֶה לָנוּ הַשָּׁמַיִם

Here too the Tikkunei Zohar reads the initials of the verse as milah and its final letters as Havayah, calling circumcision an imprint of the holy Name.

Tikkunei Zohar 65b ס"ה תקוני זוהר

109 רִ"ת מִלָּה וּסִ"ת הוּא

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

KEHOT'S NOTE

בת"ז (ב, ב. סה, ב. קלא, א). [כ].

110 וְעֵבֶר לִים הוּא גִ"כ בַּחֲיִי מְקִיף

As the note quotes it, Sefer HaSichos remarks that Likkutei Torah explains “beyond the sea” as referring to the inner and hidden dimension of the Torah, through which the inner and hidden dimension of Israel is bound with the inner and hidden dimension of the Holy One, blessed be He.

KEHOT'S NOTE

”ולחעיר שבלקו"ת מבאר שקא" על פנימיות וסתים שבתורה, שע"י נעשה ההתקשרות דפנימיות וסתים שבישראל עם הפנימיות וסתים דקוב"ה" — סה"ש תשנ"ב ע' 17 בשולי הגיליון. ושם מציין לעיין בד"ה כי המצוה הזאת תרד"ע (סה"מ תער"ב-תרע"ו ע' רחצ ואילך).

111 קָרוֹב אֵלַיךְ הַדָּבָר

“For the matter is very near to you, in your mouth and in your heart, to do it.” The Alter Rebbe reads hadavar as the divine word, drawn down through the mouth, the heart and deeds.

דברים ל:יד: Deuteronomy 30:14

כִּי־קָרוֹב אֵלַיךְ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ:

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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112 בַּמֵּאֵמֶר אֶחָד יִכּוֹל לְהַבְרֹאוֹת

The Mishnah says the world was created with ten utterances, though it could have been created with one. The Alter Rebbe uses the phrase for the creative word of G-d that is called davar.

משנה אבות ה:א: Pirkei Avot 5:1

בַּעֲשָׂרָה מֵאֵמֶרוֹת נִבְרָא הָעוֹלָם. וּמָה תִּלְמוּד לומר, וְהָיָא בְּמֵאֵמֶר אֶחָד יִכּוֹל לְהַבְרֹאוֹת, אֶלָּא לְהַפְרֵעַ מִן הָרָשָׁעִים שֶׁמֵּאֲבִדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מֵאֵמֶרוֹת, וְלִתְּן שָׂכָר טוֹב לְצַדִּיקִים שֶׁמְקַיְמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מֵאֵמֶרוֹת:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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cret, “who do His word, to hear the voice of His word.” The words open the discourse to which the text refers.

Shabbat 88a:7-8 ח"א-ז:ח"ז-8

דַּרְשׁ רַבִּי סִימְאִי: בְּשַׁעַה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" בָּאוּ שְׁשִׁים
רִיבּוּא שֶׁל מִלְאָכֵי הַשָּׁרָת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי
כֶּתָרִים, אֶחָד כְּנָגֵד "נַעֲשֶׂה" וְאֶחָד כְּנָגֵד "נִשְׁמָע". וְכִינוּן שֶׁחֲטָאוּ יִשְׂרָאֵל,
יָרְדוּ מֵאֶה וְעָשְׂרִים רִיבּוּא מִלְאָכֵי חֶבְלָה וּפִירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְּנֵי
יִשְׂרָאֵל אֶת עֲדֵימָהּ חֹרֵב". אָמַר רַבִּי חֲמַא בְּרַבִּי חֲנִינָא: בְּחֹרֵב טָעֲנוּ,
בְּחֹרֵב פָּרְקוּ. בְּחֹרֵב טָעֲנוּ — בְּדֹאמְרוֹ, בְּחֹרֵב פָּרְקוּ — דְּכַתִּיב:
"וַיִּתְנַצְּלוּ בְּנֵי יִשְׂרָאֵל וְגו'". אָמַר ...

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את ה' האמרת

“You have exalted Havayah this day to be your G-d.” It expresses what Israel’s deeds bring about: that G-d becomes “your G-d.”

Deuteronomy 26:17 ז"ו:י"ז-17

אֲתֵּיְהִי הָאֱמֻנָה הַיּוֹם לְהִיּוֹת לְךָ לְאֱלֹקִים וְלִלְכֹת בְּדַרְכָּיו וְלִשְׁמֹר חֻקָּיו
וּמִצְוֹתָיו וּמִשְׁפָּטָיו וְלִשְׁמֹעַ בְּקוֹלוֹ:

Thou hast avouched the L-RD this day to be thy G-d, and
that thou wouldest walk in His ways, and keep His statutes,
and His commandments, and His ordinances, and hearken
unto His voice.

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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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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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