



LIKKUTEI TORAH • PARSHAS NITZAVIM • MAAMAR 6

# כי כארץ תוציא צמחה וכגנה זרועיה תצמיח כן...

For as the earth brings forth its growth



The mitzvos are seeds sown in the “supernal earth”: through them the soul rises from its origin in G-d’s thought to the supernal kodesh, a reward hidden now that sprouts in part on Rosh HaShanah and Yom Kippur. Those days bring a still higher light, “My holiness above your holiness,” which the mitzvos cannot reach and teshuvah draws down; it repairs what sin has damaged, and it is why we say “the holy King.”

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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## THE BIG IDEA

The mitzvos are seeds sown in the “supernal earth”: through them the soul rises from its origin in G-d’s thought to the supernal kodesh, a reward hidden now that sprouts in part on Rosh HaShanah and Yom Kippur. Those days bring a still higher light, “My holiness above your holiness,” which the mitzvos cannot reach and teshuvah draws down; it repairs what sin has damaged, and it is why we say “the holy King.”

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

## THE MAAMAR IN BRIEF

Isaiah likens G-d’s bringing forth “righteousness and praise” to the growth of the earth and a garden. The Alter Rebbe asks why “the holy King” is said throughout the Ten Days of Teshuvah, and what kingship has to do with holiness. He distinguishes kodesh, holiness set apart beyond all worlds, from kadosh, its radiance drawn into them. The souls arose in G-d’s thought, above the angels, who come from His speech; they descend so that through the mitzvos, G-d’s supernal will, they rise to kodesh itself. The mitzvos are “sown” like seeds: the deed and the kavanah grow light in the lower and upper Gan Eden, while mitzvos done by rote yield only wild growth. On Rosh HaShanah G-d’s will “I will reign” is drawn anew from His essence: this is “the holy King,” the level of “My holiness above your holiness,” which baalei teshuvah draw down and which fills the blemishes of sin. Ado-nai, Rosh HaShanah, brings righteousness, G-d’s charity to the lowly worlds; Havayah with Elokim’s vowels, Yom Kippur, brings praise, which lights the G-dly soul and drives away the darkness of the animal soul. All this grows in proportion to the year’s sowing and to teshuvah.

## OUTLINE

- 1 The verse and the hidden reward** ¶1-2  
The prophets foretold only the physical “fruits” of the mitzvos; the reward that lies in the mitzvah itself, hidden now, will be revealed at the Resurrection, and it sprouts in part on Rosh HaShanah and Yom Kippur.
- 2 Why “the holy King”? Kodesh and kadosh** ¶3-5  
Why say “the holy King” for all ten days, and what has kingship to do with holiness? The souls arose in G-d’s thought, above the angels; through the mitzvos, G-d’s supernal will, they rise to kodesh, the holiness set apart above kadosh, its radiance in the worlds.

### 3 The blessing over the mitzvos

¶6-7

A glimmer of that hidden holiness reaches the soul now through the blessing, which first draws an encompassing light from G-d's essence through Havayah and "King of the world," so that the deed can draw it inward.

### 4 The mitzvos as seeds

¶8-11

As a tasteless seed yields fine fruit through the G-dly power of growth in the earth, the mitzvos sown in the supernal earth yield a revelation far above them; the deed and the kavanah are two sowings, and mitzvos done by rote are a third, wild growth.

### 5 Sin and the Thirteen Attributes

¶12-14

Neglecting or transgressing the mitzvos leaves a "desert" where nothing is sown; in the Ten Days of Teshuvah the Thirteen Attributes of Mercy come of themselves and fill the gaps, from a holiness above the Name Havayah.

### 6 The holy King: My holiness above yours

¶15-20

Rosh HaShanah, the day of Adam's creation, renews G-d's will "I will reign"; its source, set apart above the worlds, is "the holy King," the level of "My holiness above your holiness," which baalei teshuvah draw down and which repairs what sin damaged.

### 7 Righteousness and praise

¶21-26

Ado-nai, Rosh HaShanah, makes tzedakah sprout: G-d's charity to the lowly worlds and judgment sweetened by mercy. Havayah with Elokim's vowels, Yom Kippur, makes tehillah sprout: light in the G-dly soul and the cutting off of the animal soul's darkness.

### 8 In proportion to the sowing

¶27-29

The growth of these days answers the year's sowing and the two levels of teshuvah; the masculine and feminine forms of "a Shabbos of rest" show whether the light comes from above alone or answers a complete arousal from below.

## KEY CONCEPTS

#### Kodesh and kadosh קדוש / קדוש

Kodesh is holiness set apart, beyond the chain of worlds; kadosh, written with a vav for drawing down, is the radiance drawn from it into the worlds. The mitzvos raise the soul to kodesh itself.

#### My holiness above your holiness קדושתני למעלה מקדושתכם

A level of G-d's holiness higher than the kodesh that the mitzvos reach. It comes as an arousal from above of itself, is drawn down by teshuvah, and is "the holy King" of the Ten Days of Teshuvah.

#### The supernal earth and its power of growth ארץ העליונה, כח הצומח

The last of the divine levels, in which the very first is hidden ("their beginning is wedged in their end"). Like the G-dly power of growth in the earth, it makes the "seeds" of the mitzvos yield a revelation far above them.

#### "I will reign" אנא אמלוך

G-d's primordial will to be King over a separate people, the source of Malchus and of the tzimtzum. Since before Him all is as naught, it is drawn down anew each Rosh HaShanah through the Kingship verses.

**An arousal from above, of itself** אתערותא דלעילא מצד עצמו

All year G-d's revelation answers human initiative, an arousal from below; in the Ten Days of Teshuvah the arousal from above comes of itself, as in "And Havayah passed before him."

**Havayah with the vowels of Elokim** שם הוי"ו בניקוד אלקים  
The form of the Name in the opening verse and the level of Yom Kippur: Havayah reveals light, and Elokim's vowels push away darkness; together they are the holy Chesed and Gevurah.

SECTION 1 • ¶1-2

## The verse and the hidden reward

1 כי כארץ<sup>1</sup> תוציא צמחה<sup>2</sup> וכגנה זרועיה תצמיח כן אד' הוי' יצמיח צדקה ותהלה כו'. (ועיין בזהר תרומה קס"ו ב').<sup>3</sup>

“For as the earth brings forth its growth, and as a garden makes the things sown in it sprout, so will Ado-nai Havayah make righteousness and praise sprout,” etc. (And see the Zohar, Terumah, 166b.)

The maamar opens with Isaiah 61:11: as the earth and a garden bring forth what grows in them, so G-d will make righteousness and praise sprout. Its images of earth, garden and sowing, and its two Names, Ado-nai and Havayah, will carry the whole argument. The Alter Rebbe also points to the Zohar's discussion of this verse in Parshas Terumah.

הנה כל הנביאים לא נתנבאו<sup>4</sup> על מתן שכרן של מצות רק לענין אכילת פירותיהן בעוה"ז בשכר גשמי לימות המשיח

Now, all the prophets prophesied about the giving of the reward of the mitzvot only with regard to the eating of their fruits in this world, as a physical reward, in the Days of Mashiach;

The Sages taught that all the prophets prophesied only about the Days of Mashiach. The Alter Rebbe calls what they foretold the “fruits” of the mitzvot: a reward enjoyed in this physical world, not the mitzvah's own inner reward.

אבל לענין השכר הרוחני שיש בכל מצוה ומצוה מצד עצמה כי שכר מצוה מצוה<sup>5,6</sup> ע"ז נא' [נאמר] עין לא ראתה<sup>7</sup> כו' ועמ"ש מזה ע"פ מנורת זהב.<sup>8</sup>

but as for the spiritual reward that is in each and every mitzvah in its own right, for “the reward of a mitzvah is the mitzvah,” of this it is said, “No eye has seen,” etc. And see what is written about this on the verse “A menorah of gold.”

Beyond those fruits is the reward that lies in each mitzvah itself, as the Mishnah says, “the reward of a mitzvah is the mitzvah.” Of that reward the verse says, “No eye has seen [it], O G-d, besides You”: no prophet saw it. For more on this, the reader is sent to the maamar on “A menorah of gold” in Parshas Beha'alos'cha.

2 ולא דברו הנביאים בזה כלל. וזה יתגלה לע"ל [לעתיד לבוא] בתחיית המתים אך אעפ"כ [אף על פי כן] ישנו בהעלם בכל

The prophets did not speak of this at all. This will be revealed in the Time to Come, at the Resurrection of the Dead. Nevertheless, it is present, in concealment, in every

The mitzvah's own reward was not the subject of prophecy, and it will be openly revealed only at the Resurrection of the Dead. Yet it already exists now, hidden within every Jewish soul.

נפש מישראל בבחי' עבודה גם עתה בעשותו המצוה ובראש השנה ויוהכ"פ [ויום הכפורים] נתגלה מן ההעלם ועל זה נאמר כן אד' הוי' יצמיח צדקה ותהלה<sup>9</sup> כו'.

Jewish soul, at the level of service, even now, when one performs the mitzvah; and on Rosh HaShanah and Yom Kippur it is revealed out of the concealment. And of this it is said, "So will Ado-nai Havayah make righteousness and praise sprout," etc.

It is present in a person's service: whenever someone does a mitzvah, this reward is there, though hidden. On Rosh HaShanah and Yom Kippur something of it comes out of hiding, and that is what the verse means by "so will Ado-nai Havayah make righteousness and praise sprout."

## SECTION 2 • 13-5

### Why "the holy King"? Kodesh and kadosh

3 ולהבין ביאור ענין זה הנה בעשרת ימי תשובה אומרים המלך הקדוש<sup>10, 11</sup> כו'. ולכאורה אין לזה טעם דבשלמא בראש השנה המלך יושב<sup>12</sup> על כסא דין וכסא רחמים<sup>13</sup> אומרים המלך הקדוש.

To understand the explanation of this matter: during the Ten Days of Teshuvah we say "the holy King," etc. Now, at first glance there is no reason for this. Granted, on Rosh HaShanah, [when] the King sits on the throne of judgment and the throne of mercy, we say "the holy King";

To explain this, the Alter Rebbe starts from a matter of practice: during the Ten Days of Teshuvah, from Rosh HaShanah to Yom Kippur, the blessing "the holy G-d" in the Amidah is changed to "the holy King." On Rosh HaShanah itself this is understandable, since that is the day the King sits in judgment, on the throne of judgment and the throne of mercy.

אבל בעשרת ימי תשובה שאחרי ר"ה [ראש השנה] מאיזה טעם אומרים המלך הקדוש המלך המשפט.

but during the Ten Days of Teshuvah, after Rosh HaShanah, for what reason do we say "the holy King" [and] "the King of judgment"?

But why do the days after Rosh HaShanah also say "the holy King" and "the King of judgment"? The question opens the maamar's inquiry into what kingship has to do with holiness.

4 וגם מהו ענין המלך אצל הקדוש כי קדושה ענין בפ"ע [בפני עצמו] ומלוכה ענין בפ"ע [בפני עצמו].<sup>14</sup> ויובן כל זה בהקדים תחלה ענין ירידת הנשמות בעוה"ז שהיא ירידה לצורך עלייה והיינו ע"י מעשה המצות אשר קדשנו במצותיו כו'.

And also: what does "King" have to do with "holy"? For holiness is a matter unto itself, and kingship is a matter unto itself. All this will be understood by first prefacing the matter of the descent of the souls into this world, which is a descent for the sake of an ascent; and this is through the performance of the mitzvos, "Who has sanctified us with His commandments," etc.

A second question: what does kingship have to do with holiness? Holiness means being set apart, while kingship means extending one's rule outward (as the Kehot note cites from the Mitteler Rebbe), so "the holy King" seems to join opposites. The answer begins with the purpose of the soul's descent into this world: a descent for the sake of an ascent, achieved through the mitzvos that "sanctify us."

כי הנה ידוע כי ישראל עלו<sup>15</sup> במחשבה.<sup>16</sup> פי' כי המלאכים נמשכו מבחי' דבור העליון כמו שכתוב וברוח פיו כל צבאם<sup>17</sup>

For it is known that Israel arose in [G-d's] thought. That is: the angels were drawn forth from the level of the supernal speech, as it is written, "And by the breath of His mouth all their host";

The Sages say that Israel "arose in [G-d's] thought" before the world was created. The Alter Rebbe explains the contrast: the angels come from G-d's "speech," as the verse says the hosts of heaven were made "by the breath of His mouth."

אבל הנשמות נמשכו מבחינה עליונה יותר דהיינו מבחי' מחשבה עילאה וההפרש ביניהם הוא כמו עד"מ למטה

but the souls were drawn forth from a higher level, namely from the level of the supernal thought. And the difference between them is, by way of analogy, like [what we see] below:

The souls of Israel come from a higher source, the supernal "thought." To show how far apart thought and speech are, the Alter Rebbe turns to a human analogy.

הנה הדיבור נמשך מהכל הלב שנמשך ונעשה קול ודיבור על ידי הקנה וההכל והקול נמשך מהגוף החומרי (ועיין באגה"ק [באגרת הקודש] ד"ה ויעש דוד שם)

speech is drawn from the breath of the heart, which is drawn out and becomes voice and speech by means of the windpipe; and the breath and the voice are drawn from the material body (and see Iggeres HaKodesh, the passage beginning "And David made a name");

In a person, speech starts as breath from the heart, which becomes voice and words through the windpipe; breath and voice are physical and come from the body. The Alter Rebbe refers to his letter in Iggeres HaKodesh beginning "And David made a name" for more on this.

וגם יוצא ונתפשט באויר העולם ונעשה בחי' נפרד מעצמיות האדם. משא"כ המחשבה שמתאחדת עם השכל הנה היא התפשטות השכל ולא התפשטות גופני.

and it also goes out and spreads into the air of the world and becomes something separate from the person's very essence. Not so thought, which is united with the intellect: it is an extension of the intellect, and not a bodily extension.

Speech also leaves the speaker and spreads into the air, becoming something apart from him. Thought is different: it is one with the mind, an extension of the intellect itself rather than of the body.

וגם איננה נעשית בחי' נפרד מעצמיות האדם כי אדרבה היא מיוחדת בעצמותו כי הדבור הוא היוצא ונמשך לזולתו ולא המחשבה.

Nor does it become something separate from the person's very essence; on the contrary, it is united with his essence. For it is speech that goes out and extends to another, not thought.

Thought never becomes separate from the person; it remains united with his very self. Speech is what is directed outward, to another; thought stays within.

וכדוגמא זאת יובן למעלה מעלת הנשמות על המלאכים<sup>18</sup> ושאר כל הנבראים שכולם נבראו על ידי עשרה מאמרות וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ועוף יעופף<sup>19</sup> ועוף זה מיכאל<sup>20</sup> כו'

On this pattern one can understand, above, the superiority of the souls over the angels and all the other created beings, all of which were created through the Ten Utterances; as our Sages, of blessed memory, said: "‘And let fowl fly’: ‘fowl’ is Michael," etc.

Applied above: the angels, like all other creatures, were created through the Ten Utterances of Genesis, G-d's "speech." The Sages read "and let fowl fly" (Genesis 1:20) as referring to the angel Michael, so even the highest angels come from an utterance.

(שהוא עד"מ התפשטות גופני כנודע שהמלאכים שרשן מחיצוניות<sup>21</sup> הכלים<sup>22</sup> שהם בחי' גוף כו' ונשמות מהפנימית)

(which is, by way of analogy, a bodily extension; as is known, the root of the angels is from the outer dimension of the vessels, which are the level of a body, etc., and [that of] the souls is from the inner dimension).

This aside adds that the angels' origin in speech corresponds, in the analogy, to the bodily extension of speech. In Kabbalistic terms, their root is in the outer dimension of the divine vessels, the "body" of the Sefiros, while the souls come from the inner dimension.

אבל ישראל עלו במחשבה קודם שבא הדיבור ב' [בעשרה] מאמרות והיינו בראשית בשביל ישראל שנק' ראשית<sup>23</sup> לפי שעלו במחשבה ולכן היו ג"כ קודם ש"ב [ששת ימי בראשית].

But Israel arose in thought before speech came in the Ten Utterances. And this is [the meaning of] "Bereshis": for the sake of Israel, who are called "first" (reishis) because they arose in thought. Therefore they also preceded the six days of Creation.

Israel, however, "arose in thought" before the speech of the Ten Utterances. The first word of the Torah, Bereshis, is read as "for the sake of reishis," for the sake of Israel, who are called "first"; so Israel preceded the six days of Creation.

וכיון שכן שגם קודם ירידתן בעולם הזה עלו במחשבה עילאה למעלה מבחי המלאכים כו'. א"כ צריך

And since this is so, that even before their descent into this world they arose in the supernal thought, above the level of the angels, etc., then we need

If the souls already stood in the supernal thought, above the angels, before they came down, the question becomes sharper: what can their descent into this world achieve?

להבין מהו ענין הירידה צורך עלייה מהו העלייה עוד יותר (ועיי'ן מזה בד"ה ושמתי כדכד) והענין דהנה כתיב ואנשי קדש תהיון לי<sup>24</sup> וכתיב קדש ישראל להי<sup>25</sup>.

to understand what the descent "for the sake of an ascent" means: what is the further ascent? (And see about this in the discourse beginning "And I will make [your windows] of kadmah.") The explanation is this: it is written, "And men of holiness (kodesh) shall you be unto Me," and it is written, "Israel is holy (kodesh) unto Havayah."

The descent is said to be "for the sake of an ascent," but what higher place is there for a soul that arose in G-d's thought? The answer starts from two verses that call Israel kodesh: "Men of kodesh shall you be unto Me" and "Israel is kodesh unto Havayah." The Alter Rebbe also refers to his discourse "And I will make [your windows] of kadmah."

וארז"ל [ואמרו רבותינו זכרונם לברכה] ע"פ קדושים תהיו<sup>26</sup> יכול כמוני<sup>27</sup> תלמוד לומר כי קדוש אני קדושת למעלה מקדושתכם. וצ"ל איך קס"ד שיהיו כמוני<sup>28</sup> עד שהוצרך להשמיענו שקדושת למעלה כו'.

And our Sages, of blessed memory, said on the verse "You shall be holy": "Could it be like Me? Scripture says, 'For I am holy': My holiness is above your holiness." Now we need to understand: how could one have thought that they would be like Me, so that it had to tell us that "My holiness is above," etc.?

The Midrash reads "You shall be holy, for I am holy" as teaching that G-d's holiness is above ours. But why would anyone think we could be holy like G-d, so that the verse had to rule it out? The question implies that the mitzvos do raise us to a holiness of a very high kind.

אך הענין כי יש בחי' קדש ובחי' קדוש. פי' קדוש הוא מה שהוא מובדל מבחי' השתלשלות העולמות ולית מחשבה תפיסא ביה כלל.<sup>29,30</sup>

But the explanation is that there is the level of kodesh and the level of kadosh. That is: kodesh is that which is separate from the level of the chain of descending worlds (hishtalshelus), and no thought can grasp it at all.

The answer distinguishes two words for holiness: kodesh and kadosh. Holiness in its root sense, kodesh (the printed text has קדוש here, but the contrast with “kadosh with a vav” in the next part shows that kodesh is meant), means set apart: beyond the whole chain of worlds, so that “no thought can grasp it at all,” in the words of the Tikkunei Zohar.

אך קדוש בוי"ו הוא בחי' המשכה היינו הארה הנמשכת מבחי' קדש העליון<sup>31</sup> המובדל מהעולמות להיות נמשך ומתלבש בהעולמות שעצמות בחי' הקדש העליון א"א לו להיות נתפס ומתלבש בהעולמות

But kadosh with a vav is the level of drawing down: that is, a radiance drawn from the level of the supernal kodesh, which is separate from the worlds, so that it is drawn into and enclothed in the worlds; for the essence of the level of the supernal kodesh cannot be grasped by and enclothed in the worlds,

Kadosh, spelled with a vav, is the drawing down of a radiance from that supernal kodesh into the worlds. The essence of kodesh itself cannot be grasped by or enclothed in any world.

כי אין ביכולת העולמות להכיל בחי' זו דקדש עצמו וכמאמר קדש מלה בגרמיה הוא (בזהר אמור דצ"ד ב') שבגילוי בחי' זו היו העולמות בטלים במציאות לגמרי רק הארה מצומצמת נמשך מבחי' קדש להתלבש בהעולמות.

since the worlds do not have the capacity to contain this level of kodesh itself, as the saying goes, “Kodesh is a thing unto itself” (in the Zohar, Emor, folio 94b); for with the revelation of this level the worlds would be utterly nullified out of existence. Only a contracted radiance is drawn from the level of kodesh to be enclothed in the worlds.

The worlds cannot contain kodesh as it is; the Zohar calls it “a thing unto itself.” Were it revealed, the worlds would dissolve out of existence, so only a contracted radiance of it comes down to be enclothed in them.

וזהו בחי' קדוש בוי"ו שהוי"ו הוא בחי' המשכה וזהו ענין שהמלאכים אומרים ג"פ [ג' פעמים] קדוש<sup>32</sup> שהם ג' בחי' המשכות מבחי' קדש העליון שנמשך

And this is the level of kadosh with a vav, for the vav is the level of drawing down. And this is why the angels say "kadosh" three times: they are three levels of drawing down from the level of the supernal kodesh, which is drawn down

The letter vav, a straight downward line, stands for drawing down; so kadosh with a vav is holiness that reaches down. When the angels say "Kadosh" three times (Isaiah 6:3), they speak of three successive stages of this drawing down from the supernal kodesh.

בג' מדרגות ממדרגה למדרגה עד שאחר ג' בחי' אלו הוא נמשך בבחי' הוי' צבאות להיות מהוה צבאי צבאות שבעולמות עליונים אלף אלפים גדוד<sup>33</sup> א' כו'

through three gradations, from rung to rung, until, after these three levels, it is drawn into the level of "Havayah of hosts," to bring into being the hosts upon hosts in the upper worlds, "a thousand thousands" in one troop, etc.

The light descends through three rungs until it reaches the level of "Havayah of hosts" (the Name in the angels' verse), which brings into being the countless hosts of the upper worlds. The Talmud says that "a thousand thousands" is the count of a single troop.

וג' מדרגות אלו היינו שמתחלה יורד אור מבחי' קדש ומתלבש במחשבה ואחר כך ממחשבה למדות וממדות לדבור עד שנמשך להוות צבאי צבאות העליונים שהתהוותם מבחינת הדבור

These three gradations are: first, light descends from the level of kodesh and is en clothed in thought; afterwards [it descends] from thought to the emotive attributes (middos), and from the emotive attributes to speech; until it is drawn down to bring into being the supernal hosts upon hosts, whose coming into being is from the level of speech,

The three stages are: from kodesh into thought, from thought into the emotive attributes, and from the emotive attributes into speech. Only from speech do the heavenly hosts come into being.

וכדכתיב וברוח פיו כל צבאם (ועמ"ש מזה בד"ה רני ושמחי) והנה באמת אין ערוך כלל בחינת הארה זהו לגבי עצמות בחינת קדש העליון

as it is written, "And by the breath of His mouth all their host" (and see what is written about this in the discourse beginning "Sing and rejoice"). Now, in truth this level of radiance bears no comparison at all to the essence of the level of the supernal kodesh,

This matches the verse, "by the breath of His mouth all their host": the angels come from speech, the last stage. Yet all this drawn-down radiance is nothing compared with the essence of the supernal kodesh. The Alter Rebbe refers to his discourse "Sing and rejoice" for more.

כמו עד"מ שאין ערוך זיו השמש לגבי השמש ואין הזיו פועל בו שום שינוי וכך כתיב אני הוי' לא  
שנית<sup>34</sup>

just as, by way of analogy, the glow of the sun bears no comparison to the sun [itself], and the glow effects no change in it at all. And so it is written, "I, Havayah, have not changed."

The analogy is the sun and its glow: the glow is nothing next to the sun, and sending it out changes nothing in the sun. So G-d says, "I, Havayah, have not changed": bringing the worlds into being effects no change in Him.

והנה נשמות ישראל ע"י שמקיימין המצות בעוה"ז בהתלבשותן בגופים ע"י הם מתעלים לבחי' קדש העליון שהוא בחינה שלמעלה מבחינת קדוש בוי"ו וזהו ואנשי קדש תהיון לי ואנשי קדש ממש.

Now the souls of Israel, by fulfilling the mitzvos in this world while enclothed in bodies, are elevated through this to the level of the supernal kodesh, which is a level above the level of kadosh with a vav. And this is [the meaning of] "And men of kodesh shall you be unto Me": truly men of kodesh.

Here is the answer to the question about the descent: by keeping the mitzvos in this world, while enclothed in bodies, the souls rise to the supernal kodesh itself, above kadosh with a vav, and so above their first place in "thought." That is the meaning of "men of kodesh": truly kodesh.

(ועמ"ש מכ"ז [מכל זה] בד"ה שבת שבתון) וכמו שכתוב בזהר משפטים (דקכ"א סע"א [סוף עמוד א])<sup>35, 36</sup> וזהו שאנו  
אומרים אשר קדשנו במצותיו פי' בבחי' קדש עצמו

(And see what is written about all this in the discourse beginning "A Shabbos of rest.") And as is written in the Zohar, Mishpatim (folio 121, end of side a). And this is what we say, "Who has sanctified us with His commandments": that is, with the level of kodesh itself;

This is why the blessing over a mitzvah says "Who has sanctified us (kiddeshanu) with His commandments": He has brought us into the level of kodesh itself. The Alter Rebbe also refers to his discourse "A Shabbos of rest" and to the Zohar on Parshas Mishpatim.

והיינו ע"י מצותיו דוקא שהמצות הם בחי' רצון העליון ב"ה שלמעלה מבחי' חכמה. וכענין שתוק כך  
עלה<sup>37</sup> במחשבה.

and this is specifically "with His commandments," for the mitzvos are the level of the supernal will, blessed be He, which is above the level of Chochmah (wisdom); as in the matter of "Be silent; thus it arose in thought."

This happens specifically "with His commandments," because the mitzvos are G-d's supernal will, which is above Chochmah, above reason. As in G-d's answer to Moshe, "Be silent; thus it arose in thought," what comes from the will is not explained by reason.

וזהו שתרי"ג מצות דאורייתא עם ז' מצות דרבנן הם תר"ך עמודי אור<sup>38,39</sup> לפי שהם בבחי' כתר עליון לשון כותרת ומקיף מלמעלה שהוא בחי' קדש ומובדל רק מקיף מלמעלה בחינת סוכ"ע כו'.<sup>40</sup>

And this is why the 613 mitzvot of the Torah together with the seven mitzvot of the Rabbis are the 620 pillars of light: because they are on the level of the supernal Keser (the Crown), a term [meaning] a crown (koteres) and that which encompasses from above; which is the level of kodesh and separate, only encompassing from above: the level of the light that encompasses all worlds (sovev kol almin), etc.

The 613 commandments of the Torah and the 7 Rabbinic commandments make 620, the numerical value of keser (crown); so they are called the 620 "pillars of light." They belong to Keser, which, like a crown above the head, encompasses from above: it is kodesh, set apart, the light that encompasses all worlds (sovev kol almin).

5 ועי"ז אשר קדשנו במצותיו כו'. וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] עתידים צדיקים שיאמרו לפניהם קדשו<sup>41</sup> כי ענין אמרית קדוש בוי, להמשיך הארה מבחי' קדש העליון להעולמות שזהו בחי' קדוש.

And through this, "Who has sanctified us with His commandments," etc. And this is what our Sages, of blessed memory, said: "The righteous are destined to have 'Holy' (kadosh) said before them." For saying kadosh with a vav is to draw a radiance from the level of the supernal kodesh into the worlds, which is the level of kadosh.

Through the mitzvot we are "sanctified," brought into kodesh. The printed text reads קדשו here, evidently a transposition of קדוש, as the next part ("יאמרו לפניהם קדוש") and the Talmud's own wording show. This explains the Sages' saying that in the future "Holy" will be said before the righteous: saying kadosh means drawing a radiance down from the supernal kodesh into the worlds.

לכן לפי שלע"ל [שלעתיד לבוא] יתעלו הצדיקים בבחי' קדש העליון וכמאמר קדושים תהיו. ואנשי קדש תהיו לי<sup>42</sup> כו'. ע"כ יאמרו לפניהם קדוש. להמשיך מהם ה ארה ובחי' וי"ו שזהו בחי' קדוש כו'.

Therefore, since in the Time to Come the righteous will be elevated into the level of the supernal kodesh, as it is said, "You shall be holy," and "And men of kodesh shall you be unto Me," etc., therefore "Holy" will be said before them: to draw from them a radiance and the level of the vav, which is the level of kadosh, etc.

In the Time to Come the righteous will have risen to the supernal kodesh itself, as the verses "You shall be holy" and "men of kodesh" promise. Then "Kadosh" will be said before them, as it is said of G-d, because a radiance, the "vav" of kadosh, will be drawn down from them, just as kadosh is drawn down from kodesh.

וזהו ועשיתם את כל מצותי<sup>43</sup> והייתם קדושים שהמצות מביאים לידי קדושה כנ"ל ופ"י קדושים לאלקיכם היינו שיהיו צרורים בצרור החיים את<sup>44</sup> ה' וכמ"ש רננו צדיקים בה'.<sup>45</sup>

And this is [the meaning of] “And you shall do all My commandments and be holy”: the mitzvos bring one to holiness, as mentioned above. And the meaning of “holy unto your G-d” is that they will be “bound up in the bond of life with Havayah,” as it is written, “Sing joyously, O righteous ones, in Havayah.”

So the verse “you shall do all My commandments and be holy” says that the mitzvos bring one to this holiness. Being “holy unto your G-d” means being “bound up in the bond of life with Havayah,” as in “Sing joyously, O righteous ones, in Havayah”: the joy of the righteous is in G-d Himself.

### SECTION 3 • ¶6-7

## The blessing over the mitzvos

6 והנה גילוי בחי' זו יהיה לע"ל [לעתיד לבוא] שע"ז נאמר עין לא ראתה כו' ועכשיו הוא בבחי' העלם במעשה המצוה

Now, the revelation of this level will be in the Time to Come, of which it is said, “No eye has seen,” etc.; and now it is in a state of concealment within the performance of the mitzvah.

This level, the supernal kodesh that the soul reaches through the mitzvos, will be openly revealed only in the Time to Come, of which it is said, “No eye has seen.” For now it lies hidden within the physical deed of the mitzvah.

אך קצת גילוי מבחי' זו נמשך להאיר לנפש האדם בעבודה הארה מבחי' קדושה זו (וכמ"ש בפ' ראה ע"פ ואת מצותיו תשמרו וע"פ וידבר משה אל ראשי המטות ובשאר דוכתי)

Yet some revelation of this level is drawn down to illuminate a person's soul in [divine] service: a radiance of this level of holiness (as is written in Parshas Re'eh, on the verse “And His commandments shall you keep,” and on the verse “And Moshe spoke to the heads of the tribes,” and in other places).

Still, a glimmer of it reaches a person's soul even now, in his divine service, as a radiance of this holiness. The Alter Rebbe refers to his discourses in Parshas Re'eh and Parshas Matos, among other places.

וזהו ענין ברכת המצות שאומרים אשר קדשנו במצותיו וזהו פי' ברוך שיהיה ברוך ונמשך מעצמות א"ס ב"ה להיות מאיר ומתגלה עד שיהיה בחי' אתה לנכח והמשכה זו היא ע"י שם הוי' ובחי' מלך העולם

And this is the meaning of the blessing over the mitzvot, in which we say, "Who has sanctified us with His commandments." And this is the meaning of baruch ("blessed"): that it be blessed and drawn down from the very essence of the Infinite One (Ein Sof), blessed be He, so as to shine and be revealed, until it is on the level of "You" (Atah), in direct address. And this drawing down is through the Name Havayah and the level of "King of the world."

This glimmer is drawn down by the blessing said before a mitzvah, "Who has sanctified us with His commandments." In Chassidus baruch ("blessed") means drawing down: the blessing draws light from G-d's very essence until He can be addressed as "You" (Atah), as One who is present and revealed. It does so through the words that follow in the blessing: the Name Havayah and "King of the world."

כי מדת המל' היא מקור העולמות ומתלבש בבחי' זמן ומקום כמאמר מלך מלך וימלוך<sup>46</sup> כוי מלכותך מלכות<sup>47</sup> כל עולמים כוי דור ודור כוי.

For the attribute of Malchus (sovereignty) is the source of the worlds, and it is en clothed in time and space; as the sayings go, "[He] is King, [He] was King, and [He] will reign," etc.; "Your kingship is a kingship over all worlds," etc.; "generation after generation," etc.

Malchus, G-d's sovereignty, is the source of the worlds and the attribute that enters time and space. The liturgical words "He is King, was King, will reign" speak of time, and "Your kingship is a kingship over all worlds, [and Your dominion] in every generation" (Psalms 145:13) speaks of space and of time.

ולכך ע"י קבלת עומ"ש [עול מלכות שמים] יומשך גילוי בחי' זו בנפש להיות אשר קדשנו במצותיו כוי והוא להיות בנפש בחי' אהבה רבה כוי

Therefore, through accepting the yoke of the Kingdom of Heaven, the revelation of this level will be drawn into the soul, so that there is "Who has sanctified us with His commandments," etc.; that is, so that there is in the soul the level of ahavah rabbah (great love), etc.,

Therefore, by accepting the yoke of the Kingdom of Heaven, submitting to G-d as King, a person draws this revelation into his soul, and the blessing's words "Who has sanctified us" come true in him. In the soul it takes the form of ahavah rabbah, a "great love" for G-d.

הנקרא בשם קדושה שמקבלת מקדש בחי' סוכ"ע (ועמ"ש בפ' שלח ע"פ מקושש עצים. וע' ברע"מ [ברע"א מהימנא] פ' אמרו דצ"ג<sup>48,49</sup> א' בענין קדש קדוש קדושה)

which is called by the name "holiness" (kedushah), since it receives from kodesh, the level of the light that encompasses all worlds (sovev kol almin). (And see what is written in Parshas Shelach on the verse "gathering wood"; and see the Raaya Mehemna, Parshas Emor, folio 93a, on the matter of kodesh, kadosh and kedushah.)

This love is called "holiness" (kedushah) because it receives from kodesh, the light that encompasses all worlds and stays beyond them. The Alter Rebbe refers to his discourse in Parshas Shelach and to the Raaya Mehemna's discussion of kodesh, kadosh and kedushah.

והנה בענין ברכת המצות ארז"ל [אמרו רבותינו זכרונם לברכה] עובר לעשייתן<sup>50</sup> ועובר לישנא דאקדומי הוא<sup>51</sup> גם עובר לשון מקיף

Now, concerning the blessing over the mitzvos, our Sages, of blessed memory, said [that one blesses] oveir la'asiyan, "prior to their performance"; and oveir is a term of priority; oveir is also a term of encompassing,

The Talmud rules that one blesses over a mitzvah oveir la'asiyan, "before" doing it, and explains that oveir is a term for preceding. The Alter Rebbe adds a second meaning: oveir also means encompassing.

כמו עובר לסוחר<sup>52</sup> לשון סחור סחור<sup>53</sup> והיינו שממשיכין תחלה בחי' מקיף שיהיה מקיף לעשייתן ר"ל [רוצה לומר] למעשה המצוה כו' כי המצות הן מלובשות בדברים גשמיים

as in "oveir lasocher," [socher being] a term [like] sechor sechor, "round about." That is, one first draws down the level of a makif (an encompassing [light]), so that there is a makif for "their performance," that is to say, for the performance of the mitzvah, etc. For the mitzvos are enclothed in physical things,

He derives this from "oveir lasocher" (Genesis 23:16), money "current with the merchant," reading socher as related to sechor sechor, "go around" (Avodah Zarah 17a). So the blessing first draws an encompassing light (makif) around the deed, because the mitzvos are enclothed in physical things.

כמו טלית ותפילין וכדי שיומשך אור קדש העליון לשכון בדבר גשמי צריך להקדים הכנה לזה קודם עשיית המצוה<sup>54</sup> והוא בברכת המצוה שימשיך בחי' מקיף על מעשה המצוה כו'.

such as tallis and tefillin; and in order that the light of the supernal kodesh be drawn down to dwell in a physical thing, one must first make a preparation for this before doing the mitzvah. This is [done] through the blessing over the mitzvah: one draws down the level of a makif over the performance of the mitzvah, etc.

Tallis and tefillin are physical objects, and for the light of the supernal kodesh to rest in them a preparation is needed beforehand. The blessing is that preparation: it draws the makif over the deed that is about to be done.

7 וזהו לישנא דאקדומי להקדים להמשיך בחי' מקיף לעשייתן מריש כל דרגין להיות ברוך ונמשך במלך העולם

And this is the “term of priority”: first to draw down the level of a makif for “their performance” from the very top of all levels, so that it be blessed and drawn down into “King of the world.”

This is why the Talmud calls over a “term of priority”: the blessing comes first in order to draw the encompassing light from the very highest of all levels down into “King of the world,” that is, into Malchus.

ואזי אח"כ יוכל להמשיך גילוי אור קדש העליון גם בבחינת פנימי [פנימיות / פנימית] ע"י מעשה המצוה כו'

And then, afterwards, one can draw down the revelation of the light of the supernal kodesh also on the inner level (pnimiyus), through the performance of the mitzvah, etc.

Only then, through the deed itself, can the light of the supernal kodesh also be drawn down inwardly (pnimiyus). The blessing surrounds the deed from without; the deed brings the light within.

(ועמ"ש מענין ברכת המצות בד"ה ואתחנן<sup>55</sup> אל<sup>56</sup> כו' ובביאור ע"פ אלה מסעי<sup>57,58</sup> ועיין בד"ה לסוסתי ברכבי פרעה<sup>59</sup> שבשיר השירים)

(And see what is written about the blessing over the mitzvos in the discourse beginning “And I pleaded with,” etc., and in the explanation on the verse “These are the journeys”; and see the discourse beginning “To a mare in Pharaoh’s chariots,” in Shir HaShirim.)

For more on the blessing over the mitzvos, the Alter Rebbe refers to his discourse “And I pleaded,” to his explanation of “These are the journeys,” and to the discourse “To a mare in Pharaoh’s chariots” in Shir HaShirim.

ובזה יובן ענין ירידת הנשמה שהיא צורך עלייה הגם שגם מתחלה עלו במחשבה אך כי העלייה הוא למעלה מעלה מבחי' מחשבה

And with this we can understand the descent of the soul, which is for the sake of an ascent, even though at the outset, too, [the souls] arose in thought: for the ascent is far, far above the level of thought,

This settles the question of the soul's descent: although the souls first stood in G-d's "thought," the ascent they reach through the mitzvos is far higher than thought.

דהיינו בבחי' קדש העליון שמוכדל מכל ההשתלשלות משא"כ בחי' מחשבה מקבלת רק הארה בעלמא מבחינת קדוש בוי"ו כו' (ועיין מ"ש בד"ה ושמתי כדכד):<sup>60</sup>

namely into the level of the supernal kodesh, which is separate from the entire chain of descent (hishtalshelus); whereas the level of thought receives only a mere radiance from the level of kadosh with a vav, etc. (And see what is written in the discourse beginning "And I will make [your windows] of kadkod.")

They rise to the supernal kodesh, beyond the entire chain of worlds, whereas "thought" itself receives only a faint radiance, the level of kadosh with a vav. The Alter Rebbe again refers to his discourse "And I will make [your windows] of kadkod."

#### SECTION 4 • 18-11

### The mitzvos as seeds

8 ב והנה על גילוי שע"י מעשה המצות נאמר כי כארץ תוציא צמחה וכגנה זרועיה תצמיח.<sup>61</sup>

(2) Now, of the revelation that comes through the performance of the mitzvos it is said, "For as the earth brings forth its growth, and as a garden makes the things sown in it sprout."

The second section begins by applying the opening verse: the revelation brought about by doing the mitzvos is what Isaiah describes as the earth and the garden bringing forth their growth.

כי להבין איך ע"י עשייה גשמיות דמעשה המצות יתעלו בבחי' קדש העליון ממש שלמעלה מההשתלשלות כו'.

For [we need] to understand how, through the physical doing of the performance of the mitzvos, they will be elevated into the very level of the supernal kodesh, which is above the chain of descent, etc.

The question is how physical deeds can raise the soul to the supernal kodesh, which is beyond the entire chain of worlds. The physical seems far too low to reach so high.

אך הנה ע"ז נאמר במצות לשון זריעה זרעו לכם לצדקה<sup>62</sup> כו' זרע צדקות ומצמיח ישועות.<sup>63</sup>

But, of this, the term "sowing" is used of the mitzvos: "Sow for yourselves for righteousness," etc.; "He sows righteousness and makes salvations sprout."

The answer begins with Scripture's calling the mitzvos "sowing": "Sow for yourselves for righteousness" (Hosea 10:12), and, in the morning blessings before the Shema, G-d "sows righteousness and makes salvations sprout."

פ"י שכמו עד"מ שאנו רואים שמגרעין הנזרע בארץ צומח עץ פרי והנה הפרי יש בו טוב טעם וענג מה שלא היה כלל וכלל בהגרעין שהרי הגרעין אין לו שום טעם כלל.

That is: just as, by way of analogy, we see that from a seed sown in the earth there grows a fruit tree, and the fruit has a good taste and delight, which were not at all in the seed, for the seed has no taste whatsoever;

The analogy: a seed planted in the earth yields a fruit tree, and the fruit has a fine taste and gives pleasure, though the seed itself has no taste at all. What grows is of a different order from what was sown.

9 וא"כ יפלא איך נצמח ממנו פירות משובחים בטוב טעם למעלה מעלה ממהותו של הגרעין. אך הענין הוא דעיקר הצמיחה הוא<sup>64</sup> מכח הצומח שיש בארץ משי"ב [מששת ימי בראשית] והוא ממאמר תדשא הארץ דשא<sup>65</sup> כו'

And if so, it is a wonder how fruits so fine, with good taste far, far above the nature of the seed, grow from it. But the explanation is that the growth comes chiefly from the power of growth that has been in the earth since the six days of Creation, which is from the utterance "Let the earth sprout vegetation," etc.,

If the seed has no taste, how can such fine fruit come from it? The answer is that growth comes mainly not from the seed but from the "power of growth" placed in the earth during the six days of Creation by G-d's utterance, "Let the earth sprout vegetation."

ועץ עושה פרי כו' שכל זה המאמר הוא מלובש בכח הצומח שבארץ והוא כח אלקי ממש

"and trees bearing fruit," etc.; for this whole utterance is en clothed in the power of growth in the earth, and it is a truly G-dly power

That utterance, with its continuation, "and fruit trees bearing fruit," remains en clothed in the earth's power of growth. So this power is not merely natural; it is a truly G-dly power.

(בחי' מלי' דמלי' שבע"ס [שבעשר ספירות] דעשייה כו') לחדש יש מאין להוציא כל מיני צמיחה בטעמים שונים כו'.

(the level of Malchus of Malchus of the Ten Sefiros of Asiyah, etc.), to create, anew, something from nothing, to bring forth all kinds of growth with different tastes, etc.

In Kabbalistic terms it is Malchus of Malchus of the Ten Sefiros of Asiyah, the lowest point of G-dliness in the lowest world. Because it is G-dly, it can create something new from nothing, bringing forth growths with tastes that were never in the seed.

רק שמ"מ יש צורך בזריעה ונטיעת הגרעין דוקא לפי שאין הברכה שורה רק כשיש בחי' כלי מלמטה לשכון בו הברכה וכידוע בזהר דלית ברכתא שריא באתר ריקנא<sup>66</sup> כו'

Nevertheless, there is a need specifically for sowing and planting the seed, because blessing rests only where there is a vessel below in which the blessing can dwell, as is known from the Zohar: "Blessing does not rest in an empty place," etc.

Then why sow at all? Because blessing rests only where there is a vessel below to receive it, as the Zohar says, "blessing does not rest in an empty place."

ע"כ זורעין בו הגרעין שיהיה בחי' כלי לשכון בו אור ושפע כח הצומח (והעשבים והפירות הצומחין מאליהן בלי זריעה אינם משובחים כ"כ [כל כך] ועיין לקמן) והיינו ע"י שהגרעין נרקב בארץ וכל כחו עולה ונכלל בכח הצומח.

Therefore one sows the seed in it, so that it be a vessel in which the light and flow of the power of growth can dwell. (And the grasses and fruits that grow of themselves, without sowing, are not so fine; and see below.) And this is through the seed rotting in the earth, and all its power rising and being absorbed into the power of growth.

The seed is that vessel: it rots in the ground, and all its power rises and is absorbed into the earth's power of growth, which can then dwell and act there. (Plants that grow wild, without sowing, are less fine; this is taken up below.)

לכן נמשך האור וגילוי מכח הצומח שהוא מבחינת מאמר תדשא כו' ועץ כו' להצמיח אילן כו'.

Therefore the light and revelation are drawn from the power of growth, which is from the level of the utterance "Let [the earth] sprout," etc., "and trees," etc., to make a tree sprout, etc.

Through the seed's dissolving, the light of the power of growth, which comes from the utterance "Let [the earth] sprout," is drawn out and revealed, and a tree sprouts.

וכמו"כ [וכמו כן] יובן למעלה איך ממעשה מצוה שנתלבשה בענינים גשמיים יהיה הצמיחה להיות גילוי בחי קדש העליון

So too it can be understood above: how from the performance of a mitzvah, which is encloded in physical matters, there will be the growth that is the revelation of the level of the supernal kodesh.

So too above: a mitzvah done with physical things can bring forth the revelation of the supernal kodesh, just as a plain seed brings forth fine fruit.

דהיינו משום שהמצות הן בחי זריעה שנזרעים בארץ העליונה (עמ"ש מענין פי ארץ העליונה ע"פ לא תהיה משכלה ועקרה בארצך<sup>67,68</sup> וע"פ הבאים ישרש יעקב<sup>69,70</sup> ובאגה"ק [ובאגרת הקודש] ד"ה זורע צדקות)

That is, it is because the mitzvos are a kind of sowing, sown in the supernal earth (see what is written on the meaning of "the supernal earth" on the verse "None shall miscarry or be barren in your land," and on the verse "[In days] to come, Yaakov will take root," and in Iggeres HaKodesh, the passage beginning "He sows righteousness"),

The mitzvos are seeds sown in the "supernal earth," the last of the divine levels, which gives life to the souls as the physical earth sustains living things. For what "the supernal earth" means, the Alter Rebbe refers to his discourses on "None shall miscarry or be barren in your land" and "In days to come Yaakov will take root," and to the letter in Iggeres HaKodesh beginning "He sows righteousness."

ונעוץ תחלתן בסופן<sup>71,72</sup> היינו שבארץ העליונה שנקרא ארץ סופא דכל דרגין נעוץ מתחלתן ממש בחי קדש העליון כו'.

and "their beginning is wedged in their end": that is, in the supernal earth, which is called "earth," the end of all levels, there is wedged [something] of their very beginning, the level of the supernal kodesh, etc.

Sefer Yetzirah teaches that the end of the Sefiros is wedged in their beginning and their beginning in their end. So the supernal earth, the very last of all levels, holds within it something of their very beginning, the supernal kodesh.

וזהו בחינת כח הצומח שבה להצמיח גילוי אורות עליונים ע"י מעשה המצות ועיי' בד"ה שבת שבתון

And this is the power of growth within it, to make the revelation of supernal lights sprout through the performance of the mitzvos. And see the discourse beginning "A Shabbos of rest";

This hidden presence of the highest within the lowest is the supernal earth's "power of growth," which makes supernal lights sprout through the mitzvos. The reader is sent to the discourse on "A Shabbos of rest," which begins "It is a Shabbos of rest for you" (Leviticus 23:32) and is among the Yom Kippur discourses of Likkutei Torah.

הוא <sup>73</sup> גבי אני כברוש רענן <sup>74</sup> ופיי שכמו שכח הצומח שבארץ הגשמיות מצמיח כל מיני מגדים שיש בהם טוב טעם ועונג כו'

it is [there] in connection with "I am like a verdant cypress." And the meaning is: just as the power of growth in the physical earth makes all kinds of delicacies sprout, which have good taste and delight, etc.,

That discourse treats the matter in connection with the verse "I am like a verdant cypress; from Me your fruit is found" (Hosea 14:9). The analogy begins: the physical earth's power of growth yields all kinds of delicacies with fine taste and delight.

כך נשפע מוח הצומח שבארץ העליונה כל מיני התגלות תענוג עליון שיהיו נהנין מגילוי אור א"ס ב"ה והוא עונג נפלא לאין קץ

so from the power of growth in the supernal earth there flow all kinds of revelation of supernal delight, so that they will take pleasure in the revelation of the Infinite Light (Or Ein Sof), blessed be He; and this is a wondrous delight without end.

In the same way, the supernal earth's power of growth yields all kinds of revealed supernal delight: the souls will take pleasure in the revealed Infinite Light. This delight is wondrous and without end.

שהרי אפילו על תענוג שבגן עדן התחתון אמרו מוטב דלידייניה <sup>75</sup> כו' שכדאי כל יסורי גיהנם כו' כש"כ [כל שכן] בגילוי שיהיה לעדתיך לבוא כו'

For even regarding the delight of the lower Gan Eden they said, "Better that he be judged," etc., that it is worth all the sufferings of Gehinnom, etc.; all the more so the revelation that will be in the Time to Come, etc.

Rabbi Meir said of his teacher Elisha ben Avuyah, "Better that he be judged [in Gehinnom] and come to the World to Come": the delight of the lower Gan Eden is worth all the sufferings of Gehinnom. How much more so the revelation of the Time to Come.

וכמו שאין גילוי כח הצומח שבארץ הגשמי רק ע"י זריעת הגרעין כמ"כ [כמו כן] הוא גילוי כח ארץ העליונה דוקא ע"י זריעה של מעשה המצות כו'

And just as the power of growth in the physical earth is revealed only through sowing the seed, so too the power of the supernal earth is revealed specifically through the sowing of the performance of the mitzvos, etc.

And just as the earth's power of growth shows itself only when a seed is sown, so the supernal earth's power is revealed specifically through the "sowing" of the mitzvos.

(כמבואר ענין זה באריכות ע"פ הכאים ישרש הנ"ל) וז"ש [וזהו שכתוב] כי כארץ תוציא צמחה וכגנה זרועיה תצמיח.<sup>76</sup> שהצמיחה היא למעלה מעלה ממהות הזרע הזרוע בה.

(as this matter is explained at length on the verse "[In days] to come, Yaakov will take root," mentioned above). And this is [the meaning of] what is written, "For as the earth brings forth its growth, and as a garden makes the things sown in it sprout": the growth is far, far above the nature of the seed sown in it.

This is explained at length in the discourse on "In days to come Yaakov will take root." It is also the verse's meaning: what the earth and the garden bring forth is far above the nature of the seed sown in them.

והנה מ"ש זרועיה תצמיח. זרועיה לשון רבים הענין כי יש בי מיני זריעות. האחד זריעת גופה של מעשה המצוה

Now, as for what is written, "makes the things sown in it (zeruehah) sprout": zeruehah is in the plural. The explanation is that there are two kinds of sowing. The first is the sowing of the actual performance of the mitzvah,

The verse says zeruehah, "the things sown in it," in the plural, because there are two kinds of sowing. The first is the physical deed of the mitzvah itself.

ומזה נצמח גילוי האור והזיו בג"ע [בגן עדן]<sup>77</sup> התחתון (ועמ"ש מענין ג"ע [גן עדן] התחתון ע"פ ועתה יגדל נא וע"פ וידבר כו' במדבר סיני כו') והב' הוא זריעה רוחניות יותר והוא כוונת המצות כי כל המצות צריכות כוונה.<sup>78</sup>

and from this there grows the revelation of the light and splendor in the lower Gan Eden (and see what is written about the lower Gan Eden on the verse "And now, let [the strength] be great, I pray," and on the verse "And [Havayah] spoke," etc., "in the wilderness of Sinai," etc.). The second is a more spiritual sowing: the intention (kavanah) of the mitzvos, for all the mitzvos require kavanah.

From the deed grows the revelation of light and splendor in the lower Gan Eden, where the righteous enjoy the splendor of the Shechinah. The second sowing is more spiritual: the kavanah, the inner intention, for "the mitzvos require kavanah." For the lower Gan Eden the Alter Rebbe refers to two of his discourses.

והכוונה היא בלבו ומוחו שהוא ענין רוחני יותר מגופה של מעשה המצוה כי הרי עיקר הכוונה הוא לדבקה בו ית' ע"י מעשה המצוה הזאת.

And the kavanah is in one's heart and mind, which is a more spiritual matter than the actual performance of the mitzvah; for the main point of the kavanah is to cleave to Him, may He be blessed, through the performance of this mitzvah.

Kavanah lives in the heart and mind, so it is more spiritual than the deed. Its essence is to cleave to G-d through this particular mitzvah.

וכן במצות ל"ת [לא תעשה] בחינת הכוונה הוא שלא להיות נפרד עי"ז מיחודו ואחדותו ית' כמ"ש ולא תתורו כו'

Likewise, with the prohibitive commandments, the kavanah is not to become separated, through this, from His unity and oneness, may He be blessed; as it is written, "And you shall not stray," etc.,

Prohibitions also have a kavanah: one refrains so as not to be cut off from G-d's unity. The verse, "And you shall not stray after your heart and after your eyes," describes sin as straying away from Him.

אשר אתם זונים<sup>79</sup> כזונה שאסורה לבעלה<sup>80</sup> כך א"א לו עוד לקבל מבחי" קדש העליון כו'.

"after which you go astray" (zonim): like a woman who has been unfaithful (zonah), who is forbidden to her husband, so too he can no longer receive from the level of the supernal kodesh, etc.

The verse goes on, "after which you go astray (zonim)," comparing sin to a wife's unfaithfulness, which makes her forbidden to her husband. So too one who sins can no longer receive from the supernal kodesh.

10 והנה מכוונת המצות נמשך ונצמח האור בג"ע [בגן עדן] העליון כו' וזהו וכגנה זרועיה תצמיח זרעה לא נאמר אלא זרועיה היינו כי זריעות הנ"ל ועיין בסש"ב [בספר של בינונים] פרק ל"ח.

Now, from the kavanah of the mitzvos the light in the upper Gan Eden is drawn down and grows, etc. And this is "and as a garden makes the things sown in it (zeruehah) sprout": it does not say zar'ah (its seed) but zeruehah, that is, the two kinds of sowing mentioned above. And see Sefer Shel Beinonim (Tanya), chapter 38.

From the kavanah, the second and more spiritual sowing, light grows in the upper Gan Eden, higher than the lower one. That is why the verse says zeruehah, "the things sown in it," in the plural, and not zar'ah, "its seed": it alludes to both sowings. Tanya, chapter 38, discusses the relation of kavanah to the deed.

והנה פ"י כארץ תוציא צמחה היינו מדרגה ג' והיא הצמיחה אשר תוצמח בלתי זריעה כלל והיינו כמו עשבים העולים מאליהן

And the meaning of "as the earth brings forth its growth" is a third level: the growth that sprouts without any sowing at all, like grasses that come up of themselves,

"As the earth brings forth its growth," which mentions no sowing, is a third level: growth that comes up with no sowing at all, like wild grasses.

וכן כמו פירות היער כמו התפוחים שבעצי היער שגדילים ונצמחין מעצמן בלי זרעה. אך הפירות שע"י הזרעה והנטיעה הם משובחים מאד מאד מהעולים מאליהן כו'.

and likewise like the fruits of the forest, such as the apples on the forest trees, which grow and sprout of themselves without sowing. But the fruits that come through sowing and planting are far, far finer than those that come up of themselves, etc.

It is like apples on forest trees, which grow without anyone planting them. But fruit from sown and planted trees is far finer than what grows wild.

**11** והנמשל יובן דבחי' זו הג' היינו ענין מצות מעשיות שנעשים בלי שום כוונה לדבקה בו ית' וכענין שנאמר ותהי יראתם אותי<sup>81</sup> מצות אנשים מלמודה.

And the analogue will be understood: this third level is the matter of practical mitzvos that are done without any kavanah to cleave to Him, may He be blessed; as in what is said, "And their fear of Me is a commandment of men, learned by rote."

Now the analogy is applied. The third level, growth without sowing, stands for mitzvos done by rote, with no intention of cleaving to G-d, as Isaiah rebukes: "their fear of Me is a commandment of men, learned by rote."

שהרי זה כאלו אין כאן בחי' זרעה כלל ואעפ"כ [ואף על פי כן] הארץ תוציא צמחה ע"י אהבה המסותרת שיש באדם אף

For this is as if there were no sowing here at all; and nevertheless "the earth brings forth its growth," through the hidden love that is in a person. Even

Such mitzvos are as if nothing had been sown at all. Yet "the earth brings forth its growth" all the same, through the hidden love for G-d that is present in every Jewish soul.

שהיא מסותרת לגמרי כיון שלא הוציא האהבה מהעלם לגילוי לכוין לדבקה בו ית' מ"מ מאחר שעכ"פ [שעל כל פנים] יש בו האהבה המסותרת הנה הארץ תוציא צמחה.

though it is entirely hidden, since he has not brought the love out of concealment into revelation, to intend to cleave to Him, may He be blessed, nevertheless, since at any rate the hidden love is in him, "the earth brings forth its growth."

That love remains completely hidden, since the person has not brought it into awareness to intend to cleave to G-d. Even so, because it is there at all, something grows from his mitzvos.

ומ"מ לא דמי כלל למה שגנה זרועיה תצמיח שהם המצות שנעשו בכוונה כ"ו (ועי' בזהר תרומה) (קס"ו ב') ע"פ וכגנה זרועיה כ"ו

Nevertheless, it does not compare at all to "a garden makes the things sown in it sprout," which are the mitzvos done with kavanah, etc. And see the Zohar, Terumah (166b), on the verse "And as a garden, the things sown in it," etc.,

Still, such growth cannot compare with "a garden makes the things sown in it sprout," the mitzvos done with kavanah. For this verse the Alter Rebbe refers to the Zohar on Parshas Terumah.

וע"פ אור זרוע<sup>82</sup> כ"ו ועמ"ש מזה בפי' ויגש ע"פ וילקט יוסף<sup>83</sup> כ"ו ובשיר השירים ע"פ ששים המה מלכות<sup>84</sup> כ"ו ועי' בס"ח [בספר חסידים] סימן שכ"א

and on the verse "Light is sown," etc.; and see what is written about this in Parshas Vayigash, on the verse "And Yosef gathered," etc., and in Shir HaShirim, on the verse "There are sixty queens," etc.; and see Sefer Chassidim, siman 321.

He adds further references: the Zohar on "Light is sown for the righteous," his own discourses on "And Yosef gathered" in Parshas Vayigash and on "There are sixty queens" in Shir HaShirim, and Sefer Chassidim, section 321.

וזהו משנת"ל [משנתבאר לעיל] בענין ברכת המצות עובר לעשייתן שכדי להיות אתעדל"ת [אתערותא דלתתא] של מעשה המצוה מעורר גילוי אתעדל"ע [אתערותא דלעילא] זה הוא ענין הברכה בא"י [ברוך אתה ה'] אמ"ה [אלקינו מלך העולם].

And this is what was explained above concerning the blessing over the mitzvos, [said] "prior to their performance": in order that the arousal from below of the performance of the mitzvah awaken a revelation of the arousal from above, this is the matter of the blessing, "Blessed are You, Havayah, our G-d, King of the world."

This ties back to the blessing said "before" a mitzvah. For the human initiative of the deed (the arousal from below) to awaken a revelation from above, one says, "Blessed are You, Havayah, our G-d, King of the world."

פי' כמ"ש בזהר ח"א [חלק א'] (דקכ"ב<sup>85</sup> א') ע"פ מלך לשדה נעבד<sup>86</sup> מאן מלך דא קוב"ה [קודשא בריך הוא] דאתחבר לשדה כד איהו נעבד.

The explanation is as is written in the Zohar, Part I (folio 122a), on the verse "A king, to a field that is worked": "Who is the king? This is the Holy One, blessed be He, who joins Himself to the field when it is worked.

The Zohar explains the verse "A king, to a field that is worked" (Ecclesiastes 5:8): the King is the Holy One, blessed be He, who joins Himself to the field when it is worked.

מאן שדה דא שדה אשר ברכו<sup>87</sup> ה'. פי' אשר ברכו ה' היינו ענין ברכת המצות

Which field? This is ‘the field that Havayah has blessed.’” The meaning of “that Havayah has blessed” is the blessing over the mitzvos,

The field is “the field that Havayah has blessed” (Genesis 27:27). The Alter Rebbe reads that “blessing” as the blessing over the mitzvos: the field is worked by the mitzvos, and the blessing brings the King to it.

שהוא המשכה עליונה מלמעלה מעלה להיות גילוי כח הצומח אשר בארץ העליונה להצמיח ישועות ע"י מעשה המצוה בריבוי האור כו' וכמו שכתוב במ"א על פי י ברכך<sup>88</sup> ה' בפרשה נשא ע"ש:<sup>89, 90, 91</sup>

which is a supernal drawing down from the very highest, so that there be a revelation of the power of growth in the supernal earth, to make salvations sprout through the performance of the mitzvah, with an abundance of light, etc.; as is written elsewhere, on the verse “May Havayah bless you,” in Parshas Naso; see there.

The blessing is a drawing down from the very highest, which reveals the supernal earth's power of growth so that the deed makes “salvations sprout” with abundant light. He refers to his discourse on the Priestly Blessing, “May Havayah bless you,” in Parshas Naso.

#### SECTION 5 • ¶12-14

### Sin and the Thirteen Attributes

**12** ג והנה כי כארץ תוציא צמחה וכגנה זרועיה תצמיח היינו בחי' הצמיחה שממעשה המצות ומכוונת המצות.

(3) Now, “For as the earth brings forth its growth, and as a garden makes the things sown in it sprout” is the growth that comes from the performance of the mitzvos and from the kavanah of the mitzvos,

The third section begins by assigning the two halves of the verse. Its first half, the earth and the garden, describes the growth that comes from the deed and from the kavanah of the mitzvos.

הנמשך בכל השנה כשישראל מסגלין תורה ומצות. כן אדי' הו"י יצמיח צדקה ותהלה<sup>92</sup> והוא הצמיחה וגילוי האור שלמעלה בר"ה [בראש השנה] ויוהכ"פ [יום הכפורים] ועשי"ת [ועשרת ימי תשובה].

which is drawn down throughout the year, when Israel amass Torah and mitzvos. “So will Ado-nai Havayah make righteousness and praise sprout”: this is the growth and revelation of the higher light on Rosh HaShanah, Yom Kippur and the Ten Days of Teshuvah.

That growth goes on all year, as Israel amass Torah and mitzvos. The second half, “so will Ado-nai Havayah make righteousness and praise sprout,” is a higher growth and revelation, which comes on Rosh HaShanah, Yom Kippur and the Ten Days of Teshuvah.

וכמ"ש בזהר תרומה (קע"ז א') בהאי זמנא אדי<sup>93</sup> הוי אתה החלות<sup>94</sup> כ'ו שבי שמות אלו אדי הוי מתגלים בר"ה [בראש השנה] ויוהכ"פ [ויום הכפורים] והיינו להיות יצמיח צדקה ותהלה כ'ו.

As is written in the Zohar, Terumah (folio 177a): "At this time, 'Ado-nai Havayah, You have begun,'" etc.; for these two Names, Ado-nai Havayah, are revealed on Rosh HaShanah and Yom Kippur; and this is so that "He will make righteousness and praise sprout," etc.

The Alter Rebbe cites the Zohar on Terumah: "At this time, 'Ado-nai Havayah, You have begun.'" The two Names in Moshe's prayer are revealed on Rosh HaShanah and Yom Kippur, and they are what "make righteousness and praise sprout."

ויוכן זה בהקדים ענין בחי' בעלי תשובה דהנה כל הנל היא כשהאדם הוא סר מרע ועושה טוב שאז הוא ענין הזריעה זורע צדקות כ'ו

This will be understood by first prefacing the matter of the level of baalei teshuvah (those who return). For all that was said above applies when a person turns from evil and does good; then it is the matter of sowing, "He sows righteousness," etc.

To explain this, he first describes the level of baalei teshuvah, those who return to G-d after sin. Everything said so far applies to one who turns from evil and does good, whose good deeds are "sowing," as in "He sows righteousness."

וכן שאר כל מצות התורה נקראים בשם צדקה דרך כלל וכמ"ש וצדקה תהיה לנו כי נשמור לעשות את כל המצוה הזאת כ'ו<sup>95</sup>

And likewise all the other mitzvos of the Torah are called, in general, by the name tzedakah (righteousness), as it is written, "And it will be righteousness for us, if we take care to do all this commandment," etc.

Not only charity is called tzedakah: all the mitzvos are called by that name in general, as the verse says, "it will be righteousness (tzedakah) for us, if we take care to do all this commandment."

(ועמ"ש מזה בפ' בשלח בד"ה אשירה)<sup>96</sup> שהן בחינת זריעה להיות עי"ז מצמיח ישועות וכן גם קיום מל"ת [מצות לא תעשה] נקי זריעה כמ"ש בארץ לא זרועה<sup>97</sup> שבחי' הלא

(and see what is written about this in Parshas Beshalach, in the discourse beginning "I will sing"), for they are a kind of sowing, so that through this [He] "makes salvations sprout." And likewise the keeping of the prohibitive commandments is also called sowing, as it is written, "in a land not sown" (lo zeruah): for the level of the "not" (lo),

So all the mitzvos are sowing, from which "salvations sprout"; the Alter Rebbe refers to his discourse "I will sing" in Parshas Beshalach. Even keeping a prohibition is sowing: Jeremiah's phrase "a land not sown" is read as a land in which the "not" is sown.

דהיינו מה שיושב ואינו עובר עבירה<sup>98</sup> הוא ג"כ בחי' זריעה בארץ העליונה כמו בעושי מצוה כו'. אבל כשהאדם חוטא ח"ו [חס ושלום] ומבטל מ"ע [מצות עשה] נקי חוטא לשון חסרון והעדר בחי' זריעה הנ"ל.

that is, sitting and not committing a transgression, is also a kind of sowing in the supernal earth, as with those who do a mitzvah, etc. But when a person sins, G-d forbid, and neglects a positive commandment, he is called chotei (sinner), a term of lack: the absence of the sowing mentioned above.

The Talmud says that one who sits and does not transgress is rewarded as one who does a mitzvah, so refraining is also sowing in the supernal earth. But one who sins by neglecting a positive commandment is called chotei, a word that also means "lacking": the sowing is missing.

13 וכש"כ [וכל שכן] בעברו על<sup>99</sup> מל"ת [מצות לא תעשה] שנקרא עון מלשון העוה דרכו<sup>100</sup> שהוא ענין עיוות ודרך עקלתון שממשיך יניקה לחיצונים וכמ"ש הפושעים בי<sup>101</sup> בגופא דמלכא<sup>102, 103</sup> כו' ועל זה נאמר ימצאהו בארץ מדבר.<sup>104</sup>

All the more so when he transgresses a prohibitive commandment, which is called avon (iniquity), from the expression he'evah darko, "he made his way crooked": it is a matter of distortion and a crooked path, which draws nourishment to the external forces; as it is written, "those who rebel against Me": "against the very Body of the King," etc. And of this it is said, "He found him in a desert land,"

Transgressing a prohibition is worse still. Such a sin is called avon, from "perverting the way," a crooked path that channels nourishment to the external forces, the kelipos; the Zohar reads "those who rebel against Me" as rebelling against "the Body of the King." Of such a person it says, "He found him in a desert land."

שהוא מקום שאינו ראוי לזריעה כלל וכמ"ש לא תזרע ולא תצמיח<sup>105</sup> ולא יעלה בה כל עשב כו' which is a place not fit for sowing at all, as it is written, "It shall not be sown, nor shall it make [anything] sprout, nor shall any grass come up in it," etc.

A desert is land unfit for sowing, as the verse describes a cursed land: "It shall not be sown, nor make anything sprout, nor shall any grass come up in it." One who has sinned this way has, as it were, nowhere to sow.

(ועמ"ש מענין מדבר בד"ה אני לדודי ובד"ה כנשר יעיר) אך על כל זה כנשר יעיר קנו<sup>106</sup> כו' דהיינו (And see what is written about the matter of the desert in the discourse beginning "I am my Beloved's," and in the discourse beginning "As an eagle stirs up.") Yet despite all this, "As an eagle stirs up its nest," etc.; that is,

The Alter Rebbe refers to his discourses "I am my Beloved's" and "As an eagle stirs up" on the meaning of the desert. Yet the next verse says, "As an eagle stirs up its nest": G-d's compassion reaches even this person.

כי גם לזה יש עצה על ידי התגלות י"ג מדה"ר [מדות הרחמים] ע"י בחי' תשובה ובפרט בעשרת ימי תשובה שהן עיקר הזמן לקבלת השכים כמ"ש דרשו ה' בהמצאו כו' כי

even for this there is a remedy, through the revelation of the Thirteen Attributes of Mercy by means of teshuvah, and especially during the Ten Days of Teshuvah, which are the principal time for the acceptance of those who return, as it is written, "Seek Havayah when He is to be found," etc. For

Even for this there is a remedy: the revelation of the Thirteen Attributes of Mercy, through teshuvah. This is especially so in the Ten Days of Teshuvah, the main time when those who return are accepted; the Talmud applies "Seek Havayah when He is to be found" to these days.

הנה בעשיית [בעשרת ימי תשובה]<sup>107</sup> הוא זמן התגלות י"ג מדה"ר [מדות הרחמים] כמ"ש ויעבור הוי' על פניו ויקרא פי' ויעבור שנמשך מצד עצמו בבחי' אתעדל"ע [אתערותא דלעילא] לבד

the Ten Days of Teshuvah are the time of the revelation of the Thirteen Attributes of Mercy, as it is written, "And Havayah passed before him and proclaimed." The meaning of "passed" is that it is drawn down of itself, as an arousal from above alone.

In these days the Thirteen Attributes are revealed, as when "Havayah passed before him and proclaimed" them to Moshe. The Alter Rebbe reads "passed" as a revelation that comes of itself, an arousal from above alone.

כי בכל השנה אין הגילוי אור רק מבחי' אתעדל"ע [אתערותא דלעילא] שע"י אתעדל"ת [אתערותא דלתתא] דוקא. אבל בעשיית [בעשרת ימי תשובה] נמשך בחי' אתעדל"ע [אתערותא דלעילא] מצד עצמו.<sup>108</sup>

For throughout the year the revelation of light is only from the level of the arousal from above that comes specifically through an arousal from below; but during the Ten Days of Teshuvah the level of the arousal from above is drawn down of itself.

All year, G-d's revelation answers human initiative: the arousal from above comes in response to an arousal from below. In the Ten Days of Teshuvah the arousal from above comes of itself.

14 והיינו ויעבור ה' על פניו. ארך אפים<sup>109</sup> אריכו דאנפין שמתארך ונמשך למטה גם עד מקום העונות והפשעים להיות נושא עון למלאות כל הפגמים כו'

And this is "And Havayah passed before him." "Slow to anger" (erech apayim): arichu de'anpin, the lengthening of the countenance, which lengthens and extends downward even to the place of the iniquities and transgressions, so as to be "bearing iniquity," to fill in all the blemishes, etc.,

Among the Thirteen Attributes is erech apayim, "slow to anger," literally "long of countenance." The Aramaic arichu de'anpin, "lengthening of the countenance," means that G-d's light extends down even to the place of sins, "bearing iniquity" so as to fill the blemishes they made.

וכל החסרונות שנעשו בהמשכת אור הקדש העליון בביטול מ"ע [מצות עשה] ומל"ת [ומצות לא תעשה] כו' והיינו כמ"ש לפני הוי' תטהרו כי כל המצות נק' מצות<sup>110</sup> הוי' (כמש"ל [כמה שכתוב לעיל] ע"פ כי המצוה הזאת כו')

and all the deficiencies that were made in the drawing down of the light of the supernal kodesh through the neglect of positive commandments and [the violation of] prohibitive commandments, etc. And this is as it is written, "Before Havayah shall you be purified"; for all the mitzvos are called "the commandments of Havayah" (as was written above, on the verse "For this commandment," etc.).

Sins leave gaps in the drawing down of the supernal kodesh, since every neglected command or violated prohibition interrupts the light the mitzvos bring. "Before Havayah shall you be purified" refers to this, for all the mitzvos are called "the commandments of Havayah," as an earlier discourse on "For this commandment" explained.

אך על יוהכ"פ [יום הכפורים] נאמר ולקדוש<sup>111</sup> הוי' מכובד כלומר שהוא בחי' קדוש ומובדל ומרומם למעלה מבחינת שם הוי' וזהו ענין לפני הוי':<sup>112, 113</sup>

But of Yom Kippur it is said, "and the holy of Havayah, honored"; that is to say, it is the level of holy, separate and exalted above the level of the Name Havayah. And this is the meaning of "before Havayah."

But of Yom Kippur Isaiah says "the holy of Havayah, honored," which the Alter Rebbe reads as a holiness exalted above the Name Havayah itself. That is the meaning of "before (lifnei) Havayah": the purification comes from a level that is before, and above, Havayah, the source of the mitzvos.

SECTION 6 • ¶15-20

## The holy King: My holiness above yours

**15** וביאור הדברים הנה יובן בהקדים ענין המלך הקדוש שאומרים בעשיית [בעשרת ימי תשובה] דהנה ידוע בשרש ענין ר"ה [ראש השנה] שהוא ענין בנין מדת מלכותו ית' וכמאמר רז"ל [רבתינו זכרונם לברכה] אמרו לפני מלכיות<sup>114</sup> כדי שתמליכוני כו'.

The explanation of these words will be understood by first prefacing the matter of “the holy King” that we say during the Ten Days of Teshuvah. For it is known, regarding the root of Rosh HaShanah, that it is the building of the attribute of His sovereignty (Malchus), may He be blessed; as the saying of our Sages, of blessed memory, goes: “Say before Me [verses of] Kingship, so that you make Me King,” etc.

To explain all this, the Alter Rebbe returns to “the holy King” said during the Ten Days of Teshuvah. The root of Rosh HaShanah is the “building” of G-d’s Malchus, as the Sages say G-d asks, “Say before Me [verses of] Kingship, so that you make Me King over you.”

והטעם שזהו בר"ה [בראש השנה] דוקא הוא כי בכ"ה באלול<sup>115</sup> נברא העולם<sup>116</sup> וביום הששי למעשה בראשית נברא אדם הראשון והוא ר"ה [ראש השנה].<sup>117</sup>

And the reason this is specifically on Rosh HaShanah is that the world was created on the twenty-fifth of Elul, and on the sixth day of the work of Creation Adam, the first man, was created; and that is Rosh HaShanah.

Rosh HaShanah is the time for this because the world was created on the twenty-fifth of Elul, so the sixth day of Creation, when Adam was created, fell on the first of Tishrei, Rosh HaShanah.

**16** והנה ביום ברוא אדה"ר [אדם הראשון] היה התחלת גילוי מדת מלכותו ית' כי לא שייך בחי' מלוכה רק על בחי' אדם שהאדם מקבל עול מלכותו כמאמר ומלכותו ברצון קבלו<sup>118</sup> עליהם כו'

Now, on the day Adam, the first man, was created, the revelation of the attribute of His sovereignty, may He be blessed, began; for kingship applies only to man, since man accepts the yoke of His kingship, as the saying goes, “And His kingship they willingly accepted upon themselves,” etc.;

On the day Adam was created, G-d’s sovereignty began to be revealed. Kingship needs subjects who accept it willingly, and only man can do that, as the evening prayer says, “and His kingship they willingly accepted upon themselves.”

משא"כ על בהמות וחיות שקדמו לבריאת אדם הראשון לא שייך כלל בחי לשון מלוכה ואמר אדה"ר  
[אדם הראשון] אז השיר של יום<sup>120, 119</sup> ו' הוא ה' מלך גאות לבש<sup>121</sup> כו'

whereas over the cattle and beasts that preceded the creation of Adam, the first man, the term kingship does not apply at all. And Adam, the first man, then said the song of the sixth day, "Havayah reigns; He has clothed Himself in majesty," etc.,

The animals, created before Adam, cannot accept a king, so the term kingship does not apply to them at all. The Midrash relates that Adam then led all creatures in proclaiming the psalm of the sixth day, "Havayah reigns; He has clothed Himself in majesty."

לפי שבו נמשך להיות בחי מלך ונתלבש בלבוש מלכות ולכן בכל שנה שחזור הדבר לקדמותו<sup>122</sup>  
because on it [the level of] King was drawn down and He clothed Himself in the garment of kingship. Therefore every year, when the matter returns to its original state,

On that day G-d "clothed Himself" in kingship: the level of King was drawn down and revealed. Therefore each year, when the cycle of time returns to its original state, that event is renewed.

הנה ביום ר"ה [ראש השנה] הוא המשכת בחי מלכות ממקורו כמו שהי' [שהיה] המשכה זו ביום זה בתחלת  
בריאת העולם.

on the day of Rosh HaShanah there is a drawing down of Malchus (sovereignty) from its source, just as this drawing down took place on this day at the beginning of the creation of the world.

On Rosh HaShanah, Malchus is drawn down anew from its source, just as on that first Rosh HaShanah at the creation of the world.

17 והוא ענין מה שעלה במחשבה הקדומה אנא אמלוך<sup>123</sup> כלומר זהו בחי רצון שעלה במחשבה הקדומה  
של עצמות המאציל להיות בחי מלך על עם נפרד ורצון

And this is the matter of what arose in the primordial thought, "I will reign": that is, this is the level of the will that arose in the primordial thought of the very essence of the Emanator, to be King over a separate people. And

Kingship goes back to the primordial thought "I will reign": a will that arose in the very essence of the Emanator, G-d as the source of all that is emanated, to be King over a people separate from Him.

זה להיות מלך הוא בחי מקור למציאות התפשטות מדה זו דמלי אח"כ דהיינו להיות בחי הצמצום ולצמצם ולהסתיר א"ע [את עצמו] כדי שיהא בחי התהוות היש ודבר נפרד

this will to be King is the source of the existence of the subsequent extension of this attribute of Malchus; that is, that there be the tzimtzum (contraction), to contract and conceal Himself, so that there may come into being a yesh (an existent thing) and a separate thing

This will is the source of all later spreading of Malchus. To be King, G-d must have subjects, so He contracts and conceals Himself (tzimtzum) so that a yesh, a being that feels itself separate, can come into existence.

(שיהיה דבר נפרד בידיעתו ור"ל [ורוצה לומר] בידיעתו של היש ונברא שנדמה לו שהוא יש ודבר נפרד כו') כדי שיהיה המאציל מלך על עם והרי צמצום זה אינו אלא אצלנו

(that it be a separate thing in its own awareness; that is to say, in the awareness of the yesh, the created being, to which it seems that it is a yesh and a separate thing, etc.), so that the Emanator will be King over a people. Yet this tzimtzum exists only with respect to us;

The separateness exists only in the creature's own awareness: it seems to itself an independent entity, and that is enough for G-d to be King over a people. But the tzimtzum is real only from our side.

אבל קמיה ית' כולא כלא חשיב<sup>124</sup> כמו קודם הבריאה ואין כאן שום דבר נפרד באמת

but before Him, may He be blessed, all is considered as naught, as before creation, and there is in truth nothing separate here at all;

Before G-d, all is as nothing, exactly as before creation, and nothing is truly separate from Him.

כי אני הוי' לא שנית<sup>125</sup> וכמו קודם שנברא העולם כו' וא"כ אין לך דבר שחוץ ממנו

for "I, Havayah, have not changed," and [it is] just as before the world was created, etc. If so, there is nothing outside of Him,

As He says, "I, Havayah, have not changed": creation changed nothing in Him. It follows that nothing exists outside of Him.

ועל מי הוא מולך רק שלפי שמ"מ מחמת בחי הצמצום נעשה בחי יש ודבר נפרד בידיעתינו הגם דקמיה כולא כלא מ"מ שייך בחי מלוכה על עם

so over whom does He reign? But since, nevertheless, because of the tzimtzum, there came to be a yesh and a separate thing in our awareness, even though before Him all is as naught, kingship over a people nevertheless applies,

So over whom does He reign? The answer is that the tzimtzum makes us feel separate, so kingship over a people applies, even though before Him all is naught.

שהרי הם יש ודבר נפרד בידיעתם כו' ולפי דקמיה כלא חשיב לכן צריך להמשיך תחלה בכל שנה ושנה להיות לו הרצון למלוך.

since they are a yesh and a separate thing in their own awareness, etc. And because before Him [all] is considered as naught, it is therefore necessary first, each and every year, to draw down that He should have the will to reign.

Since creatures experience themselves as separate, there is someone to rule. Yet because before Him all is naught, His will to reign is not a given: it must be drawn down anew every year.

18 והוא ענין המשכה מבחי' הנ"ל אנא אמלוך כו' והמשכה זו הוא ענין מלכיות שאומרים בר"ה [בראש השנה] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אמרו לפני מלכיות כדי שתמליכוני עליכם<sup>126</sup> שעייז מעוררים וממשיכים הרצון דבחי' אנא אמלוך.

And this is the matter of drawing down from the level mentioned above, "I will reign," etc. This drawing down is the matter of Malchuyos (the [verses of] Kingship) that we say on Rosh HaShanah, as our Sages, of blessed memory, said: "Say before Me [verses of] Kingship, so that you make Me King over you"; for through this we arouse and draw down the will of the level of "I will reign."

Drawing down the will "I will reign" is the purpose of Malchuyos, the Kingship verses said on Rosh HaShanah. G-d asks, "Say before Me [verses of] Kingship, so that you make Me King over you": by accepting Him we arouse and draw down His will to reign.

וזהו ענין מה שאומרים בר"ה [בראש השנה] המלך הקדוש כי מלך סתם הוא כל השנה דהיינו מדת מלכותו אשר מתפשטת בעולמות כמו שכתוב מלכותך מלכות כל עולמים<sup>127</sup> ומלכותו בכל משלה<sup>128</sup>

And this is the meaning of our saying "the holy King" on Rosh HaShanah. For plain "King" [applies] all year: that is, the attribute of His sovereignty that extends into the worlds, as it is written, "Your kingship is a kingship over all worlds," and "His kingship rules over all."

This is why "the holy King" is said on Rosh HaShanah. Plain "King," said all year, is G-d's sovereignty as it extends into the worlds: "Your kingship is a kingship over all worlds," "His kingship rules over all."

אבל מקור מדת המלוכה דהיינו בחי' המשכת מחשבת אנא אמלוך נקרא המלך הקדוש שעדיין מובדל ומרומם הוא מבחי' התפשטות בעולמות ואין עוד מלבדו<sup>129</sup> ממש רק שעלה ברצונו להיות מלך כו'.

But the source of the attribute of kingship, that is, the drawing down of the thought "I will reign," is called "the holy King," for it is still separate and exalted above the level of extension into the worlds, and there is truly nothing besides Him; only it arose in His will to be King, etc.

The source of kingship, the thought "I will reign," is called "the holy King": it is still set apart, above any extension into the worlds, where "there is nothing besides Him"; it is only a will that arose in Him to be King. At this level "holy" and "King" belong together.

(וזהו כענין בריש הורמנתא דמלכא <sup>130</sup> כוי וכמ"ש ברע"מ [ברעיא מהימנא] פ' פנחס) (דרנ"ו ע"ב) אתר דאתגזרת מתמן דאיהו אין סוף <sup>131</sup> כוי

(And this is like the matter of "At the beginning of the King's authority," etc., and as is written in the Raaya Mehemna, Parshas Pinchas, folio 256b): "The place from which it was hewn, which is the Infinite One (Ein Sof)," etc.;

The Alter Rebbe compares the Zohar's "At the beginning of the King's authority," the first stirring of creation in G-d's will, and the Raaya Mehemna's "the place from which it was hewn, which is Ein Sof."

וכמ"ש בת"ז [בתיקוני זהר] תיקון עשירי בפ"י איה מקום כבודו <sup>132</sup> כוי וע"ש ברע"מ [ברעיא מהימנא] (דרנ"ה ע"ב) בענין הראיני נא את כבודך <sup>133, 134</sup> כוי וכמ"ש במ"א ע"פ ואולם חי אני <sup>135</sup> וימלא כבוד <sup>136</sup> כוי

and as is written in the Tikkunei Zohar, Tikkun Ten, on the meaning of "Where is the place of His glory," etc.; and see there in the Raaya Mehemna (folio 255b), on the matter of "Show me, I pray, Your glory," etc.; and as is written elsewhere, on the verse "But as I live, and [the earth] shall be filled with the glory," etc.

He also cites the Tikkunei Zohar, Tikkun 10, on "Where is the place of His glory" (from the Kedushah prayer), the Raaya Mehemna on Moshe's request, "Show me, I pray, Your glory," and his own discourse on "But as I live, [the earth] shall be filled with the glory."

כבוד היינו בחי' מחשבת אנא אמלוך שהיא ג"כ בחי' לבוש כמ"ש ה' מלך גאות לבש <sup>137</sup> והמשכת בחי' מחשבה זו נמשך עד"מ מכח המחשבה כוי.

"Glory" is the level of the thought "I will reign," which is also the level of a garment, as it is written, "Havayah reigns; He has clothed Himself in majesty." And the drawing down of this level of thought comes, by way of analogy, from the power of thought, etc.

"Glory" here is the thought "I will reign," which is also a "garment," as "He has clothed Himself in majesty" shows. As in the human analogy, this thought comes from a deeper power of thought.

ועד"ז נזכר בזהר פ' נח (דס"ה א') כמה בחינות שנק' מחשבה עילאה <sup>138</sup> כוי וכמו עד"מ באדם כח המחשבה הוא מקור המחשבה כוי

Along these lines, the Zohar, Parshas Noach (folio 65a), mentions several levels that are called "supernal thought," etc. And as, by way of analogy, in a person, the power of thought is the source of thought, etc.,

The Zohar on Parshas Noach speaks of several levels that are called "supernal thought." In a person, too, the power of thought is the source of actual thoughts.

והוא הנקרא מקום כבודו. פי' מקום ר"ל [רוצה לומר] מקור ושרש המחשבה כו' והוא בחי' איה בחי' אין סוף.

and this is what is called "the place of His glory." The meaning of "place" is the source and root of the thought, etc.; and it is the level of "Where" (ayeh), the level of the Infinite One.

That power, the source of thought, is "the place of His glory," for "place" means source and root. It is the level of ayeh ("where?"), the level of Ein Sof, beyond any grasp.

19 וז"ש [וזהו שכתוב] אתר דאתגזרת מתמן דאיהו אין סוף כו' והוא בחינת מה שאמרו רז"ל [רבותינו זכרונם לברכה] עד שלא<sup>139</sup> נברא העולם היה הוא ושמו בלבד<sup>140</sup> דבחי' שמו זה זהו ענין איה מקום כבודו<sup>141</sup> ומשם נמשך להיות בחי' אנא אמלוך כו'

And this is what is written, "The place from which it was hewn, which is the Infinite One," etc. And this is the level of what our Sages, of blessed memory, said: "Before the world was created, there were He and His Name alone"; this level of "His Name" is the matter of "Where is the place of His glory," and from there it is drawn down to become the level of "I will reign," etc.

This is "the place from which it was hewn, which is Ein Sof." The Sages said, "Before the world was created, there were He and His Name alone"; that "Name" is "the place of His glory," and from it the will "I will reign" is drawn.

וזהו בחי' המלך הקדוש שהוא מבחי' קדושתו שלמעלה מקדושתכם כדלקמן. ועמ"ש בד"ה קול דודי<sup>142</sup> בענין מלכותך מלכות כל עולמים.<sup>143</sup>

And this is the level of "the holy King," which is from the level of "My holiness, which is above your holiness," as [will be explained] below. And see what is written in the discourse beginning "The voice of my Beloved," on the matter of "Your kingship is a kingship over all worlds."

This source of kingship is "the holy King": it comes from the level of "My holiness, which is above your holiness," as will be explained below. The Alter Rebbe refers to his discourse "The voice of my Beloved" on "Your kingship is a kingship over all worlds."

ולכן אומרים המלך הקדוש בכל עשיית [עשרת ימי תשובה] כי בכל הימים הללו ממשיכים בכל יום מעצמות המאציל רצון למלוכה (ועשרה ימים כנגד ע"ס [עשר ספירות] דמלי שבכל יום נמשך בחי' אחת כמ"ש בפע"ח [בפרי עץ חיים]).<sup>144</sup>

Therefore we say "the holy King" throughout the Ten Days of Teshuvah: for on all these days, each day, we draw down from the very essence of the Emanator a will for kingship. (And the ten days correspond to the Ten Sefiros of Malchus, so that each day one level is drawn down, as is written in Pri Etz Chaim.)

That is why "the holy King" is said throughout the Ten Days: each day we draw down from G-d's very essence a will for kingship. Following the Arizal's Pri Etz Chaim, the ten days correspond to the ten Sefiros of Malchus, one drawn down each day.

והנה בחי' המלך הקדוש הוא בחי' קדושתו למעלה מקדושתכם דהיינו שהמשכה זו היא מלמעלה יותר מהמשכה שע"י המצות<sup>145</sup> עם היות שע"י המצות ממשיכים מבחינת קדש העליון ממש.

Now, the level of "the holy King" is the level of "My holiness is above your holiness": that is, this drawing down is from higher than the drawing down that comes through the mitzvos, even though through the mitzvos one draws down from the very level of the supernal kodesh.

"The holy King" is "My holiness, above your holiness": a drawing down from higher than what the mitzvos bring, even though the mitzvos themselves reach the supernal kodesh.

אך עכ"ז [עם כל זה] אמרו קדושים תהיו יכול כמוני<sup>146</sup> כו' ר"ל [רוצה לומר] שיש עוד אתעדל"ע [אתערותא דלעילא] שלמעלה מאתעדל"ע [מאתערותא דלעילא] שע"י אתעדל"ת [אתערותא דלתתא] של מעשה המצות דהיינו שאין אתעדל"ת [אתערותא דלתתא] ממעשה המצות מגיע לשם כלל

But even so, they said, "You shall be holy": could it be like Me?" etc. That is to say, there is yet an arousal from above that is higher than the arousal from above that comes through the arousal from below of the performance of the mitzvos; that is, the arousal from below of the performance of the mitzvos does not reach there at all

So when the Midrash asks, "Could it be like Me?", it means that there is an arousal from above higher than the one our mitzvos awaken. The human initiative of the mitzvos does not reach it at all.

(כ"א ע"י התשובה ממעמקים<sup>147</sup> כו' וכדלקמן וגם ע"י התורה נמשך מבחי' אתעדל"ע [אתערותא דלעילא] זו כמ"ש ע"פ ואתחנן כו' ומזה יובן משנ"ת [מה שנתבאר] במ"א כפ' בראשית בד"ה צאינה וראינה<sup>148</sup> שהתשובה נק' רפואה וכן התורה והיינו לפי שקדמו לעולם כו' ע"ש).

(except through teshuvah "from the depths," etc., as [will be explained] below; and through the Torah, too, [something] is drawn from this level of arousal from above, as is written on the verse "And I pleaded," etc. And from this one can understand what was explained elsewhere, in Parshas Bereshis, in the discourse beginning "Go forth and behold," that teshuvah is called a healing, and so too the Torah; this is because they preceded the world, etc.; see there).

Only teshuvah "from the depths" reaches it, as explained below; the Torah too draws from this level, as explained on "And I pleaded." This is why, as a Torah Ohr discourse explains, teshuvah and the Torah are both called "healing": both preceded the world.

וגילוי זה עיקרו מצד אתעדל"ע [אתערותא דלעילא] מצד עצמו שלמעלה מאתעדל"ת [מתערותא דלתתא] כמ"ש ויעבור ה' על פניו ויקרא<sup>149</sup> כו'.

And this revelation comes principally from the arousal from above, of itself, which is above the arousal from below, as it is written, "And Havayah passed before him and proclaimed," etc.

This revelation comes mainly from an arousal from above that comes of itself, beyond any human initiative, as in "And Havayah passed before him and proclaimed."

וזהו שנק' קדושתו שלמעלה מקדושתכם כו' וע"י המשכה זו מתתקנים כל הפגמים שפגמו ע"י העונות וחטאים

And this is what is called "My holiness, which is above your holiness," etc. And through this drawing down all the blemishes caused by iniquities and sins are repaired,

This higher level, "My holiness, which is above your holiness," is what repairs all the blemishes caused by iniquities and sins.

שהם מגיעים עד בחי' קדש העליון שהוא מקור אור המצות אבל כשנמשך מבחי' קדושתו שלמעלה מקדושתכם ניתקנו ונתמלאו כל החסרונות שבבחי' קדש העליון כו'.

which reach up to the level of the supernal kodesh, the source of the light of the mitzvos; but when [light] is drawn down from the level of "My holiness, which is above your holiness," all the deficiencies in the level of the supernal kodesh are repaired and filled in, etc.

Sins reach up to and damage even the supernal kodesh, the source of the mitzvos' light. Only a light from above it, "My holiness, which is above your holiness," can repair and fill those deficiencies.

20 וזהו בחינת ומדרגת בעלי תשובה שלמעלה מבחי צדיקים גמורים<sup>150</sup> כי הצדיקים גמורים ממשיכים מבחי קדש.<sup>151</sup>

And this is the level and rank of baalei teshuvah (those who return), which is above the level of the completely righteous: for the completely righteous draw down from the level of kodesh;

This is why baalei teshuvah stand higher than the completely righteous, as the Sages teach. The completely righteous, through their mitzvos, draw down from the level of kodesh.

ולכן יאמרו לפנייהם קדוש<sup>152</sup> אבל גדולה בחי תשובה בחילא יתיר<sup>153</sup> שממשיך מבחי קדושתו שלמעלה מקדושתכם. ולכן אומרים המלך הקדוש בכל עשיית [עשרת ימי תשובה]:<sup>154, 155</sup>

therefore “Holy” (kadosh) will be said before them. But greater is the level of teshuvah, “with greater strength,” for it draws down from the level of “My holiness, which is above your holiness.” And therefore we say “the holy King” throughout the Ten Days of Teshuvah.

So “Holy” will be said before the righteous. But teshuvah is greater, acting “with greater strength,” as the Zohar puts it, because it draws down from “My holiness, which is above your holiness.” This answers the opening question: “the holy King” is said throughout the Ten Days of Teshuvah because in these days that higher level is drawn down.

#### SECTION 7 • ¶21-26

### Righteousness and praise

21 ד וזהו כי כארץ כו' וכגנה כו' ג"ע [גן עדן] העליון והתחתון יצמיחו גילוי זיו השכינה מאתעדל"ת [מאתערותא דלתתא] זרועה של מעשה המצות וצמיחה זו היא גילוי מבחי קדש העליון אשר קדשנו במצותיו כו'.

(4) And this is “For as the earth,” etc., “and as a garden,” etc.: the upper and the lower Gan Eden will make the revelation of the splendor of the Shechinah sprout from the arousal from below and the sowing of the performance of the mitzvos; and this growth is a revelation from the level of the supernal kodesh, “Who has sanctified us with His commandments,” etc.

The fourth section reads the verse anew. The upper and lower Gan Eden make the splendor of the Shechinah “sprout” from our arousal from below, the “sowing” of the mitzvos; this growth reveals the supernal kodesh, “Who has sanctified us with His commandments.”

כן אדי הוי'. בי שמות אלו המתגלים בר"ה [בראש השנה] ויוהכ"פ [יום הכפורים] שם אדי היינו בחי' ר"ה [ראש השנה] כי הוא בחי' שתמליכוני עליכם דינא דמלכותא דינא<sup>156</sup> אותיות אדי<sup>157, 158</sup> כוי

“So [will] Ado-nai Havayah”: these are two Names that are revealed on Rosh HaShanah and Yom Kippur. The Name Ado-nai is the level of Rosh HaShanah, for it is the level of “that you make Me King over you”; “the law (dina) of the kingdom is law,” [dina having] the letters of Ado-nai, etc.;

“So will Ado-nai Havayah”: two Names, revealed on Rosh HaShanah and Yom Kippur. Ado-nai, the Name of lordship, is Rosh HaShanah, when we make G-d King; the Talmudic rule “the law of the kingdom is law” (dina demalchusa dina) alludes to it, since dina is spelled with the letters of Ado-nai.

ושם הוי' בניקוד אלקים היינו בחי' יוהכ"פ [יום הכפורים]<sup>159</sup> יצמיח גילוי אור עליון יותר היינו מבחי' אתעדל"ע [אתערוטא דלעילא] דקדושת שלמעלה מקדושתכם ועל זה נאמר אדי הוי' אתה החלות<sup>160</sup> כוי.

and the Name Havayah vocalized with [the vowels of] Elokim is the level of Yom Kippur; [it] “will make sprout” a revelation of a still higher light, namely from the level of the arousal from above of “My holiness, which is above your holiness.” And of this it is said, “Ado-nai Havayah, You have begun,” etc.

The Name Havayah read with the vowels of Elokim, as it is in this verse, is Yom Kippur. It makes a still higher light sprout, from the arousal from above of “My holiness above your holiness”; of this Moshe said, “Ado-nai Havayah, You have begun.”

ועמ"ש בפי' ואתחנן ע"פ אתה החלות כוי. ועמ"ש בפי' שלח בד"ה ועתה יגדל נא כח אדי כוי נושא עון כוי.

And see what is written in Parshas Va'eschanan on the verse “You have begun,” etc. And see what is written in Parshas Shelach, in the discourse beginning “And now, let the strength of Ado-nai be great, I pray,” etc., [on] “bearing iniquity,” etc.

The Alter Rebbe refers to his discourse on “You have begun” in Parshas Va'eschanan, and to his discourse “And now, let the strength of Ado-nai be great” in Parshas Shelach, on “bearing iniquity.”

(ועמ"ש בביאור ע"פ באתי לגני בענין אריתי מורי. ועיין בפי' שלח) (קנ"ט<sup>161</sup> א') ובהרמ"ז [ובהרב משה זכות] שם

(And see what is written in the explanation on the verse “I have come into My garden,” on the matter of “I have gathered My myrrh”; and see [the Zohar,] Parshas Shelach, folio 159a), and the Ramaz there,

Further references: his explanation of “I have come into My garden,” on “I have gathered My myrrh,” and the Zohar on Parshas Shelach with the Ramaz's commentary there.

גבי תלת עלמין אית ליה לקוב"ה [לקודשא בריך הוא]<sup>162</sup> כנגד ג"ע [גן עדן] העליון והתחתון כו' יעו"ש [יעו"ש שם] ועיין כפ' בא (דל"ה א') גבי דזרע בגנתא<sup>163</sup> ומש"ש [ומה שכתוב שם] במק"מ [במקדש מלך] בשם הרח"ו [הרבי חיים ויטאל].<sup>164</sup>

regarding "The Holy One, blessed be He, has three worlds," corresponding to the upper and the lower Gan Eden, etc.; see there. And see Parshas Bo (folio 35a), regarding "who sows in the garden," and what is written there in the Mikdash Melech in the name of Rabbi Chaim Vital.

There the Zohar speaks of the three worlds that the Holy One has, which are linked there with the upper and lower Gan Eden. He also points to the Zohar on Parshas Bo about the Tzaddik "who sows in the garden," with the Mikdash Melech's comment in the name of Rabbi Chaim Vital.

גם י"ל [יש לומר] שייכות לגילוי בחינה זו בר"ה [בראש השנה] ויוהכ"פ [יום הכפורים] כי הנה כתיב ויטע ה' אלקים גן בעדן מקדם.<sup>165</sup>

One may also explain the connection of the revelation of this level with Rosh HaShanah and Yom Kippur. For it is written, "And Havayah Elokim planted a garden in Eden mikedem (from before)."

Another connection between this level and Rosh HaShanah and Yom Kippur: "And Havayah Elokim planted a garden in Eden mikedem." Mikedem, usually "in the east," is read here as "from before."

ה' אלקים שם מלא.<sup>166</sup> עיין ברבות בראשית פט"ו [פרק ט"ו / פרשה ט"ו] ובזח"ג [ובזהר חלק ג] נשא (קל"ה ב').<sup>167, 168</sup> והנה וישם שם את האדם אשר יצר היה בר"ה [בראש השנה] יום ברוא אדה"ר [אדם הראשון].

"Havayah Elokim" is a full Name; see Bereshis Rabbah, chapter 15, and the Zohar, Part III, Naso (folio 138b). Now, "And He placed there the man whom He had formed" was on Rosh HaShanah, the day Adam, the first man, was created.

"Havayah Elokim" is a full Name, joining both Names (Bereshis Rabbah 15). And "He placed there the man whom He had formed" took place on Rosh HaShanah, the day Adam was created.

וזהו ענין כשמחך יצירך בג"ע [בגן עדן] מקדם<sup>169</sup> ומבואר במ"א פ"י מקדם<sup>170</sup> היינו בלי אתעדל"ת [אתערותא דלתתא] אלא מפני כי חפץ חסד הוא.<sup>171</sup>

And this is the meaning of "As You gladdened Your creation in the Garden of Eden mikedem (from before)"; and it is explained elsewhere that the meaning of mikedem is without an arousal from below, but rather because "He desires kindness."

This is the wedding blessing, "as You gladdened Your creation in the Garden of Eden mikedem." Mikedem, "from before," means without any arousal from below, only because "He desires kindness."

ועיין בגמרא פ"ד דפסחים (דנ"ד א') בענין מקדם ועמ"ש סד"ה ראה אנכי נותן<sup>172, 173</sup> והנה לכן גם בכל ר"ה [ראש השנה] מתעורר בחי' זו להיות וכגנה זרועיה כו' כן כו' ועמ"ש בד"ה כי כאשר השמים החדשים.<sup>174</sup>

And see the Gemara, chapter 4 of Pesachim (folio 54a), on the matter of mikedem; and see what is written at the end of the discourse beginning "See, I set before you." Therefore, on every Rosh HaShanah too, this level is aroused, so that there be "and as a garden [makes] the things sown in it," etc., "so," etc. And see what is written in the discourse beginning "For as the new heavens."

The Talmud lists the Garden of Eden among the things created before the world, from this word mikedem. So every Rosh HaShanah this level, which precedes all human effort, is aroused again, and the "garden" makes its growth sprout. The Alter Rebbe refers to his discourses "See, I set before you" and "For as the new heavens."

ופי' יצמיח צדקה.<sup>175</sup> כי צדקה הוא בחי' שם אד'.<sup>176</sup> א' דין שהדין נמתק ע"י אלף פלא עליון כו'.

And the meaning of "will make righteousness (tzedakah) sprout": tzedakah is the level of the Name Ado-nai, alef [and] din (judgment): the judgment is sweetened by the alef, the supernal pele (wonder), etc.

"Will make righteousness (tzedakah) sprout": tzedakah belongs to the Name Ado-nai, which is spelled alef plus din (judgment). The judgment is sweetened by the alef, whose letters spell pele, the supernal "wonder."

וזוהו ג"כ ענין צדקה צדק ה' כי צדק איהי דין<sup>177</sup> וכשנמתק הדין ע"י ה' חסדים<sup>178</sup> נקי צדקה.

And this is also the meaning of tzedakah: tzedek with a hei. For tzedek is judgment, and when the judgment is sweetened by the five Chasadim (kindnesses) it is called tzedakah.

Tzedakah is tzedek, strict justice, plus the letter hei, whose value is five. When judgment is sweetened by the five Chasadim (kindnesses), tzedek becomes tzedakah.

וכמ"ש בזהר בחקתי (דקי"ג ע"ב)<sup>179, 180</sup> ועיין בהרמ"ז [בהרב משה זכות] שם ובאדר"ז [ובאדרא זוטא] (דרצ"א)<sup>181</sup> ע"ב ודרצ"ב ע"א) וע"ז נאמר צדק מלאה ימינך<sup>182</sup> וכמ"ש במ"א ע"פ ולא אבה<sup>183</sup> הוי' אלקיך לשמוע אל בלעם כו' ע"ש.

As is written in the Zohar, Bechukosai (folio 113b); and see the Ramaz there, and the Idra Zuta (folio 291b and folio 292a). And of this it is said, "Your right hand is full of righteousness (tzedek)"; and as is written elsewhere, on the verse "But Havayah your G-d would not listen to Bilaam," etc.; see there.

The Zohar on Bechukosai and the Idra Zuta develop this. "Your right hand is full of tzedek": when the right hand, kindness, fills tzedek, it becomes tzedakah. The Alter Rebbe also refers to his discourse on "But Havayah your G-d would not listen to Bilaam."

והענין כי הנה צדיק ה' בכל דרכיו<sup>184</sup> וכתוב צדיק ה' צדקות אהב.<sup>185</sup> פי' צדיק היינו בעל צדקה עד"מ הצדקה הגשמית שניתנת לעני להחיות

The explanation is this: "Havayah is righteous (tzaddik) in all His ways," and it is written, "Havayah is righteous; He loves righteous deeds (tzedakos)." The meaning of tzaddik is one who practices tzedakah (charity): just as, by way of analogy, physical charity is given to a poor person to revive

G-d is called tzaddik, "righteous," in the sense of one who gives tzedakah, charity. Physical charity is given to a poor person to revive his spirit.

רוח שפלים<sup>186</sup> כך הקב"ה בכבודו ובעצמו עושה צדקה להחיות רוח שפלים שהן כל העולמות דכולא קמיה כלא חשיב כו' ועיקר המשכה זו היא בר"ה [בראש השנה] כי

"the spirit of the lowly," so the Holy One, blessed be He, in His glory and His very Self, does tzedakah "to revive the spirit of the lowly," which are all the worlds, for "all before Him is considered as naught," etc. And the principal drawing down of this is on Rosh HaShanah. For

So G-d Himself, in His glory, gives "charity" to "revive the spirit of the lowly": to all the worlds, which are as nothing before Him and have no claim to life. The main drawing down of this charity is on Rosh HaShanah.

הנה בר"ה [בראש השנה] נמשך ג"כ אור ושפע אלקי' לכל א' בתורה ועבודה לכל השנה כנודע בפ"י כי חק לישראל הוא<sup>187</sup> משפט לאלהי יעקב.<sup>188, 189</sup>

on Rosh HaShanah there is also drawn down G-dly light and flow to each one, in Torah and [divine] service, for the whole year, as is known from the explanation of "For it is a statute for Israel, a judgment of the G-d of Yaakov."

On Rosh HaShanah G-dly light and flow are also drawn down to each person, for his Torah and divine service through the whole year. This is the meaning of "For it is a statute for Israel, a judgment of the G-d of Yaakov," said of Rosh HaShanah.

22 והגם שנאמר לשון משפט שהאדם נידון בנפשו איך וכמה יומשך גילוי אלקות בנפשו. ואופן הדין והמשפט תלוי במעשיו של אדם בשנה העברה<sup>190</sup> כו'.

And although the term mishpat (judgment) is used, [meaning] that a person is judged in his soul as to how and how much revelation of G-dliness will be drawn into his soul, and the manner of the judgment and verdict depends on a person's deeds in the past year, etc.,

Rosh HaShanah is called mishpat, judgment: a person's soul is judged as to how much G-dliness will be revealed in it, and the verdict depends on his deeds in the past year.

מ"מ משפט איהו רחמי וכמ"ש באדר"ז [באדרא זוטא] שם וכ"כ [וכן כתב] ברכות באסתר ב פסוק בימי אחשורוש ע"פ הוא ה' אלקינו בכל הארץ משפטיו שמדת רחמיו לעולם.

nevertheless "mishpat is mercy," as is written in the Idra Zuta there; and so it is written in the Midrash Rabbah on Esther, 2, [on] the verse "In the days of Achashverosh," on the verse "He is Havayah our G-d; His judgments are in all the earth": that His attribute of mercy is forever.

Yet "mishpat is mercy," as the Idra Zuta says, and the Midrash on Esther reads "His judgments are in all the earth" as G-d's attribute of mercy, which lasts forever.

והיינו שהרחמים ממתיקים הדין וע' בזהר ויקרא (דט"ו סע"א [סוף עמוד א] וע"ב) <sup>191</sup> ובפרשה אמור (דף ק') ובפ' לך לך (דפ"ז ע"פ) ומלכי צדק מלך שלם <sup>192</sup> כו' ע"ש.

That is, mercy sweetens judgment. And see the Zohar, Vayikra (folio 15, end of side a, and side b), and Parshas Emor (folio 100), and Parshas Lech Lecha (folio 87), on the verse "And Malki-Tzedek, king of Shalem," etc.; see there.

Mercy sweetens judgment. The Alter Rebbe refers to several Zohar passages on this, including one on "And Malki-Tzedek, king of Shalem."

וזהו לך אד' הצדקה ולנו בושת הפנים. <sup>193</sup> והיינו כח' השפעה לבעלי תשובה שע"י החטאים ועונות חסרו לו הלבושים הנעשים מתומ"צ [מתורה ומצות] וזהו ולנו בושת הפנים. <sup>194</sup>

And this is "Yours, Ado-nai, is the righteousness, and ours is the shame of face." This is the level of the flow to baalei teshuvah: through the sins and iniquities he lacks the garments made of Torah and mitzvos, and this is "and ours is the shame of face."

This is Daniel's confession, "Yours, Ado-nai, is the righteousness, and ours is the shame of face." It describes the flow given to baalei teshuvah: through sin they lack the spiritual "garments" that Torah and mitzvos make for the soul, and so they feel shame.

כי הנה אנו אומרים ותן בלבנו בינה <sup>195</sup> כו' לעשות ולקיים כו'. ועי"ז ולא נבוש כו'

For we say, "And put understanding into our hearts," etc., "to do and to fulfill," etc.; and through this, "and we shall not be ashamed," etc.;

In the blessing before the morning Shema we ask, "Put understanding into our hearts... to do and to fulfill... and we shall not be ashamed": doing the mitzvos clothes us, so we are not ashamed.

משא"כ כשחטא הוא בחי' ולנו בושת הפנים וכמו שכתוב בזהר אמור (דפ"ט ב')<sup>196</sup> אך ע"י התשובה והיא ג"כ בחי' בושת הפנים.

whereas when one has sinned, it is the level of "and ours is the shame of face," as is written in the Zohar, Emor (folio 89b). But through teshuvah, which is also the level of shame of face,

One who has sinned is in the state of "ours is the shame of face," as the Zohar on Emor says. But teshuvah, too, involves a kind of shame.

וכענין יראה בשת<sup>197</sup> להתבושש מאור א"ס ב"ה וכמש"כ [וכמה שכתוב] בסש"ב [בספר של בינונים] פרק מ"ג ובהערה לתיקון חצות.<sup>198</sup> עייז לך אד' הצדקה למלאות כל הפגמים ע"י יג"מ [י"ג מדות] הרחמים כו'.

as in the matter of yirah boshes (fear [that is] shame), being ashamed before the Infinite Light (Or Ein Sof), blessed be He, as is written in Sefer Shel Beinonim (Tanya), chapter 43, and in the note to Tikkun Chatzos: through this, "Yours, Ado-nai, is the righteousness," to fill in all the blemishes through the Thirteen Attributes of Mercy, etc.

This is yirah boshes, the fear that is shame before the Infinite Light, described in Tanya, chapter 43, and in a note on Tikkun Chatzos. Through such shame comes "Yours, Ado-nai, is the tzedakah": G-d's charity fills all the blemishes through the Thirteen Attributes of Mercy.

ועמ"ש בד"ה ושמתי כדכד בענין שמש צדקה.<sup>199</sup> וענין תהלה הוא נמשך משם<sup>200</sup> הוי' בניקוד אלהים שהוא בחי' יוהכ"פ [יום הכפורים].

And see what is written in the discourse beginning "And I will make [your windows] of kaddod," on the matter of "the sun of righteousness." And the matter of tehillah (praise) is drawn from the Name Havayah vocalized with [the vowels of] Elokim, which is the level of Yom Kippur.

The Alter Rebbe refers to his discourse "And I will make [your windows] of kaddod" on "the sun of righteousness." The verse's other word, tehillah, praise, is drawn from Havayah with Elokim's vowels, the level of Yom Kippur.

פי' תהלה לשון הילול ושבח<sup>201</sup> וגם לשון בהילו נרו<sup>202</sup> כו' הארה בבחי' גילוי ושניהם אמת

The meaning of tehillah: it is a term of praise and acclaim, and also a term [as in] "when His lamp shone" (behilo neiro), etc., a radiance in revealed form; and both are true,

Tehillah has two meanings: praise, and shining, as in "when His lamp shone (behilo) over my head." Both are true.

כי זה נמשך מזה וכמ, ש כל הנשמה תהלל<sup>203, 204</sup> י"ה שע"י סידור שבחיו של מקום<sup>205, 206</sup> שזהו ענין פסוקי דזמרה ע"י ממשיך הארה אלקית על נפשו.

for the one is drawn from the other; as it is written, "Let every soul praise Yah": through setting out the praises of the Omnipresent, which is the matter of Pesukei deZimrah, one draws a G-dly radiance upon one's soul.

Praise brings light: by setting out G-d's praises in Pesukei deZimrah, which end with "Let every soul praise Yah," a person draws a G-dly radiance upon his soul. So the shining comes from the praise.

**23** והנה ע"י הארה זו נדחה ג"כ החשך דנה"ב [דנפש הבהמית] המסתיר. ולכך נקראו ההילולים דהללו יה פסוקי דזמרה מלשון זמיר עריצים<sup>207</sup> שנכרתו ונזמרו הקליפות המסתירים כו'

Now, through this radiance the concealing darkness of the animal soul is also pushed away. That is why the praises of "Hallelu Yah" are called Pesukei deZimrah, from the expression "the cutting down (zemir) of tyrants": for the concealing kelipos are cut off and pruned away, etc.

This radiance also drives away the darkness of the animal soul, which hides G-dliness. So the praises of "Hallelu Yah" are called Pesukei deZimrah, from zemir, "cutting down": they prune away the concealing kelipos.

וזהו רוממות אל בגרונם וחרב פיפיות בידם לעשות נקמה בגוים שע"י בחי' רוממות אל בגרונם והיא בחי' כל הנשמה תהלל<sup>208</sup> י"ה ע"י נמשך חרב פיפיות כו' להעביר החשך דנה"ב [דנפש הבהמית].<sup>209</sup>

And this is "The exaltations of G-d are in their throat, and a double-edged sword in their hand, to execute vengeance upon the nations": through the level of "the exaltations of G-d in their throat," which is the level of "Let every soul praise Yah," the "double-edged sword," etc., is drawn down to remove the darkness of the animal soul.

This is "The exaltations of G-d are in their throat, and a double-edged sword in their hand." Praising G-d's exaltedness, "Let every soul praise Yah," becomes a sword that cuts away the darkness of the animal soul; the Alter Rebbe applies the verse to this inner struggle.

**24** וביום הכיפורים שהוא בחינת יכפר עליכם לטהר אתכם<sup>210</sup> כו' ע"י נאמר הוי' יצמיח תהלה זו בנפש נגד כל הגוים<sup>211, 212</sup>

And on Yom Kippur, which is the level of "He shall atone for you, to purify you," etc., of this it is said that Havayah "will make" this "praise sprout" in the soul "before all the nations";

Yom Kippur is the day of "He shall atone for you, to purify you." On it Havayah "makes praise sprout" in the soul "before all the nations," as the opening verse ends; in what follows, these words correspond to the darkness of the animal soul that this praise drives away.

והיינו שע"י הארה זו נעשה ב' בחי' האחת להיות הגילוי בנה"א [בנפש האלקית] שיבא לבחי' כל הנשמה תהלל.

that is, through this radiance two things come about. The first: that there be a revelation in the G-dly soul, so that it comes to the level of "Let every soul praise."

The radiance of Yom Kippur does two things. The first is a revelation in the G-dly soul, bringing it to the level of "Let every soul praise [Yah]."

25 ועמ"ש בד"ה שיר השירים<sup>213</sup> בענין התהללו בשם קדשו. והבי' שע"י נדחה החשך של הנה"ב [הנפש

הבהמית] לכך נאמר שם הוי' בניקוד אלקים ששם זה מצמיח תהלה זו

And see what is written in the discourse beginning "The Song of Songs," on the matter of "Glory in His holy Name." The second: that through this the darkness of the animal soul is pushed away. That is why it says the Name Havayah vocalized with [the vowels of] Elokim, for this Name makes this praise sprout:

The Alter Rebbe refers to his discourse "The Song of Songs" on "Glory in His holy Name." The second effect is that the darkness of the animal soul is pushed away; that is why the verse uses the Name Havayah read with the vowels of Elokim, for this Name makes this praise sprout.

כי הגילוי הוא ע"י שם הוי' וע"י ניקוד אלקים הוא לדחות החושך ולהעביר רוה"ט [רוח הטומאה] וגם כי the revelation is through the Name Havayah, and through the vocalization of Elokim it is to push away the darkness and to remove the spirit of impurity. And also, for

Havayah brings the revelation, and Elokim's vowels push away the darkness and remove the spirit of impurity. A further reason for the two-sided Name follows.

הנה דרך כלל הן שני מונעים. הא' נמשך מחסד דקליפה והוא הקרירות שגורמת מניעת היגיעה בועשה טוב.

in general there are two hindrances. The first is drawn from the Chesed of kelipah: it is coldness, which causes a holding back from effort in "do good."

In general there are two hindrances to serving G-d. The first comes from the Chesed of kelipah, its counterpart to kindness: coldness, which keeps a person from exerting himself to "do good."

**26** והב' מבחי' גבורה דקליפה שהוא החמימות לגרום תאות איסור כו' ופרטי כל התאוות והמונעים נמשכים מב' דברים אלו וע"י שם הוי' בניקוד אלקים שהוא בחי' חו"ג [חסד וגבורה] עליונים דקדושה נכרתים ב' מונעים הנ"ל כו'.

The second is from the level of the Gevurah of kelipah: it is heat, which causes desire for what is forbidden, etc. All the particular desires and hindrances are drawn from these two things. And through the Name Havayah vocalized with [the vowels of] Elokim, which is the level of the supernal Chesed and Gevurah of holiness, the two hindrances mentioned above are cut off, etc.

The second hindrance comes from the Gevurah of kelipah: heat, the burning desire for what is forbidden. All particular desires and hindrances stem from these two, and the Name Havayah with Elokim's vowels, the holy supernal Chesed and Gevurah, cuts off both.

ולכן אומרים ביוהכ"פ [ביום הכפורים] ז"פ [ז' פעמים] הוי' הוא האלקים <sup>214</sup> כי האור והגילוי דיוכ"פ [דיום כפור / דיום הכפורים] הוא מבחי' שם הוי' בניקוד אלקים:

Therefore on Yom Kippur we say seven times, "Havayah, He is Elokim," for the light and revelation of Yom Kippur is from the level of the Name Havayah vocalized with [the vowels of] Elokim.

That is why at the close of Yom Kippur we say seven times, "Havayah, He is Elokim": the light and revelation of Yom Kippur is the Name Havayah joined with Elokim.

#### SECTION 8 • ¶27-29

### In proportion to the sowing

**27** עוי"ל [עוד יש לומר] בענין כי כארץ עפמ"ש [על פי מה שכתוב] ע"פ וזאת המצוה אשר צוה <sup>215</sup> ה' לעשות בארץ שמע ישראל כו' ע"ש וממשי"ש [וממה שכתוב שם] יובן בתוספת ביאור ענין כי כארץ כו'

One may further explain the matter of "For as the earth" according to what is written on the verse "And this is the commandment that Havayah commanded to do in the land: Hear, O Israel," etc.; see there. And from what is written there, the matter of "For as the earth," etc., will be understood with further explanation:

Another explanation of "For as the earth" draws on the Alter Rebbe's discourse on "And this is the commandment... Hear, O Israel."

כן כו' דכמו שהצמיחה בק"ש [בקריאת שמע] היא בכל מאדך<sup>216</sup> כן נמשך בר"ה [בראש השנה] ויוהכ"פ [ויום הכפורים] בחי' צמיחה בחי' תשובה עילאה מבחי' עליונה יותר. כי יש כמה מדרגות בבחי' רצון עליון דבכל מאדך כמבואר ע"פ האזינו השמים.<sup>217</sup>

“so,” etc. Just as the growth in the Shema is “with all your might” (bechol me’odecha), so on Rosh HaShanah and Yom Kippur there is drawn down a level of growth, the level of the higher teshuvah (teshuvah ila’ah), from a still higher level. For there are several gradations in the level of the supernal will of “with all your might,” as is explained on the verse “Listen, O heavens.”

In the Shema, the “growth” reaches “with all your might” (bechol me’odecha), beyond one’s own measure. So too on Rosh HaShanah and Yom Kippur a higher growth is drawn down, the higher teshuvah, from a still higher level; the supernal will that “with all your might” expresses has several gradations, as explained on “Listen, O heavens.”

28 והנה פשט הענין שתלה הפסוק זה בזה כי כארץ וכגנה כו' אד' כו' היינו

Now, the plain sense of why the verse makes one depend on the other, “For as the earth... and as a garden,” etc., “so [will] Ado-nai,” etc., is

Now the plain sense of why the verse makes its second half depend on its first: “For as the earth... so will Ado-nai.”

כי הצמיחה הזאת בר"ה [בראש השנה] ויוהכ"פ [ויום הכפורים] הוא לפי ערך הזריעה בתחלה בקיום התורה ומצות כל השנה וכמ"ש משפט לאלקי יעקב<sup>218</sup> כו'

that this growth on Rosh HaShanah and Yom Kippur is in proportion to the sowing beforehand, in keeping the Torah and mitzvos all year; as it is written, “a judgment of the G-d of Yaakov,” etc.

The growth on Rosh HaShanah and Yom Kippur is in proportion to what was sown beforehand, by keeping the Torah and mitzvos all year. As “a judgment of the G-d of Yaakov” implies, the year’s portion is judged by the year’s deeds.

וגם בתשובה תליא מילתא כי אף שנמשך בחי' אתעדל"ע [אתערותא דלעילא] עליונה שלמעלה מקדושה הנמשכת ע"י מעשה המצות בכל השנה כו'

And the matter also depends on teshuvah. For although a supernal arousal from above is drawn down, which is above the holiness drawn down through the performance of the mitzvos throughout the year, etc.,

It also depends on teshuvah. The light of these days is a supernal arousal from above, higher than the holiness that the mitzvos draw down all year.

על כל זה השראה והמשכה זו הוא לפי ערך השלימות הנמשך ע"י התורה והמצות בכל השנה וכמ"ש  
במ"א ע"פ פתחי לי <sup>219</sup> כו'

nevertheless this indwelling and drawing down is in proportion to the completeness drawn down through the Torah and the mitzvos throughout the year, as is written elsewhere, on the verse "Open to me," etc.

Even so, how much of that light rests on a person depends on the completeness of what Torah and mitzvos drew down all year, as the Alter Rebbe explains elsewhere on "Open to me."

וזהו כן אדי הוי' יצמיח היינו על ידי תשובה תתאה שהיא בבחי' שם אדי' וע"י תשובה עילאה שהיא בבחי' שם הוי' בניקוד אלקים והם בחי' פנימיות ארץ תתאה ועילאה

And this is "so will Ado-nai Havayah make sprout": that is, through the lower teshuvah (teshuvah tata'ah), which is on the level of the Name Ado-nai, and through the higher teshuvah, which is on the level of the Name Havayah vocalized with [the vowels of] Elokim; and these are the level of the inner dimension (pnimiyus) of the lower and the higher earth.

So "so will Ado-nai Havayah make sprout" means: through the lower teshuvah, which is the Name Ado-nai, and through the higher teshuvah, which is Havayah with Elokim's vowels. These are the inner dimension of the lower and the higher "earth."

כי עשר קדושות הם <sup>220</sup> בארץ <sup>221</sup> עד בחי' קדש הקדשים פנימיות העשר קדושות שמשם יצמיח סליחת העונות ונקי' ההר הטוב והלבנון <sup>222</sup> שמלבין עוונותיהם <sup>223</sup> ברבות ר"פ ויקרא

For there are ten levels of holiness in the land, up to the level of the Holy of Holies, the inner dimension of the ten holinesses, from which the forgiveness of iniquities will sprout; and it is called "the good mountain and the Lebanon," because it whitens (malbin) their iniquities, [as] in the Midrash Rabbah at the beginning of Parshas Vayikra.

The Mishnah counts ten levels of holiness in the land, rising to the Holy of Holies, their innermost core; from there the forgiveness of sins sprouts. The Midrash calls the Temple "the good mountain and the Lebanon" because it "whitens" (malbin) Israel's sins.

וזהו דבפ' אמור כתיב שבת שבתון הוא לכם <sup>224, 225</sup> הוא לשון זכר ובפ' אחרי כתיב שבת שבתון היא לכם היא לשון נקבה.

And this is why in Parshas Emor it is written, "It (hu) is a Shabbos of rest for you," hu being masculine, while in Parshas Acharei it is written, "It (hi) is a Shabbos of rest for you," hi being feminine.

This is why Parshas Emor calls Yom Kippur "It (hu, masculine) is a Shabbos of rest for you," while Parshas Acharei says "It (hi, feminine) is a Shabbos of rest for you."

**29** והיינו ע"ד איש מזריע תחלה <sup>226</sup> יולדת נקבה דהיינו כשהמשכה היא מבחינת אתעדל"ע [אתערותא דלעילא] לבד כשאין שלימות באתעדל"ת [באתערותא דלתתא] וע"ז נאמר בפ' אחרי שבת שבתון היא לכם <sup>227</sup> כו'

This is along the lines of "[When] the man emits seed first, she gives birth to a female": that is, when the drawing down is from the level of the arousal from above alone, when there is no completeness in the arousal from below. And of this it is said in Parshas Acharei, "It (hi) is a Shabbos of rest for you," etc.,

The Talmud says that when the man "emits seed first," a female is born. Applied above: when the drawing down comes from the arousal from above alone, without a complete arousal from below, it takes the "feminine" form, as in Acharei's "It (hi) is a Shabbos of rest."

חקת עולם שמ"מ נמשך גילוי זה מאתעדל"ע [מאתערותא דלעילא] בבחי' חקת עולם היינו אף גם כשלא אכשור דרי כ"כ [כל כך] אלא שאז היינו בחי' שבת שבתון היא לשון נקבה.

"an eternal statute": for nevertheless this revelation is drawn down from the arousal from above as "an eternal statute," that is, even when the generations are not so worthy; only that then it is the level of "It (hi) is a Shabbos of rest," in the feminine.

That verse adds "an eternal statute": this revelation is drawn down from above every year in any case, even when the generations are not so worthy. But then it is in the feminine form, hi.

משא"כ בפ' אמור כתיב שבת שבתון הוא לכם והיינו לפי שנאמר ועניתם את נפשותיכם בתשעה <sup>228</sup> כו' היינו בחי' אתעדל"ת [אתערותא דלתתא] בשלימות בעשי"ת [בעשרת ימי תשובה] ועי"ז יולדת זכר כו':

Whereas in Parshas Emor it is written, "It (hu) is a Shabbos of rest for you"; this is because it says, "and you shall afflict your souls on the ninth," etc., which is the level of a complete arousal from below during the Ten Days of Teshuvah; and through this "she gives birth to a male," etc.

In Emor, by contrast, it says "It (hu) is a Shabbos of rest," because that verse adds "you shall afflict your souls on the ninth": a complete arousal from below during the Ten Days of Teshuvah. Through this "a male is born": the revelation takes the masculine form, hu.

#### IN ONE'S AVODAH

Every mitzvah is a seed: it should be done with kavanah, intending to cleave to G-d, not by rote, and its blessing said first, so that the light rests on the deed. On Rosh HaShanah one accepts G-d's kingship anew through the Kingship verses; in the Ten Days of Teshuvah one returns from the depths, with the shame of one who lacks the garments of Torah and mitzvos; and in Pesukei deZimrah one praises G-d so that His light shines on the soul and cuts away the darkness of the animal soul. What sprouts on these days is in proportion to the year's sowing and the completeness of one's teshuvah.

#### QUESTIONS FOR DISCUSSION

1. Why is "the holy King" said not only on Rosh HaShanah but throughout the Ten Days of Teshuvah, and how does the distinction between kodesh and kadosh show what kingship has to do with holiness?
2. If the souls already "arose in thought" above the angels, what does their descent into bodies achieve, and why must it come specifically through the mitzvos?
3. How does the analogy of the tasteless seed and the earth's power of growth explain the difference between mitzvos done with kavanah, mitzvos done by rote, and mitzvos not done at all?
4. Why can teshuvah reach "My holiness above your holiness" when the mitzvos cannot, and why does the light of these days still depend on the year's sowing?
5. What do the two Names Ado-nai and Havayah contribute on Rosh HaShanah and Yom Kippur, and how are "righteousness" and "praise" different gifts?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 כי כארץ

The note gives another text of this maamar: the transcript (hanachah) written by the Mittlerer Rebbe, printed in the Alter Rebbe's Sefer HaMaamarim of 5566.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בטה"מ תקס"ו ע"י שמו. קיצור על המאמר נדפס להלן ק, ב. בלי הגהות בתו"א לעמבערג תרי"א כה, ד. באוה"ת דברים כרך ו ע"י ביתג בשינויים והוספות וקיצורים. הדרוש במאמרי אדה"א — הנחות תקע"ז ע"י שמ מיוסד על מאמר זה. ד"ה כי כארץ במאמרי אדה"א כאן ע"י תתצח מיוסד על מאמר זה. לד"ה זה ראה גם באוה"ת שה"ש כרך ג ע"י תתקמח ואילך.

2 כי כארץ תוציא צמחה

Isaiah's promise that G-d will make righteousness and praise sprout before all the nations, as the earth and a garden make their growth sprout. The maamar reads each image as a different kind of spiritual growth.

Isaiah 61:11: "א"י: ישיעיהו"

כי כארץ תוציא צמחה וכגנה זרועיה תצמיח כן אד"נ ה' יצמיח צדקה ותהלה נגד כל-הגוים:

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

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KEHOT'S NOTE

ישע"י סא, יא.

3 ועיין בזהר תרומה קס"ו ב'

Or HaTorah, quoted in the note, explains the Zohar reference: "Light is sown for the righteous" is the light of the first day, which the Holy One sowed in Gan Eden through the Tzaddik, Yesod of Abba, the "gardener of the garden," and it sprouted and bore fruit; this is "and as a garden makes the things sown in it sprout."

KEHOT'S NOTE

"שזוה"ע מ"ש אור זרוע לצדיק, דהיינו אור שנברא ביום ראשון שזרעו הקב"ה בג"ע ע"י צדיק יסו"א שהוא גננא דגנתא ואוליד ואצמח ועביד פירין וזהו וכגנה זרועיה תצמיח" — אוה"ת נ"ך כרך א ע"י רפס.

4 כל הנביאים לא נתנבאו

Rabbi Yochanan's teaching that all the prophets prophesied only about the Days of Mashiach, while of the World to Come it says, "No eye has seen." The Alter Rebbe uses it to separate the physical reward from the mitzvah's own reward.

Berachot 34b:18-19: "י"י: ברכות ל"ד ב"

אמר רבי חייא בר אבא אמר רבי יוחנן: כל הנביאים כולן לא נתנבאו אלא למשיח בתי לתלמיד חכם, ולעושה פרקמטיא לתלמיד חכם,

ולמהנה תלמיד חכם מנכסיו. אבל תלמידי חכמים עצמן — עין לא ראתה אלקים וולתה יעשה למחכה לוי. ואמר רבי חייא בר אבא אמר רבי יוחנן: כל הנביאים כולן לא נתנבאו אלא לימות המשיח, אבל לעולם הבא, עין לא ראתה אלקים וולתה."

R. Hiyya b. Abba said in the name of R. Johanan : Every prophet prophesied only to marry his daughter to a disciple of the wise, and for him who transacts the affairs of a disciple of the wise and allows him to enjoy his possessions ; but as for the disciples of the wise themselves, "No eye hath seen what G-d, and nobody but Thee, will work for him that waiteth for Him" (Is. Ixiv. 3). R. Hiyya b. Abba also said in the name of R. Johanan : ...

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KEHOT'S NOTE

ברכות לד, ב מובא ברש"י ע"פ בישע"י (סד, ג). וראה באוה"ת נ"ך כרך א ע"י דש בשם מהרש"א. ושם ע"י שה סע"י ו מצוין לכמה מקומות.

5 שכר מצוה מצוה

Tanya explains that the cause of a mitzvah's reward is the mitzvah itself: in doing it, a person draws the revelation of the Infinite Light down to be en clothed in a physical thing of this world, and the perfection of the Days of Mashiach and the Resurrection depends on our deeds during the exile.

תניא, חלק ראשון; ליקוטי אמרים 37:2: Tanya, Likkutei Amarim

כי הגורם שכר המצוה - היא המצוה בעצמה, כי בעשייתה, ממשיך האדם גילוי אור-אין-סוף ברוך-הוא מלמעלה למטה להתלבש בגשמיות עולם הזה, בדבר שהיה תחלה תחת ממשלת קליפת נוגה ומקבל חיותה ממנה, שהם כל דברים הטורים ומותרים שנעשית בהם המצוה מעשית, כגון: קלף התפילין ומזוזה וספר תורה, וכמאמר רבותינו זכרונם-לברכה: "לא הוכשר למלאכת שמים אלא טורים ומותרים בפיך". וכן אתרוג שאינו ערלה,

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KEHOT'S NOTE

אבות פ"ד, מ"ב. ראה תניא פל"ז.

6 שכר מצוה מצוה

Ben Azzai's saying that the reward of a mitzvah is the mitzvah. Here it defines the spiritual reward that lies in each mitzvah in its own right.

Pirkei Avot 4:2: "משנה אבות ד"

בן עזאי אומר, הוי רץ למצוה קלה כבחמורה, ובורח מן העברה. שמצוה גוררת מצוה, ועברה גוררת עברה. ששכר מצוה, מצוה. ושכר עברה, עברה:

Ben Azzai said: Be quick in performing a minor commandment as in the case of a major one, and flee from transgression; For one commandment leads to another commandment, and transgression leads to another transgression; For





שמות כב, ל.

25

קדש ישראל לה'

"Israel is holy (kodesh) unto Havayah, the first of His produce." A second verse calling Israel kodesh.

ירמיהו ב:3:2

קדש ישראל לה' ראשית תבואתה כל־אכליו יֵאָשְׁמוּ רָעָה תִּבָּא אֲלֵיהֶם נֶאֱמַר

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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KEHOT'S NOTE

ירמיה ב, ג.

26

קדושים תהיו

"You shall be holy, for I, Havayah your G-d, am holy." The verse on which the Midrash comments.

ויקרא י"ט:2:2

דַּבֵּר אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי ה' אֱלֹהֵיכֶם:

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the L-RD your G-d am holy.

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27

קדושים תהיו יכול כמוני

The Midrash: "Could it be like Me? Scripture says, 'For I am holy': My holiness is above your holiness." The Alter Rebbe asks why such a thought could arise at all.

ויקרא רבה כ"ד:9:9

KEHOT'S NOTE

ויקרא כד, ט.

28

וצ"ל איך קס"ד שיהיו כמוני

The note points to a discussion of this question in Or HaTorah on Vayikra.

KEHOT'S NOTE

ראה באוה"ת ויקרא כרך א ע' קה. וראה לקמן דרושים ליוהכ"פ ע"א, א.

29

לית מחשבה תפיסא ביי כלל

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

KEHOT'S NOTE

ת"ו בהקדמה (פתח אלי').

30

ולית מחשבה תפיסא ביה כלל

From Elijah's prayer (Patach Eliyahu): "no thought can grasp You at all." Here it describes kodesh, which is beyond the chain of worlds.

Tikkunei Zohar 17a:10-12:12

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 (ניא אתכסיא) מבני נשא. ואנת הוא דקשיר לון

ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

31

קדוש . . הארה הנמשכת מבחי' קדש העליון

Or HaTorah on Nach quotes this explanation of kadosh as the radiance drawn from the supernal kodesh.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך א ע' קו.

32

שהמלאכים אומרים ג"פ קדוש

The seraphim call, "Holy, holy, holy is Havayah of hosts." The three times "holy" are read as three stages of drawing down.

ישעיהו ו:3:3

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֵא כְּלֵי־הָאָרֶץ כְּבוֹדִי:

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

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KEHOT'S NOTE

ראה ישעיה ו, ג.

33

אלף אלפים גדוד א'

The Talmud reads "a thousand thousands serve Him" as the number of a single troop, while His troops are numberless. It conveys the countless hosts that come from speech.

חגיגה י"ג ב:י"ב-י"ג:13-12

כתוב אחד אומר: "אלף אלפין ישמשוניה ורבו רבין קדמוהי קומיו", וכתוב אחד אומר: "היש מספר לגדודיו!" לא קשיא: כאן בזמן שבית המקדש קיים, כאן בזמן שאין בית המקדש קיים, כבכול שנתמטעה פמל'א של מעלה. תניא, רבי אומר משום אבא יוסי בן דוסאי: "אלף אלפין ישמשוניה" — מספר גדוד אחד, "ולגדודיו אין מספר". ורבי ירמיה בר אבא אמר: "אלף אלפין ישמשוניה", לנהר דינור, שנאמר: "נהר דינור נגד ונפק מן קדמוהי" ...

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KEHOT'S NOTE

חגיגה יג, ב.

34

אני ה' לא שניתי

"For I, Havayah, have not changed." Bringing the worlds into being, like the sun's glow, changes nothing in G-d.

Malachi 3:6:6

כי אני ה' לא שניתי ואנכי בְּיָעֶקֶב לא כָּלִיתִם:

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.

35

וכמו שכתוב בזהר משפטים (דקכ"א סע"א)

The maamar there, at 79c, cites this Zohar for the point that the angels cannot rise and be included in the supernal

Chochmah except through Israel, who are drawn from the inner dimension of the supernal Chochmah.

KEHOT'S NOTE

נזכר גם לעיל פי פנחס עט, ג. לקמן יוהכ"פ סט, ד.

36

וכמו שכתוב בזהר משפטים (דקכ"א סע"א)

The Zohar passage in Parshas Mishpatim to which the Alter Rebbe refers for the soul's rise to the supernal kodesh.

ספר הזהר, משפטים כ"ב-תק"א 20:502-511 Zohar, Mishpatim 20:502-511  
What is the difference in degree between "holy" and "holiness"? Said R. Jose: 'The latter is the extremest, the utmost degree, but not so the former, for it is written: "And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy" (Isa. 4, 3), which signifies that the grade of "holy" is connected with that place (i.e. with the earthly Zion and Jerusalem), whereas "holiness" is connected with a higher place.' R. Abba was once walking in company ...

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

37

שתוק כך עלה במח'

G-d's answer to Moshe about Rabbi Akiva: "Be silent; thus it arose in thought before Me." It illustrates the supernal will, which is above reason.

Menachot 29b:5 כ"ט ב:ה' מנחות

חזר ובא לפני הקב"ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה נותן תורה ע"י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו של עולם הראיתני תורתו הראני שכרו אמר לו חזור [לאחור] חזר לאחריו ראה ששוקלין בשרו במקולין אמר לפניו רבש"ע זו תורה וזו שכרה א"ל שתוק כך עלה במחשבה לפני

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KEHOT'S NOTE

מנחות כט, ב.

38

תרי"ג מצות . . תרי"ך עמודי אור

The note sends the reader to the sources gathered in Or HaTorah on Nitzavim for the 620 pillars of light.

KEHOT'S NOTE

פרדס ש"ח, פ"ג. וראה בהנסמן באוה"ת פי נצבים כרך ו ע' ביתו. [ע"ל] בחקותי (מו, ב). וש"נ. [כ].

39

תרי"ך עמודי אור

The Ramak writes that there are 620 pillars of light in Keser, the numerical value of keser. The Alter Rebbe identifies them with the 613 commandments of the Torah and the 7 of the Rabbis.

Pardes Rimmonim 8:5-6 ו"ה-ר' פרדס רמונים

... ונ"ל כי נכנסו בזה בראותם כי גדולה קודמת לגבורה והוא החסד והלובן ואחר הגדולה נאצלה הגבורה והיא דין ואודם ואחר כך נאצל תפארת העומד בין שניהם להכריע בין האודם והלובן והוא גוון אודם ולובן מעורב. ר"ל כי כענין ג' אלה כן דרך שלשה הראשונות כי ג' הראשונות הם שרשים וגי אבות ענפים להם ומן הענפים נדון להשרשים. ולכן אמרו שהכתר הראשון לאצילות הוא הזקן והלבן ולכן

... כי כארץ תוציא צמחה וכגנה זרועיה תצמיח כן

נקרא עתיק יומין שהוא כח הלובן והוא כנגד הגדולה והנמשך אחריו שהוא החכמה הוא כנגד הגבורה והיא אדומה. כי כמו שאחר הלובן חסד ...

Pardes Rimmonim (Public Domain)

40

The Zohar's saying that kodesh is a thing unto itself. It shows that kodesh cannot be contained in the worlds.

ספר הזהר, אמור כ"ד:ק"א-כ"ה:קכ"ג Zohar, Emor 24:111-25:123

R. Hiya said 'It is because work may be done on them. For that reason they are not called holy, and what is not called holy is called ordinary. Hence the Companions have laid down that we should say at the close of Sabbath, "who divideth between holy and profane", the separation consisting in the fact that holiness is something apart, and the rest issue from it. Hence these are for work. And there is a time when these too are to be kept, namely, when they are invited, from ...

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

## PARAGRAPH 5

41

עתידיים צדיקים שיאמרו לפנייהם קדוש

Rabbi Elazar: in the future, "Holy" will be said before the righteous as it is said before the Holy One, blessed be He. The Alter Rebbe explains it through the distinction between kodesh and kadosh.

בבא בתרא ע"ה ב:ג-ד' 75b:3-4 Bava Batra 75b:3-4

ואמר רבה אמר רבי יוחנן: עתידין צדיקים שנקראין על שמו של הקדוש ברוך הוא, שנאמר: "כל הנקרא בשמי ולקבודי בראתיו, יצרתיו אף עשיתיו". ואמר רבי שמואל בר נחמני אמר רבי יוחנן: שלשה נקראו על שמו של הקדוש ברוך הוא, ואלו הן: צדיקים, ומשיח, וירושלים. צדיקים - הא דאמרן. משיח - דכתבי: "וזה שמו אשר יקראו ה' צדקנו". ירושלים - דכתבי: "סביב שמנה עשר אלה, ושם העיר מיום ה' שמה", אל תקרי "שמה" אלא "שמה". ...

R' Shmuel bar Nachmani said in the name of R' Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem. The righteous, as we said above. The Messiah, as it is written "...this is his name that he shall be called, The L-rd is our righteousness." (Jeremiah 23:6) Jerusalem, as it is written "All around it amounts to 18,000; and the name of the city from that day will be "The L-rd is There." (Ezekiel 48:35)

William Davidson, Vocalized Aramaic (CC-BY-NC) • Rabbi Mike Feuer,

Jerusalem Anthology (CC-BY)

KEHOT'S NOTE

ב"ב ע"ה, ב.

42

"Men of kodesh shall you be unto Me," cited again for the righteous who rise to the supernal kodesh.

שמות כ"ב:ל' Exodus 22:30

ואנשי קדש תהיו לי ובשר בשדה טרפה לא תאכלו לקבל תשלכון אתו:

And ye shall be holy men unto Me; therefore ye shall not eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

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

43 ועשיתם את כל מצותי

“So that you remember and do all My commandments and be holy unto your G-d.” The verse links the mitzvot with holiness.

Numbers 15:40 ט"ו:מ' במדבר

לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:  
that ye may remember and do all My commandments, and be holy unto your G-d.

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KEHOT'S NOTE

במדבר טו, מ.

44 צרורים בצרור החיים את ה'

Avigail's blessing that David's soul be “bound up in the bond of life with Havayah.” It describes what it means to be holy unto G-d.

I Samuel 25:29 ט"ז:כ"ט שמואל א

וַיִּקָּם אָדָם לְרִדְפָּה וּלְבָקֵשׁ אֶת־נַפְשָׁהּ וְהִיתָה נֶפֶשׁ אֲדָנִי צְרוּרָה בְּצִרוֹר  
הַחַיִּים אֵת ה' אֱלֹהֶיהָ וְאֵת נֶפֶשׁ אֲבִיהָ יִקְלָעְנָה בְּתוֹךְ כַּף הַקַּלָּע:

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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KEHOT'S NOTE

ראה ש"א כה, כט.

45 רננו צדיקים בה'

“Sing joyously, O righteous ones, in Havayah.” Read here as the righteous being within G-d.

Psalms 33:1 א:ל"ג תהילים

רִנְנוּ צְדִיקִים בַּה' לִישְׁרִים נְאוּה תְהִלָּה:

Rejoice in the L-RD, O ye righteous, Praise is comely for the upright.

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KEHOT'S NOTE

תהלים לג, א.

PARAGRAPH 6

46 מלך מלך וימלוך

The Kehot note refers to the Zohar here for the liturgical words “He is King, He was King, He will reign,” which express G-d's kingship in time.

Zohar I, 34a א' לד, א

KEHOT'S NOTE

ראה זח"א לד, א.

47 מלכותך מלכות כ"ע

“Your kingship is a kingship over all worlds, and Your dominion is in every generation.” It shows Malchus as the

...כי כארץ תוציא צמחה וכגנה זרועיה תצמיח כן

attribute that enters space and time.

Psalms 145:13 י"ג:ל"ה תהילים

מִלְכוּתְךָ מְלָכוּת כָּל־עֲלָמִים וּמַמְשְׁלָתְךָ בְּכָל־דּוֹר וָדוֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמ"ה, יג.

48 ברע"מ פ' אמור דצ"ג א'

The passage there explains “And I shall be sanctified among the children of Israel”: in the innermost point of each Jew's heart, the spark of G-dly fire is fanned by contemplating G-d's greatness in prayer until it burns openly with longing for Him, because He is holy and separate.

KEHOT'S NOTE

ראה לעיל פ' אמור לב, סע"ג.

49 ברע"מ פ' אמרו דצ"ג א' בענין קדש קדוש קדושה

The Raaya Mehemna in Parshas Emor on the terms kodesh, kadosh and kedushah, to which the Alter Rebbe refers the reader.

Zohar, Emor 22:94-95 ה"צ-צ"ד-ה"צ

50 ברכת המצות ארו"ל עובר לעשייתן

The ruling that all mitzvot are blessed oever la'asiyasan, and the Talmud's proof that oever means “before.” The Alter Rebbe adds that it also means encompassing.

Pesachim 7b:9-10 י"ט-י"ב פסחים

דְּכוּלִי עֲלֵמָא מִיָּהָא, מַעֲיָקְרָא בְּעִינֵי לְבָרוּכִי, מְנַלָּן? דְּאָמַר רַב יְהוּדָה אָמַר  
שְׁמוּאֵל: כָּל הַמִּצְוֹת מִבְּרַךְ עָלֵיהֶן עוֹבֵר לַעֲשִׂיתָן. מֵאֵי מִשְׁמַע דְּהָאִי  
“עוֹבֵר” לִישָׁנָא דְּאַקְדוּמִי הוּא? אָמַר רַב נַחֲמָן בַּר יִצְחָק, דְּאָמַר קְרָא:  
“וַיִּרְץ אַחֲרַיִמֶעֶז דֶּרֶךְ הַכֹּכֵר וַיַּעֲבֹר אֶת הַכּוֹשִׁי”. אֲבָיִי אָמַר, מִהֲכָא: “וְהוּא  
עָבַר לִפְנֵיהֶם”. וְאִיבָעִית אִימָא מִהֲכָא: “וַיַּעֲבֹר מִלִּפְנֵיהֶם וְהִי  
בְּרֵאשָׁם”.

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

KEHOT'S NOTE

פסחים ז, ב.

51 ועובר לישנא דאקדומי הוא

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

KEHOT'S NOTE

פסחים שם.

52 עובר לסוחר

Avraham paid Efron “four hundred shekels of silver, current with the merchant.” The Alter Rebbe uses the phrase to link oever with going around.

Genesis 23:16 ט"ז:כ"ג בראשית

וַיִּשְׁמַע אַבְרָהָם אֶל־עֲפְרוֹן וַיִּשְׁקַל אַבְרָהָם לְעֶפְרוֹן אֶת־הַכֶּסֶף אֲשֶׁר דָּבָר  
בְּאֶזְנֵי בְנֵי־חֵת אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֹבֵר לְסוֹחֵר:

And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the

hearing of the children of Heth, four hundred shekels of silver, current money with the merchant.

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KEHOT'S NOTE

בראשית כג, טז.

53

לי סחור סחור

The saying, "Go around, go around, O Nazirite; do not come near the vineyard." It supplies the sense of "around," the encompassing makif.

Avodah Zarah 17a:6 י"ז א: ור"ז זרה

עולא כי הוה אמי מבי רב, הוה מנשק להו לאחתיא אבי ידיהו, ואמרי לה: אבי תדיהו. ופליגא דידיה אדידיה, דאמר עולא: קריכה בעלמא אסור, משום "לך לך, אמרין נזירא; סחור סחור, לךמא לא תקרב".

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KEHOT'S NOTE

ראה ע"ז יז, א.

54

צריך להקדים הכנה לזה קודם עשיית המצוה

Or HaTorah, quoted in the note, asks how the blessing has the power to make the supernal kodesh rest in physical deeds, given that several mitzvos have no blessing at all and the light is still drawn down.

KEHOT'S NOTE

באוה"ת כאן ע' ב'תח "מ"מ גם זה אינו מוכן איך ובמה הכח של הברכה לשעל ידי זה יהי השראת קדש העליון בעשייה גשמיות, ועוד שהרי יש כמה מצות שאין מברכין עליהן כלל, ועכ"ז נמשך האור כו".

#### PARAGRAPH 7

55

בד"ה ואתחנן

At 3b, in the summary of the discourse on "And I pleaded," the Alter Rebbe says that the Sages, "the eyes of the congregation," instituted the blessings over the mitzvos; and that Moshe's "I pleaded" draws from the level of "gracious," a free gift that the arousal from below does not reach.

KEHOT'S NOTE

לעיל דף ג, ב.

56

ואתחנן אל

"And I pleaded with Havayah at that time." The opening words of the discourse to which the Alter Rebbe refers.

Deuteronomy 3:23 ג'כ"ג

ואתחנן אליה בעת ההוא לאמר:

And I besought the L-RD at that time, saying:

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57

ובביאור ע"פ אלה מסעי

There the journeys and encampments in the wilderness are compared to the blessing over a mitzvah: as each journey was followed by an encampment, so a mitzvah has an ascent and a drawing down, and the light of the Infinite One drawn through a mitzvah such as tallis is drawn as a makif.

KEHOT'S NOTE

...כי כארץ תוציא צמחה וכגנה זרועיה תצמיח כן

לעיל פ' מסעי צב, ג.

58

"These are the journeys of the children of Israel." The verse explained in the discourse to which he refers.

Numbers 33:1 א'ג: במדבר

אלה מסעי בני ישראל אשר יצאו מארץ מצרים לצבאתם ביד משה ואהרן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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59

"To a mare in Pharaoh's chariots have I compared you, My beloved." The opening words of a discourse in Shir HaShirim to which he refers.

Song of Songs 1:9 ט'א: שיר השירים

לקסתי ברכבי פרעה דמיתיה רעיתי:

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

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60

KEHOT's note points to Deuteronomy 3:23-7:11 for these words.

דברים ג'כ"ג-ז'יא: Deuteronomy 3:23-7:11

#### PARAGRAPH 8

61

כי כארץ תוציא צמחה וכגנה זרועיה תצמיח

The opening verse, now applied to the revelation that comes through the performance of the mitzvos.

Isaiah 61:11 א'י"א: ישעיהו

כי כארץ תוציא צמחה וכגנה זרועיה תצמיח כן אדני ה' יצמיח צדקה ותהלה נגד כל הגוים:

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

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62

זרעו לכם לצדקה

"Sow for yourselves for righteousness, reap according to kindness." The prophet calls good deeds sowing.

Hosea 10:12 ב"י: הושע

זרעו לכם לצדקה קצרו לפי חסד נירו לכם ניר ועת לדרוש אתיה עד יבוא וירח צדק לכם:

Sow to yourselves according to righteousness, Reap according to mercy, Break up your fallow ground; For it is time to seek the L-RD, Till He come and cause righteousness to rain upon you.

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KEHOT'S NOTE

הושע י, יב.

63 זורע צדקות ומצמיח ישועות

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

KEHOT'S NOTE

ברכת יוצר.

PARAGRAPH 9

64 דעיקר הצמיחה הוא כח הצומח שיש בארץ

Iggeres HaKodesh explains that the power of growth in the earth is spiritual and “nothing,” the Infinite Light shining at the lowest end of Asiyah, and that fruits grown through sowing and planting are far finer than those that grow of themselves from the power of growth alone.

KEHOT'S NOTE

ראה ג"כ באגדה"ק סי' כ. תו"א נד, ד. מאמרי אדה"א ויקרא כרך ב ע' תשעב.

65 תדשא הארץ דשא

The third-day utterance, “Let the earth sprout vegetation... fruit trees bearing fruit.” The Alter Rebbe sees it as permanently en clothed in the earth's power of growth.

בראשית א':י"א

וַיֹּאמֶר אֱלֹקִים תִּדְשָׂא הָאָרֶץ דָּשָׁא עֵשֶׂב מְזִרִיעַ וְרֵעַ עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינֵהוּ אֲשֶׁר זֶרְעוּבוּ עַל-הָאָרֶץ וַיְהִי-כֵן:

And G-d said: ‘Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.’ And it was so.

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KEHOT'S NOTE

בראשית א, יא.

66 דלית ברכתא שריא באתר ריקנא

The Zohar's principle that blessing does not rest in an empty place. It explains why a seed must be sown for the power of growth to act.

Zohar II, 87b פו, זח"ב

Zohar III, 34a לז, זח"ג

KEHOT'S NOTE

ראה זח"ב פו, ב. קנה, א. קנו, ב. זח"ג לד, א. זח"א (רטז, ב). [כ].

67 ע"פ לא תהיה משכלה ועקרה בארץ

There the Alter Rebbe explains that above there is a “land of life” from which life and sustenance flow to all the souls of Israel, for love of G-d and the mitzvos, as the physical earth grows food for every living thing; and that there is a higher earth and a lower earth.

KEHOT'S NOTE

תו"א פ' משפטים עה, ד.

68 לא תהיה משכלה ועקרה בארץ

“None shall miscarry or be barren in your land.” The verse on which the Alter Rebbe explains the supernal earth in Torah Ohr.

Exodus 23:26 כ"ג:כ"ו

לא תהיה משכלה ועקרה בארץך את־מספר יְמֶיהָ אֲמַלֵּא:

...כי כארץ תוציא צמחה וכגנה זרועיה תצמיח כן

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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69 וע"פ הבאים ישרש יעקב

That discourse reads “I will sow her for Me in the land”: as a person sows grain for the sake of the increase, G-d “sows” Israel in exile so that the revelation of His G-dliness in the world will increase and multiply.

KEHOT'S NOTE

תו"א סא, א. וראה הביאורים באוה"ת פ' שמות.

70 הבאים ישרש יעקב

“In days to come Yaakov will take root, Israel will blossom and bud.” The verse of the Torah Ohr discourse on sowing and growth to which he refers.

Isaiah 27:6 י"ז:כ"ז

הַבָּאִים יִשְׂרָשׁ יַעֲקֹב וּפְרַח יִשְׂרָאֵל וּמָלְאוּ פְּנֵי-תֵבֶל תְּנוּכָה:

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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71 ונעוץ תחלתו בסופו

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

72 ונעוץ תחלתו בסופו

The ten Sefiros: “their end is wedged in their beginning and their beginning in their end.” It shows that the lowest level, the supernal earth, holds the highest.

ספר יצירה א':ז

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 wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

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

73 בד"ה שבת שבתון הוא

The Yom Kippur discourse beginning “It is a Shabbos of rest for you” explains there “I am like a verdant cypress”: as a young cypress can be bent down low and, springing back, throws what is on it higher than its own top, so Malchus descends and is en clothed in physical mitzvos, then rises to the heights and lifts the person who keeps the mitzvos higher still, to the supernal kodesh, the light that encompasses all worlds.

KEHOT'S NOTE

לקמן דרושים ליוה"כ סט, ג.

74

## אני כפרוש רענן

"I am like a verdant cypress; from Me your fruit is found."  
The verse in whose connection the discourse "A Shabbos of rest" discusses this theme.

הושע י"ד:9 Hosea 14:9

אפרים מה' לי עוד לעצבים אני עניתי ואשורנו אני כפרוש רענן ממני  
פרך נמצא:

Ephraim [shall say]: 'What have I to do any more with idols?'  
As for Me, I respond and look on him; I am like a leafy cypress-tree; From Me is thy fruit found.

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75

## מוטב דלדייני

Rabbi Meir's words about Elisha ben Avuyah: better that he be judged and then come to the World to Come. The Alter Rebbe infers that the delight of Gan Eden outweighs the sufferings of Gehinnom.

חגיגה ט"ו ב:ג Chagigah 15b:3

כי נח נפשיה דאחר, אמרי: לא מידן לדיינינה, ולא לעלמא דאיתי ליתי.  
לא מידן לדיינינה — משום דעסק באוריינתא, ולא לעלמא דאיתי ליתי —  
משום דחטא. אמר רבי מאיר: מוטב דלדיינינה וליתי לעלמא דאיתי.  
מתי אמות, ואעלה עשן מקברו. כי נח נפשיה דרבי מאיר סליק קוטרך  
מקבריה דאחר.

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KEHOT'S NOTE

חגיגה טו, ב.

76

## כי כארץ תוציא צמחה וכגנה זרועיה תצמיח

The opening verse, read here as saying that the growth is far above the seed sown.

ישעיהו ס"א:11 Isaiah 61:11

כי כארץ תוציא צמחה וכגנה זרועיה תצמיח כן אדני ה' יצמיח צדקה  
ותהלה נגד כל־הגוים:

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

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77

## והזיו בגי'ע

The words here quote Berakhot 17a:12; the passage is shown below.

ברכות י"ז א:12 Berakhot 17a:12

מרנלא בפומיה דרב: לא כעולם הזה העולם הבא. העולם הבא אין בו  
לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא  
שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם בראשיהם ונגהים  
מזיו השכינה, שנאמר: "ויחזו את האלקים ויאכלו וישתו".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre

...כי כארץ תוציא צמחה וכגנה זרועיה תצמיח כן

of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

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

KEHOT'S NOTE

ראה ברכות יז, א.

78

## כל המצוות צריכות כוונה

The Talmud's inference that "mitzvos require kavanah." It establishes kavanah as a second sowing alongside the deed.

ברכות י"ג א:כ"ב-כ"ה Berakhot 13a:22-25

גמי שמע מינה מצות צריכות כוונה. מאי "אם כוון לבוי" — לקרות.  
לקרות?! והא קא קרי! בקורא להגיה. תנו רבנן: קריאת שמע ככתבה,  
דברי רבי. וחקמים אומרים: בכל לשון.

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

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KEHOT'S NOTE

ראה ברכות יג, א.

79

## ולא תתורו . . אשר אתם זונים

"And you shall not stray after your heart and after your eyes, after which you go astray." Sin is described as straying from G-d.

במדבר ט"ו:39 Numbers 15:39

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

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

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KEHOT'S NOTE

במדבר טו, ט.

80

## כוונה שאסורה לבעלה

The Talmud derives that a wife who was unfaithful becomes forbidden to her husband. The Alter Rebbe applies it to the soul that sins and can no longer receive from the supernal kodesh.

סוטה כ"ו ב:א-ב'2 Sotah 26b:1-2

מהו דתימא: "נטמאה" נטמאה שני פעמים: אהד לפעל ואהד לבעול.  
היכא דקא מיתסרא בקא זנות, אכל הא הואיל ואסורה וקיימא, אימא  
לא, קא משמע לו. חזי מן הקטן וכו'. "איש" אמר רחמנא, ולא קטן  
ושאינו איש. למעוטי מאי? אילימא למעוטי שחות, והאמר שמואל:  
שחור מקנין על ידו, ופוסל בתרומה!

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KEHOT'S NOTE

סוטה כו, ב.

PARAGRAPH 11

81 ותהי יראתם אותי

Isaiah's rebuke of a people who honor G-d with their lips while their heart is far, so that "their fear of Me is a commandment of men, learned by rote." Here it describes mitzvos done without kavanah.

ישעיהו כ"ט:13

וַיֹּאמֶר אֲדֹנָי יְעֹזֵר כִּי נִגַּשׁ הָעָם הַזֶּה בְּפִי וּבִשְׁפִיתִי כְּבֹדוֹנִי וְלִבּוֹ רָחַק מִמֶּנִּי וְתִהְיֶינָה יִרְאַתָּם אֹתִי מִצְוֹת אֲנָשִׁים מְלֻמָּדָה:

And the L-rd said: Forasmuch as this people draw near, and with their mouth and with their lips do honour Me, But have removed their heart far from Me, And their fear of Me is a commandment of men learned by rote;

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KEHOT'S NOTE

ישע"י כט, יג.

82 אור זרוע

"Light is sown for the righteous, and joy for the upright in heart." Another verse that speaks of light as something sown.

תהילים צ"ז:11

אור זָרַע לַצַּדִּיק וְלִישׁוּרֵי־לֵב שִׂמְחָה:

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

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83 וילקט יוסף

"And Yosef gathered all the money." The opening words of the Torah Ohr discourse to which he refers.

בראשית מ"ז:14

וַיִּלְקֹט יוֹסֵף אֶת־כָּל־הַכֶּסֶף הַנִּמְצָא בְּאֶרֶץ־מִצְרַיִם וּבְאֶרֶץ כְּנָעַן בְּשָׂבָר אֲשֶׁר־הֵם שִׁבְּרִים וַיָּבֵא יוֹסֵף אֶת־הַכֶּסֶף בֵּיתוֹ פְּרָעָה:

And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house.

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84 "There are sixty queens and eighty concubines." The opening words of the discourse in Shir HaShirim to which he refers.

שיר השירים ו':8

שָׁשִׁים הֵמָּה מְלָכוֹת וְשְׁמֹנִים פִּילְגָשִׁים וְעַלְמוֹת אֵין מִסְפָּר:

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

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...כי כארץ תוציא צמחה וכגנה זרועיה תצמיח כן

85 כמ"ש בזהר ח"א דקכ"ב א'

The note points to the Mittler Rebbe's explanation of this Zohar passage in his Biurei HaZohar.

KEHOT'S NOTE

ראה ביאורו"ז לאדה"א קכט, ג ואילך.

86 מלך לשדה נעבד

The verse that the Zohar interprets: "a king, to a field that is worked."

קהלת ה':8

וַיִּתְרוֹן אֶרֶץ כָּל־הָאֵל מֶלֶךְ לְשָׂדֶה נֶעְבָּד:

But the profit of a land every way is a king that maketh himself servant to the field.

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87 שדה אשר ברכו ה'

Yitzchak's words, "like the fragrance of a field that Havayah has blessed." The Zohar identifies it as the field to which the King joins Himself.

בראשית כ"ז:27

וַיִּגַּשׁ וַיִּשְׁקֵלּוּ וַיֵּרַח אֶת־רֵיחַ בְּגָדָיו וַיִּבְרַכְהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנֵי כְרִיחַ שָׂדֶה אֲשֶׁר בֵּרַכְוֹ ה'

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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88 י ברכך ה'

The first verse of the Priestly Blessing, "May Havayah bless you," the subject of the discourse in Parshas Naso to which he refers.

במדבר ו':24

יְבָרְכֶךָ ה' וַיִּשְׁמְרֶךָ:

The L-RD bless thee, and keep thee;

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89 The Zohar on Parshas Terumah on the verse "and as a garden makes the things sown in it sprout," to which the Alter Rebbe refers.

ספר זוהר, תרומה ע"ד:תשל"ד-742:734-74

90 Kehot's note points to Numbers 4:21-7:89 for these words.

במדבר ד':21-7:89

91 The Zohar reads "a king, to a field that is worked" as the Holy One, blessed be He, joining the field when it is worked, the field being "the field that Havayah has

blested.” The Alter Rebbe applies it to the blessing over the mitzvos.

ספר זוהר, חיי שרה ג:יג-יז 3:13-17 Zohar, Chayei Sara

PARAGRAPH 12

92 יצמיח צדקה ותהלה

The second half of the opening verse, now assigned to Rosh HaShanah, Yom Kippur and the Ten Days of Teshuvah.

ישעיהו ס"א:י"א Isaiah 61:11

כי כארץ תוציא צמחה וכגנה זרועיה תצמיח כן אדני ה' יצמיח צדקה ותהלה נגד כל הגוים:

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

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93 בהאי זמנא אדי הוי אתה החלות

The Zohar on Parshas Terumah, cited by the Alter Rebbe for the two Names Ado-nai and Havayah, which he says are revealed on Rosh HaShanah and Yom Kippur.

ספר זוהר, ספרא דצניעותא ב:יג-יז 2:13-3:26 Zohar, Sifra DiTzniuta

94 אדי הוי אתה החלות

Moshe's prayer, "Ado-nai Havayah, You have begun to show Your servant Your greatness." It joins the two Names of the opening verse.

דברים ג:כ"ד Deuteronomy 3:24

אדני ה' אתה החלות להראות את עבדך את גדלך ואת ידך הנוקא אשר מיאל בשמים ובארץ אשר יעשה כמעשיך וכגבורתך:

'O L-rd GOD, Thou hast begun to show Thy servant Thy greatness, and Thy strong hand; for what god is there in heaven or on earth, that can do according to Thy works, and according to Thy mighty acts?

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95 וצדקה תהי לנו כי נשמור

"And it will be righteousness for us, if we take care to do all this commandment." It shows that all the mitzvos are called tzedakah.

דברים ו:כ"ה Deuteronomy 6:25

וצדקה תהי לנו כי נשמור לעשות את כל המצוה הזאת לפני ה' אלקינו כאשר צונו:

And it shall be righteousness unto us, if we observe to do all this commandment before the L-RD our G-d, as He hath commanded us.

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KEHOT'S NOTE

דברים ו, כה.

96 ועמ"ש בפי בשלח בד"ה אשירה

The discourse "I will sing" explains there, at 63b, that tzedakah and mishpat are, in general, all the mitzvos of the Torah, and in particular the mitzvah of charity: through this arousal from below comes the arousal from above, "the way of Havayah, to do tzedakah," so that the Infinite Light is en clothed in Torah and mitzvos.

KEHOT'S NOTE

תו"א סג, ב.

97 בארץ לא זרועה

"Your going after Me in the wilderness, in a land not sown." The Alter Rebbe reads it as the "not" of the prohibitions being sown.

ירמיהו ב:2 Jeremiah 2:2

הלך וקראת באזני ירושלם לאמר כה אמר ה' זכרתי לך חסד נעורך אהבת כלולתיך לכתך אחרי במדבר בארץ לא זרועה:

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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KEHOT'S NOTE

ירמ"י ב, ב.

98 ישוב ואינו עובר עברה

"One who sat and did not commit a transgression is rewarded as one who does a mitzvah." It shows that refraining from sin is also sowing.

קידושין ל"ט בבבא Kiddushin 39b

KEHOT'S NOTE

קידושין לט, ב.

PARAGRAPH 13

99 ויעבור ה' על פניו ויקרא

"And Havayah passed before him and proclaimed," introducing the Thirteen Attributes of Mercy. "Passed" is read as a revelation that comes of itself.

שמות ל"ד:6 Exodus 34:6

ויעבר ה' על פניו ויקרא ה' ה' אל רחום וחנון ארך אפים ורב חסד ואמת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

100 מלשון העוה דרכו

"For they have perverted their way." It explains avon, iniquity, as crookedness.

ירמיהו ג:21 Jeremiah 3:21

KEHOT'S NOTE

ירמ"י ג, כא. ראה אוה"ת ר"ה ע' אישפו ואילך.

**101 הפושעים בי**  
 “The men who rebelled against Me.” The Zohar reads it as rebellion against the Body of the King.

ישעיהו ס"ו:כ"ד Isaiah 66:24

וְיָצְאוּ וְרָאוּ בַּפְּגְרֵי הָאֲנָשִׁים הַפֹּשְׁעִים בִּי כִּי תוֹלְעֵתָם לֹא תָמוּת וְאִשָּׁם לֹא תִקְבֶּה וְהָיוּ דְרָאוֹן לְכָל־בָּשָׂר:

And they shall go forth, and look Upon the carcasses of the men that have rebelled against Me; For their worm shall not die, Neither shall their fire be quenched; And they shall be an abhorring unto all flesh.

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KEHOT'S NOTE

ישע"י סו, כד.

**102 בגופא דמלכא**  
 Kehot's marei makom for these words (its note is below).  
 KEHOT'S NOTE

זח"ב (פח, ב). [כ].

**103 בגופא דמלכא**  
 The Zohar's phrase “against the Body of the King,” describing how grave a transgression is.

ספר זוהר, יתרו כ"ז:תנ"ג-תס"ד Zohar, Yitro 27:453-464

**104 ימצאהו בארץ מדבר**  
 “He found him in a desert land.” Read here as the state of one who has transgressed.

דברים ל"ב:10 Deuteronomy 32:10

יִמְצָאֵהוּ בָּאֶרֶץ מִדְבָּר וּבְתֵהוּ לָלֵל יִשְׁמֹן יִסְכְּכֶנָּהוּ יְבוֹנְנֶהוּ יִצְרְנֶהוּ כְּאִישׁוֹן עֵינָיו:

He found him in a desert land, and in the waste, a howling wilderness; He compassed him about, He cared for him, He kept him as the apple of His eye.

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KEHOT'S NOTE

דברים לב, י.

**105 לא תזרע ולא תצמיח**  
 The description of a cursed land in which nothing is sown or sprouts. It explains why a desert is unfit for sowing.

דברים כ"ט:כ"ב Deuteronomy 29:22

גִּפְרִית וּמֶלַח שָׂרָפָה כָּל־אֲרָצָהּ לֹא תִזְרַע וְלֹא תִצְמַח וְלֹא־יִעֲלֶה בָּהּ כָּל־עֵשֶׂב כִּמְהֻפָּכֶת סֹדֶם וְעִמְרָה אֲדָמָה וּצְבוֹיִם אֲשֶׁר הָפֵךְ ה' בְּאַפּוֹ וּבְחֻמָּתוֹ:

and that the whole land thereof is brimstone, and salt, and a burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the L-RD overthrew in His anger, and in His wrath;

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KEHOT'S NOTE

דברים כט, כב.

**106 כנשר יעיר קנו**  
 “As an eagle stirs up its nest, hovers over its young.” It follows the desert verse and expresses G-d's compassion.

דברים ל"ב:11 Deuteronomy 32:11

כְּנֹשֶׁר יַעִיר קִנּוֹ עַל־גּוֹזְלָיו יִרְחֹף יִפְרֹשׁ כְּנָפָיו יִשְׁאָהוּ עַל־אֲבָרְתּוֹ:

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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KEHOT'S NOTE

דברים לב, יא.

**107 בעשי"ת . . כמ"ש דרשו ה'**  
 The Talmud says “when He is to be found” refers to the ten days between Rosh HaShanah and Yom Kippur. This is why these days are the main time of teshuvah.

ראש השנה י"ח Rosh Hashanah 18a

KEHOT'S NOTE

ר"ה יח, א. וש"נ.

**108 דרשו ה' בהמצאו**  
 “Seek Havayah when He is to be found; call upon Him while He is near.”

ישעיהו נ"ה:6 Isaiah 55:6

דְּרֹשׁוּ ה' בְּהִמְצָאוֹ קְרָאֵהוּ בְּהִיוּתוֹ קְרוֹב:

Seek ye the L-RD while He may be found, Call ye upon Him while He is near;

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#### PARAGRAPH 14

**109 ויעבור ה' על פניו. ארך אפים**  
 The verse that begins the Thirteen Attributes and names “slow to anger,” which the Alter Rebbe reads as the lengthening of the countenance down to the place of sin.

שמות ל"ד:6 Exodus 34:6

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אָרֶךְ אַפַּיִם וְרַב־חַסֵּד וְאֱמֶת:

And the L-RD passed by before him, and proclaimed: “The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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**110 כל המצות נקי מצות ה'**  
 Kehot's marei makom for these words (its note is below).  
 KEHOT'S NOTE

להעיר מהקדמת ת"ז בתחלתה (ב, א). וראה ג"כ שם תמ"א. ת"ע (קלא, א).

111 על יוהכ"פ נאמר ולקדוש ה' מכובד

"And call the Shabbos a delight, the holy of Havayah honored." The Sages apply "the holy of Havayah, honored" to Yom Kippur.

Isaiah 58:13ג"ח:י"ח:י"ג

אם-תשיב משבת רגלך עשות הפצה ביום קדשי וקראת לשבת ענג לקדוש ה' מכבד וכבודתו מעשות דרכיך ממצא הפצה ודבר דבר:

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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KEHOT'S NOTE

ישע"י נח, יג. ע"ש בפ"י הרד"ק.

112 לפני הוי' תטהרו

"For on this day He shall atone for you, to purify you; from all your sins before Havayah shall you be purified." The Alter Rebbe reads "before Havayah" as a level above the Name Havayah.

Leviticus 16:30ט"ז:ל"ג

כ"ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה' תטהרו:

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

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113 ולקדוש הוי' מכובד

Radak brings the Sages' reading that "the holy of Havayah, honored" is Yom Kippur, a day without eating or drinking, honored with clean clothing.

Radak on Isaiah 58:13ג"ח:י"ח:י"ג

PARAGRAPH 15

114 אמרו לפני מלכיות

"Say before Me on Rosh HaShanah [verses of] Kingship, so that you make Me King over you." It shows that on Rosh HaShanah G-d's kingship is built through Israel.

Rosh Hashanah 16a:15-16ט"ז:ט"ו:ט"ז

ומפני מה אמרה תורה נסכו מים בנהג — אמר הקדוש ברוך הוא: נסכו לפני מים בנהג, כדי שיתברכו לכם גשמי שנה. ואמרו לפני בראש השנה מלכיות זכרונות ושופרות. מלכיות — כדי שתמליכוני עליכם, זכרונות — כדי שיעלה זכרוניכם לפני לטובה, ובמה — בשופר. אמר רבי אבהו: למה תוקעין בשופר של איל? אמר הקדוש ברוך הוא: תקעו לפני בשופר של איל, כדי שאזכור לכם עמידת יצחק בן אברהם, ומעלה אני עליכם כאילו עקדתם ...

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

KEHOT'S NOTE

ר"ה טז, א.

115 בכ"ה באלול נבה"ע

Kehot's note points to Rosh Hashanah 16a:15 for these

words.

Rosh Hashanah 16a:15ט"ז:א:ט"ו

ומפני מה אמרה תורה נסכו מים בנהג — אמר הקדוש ברוך הוא: נסכו לפני מים בנהג, כדי שיתברכו לכם גשמי שנה. ואמרו לפני בראש השנה מלכיות זכרונות ושופרות. מלכיות — כדי שתמליכוני עליכם, זכרונות — כדי שיעלה זכרוניכם לפני לטובה, ובמה — בשופר.

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

KEHOT'S NOTE

ויק"ר רפכ"ט. פדר"א פ"ח. ראה ר"ן ר"ה טז, א.

116 בכ"ה באלול נברא העולם

The teaching that the world was created on the twenty-fifth of Elul, so that Adam's creation fell on Rosh HaShanah.

Vayikra Rabbah 29:1א"ט:כ"ט

117 ר"ה שהו"ע בנין מדת מלכותו ית'

The note points to a talk of the Rebbe in Likkutei Sichos on the theme that Rosh HaShanah is the building of G-d's Malchus.

KEHOT'S NOTE

פע"ח ש' ר"ה פ"א. ש' הכוונות. ובכ"מ. ראה לקו"ש ח"ט ע' 302.

PARAGRAPH 16

118 ומלכותו ברצון קבלו

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

KEHOT'S NOTE

ברכת אמת ואמונה.

119 ואמר אדה"ר אז השיר של יום ו'

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

KEHOT'S NOTE

ראה פדר"א פ"א.

120 ואמר אדה"ר אז השיר של יום ו' הוא ה' מלך גאות לבש

The Midrash tells that the creatures came to bow to Adam, and he said, "Come, let us clothe in majesty and strength and make King over us the One who created us"; they all answered, "Havayah reigns; He has clothed Himself in majesty." This is the beginning of G-d's revealed kingship.

Pirkei DeRabbi Eliezer 11:10י"א:י"א

אמר להם אדם: "למה באתם להשתחוות? בואו, אני ואתם, ונלך ונלביש גאות ועז, ונמליך עלינו למי שבראנו. ואם אין עם ממליכים את המלך, הוא ממליך עצמו, ואם אין עם מקלסים את המלך, המלך מקלס את עצמו". באותה שעה פתח אדם את פיו וענו כל הבריות אתרו, והלבישו גאות ועז והמליכו עליהן ליוצרו, ואמרו: "ה' מלך גאות לבש".

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

self. In that hour Adam opened his mouth and all the creatures answered after him, and they adorned in majesty ...

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

## 121 ה' מלך גאות לבש

“Havayah reigns; He has clothed Himself in majesty,” the psalm of the sixth day. Its “clothing” is the garment of kingship.

Psalms 93:1 א"ג:יג תהילים

ה' מלך גאות לבש לבש ה' עו התאזר אף־תכון תבל כל־תמוט:

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

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

## 122 בכל שנה שחזור הדבר לקדמותו

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

KEHOT'S NOTE

ראה לב דוד (להחיד"א) פכ"ט (ע"פ מ"ש הרמ"ז ב' תיקון שובבים). משנה ספ"ג דגיתין. שו"ת הר"י אירגו (בסר"ס מבוא פתחים) ס"ה בארוכה.

## PARAGRAPH 17

## 123 אנא אמלך

The note points to Likkutei Torah, Parshas Naso, and the sources cited there, for the primordial thought “I will reign.”

KEHOT'S NOTE

ועי' נשא (כא, ד). וש"נ. [כ].

## 124 קמ"י ית' כולא כלא חשיב

The Zohar's phrase that before Him all is considered as nothing. It shows that the tzimtzum conceals G-d only from the creature's point of view.

Zohar I, 11b א, כז"א

KEHOT'S NOTE

זח"א יא, ב.

## 125 אני הוי לא שנית

“For I, Havayah, have not changed.” Creation made no change in Him.

Malachi 3:6 ג'ר:ו"ג מלאכי

כי אני ה' לא שנית ואתם בני־יעקב לא כליתם:

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

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## PARAGRAPH 18

## 126 אמרו לפני מלכיות כדי שתמליכוני עליכם

“Say before Me on Rosh HaShanah [verses of] Kingship, so that you make Me King over you.” The Malchuyos draw

... כי כארץ תוציא צמחה וכגנה זרועיה תצמיח כן

down G-d's will to reign.

Rosh Hashanah 16a:15-16 ט"ו א:ט"ו ראש השנה

... נסכו לפני מים בַּחג, כְּדִי שִׁיתְּבָרְכוּ לָכֶם גִּשְׁמֵי שָׁנָה. וְאָמְרוּ לִפְנֵי בְּרֹאשׁ הַשָּׁנָה מַלְכוּיֹת וְזִרְנוֹנוֹת וְשׁוֹפְרוֹת. מַלְכוּיֹת — כְּדִי שֶׁתִּמְלִיכוּנִי עֲלֵיכֶם, וְזִרְנוֹנוֹת — כְּדִי שֶׁיַּעֲלֶה זִרְנוֹנֵיכֶם לִפְנֵי לְטוֹבָה, וּבִמָּה — בְּשׁוֹפָר. אָמַר רַבִּי אֲבָהוּ: לָמָּה תּוֹקְעִין בְּשׁוֹפָר שֶׁל אֵיל? אָמַר הַקְדוֹשׁ בְּרוּךְ הוּא: תִּקְעוּ לִפְנֵי בְּשׁוֹפָר שֶׁל אֵיל, כְּדִי שֶׁאֲזַכּוֹר לָכֶם עֲקִידַת יִצְחָק בֶּן אֲבְרָהָם, וּמַעֲלָה אֲנִי עֲלֵיכֶם כְּאִילוֹ עֲקִידַתְּם עִצְמוֹכֶם לִפְנֵי.

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

## 127 מלכותך מלכות כל עולמים

“Your kingship is a kingship over all worlds.” It describes plain “King,” sovereignty as it extends into the worlds.

Psalms 145:13 י"ג:י"ד תהילים

מְלֻכּוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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## 128 ומלכותו בכל משלה

“Havayah has established His throne in the heavens, and His kingship rules over all.” Another description of kingship extending over all.

Psalms 103:19 ט"ט:יג תהילים

ה' בְּשָׁמַיִם הִכִּין כִּסְאוֹ וּמִלְכוּתוֹ בְּכָל־מְשָׁלָה:

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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KEHOT'S NOTE

תהלים קג, יח.

## 129 ואין עוד מלבדו

“Havayah is G-d; there is nothing besides Him.” At the source of kingship there is still no other.

Deuteronomy 4:35 ה"ה:ל"ד דברים

אֵתָּה הָרֹאֶת לְדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבָדּוֹ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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KEHOT'S NOTE

דברים ד, לה.

## 130 בריש הורמנתא דמלכא

The opening words of the Zohar's account of creation, “At the beginning of the King's authority.” The Alter Rebbe compares it to the first will to reign.

Zohar I, 15a א, טו, זח"א

KEHOT'S NOTE

זח"א טו, א.

## 131 אתר דאתגזרת מתמן דאיהו אין סוף

The Raaya Mehemna on Parshas Pinchas: “the place from which it was hewn, which is Ein Sof.” It names the root of

kingship in the Infinite One.

ספר הוזהר, פנחס ק"א:תתכ"ב-תתל"א 831-121:22 Zohar, Pinchas

132 איה מקום כבודו

The Tikkunei Zohar on the meaning of "Where is the place of His glory," the words of the Kedushah. The Alter Rebbe reads the "place" as the source of the thought "I will reign."

תקוני הוזהר כ"ד ב:י"ד-ט"ו 15-14:24b Tikkunei Zohar  
והכי סליקת עד דלא אשכחין לה אתר ושאלין מלאכין בגינה איה מקום  
כבודו להעריצו. ולא אשכחין לה שיעורא עד דאמרין ברוך כבוד יי  
ממקומו. בגין דסלקא ליה עד אין סוף דאיהו יי רישא דאי ובאן סליקת.  
בעמודא דאמצעייתא דאיהו וי עטרה על רישיה. כד סליקת עטרה על  
רישיה אתמ\* בה אשת חיל עטרי בעלה וכד נחיתת תחותיה אתקריא  
בת זוגיה יחודיה

Constantinople, 1740 (CC-BY-NC)

133 הראיני נא את כבודך

Moshe's request, "Show me, I pray, Your glory."

Exodus 33:18 שמות ל"ג:י"ח

וַיֹּאמֶר הָרְאֵנִי נָא אֶת־כְּבוֹדְךָ:

And he said: 'Show me, I pray Thee, Thy glory.'

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134 הראיני נא את כבודך

The Raaya Mehemna's discussion of Moshe's request to see G-d's glory, to which the Alter Rebbe refers.

ספר הוזהר, פנחס ק"כ:תת"א-121:822-120:811 Zohar, Pinchas  
קכ"א:תתכ"ב

135 וכמ"ש במ"א ע"פ ואולם חי אני

The note says that the discourse "But as I live," to which the Alter Rebbe refers, appears in Derech Mitzvosecha, and that the parallel versions are listed at its beginning.

KEHOT'S NOTE

ראה ד"ה זה בדרך מצותיך דף קעה, ב. וראה במקבילות למ"מ בתחילת  
המאמר שם.

136 ואולם חי אני וימלא כבוד

"But as I live, the whole earth shall be filled with the glory of Havayah." The verse of the discourse to which he refers.

Numbers 14:21 במדבר י"ד:כ"א

וְאֹלָם חַי־אֲנִי וַיִּמָּלֵא כְבוֹד־ה' אֶת־כָּל־הָאָרֶץ:

But in very deed, as I live—and all the earth shall be filled with the glory of the L-RD—

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137 ה' מלך גאות לבש

"Havayah reigns; He has clothed Himself in majesty." It shows that the thought "I will reign" is a garment.

Psalms 93:1 תהילים צ"ג:א

ה' מֶלֶךְ גָּאוֹת לָבַשׁ לְבָשׁ ה' עוֹ הַתְּאֹזֵר אֶת־תְּכוֹנֵן תְּבַל כְּלִי־תְמוּשׁ:

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the

world is established, that it cannot be moved.

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

138 מחשבה עילאה

The Zohar on Parshas Noach, which names several levels called "supernal thought."

ספר הוזהר, נח ט"ו:קכ"א-ט"ז:קל"א 131-15:121 Zohar, Noach

Baked meal-offering or other meal-offerings are the means of invoking the Holy Spirit on the service of the priests, the song of the Levites, and the prayer of the Israelites; and from the smoke that rises up from the oil and the flour all the accusers replenish themselves, so that they are powerless to pursue the indictment which has been delivered into their hands. Thus we see that things have been so arranged in the mystery of faith that the adversary should have his share in the holy things, and ...

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

PARAGRAPH 19

139 עד שלא נב"ע הי' הוא ושמו בלבד

The passage there explains that the life of Chochmah comes only from "His Name," whose numerical value equals ratzon (will), while His essence, the Master of the will, is far above being a source of Chochmah.

KEHOT'S NOTE

פדרי"א פ"ג וראה לעיל פ' בהר מג, ב. ובמ"מ לשם.

140 עד שלא נברא העולם היה הוא ושמו בלבד

"Before the world was created, there were the Holy One, blessed be He, and His great Name alone." The Alter Rebbe identifies that "Name" with the place of His glory.

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

עד שלא נברא העולם, ה'ה הקדוש ברוך הוא ושמו הגדול בלבד, ועלה  
במחשבה לברא את העולם, והיה מחריט את העולם לפניו ולא היה  
עומד. משלו משל, למה הדבר דומה? למלך שהוא רוצה לבנות  
פלטרים שלו, אם אינו מחריט בארץ יסודותיו ומבאיו ומזבזיו, אינו  
מתחיל לבנות, כך הקדוש ברוך הוא החריט לפניו את העולם ולא היה  
עומד עד שברא את התשובה. שבעה דברים נבראו עד שלא נברא  
העולם, ואלו הן: תורה, וגייהנם, וגן עדן, וקסא הקבוד, ...

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

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

141 אי מקום כבודו

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

KEHOT'S NOTE

קדושת כתר.

**142** בד"ה קול דודי  
The discourse "The voice of my Beloved" reads "Your kingship is a kingship over all worlds" there as two levels: "kingship over all worlds," the Malchus that gives life to all the worlds, and "Your kingship," which it goes on to explain as Malchus still nullified within His essence.

KEHOT'S NOTE

לקמן שה"ש יד, ג.

**143** מלכותך מלכות כל עולמים  
The verse discussed in the discourse "The voice of my Beloved," to which he refers.

Psalms 145:13: תהילים קמ"ה: י"ג

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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

**144** כמ"ש בפע"ח  
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ש' ר"ה פ"א. פ"ב. פ"ג. פ"ו. [כ].

**145** קדושתו למעלה מקדושתכם דהיינו שהמשכה זו היא מלמעלה יותר מהמשכה שע"י המצות

The Rebbe notes that Likkutei Torah on Nitzavim speaks of a higher level than on Emor: in Nitzavim "your holiness," drawn through the mitzvos, is Arich Anpin, and "My holiness above your holiness" is Atik; yet it is explained there that "My holiness" too is drawn down below.

KEHOT'S NOTE

בד"ה ונקדשתי בתוך בניי תשכ"ה (סה"מ מלוקט ח"ד ע' רמז) בהערה 20 "ולזה עיר שבלקו"ת נצבים [— כאן] מדבר בדרגא נעלית יותר מבלקו"ת [— פ' אמור לה, א], דבלקו"ת [— פ' אמור מבאר] שהקדוש הא' הוא כתר (דבפשוטות הוא אריך). ובלקו"ת נצבים (נב, ג) שקדושתכם שנמשך ע"י המצות הוא אריך וקדושתו למעלה מקדושתכם הוא עתיק. ואעפ"כ מבואר שם שגם קדושתו נמשכת למטה".

**146** קדושים תהיו יכול כמוני  
"You shall be holy": could it be like Me? Here it points to a holiness above even what the mitzvos reach.

Vayikra Rabbah 24:9: ויקרא רבה כ"ד ט"ז

**147** ממעמקים  
"From the depths I have called You, Havayah." Teshuvah from the depths reaches the level that the mitzvos do not.

Psalms 130:1: תהילים קל"א: א'

שיר המעלות ממעמקים קראתיך ה'

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

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**148** צאינה וראינה  
"Go forth and behold, daughters of Zion," the opening

words of the Torah Ohr discourse to which he refers.

Song of Songs 3:11: שיר השירים ג': י"א

צאנה 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.

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

**149** ויעבור ה' על פניו ויקרא  
"And Havayah passed before him and proclaimed." The revelation of the Thirteen Attributes that comes of itself.

Exodus 34:6: שמות ל"ד: ו'

ויעבר ה' על-פניו ויקרא ה' ה' אל רחום וחנון ארך אפים ורב-חסד ואמת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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

## PARAGRAPH 20

**150** בעלי תשובה שלמעלה מבחי צדיקים גמורים

The Rambam rules that a baal teshuvah should not think himself far from the level of the righteous, for where baalei teshuvah stand the completely righteous cannot stand.

Mishneh Torah, Repentance 7:4: משנה תורה, הלכות תשובה ז': ד'

ואל ידמה אדם בעל תשובה שהוא מרחק ממעלת הצדיקים מפני העונות והחטאות שעשה. אין הדבר כן אלא אהוב ונחמד הוא לפני הבורא כאלו לא חטא מעולם. ולא עוד אלא ששכרו הרבה שהרי טעם טעם החטא ופרש ממנו וכבש יצרו. אמרו חכמים מקום שבעלי תשובה עומדין אין צדיקים גמורין יכולין לעמד בו. כלומר מעלתן גדולה ממעלת אלו שלא חטאו מעולם מפני שהן כובשים יצרים יותר מהם:

Let not a penitent man imagine that he is removed at a distance from the degree of the righteous on account of the iniquities and sins which he had committed. It is not so, forsooth, but the Creator considers him beloved and desirable, as if he had ever known of no sin. Moreover, his reward is great; for, after having partaken of the taste of sin, he separated himself therefrom and conquered his passion. The sages said: "The place whereon the penitent stand the wholly righteous could not stand;" as ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

**151** וזהו בחי ומדרגת בעלי תשובה

Rabbi Abahu: "In the place where baalei teshuvah stand, the completely righteous cannot stand." The Alter Rebbe explains it by the level from which teshuvah draws.

Berachot 34b:21-22: ברכות ל"ד ב"א-כ"ב

ואמר רבי חייא בר אבא אמר רבי יוחנן: כל הנביאים כולן לא נתנבאו אלא לבעלי תשובה, אבל צדיקים גמורים "עין לא ראתה אלקים

זולתה". ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי תשובה עומדין — צדיקים גמורים אינם עומדין, שגאמר: "שלוש שלום לרחוק ולקרוב". "לרחוק" פרישא, והדר "לקרוב".

R. Hiyya b. Abba also said in the name of R. Johanan : Every prophet only prophesied for the penitent ; but as for the perfectly righteous, "No eye hath seen what G-d, and nobody but Thee, will work for him that waiteth for Him." This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" ...

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

**KEHOT'S NOTE**

ראה ברכות לד, ב. רמב"ם הלי תשובה פ"ז ה"ד. נתבאר בד"ה ונקדשתי תשכ"ה הנ"ל. וראה בד"ה דבר אל בניי תשכ"א (נד' בקונטרס י"ג אייר תנשי"א) הביאור שהרי גם תשובה היא עבודת האדם, אתערותא דלתתא, ולמה קדושתו למעלה מקדושתכם ע"ש בארוכה בסעיף ב.

**152 יאמרו לפניכם קדוש**

"In the future, 'Holy' will be said before the righteous." Their level is kodesh, from which kadosh is drawn.

בבא בתרא ע"ה בבבא 75b

**153 בחילא יתיר**

The Zohar says that baalei teshuvah draw [closer] "with greater strength" than the righteous.

Zohar I, 129bb זח"א קט, 129b

**KEHOT'S NOTE**

זח"א קט, ב.

**154 בד"ה צאינה וראינה**

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

**KEHOT'S NOTE**

תוי"א ח, א.

**155 בע"ת שלמעי מבחי צדיקים**

Kehot's note points to Berakhot 34b for these words.

ברכות ל"ד בבבא 34b

**KEHOT'S NOTE**

ראה ברכות לד, ב.

**PARAGRAPH 21**

**156 דינא דמלכותא דינא**

Shmuel's rule, "the law of the kingdom is law." The Alter Rebbe uses it as an allusion: dina has the letters of Adonai, the Name of kingship.

Gittin 10b:12-14 זח"ב י"ב-י"ג

אלא מתנה, במאי קא קני - לאו בהאי שטרא? והאי שטרא חספא בעלמא הוא! אמר שמואל: דינא דמלכותא - דינא. ואיבעית אימא, תני "חוצי מקדישי נשים". רבי שמעון אומר: אף אלו, קשירין וכו': והא לאו קניי קריתות גינהו?

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

**KEHOT'S NOTE**

...כי כארץ תוציא צמחה וכגנה זרועיה תצמיח כן

גיטין י, ב. וש"נ.

**157 דינא אותיות אדי**

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

**KEHOT'S NOTE**

זח"ב (קיה, א). [כ].

**158 דינא דמלכותא דינא אותיות אדי**

The Kehot note cites the Zohar for the point that dina is made of the letters of Ado-nai.

ספר הזהר, משפטים י"ד:תמ"ג-14:443-15:451 Zohar, Mishpatim  
ט"ו:תנ"א

**159 ושם הוי' בניקוד אלקים היינו בחיי יוהכ"פ**

Kehot's note points to Yoma 3a for these words.

יומא ג' א"א Yoma 3a

**KEHOT'S NOTE**

וראה מ"ח מס' יומא ג, א. פע"ח שער יוהכ"פ פ"ב ד"ה מהחברים.

**160 אדי הוי' אתה החלת**

Moshe's prayer joining the Names Ado-nai and Havayah, said here of the higher light of Yom Kippur.

דברים ג:כ"ד Deuteronomy 3:24

אדני ה' אתה החלות להראות את עבדך את גדלך ואת ידך החזקה אשר מי אל בשמים ובארץ אשר יעשה כמעשיך וכגבורתך:

'O L-rd GOD, Thou hast begun to show Thy servant Thy greatness, and Thy strong hand; for what god is there in heaven or on earth, that can do according to Thy works, and according to Thy mighty acts?

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**KEHOT'S NOTE**

דברים ג, כד.

**161 ועיין בפי שלח (קנ"ט א) ובהרמ"ז שם**

The Tzemach Tzedek, quoted in the note, explains the Ramaz on the "three worlds" of the Holy One: the world of Ein Sof hidden within, in the inner dimension of Adam Kadmon; the world of Atzilus; and Beriah, Yetzirah and Asiyah.

**KEHOT'S NOTE**

"והרמ"ז שם פי ענין תלת עלמין דאית ליי להקב"ה, אי עולם הא"ס דאיהו גנוז בגויי היינו בפנימיות א"ק, כי עולם האצ"י, גי בי"ע" — ביאורו להצ"צ כרך ב ע' תתריח, ע"ש באריכות.

**162 תלת עלמין אית ליה לקוב"ה**

The Zohar on Parshas Shelach: the Holy One, blessed be He, has three worlds, which the Alter Rebbe links there with the upper and lower Gan Eden.

ספר הזהר, שלח לך ו:ל"ט-ח:מ"ט Zohar, Sh'lach 6:39-8:49

Now, as for your question. The Holy One, blessed be He, has three words in which He is enshrouded. The first1Aziluth. is a supernal recondite one which is known only to Him who is concealed therein.

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

163

דורע בגנתא

The Zohar on Parshas Bo about the one Tzaddik “who sows in the garden,” explained in the Mikdash Melech in the name of Rabbi Chaim Vital.

Zohar, Bo 3:55-70 ע"ג:ה-ע"ה:ה, ספר זוהר, בא גי'ג:ה-ע"ה:ה

164

ועי כפי בא (דל"א א) . . ומש"ש בשם הר"ר

The Tzemach Tzedek, quoted in the note, gives Rabbi Chaim Vital's explanation: the one Tzaddik is the Yesod of Adam Kadmon, who sows in the garden, in the Malchus hidden within it.

KEHOT'S NOTE

"חד צדיק היינו יסוד דא"ק דורע בגנתא במלי הנעלמת בו כו" — ביאורו להצ"צ כרך ב עי תתריט. וראה תו"א מד, ג.

165

The Talmud counts the Garden of Eden among the things created before the world, deriving it from “a garden in Eden mikedem.”

Pesachim 54a:10 ע"ד א:ה, פסחים

גן עדן, דכתיב: "ויטע ה' אלקים גן בעדן מקדם". גיהנם, דכתיב: "כי ערוך מאתמול תפתה".

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166

ה' אלקים שם מלא

The Midrash on the planting of the garden, which calls “Havayah Elokim” a full Name.

Bereshit Rabbah 15:1-2 ע"א:ה-ב:ה, בראשית רבה

ויטע ה' אלקים גן בעדן מקדם. דבי רבי ינאי אמרין: למה הוא מזכיר שם מלא בנטיעת הגן? שמתחלת ברייתא היא צריכה כוון. קודם עד שלא נוצרה ממעי אמה, אדם צריך לכוון את רוחותיה, הדא הוא דכתיב (תהלים קד): ישבעו עצי ה' ארזי לבנון אשר נטע. אמר רבי חנינא: כקרני חגבים היו ועקרון הקדוש ברוך הוא ושתלן בתוך גן עדן. ישבעו עצי ה' וגוי אמר ר' חנינא: ישבעו חיהם, ישבעו מימיהם, ישבעו מטעתן. אמר ר' יוחנן: לא היה העולם ראוי להשתמש בארזים, שלא נבראו אלא לצורך בית המקדש, הדא הוא דכתיב: ...

“The L-rd G-d planted a garden in Eden, to the east; He placed there the man whom He had formed” (Genesis 2:8). “The L-rd G-d planted a garden in Eden, to the east” - the school of Rabbi Yanai says: Why does it mention a full name (G-d). regarding the planting of the garden? It is because from the beginning of its planting it requires forethought. From the start, [even] before it emerges from its mother's womb, a person must plan out which direction is appropriate for it. That is ...

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167

ובזו"ג נשא (קל"ח ב')

The same Zohar passage is cited there, in a discussion of two levels of the Name Havayah and of teshuvah that comes through “with all your might,” by which intentional sins become merits.

KEHOT'S NOTE

נוכר גם לעיל פי תצא לט, ד. וראה גם פי שלח מט, ב. נא, ב. פי חקת נו, ג.

168

ובזו"ג נשא (קל"ח ב')

The Zohar in Parshas Naso, to which the Alter Rebbe refers for the full Name Havayah Elokim.

Zohar, Idra Rabba 32:248-33:257 רבאדרא, ספר זוהר, האדרא ל"ב:רמ"ח-ל"ג:רנ"ז

169

כשמחך יצירך בג"ע מקדם

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

KEHOT'S NOTE

ברכת נשואין.

170

ומבואר במ"א פי מקדם

The discourse “See, I set before you” explains there “from the beginning, from before (mikedem), I was established”: “from the beginning” is the start of the whole chain of worlds, while mikedem is before even that beginning, for G-d is not within the bounds of the worlds at all and is unchanged before and after creation.

KEHOT'S NOTE

ראה לעיל פי ראה יח, ג. לקמן שה"ש יח, ד.

171

כי חפץ חסד הוא

“For He desires kindness.” It explains mikedem as kindness that does not wait for an arousal from below.

Micah 7:18 ע"ז:ה, מיכה

מ"אל כמוך נשא עון ועבר על-פשע לשארית נחלתו לא-החזיק לעד אפו כי-יחפץ חסד הוא:

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

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172

ועמ"ש סד"ה ראה אנכי נותן

The end of that discourse reads “See, I set before you” as G-d's own “I” placing a blessing in Israel's “face,” because Israel arose in His thought, and it points to explanations of mikedem, such as the Torah's being called “the parable of the Ancient One.”

KEHOT'S NOTE

לעיל יח, ג.

173

ראה אנכי נותן

“See, I set before you today a blessing and a curse.” The verse of the discourse to which he refers.

Deuteronomy 11:26 ע"א:כ"ו, דברים

ראה אנכי נתן לפניכם היום ברכה וקללה:

Behold, I set before you this day a blessing and a curse:

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**174** **כי כאשר השמים החדשים**  
 “For as the new heavens and the new earth.” The verse of another discourse to which he refers.

ישעיהו ס"ו:כ"ב Isaiah 66:22

כי כאשר השמים החדשים והארץ החדשה אשר אני עשה עמדים לפני נאם-ה' בן יעמד ורעכם ושמכם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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**175** **יצמיח צדקה**  
 The opening verse, whose words “so will Ado-nai Havayah make righteousness sprout” are now read as Rosh HaShanah and Yom Kippur.

ישעיהו ס"א:י"א Isaiah 61:11

כי כארץ תוציא צמחה וכגנה זרועיה תצמיח כן אדני-ה' יצמיח צדקה ותהלה נגד כל-הגוים:

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

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**176** **שם אד', א' דין שהדין נמתק ע"י אלה**  
 The note points to the Kabbalistic lexicon's entries on the Name Ado-nai and on the letter alef, for the sweetening of din by the alef.

KEHOT'S NOTE

פע"ח ש"ט, רפ"א. וראה קה"י ערך אדי ובתחלתו בערך א'.

**177** **צדק איהו דין**  
 Elijah's prayer in the Tikkunei Zohar speaks of “tzedek, which is judgment, and mishpat, which is mercy.” The Alter Rebbe uses it to explain tzedek and tzedakah.

Tikkunei Zohar 17b:4-6 ו"ד:ב-ו

תקוני זוהר י"ז ב:ד-ו ו"ד:ב-ו  
 דין איהו גבורה. משפט עמודא דאמצעי'תא. צדק מלכותא קדישא. מאוני צדק \*תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא. אבל לאו דאית לך צדק ידיעא דאיהו דין. ולא משפט ידיע' דאיהו רחמי ולא מכל אליו מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתיהיב רשו לגלאה לשום בר נש עד כען.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

ראה ת"ז בהקדמה (ז, ב). וראה ביהל אור ע' קלד ואילך שזוהו לפי שיטת זוהר, אבל לפי שיטת הגמרא והמד"ר דצדק הוא ענין צדקה וחסד ע"ש. בשערי אורה לאדה"א ד"ה רני ושמחי פרק ג (דף כה, ב) מבאר "ולא בחי' דין גמור אלא מפני שבא בצדק ומשפט במידה ושיעור דוקא".

**178** **צדקה צדק ה' . . ה' חסדים**  
 The note points to the Kabbalistic lexicon, under the letter tzadi, for tzedakah as tzedek with the five Chasadim.

KEHOT'S NOTE

וראה מא"א אות צ', ס"ז.

**179** **וכמ"ש בזהר בחקתי (דק"ג ע"ב)**  
 The note sends the reader to Or HaTorah for the wording of this Zohar passage.

KEHOT'S NOTE

ראה הלשון באוה"ת על מארז"ל וענינים ס"ע מג, ואילך. ונוכח גם לעיל פי' תצא לט, א.

**180** **וכמ"ש בזהר בחקתי (דק"ג ע"ב)**  
 The Zohar on Parshas Bechukosai on tzedek and tzedakah, to which the Alter Rebbe refers.

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

**181** **ובאדר"ו (דצ"א ע"א)**  
 The note points to the same volume of Or HaTorah for the Idra Zuta passage.

KEHOT'S NOTE

ראה באוה"ת הנ"ל ע' מד. לעיל פי' תצא לט, א.

**182** **צדק מלאה ימינך**  
 “Your right hand is full of righteousness (tzedek).” When kindness fills tzedek, it becomes tzedakah.

Psalms 48:11 תהילים מ"ח:י"א

כשמה אלקים כן תהלתך על-קצוירי ארץ צדק מלאה ימינך:

As is Thy name, O G-d, So is Thy praise unto the ends of the earth; Thy right hand is full of righteousness.

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KEHOT'S NOTE

תהלים מח, יא.

**183** **ולא אבה הו"י אלקיך לשמוע אל בלעם**  
 “But Havayah your G-d would not listen to Bilaam.” The verse of the discourse to which he refers.

Deuteronomy 23:6 דברים כ"ג:ו

ולא-אבה ה' אלקיך לשמע אל-בלעם ויהפך ה' אלקיך לך את-הקללה לברכה כי אהבה ה' אלקיך:

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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**184** **צדיק ה' בכל דרכיו**  
 “Havayah is righteous in all His ways.” Tzaddik is read as one who gives tzedakah.

Psalms 145:17 תהילים קמ"ה:י"ז

צדיק ה' בכל-דרכיו וחסיד בכל-מעשיו:

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

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KEHOT'S NOTE

תהלים קמה, יז.

**185 צדיק ה' צדקות אהב**

“For Havayah is righteous; He loves righteous deeds.”

Psalms 11:7:י"א:י"ז

כִּי־צָדִיק ה' צְדָקוֹת אָהֵב יִחְזוּ פָנָיו:

For the L-RD is righteous, He loveth righteousness; the up-right shall behold His face.

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KEHOT'S NOTE

תהלים יא, ז.

**186 להחיות רוח שפלים**

G-d dwells with the lowly “to revive the spirit of the lowly.” Here the lowly are all the worlds, which receive life as charity.

Isaiah 57:15:י"ז:ט"ו

כִּי כֹה אָמַר יְיָ וְנָשָׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מְרוֹם וְקָדוֹשׁ אֲשֶׁכּוֹן וְאֵת־דָּכָא וְשִׁפְלֵירוֹחַ לְהַחְיֹת רוּחַ שְׁפִלִים וּלְהַחְיֹת לֵב נִדְכָּאִים:

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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KEHOT'S NOTE

ישעיה נז, טו.

**187 כי חק לישראל הוא**

Said of Rosh HaShanah: “For it is a statute for Israel, a judgment of the G-d of Yaakov.” On Rosh HaShanah each person’s portion for the year is set.

Psalms 81:5:ה"א:ה"ח

כִּי חֵק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לְאַלְקֵי יַעֲקֹב:

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

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KEHOT'S NOTE

תהלים פא, ה.

**188 ויטע ה"א גן בעדן**

“And Havayah Elokim planted a garden in Eden mikedem, and placed there the man whom He had formed.” Read as a garden planted “from before,” without human initiative, into which Adam was placed on Rosh HaShanah.

Genesis 2:8:ח"ב:ח"א

וַיֵּטֶע ה' אֱלֹקִים גֶּן־בְּעֶדֶן מִקְדָּם וַיִּשֶׂם שָׁם אֶת־הָאָדָם אֲשֶׁר יָצַר:

And the L-RD G-d planted a garden eastward, in Eden; and there He put the man whom He had formed.

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KEHOT'S NOTE

בראשית ב, ח.

**189** Kehot's note points to Zohar, Bechukotai 4:19-7:26 for these words.

Zohar, Bechukotai 4:19-7:26:י"ט:ז:כ"ו

**PARAGRAPH 22**

**190 ואופן הדין והמשפט תלוי במעשיו של אדם בשנה העברה**

The parallel text, quoted in the note, says: according to how much revelation of G-dliness a person drew down in the past year through his Torah and service, so in proportion is the revelation of G-dly light judged for him in the coming year.

KEHOT'S NOTE

”לפי מה שהמשיך בשנה שעברה גילוי אלקות בתורתו ועבודתו, כך לפי ערך ישפטו לו גילוי אור אלקי בשנה הבאה כו” — סה”מ תקס”ו ע’ שגב.

**191 ויעי בזהר ויקרא (דט”ו סע”א וע”ב)**

The Zohar in Parshas Vayikra, to which the Alter Rebbe refers for mercy sweetening judgment.

Zohar, Vayikra 32:246-35:257:רמ”ו-ל”ה:רנ”ו

**192 ומלכי צדק מלך שלם**

“And Malki-Tzedek, king of Shalem,” the verse on which the Zohar passage he cites comments.

Genesis 14:18:י”ד:י”ח

וּמִלְכֵי־צֶדֶק מֶלֶךְ שָׁלֵם הוּצִיא לָחֶם וַיָּזֶן וְהוּא כֹהֵן לְאֵל עֲלִיּוֹן:

And Melchizedek king of Salem brought forth bread and wine; and he was priest of G-d the Most High.

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**193 לך ה' הצדקה ולנו בושת הפנים**

Daniel's confession, “Yours, Ado-nai, is the righteousness, and ours is the shame of face.” The Alter Rebbe applies it to baalei teshuvah.

Daniel 9:7:ז:ט

לָךְ אֲדֹנָי הַצִּדְקָה וּלְנוּ בֹשֶׁת הַפָּנִים כִּי־וָה לְאִישׁ יְהוּדָה וּלְיִשְׁבֵי יְרוּשָׁלַם וּלְכָל־יִשְׂרָאֵל הַקְּרִבִּים וְהַרְחָקִים בְּכָל־הָאֲרָצוֹת אֲשֶׁר הִדְחָתָם שָׁם בְּמַעֲלָם אֲשֶׁר מָעְלוּ־בְךָ:

Unto Thee, O L-rd, belongeth righteousness, but unto us confusion of face, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither Thou hast driven them, because they dealt treacherously with Thee.

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KEHOT'S NOTE

דניאל ט, ז.

**194 וזהו ולנו בושת הפנים**

The note points to a discussion of “and ours is the shame of face” in Or HaTorah on Parshas Ki Savo.

KEHOT'S NOTE

ראה אוה”ת פ’ כי תבוא ע’ תתשכ.

195 ותן בלבנו בינה

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

KEHOT'S NOTE

ברכת ק"ש של שחרית.

196 וכמו שכתוב בזהר אמור (דפ"ט ב')

The Zohar in Parshas Emor on the shame of one who has sinned, to which the Alter Rebbe refers.

ספר הזהר, אמור ו': כ"ב-ט"ז: 29:6-22:6 Zohar, Emor 6:22-9:29 (AND HE THAT IS THE HIGH PRIEST AMONG HIS BRETHREN, ETC.) R. Abba here quoted the verse: To thee, O L-rd, belongeth righteousness, but unto us confusion of face" (Dan. 9, 7). "Righteousness", he said, 'refers refers to the place to which all the shining faces are attached, as it is attached to them; and "confusion of face" refers to the place from which the shining faces are removed. Therefore the High Priest should always present a face bright and shining and more joyful than others, seeing that he ...

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

197 יראה בשת

Tanya explains the higher fear, yirah boshes, shame before G-d's greatness. Here it is the shame of teshuvah.

תניא, חלק ראשון; ליקוטי אמרימם 43:3 Tanya, Likkutei Amarim 43:3 מ"ג:גי

אך היראה עילאה, ירא בשת ויראה פנימית, שהיא נמשכת מפנימית האלהות שבתוך העולמות, עליה אמרו: "אם אין חכמה אין יראה", דחכמה, היא כ"ח מ"ה - "והחכמה מאין תמצא", ויאהו חכם הראה את הנולד, פירוש, שראה כל דבר איה נולד ונתנהו מאין ליש, בדבר הי ורוח פיו יתברך, כמו שכתוב: "וברוח פיו כל צבאם".

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198 ובהערה לתיקון חצות

The note identifies the "note on Tikkun Chatzos" as the one printed in the Siddur with Chassidic discourses.

KEHOT'S NOTE

בסידור עם דא"ח.

199 שמש צדקה

"The sun of righteousness shall shine for you who fear My Name." The theme of the discourse to which he refers.

מלאכי 3:20 Malachi 3:20

וירחה לכם יראי שמי שמש צדקה ומרפא בנפיה ויצאתם ופשתם כעגלי מרבק:

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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200 תהלה הוא נמשך משם הוי בניקוד אלקים

The Mitteler Rebbe, quoted in the note, explains that there are two kinds of light, one dimmed by darkness and a great light that turns darkness itself into light; tehillah is

the revelation of that great light, which turns evil to good, so that intentional sins become merits.

KEHOT'S NOTE

במאמרי אדה"א הנחות תקע"ז ע' שדמ מבאר "כי יש שני מיני אור הא' הוא אור כאשר בא בתוך החושך אזי נכהה אורו, והב' הוא אור גדול שכאשר מאיר בתוך החושך אזי מהפך גם החושך לאור, וזהו ענין תהלה שהוא התגלות אור עליון מאד אשר מהפך חשוכא לנהורא מרע לטוב ודונות נעשו כזכיות". וראה סה"מ תקס"ו ע' שנב.

201 פיי תהלה לשון הילול ושבח

The note points to the Tzemach Tzedek's discussions of tehillah as praise in his commentary on Psalms.

KEHOT'S NOTE

ראה ביהל אור ע' תרסח וע' תקלז.

202 בהילול נרו

"When His lamp shone over my head." It shows that tehillah also means shining.

איוב כ"ט:ג Job 29:3

קהלו נרו עלי ראשי לאורו אלק חשך:

When His lamp shined above my head, And by His light I walked through darkness;

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KEHOT'S NOTE

איוב כט, ג. ראה אוה"ת פ' קרח ע' תשב.

203 כל הנשמה תהלל י"ה

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

KEHOT'S NOTE

תהלים בסופו.

204 כל הנשמה תהלל י"ה

"Let every soul praise Yah," the close of the Book of Psalms and of Pesukei deZimrah.

תהלים ק"נ:6 Psalms 150:6

כל הנשמה תהלל קה הללויה:

Let every thing that hath breath praise the L-RD. Hallelujah.

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205 סידור שבחיו של מקום שזהו"ע פסוד"ז

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

KEHOT'S NOTE

להעיר מע"ז, ב.

206 סידור שבחיו של מקום

Rabbi Simlai: a person should always set out the praise of the Omnipresent and afterwards pray. The Alter Rebbe identifies this with Pesukei deZimrah.

עבודה זרה ד' ב: 18 Avodah Zarah 7b:18

כדדריש רבי שמלאי [דדריש רבי שמלאי]: לעולם יסדר אדם שבחו של מקום ואחר כך יתפלל, מנל? ממש רבינו, דכתיב: "ה' אלקים אתה החלות להראות את עבדך וגו'", וכתיב בתריה: "אעברה נא ואראה את הארץ הטובה".

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

PARAGRAPH 23

207 פסוד"ז מלשון זמיר עריצים

"The song (zemir) of the tyrants shall be brought low." Zemir is read as cutting, so Pesukei deZimrah cut away the kelipos.

Isaiah 25:5:ה'שעיהו כ"ה:

כחֶרֶב בְּצִיּוֹן שָׂאוֹן זָרִים תִּכְנִיעַ חֶרֶב בְּצֶל עֵב זְמִיר עֲרִיצִים יַעֲנֶה:

As the heat in a dry place, Thou didst subdue the noise of strangers; As the heat by the shadow of a cloud, the song of the terrible ones was brought low.

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KEHOT'S NOTE

ראה ישעי' כה, ה. [וע' זח"ג (רפד, א). — כ]. ראה לעיל בחקותי מז, ד.

208 כל הנשמה תהלל י"ה

"Let every soul praise Yah," identified here with "the exaltations of G-d in their throat."

Psalms 150:6:ו"ה תהילים קנ"ו:

כָּל הַנְּשָׁמָה תִּהְלֵל קָה תְּהַלֵּל קָה תְּהַלֵּל קָה:

Let every thing that hath breath praise the L-RD. Hallelujah.

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209 רוממות א-ל בגרונם

"The exaltations of G-d are in their throat, and a double-edged sword in their hand." Praise of G-d becomes a sword against the darkness of the animal soul.

Psalms 149:6:ו"ה תהילים קמ"ט:

רוֹמְמוֹת אֵל בְּגִרְוֹנָם וְחֶרֶב פִּיפִּיּוֹת בְּיָדָם:

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

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KEHOT'S NOTE

תהלים קמט, ו.

PARAGRAPH 24

210 יכפר עליכם לטהר אתכם

"For on this day He shall atone for you, to purify you." It defines the level of Yom Kippur.

Leviticus 16:30:ו"ה יקרא ט"ז:

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

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

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211 הוי' יצמיח . . נגד כל הגוים

The note refers the reader to the additions printed with the Kehot notes for this phrase; it does not say what they contain.

KEHOT'S NOTE

ראה הוספות להערות וציונים.

212

נגד כל הגוים

The close of the opening verse, "...righteousness and praise before all the nations," applied here to Yom Kippur.

ישעיהו ט"א:י"א Isaiah 61:11:

כִּי כְאֶרֶץ תּוֹצִיא צִמְחָה וְכִגְנָה יִרְוַעֶיהָ תִּצְמִיחַ כֹּן אֲדֹנָי ה' יִצְמִיחַ צִדְקָה וְתִהְיֶה נִגָּד כָּל־הַגּוֹיִם:

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

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PARAGRAPH 25

213 שיר השירים

"The Song of Songs, which is Shlomo's," the opening words of the discourse to which he refers.

Song of Songs 1:1:א' א' שיר השירים

שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמֹה:

THE song of songs, which is Solomon's.

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PARAGRAPH 26

214 הוי' הוא האלקים

The people's cry at Mount Carmel, "Havayah, He is G-d (HaElokim)." Said seven times at the end of Yom Kippur, it expresses the joining of Havayah and Elokim.

I Kings 18:39:י"ח ל"ט מלכים א'

וַיֵּרָא כָּל־הָעָם וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֹּאמְרוּ ה' הוּא הָאֱלֹקִים ה' הוּא הָאֱלֹקִים:

And when all the people saw it, they fell on their faces; and they said: 'The L-RD, He is G-d; the L-RD, He is G-d.'

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PARAGRAPH 27

215 וזאת המצוה אשר צוה ה' לעשות בארץ

"And this is the commandment... that Havayah your G-d commanded... to do in the land." The verse of the discourse to which he refers.

Deuteronomy 6:1:א' דברים ו'

וְזֹאת הַמִּצְוָה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹקֵיכֶם לִלְמֹד אֶתְכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אִתְּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:

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

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216

בכל מאדך

"And you shall love Havayah your G-d... with all your might." The love beyond measure, compared here to the

higher growth of the High Holy Days.

Deuteronomy 6:5 וְהָיָה לְךָ יְיָ אֱלֹהֶיךָ

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

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

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217

הַאֲזִינוּ הַשָּׁמַיִם

“Listen, O heavens, and I will speak.” The verse of the discourse that explains the gradations of “with all your might.”

Deuteronomy 32:1 אֲזַיְנוּ

הָאֲזִינוּ הַשָּׁמַיִם וְאֶדְבָּרָה וְתִשְׁמָע הָאָרֶץ אִמְרֵי־פִי:

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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## PARAGRAPH 28

218

מִשְׁפַּט לְאַלְקֵי יַעֲקֹב

“For it is a statute for Israel, a judgment of the G-d of Yaakov,” said of Rosh HaShanah: the year’s portion is judged by the year’s sowing.

Psalms 81:5 הַיְיָ הֵלֵלִים

כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפַּט לְאַלְקֵי יַעֲקֹב:

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

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219

פֶּתַח לִי

“Open to me, my sister, my beloved.” The verse of the discourse to which he refers.

Song of Songs 5:2 שִׁיר הַשִּׁירִים

אֲנִי יְשֻׁנָּה וְלִבִּי עַר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח-לִי אֲחֹתִי רַעֲיָתִי יוֹנְתִי תַמָּתִי שְׂרָאשִׁי נִמְלֵא-טֵל קִנְוֹתַי רְסִיטִי לֵילָה:

I sleep, but my heart waketh; Hark! my beloved knocketh: ‘Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.’

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220

עֶשֶׂר קְדוּשּׁוֹת הֵם

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

KEHOT’S NOTE

כלים פ”א, מ”ו.

221

עֶשֶׂר קְדוּשּׁוֹת הֵם בָּאָרֶץ

“There are ten levels of holiness: the Land of Israel is holier than all lands,” rising to the Holy of Holies. The Alter Rebbe reads them as levels of the supernal earth.

Mishnah Kelim 1:6 מִשְׁנָה כָּלִים א:

עֶשֶׂר קְדוּשּׁוֹת הֵן, אֶרֶץ יִשְׂרָאֵל מְקֻדָּשֶׁת מִכָּל הָאֲרָצוֹת. וְמָה הִיא קְדוּשָׁתָהּ, שְׁמִיָּאִים מְמַנָּה הָעָמָר וְהַבְּכוֹרִים וְשְׁתֵּי הַלֶּחֶם, מָה שְׁאִין מְבִיאִים כֵּן מִכָּל הָאֲרָצוֹת:

...כי כארץ תוציא צמחה וכגנה זרועיה תצמיח כן

There are ten grades of holiness: the land of Israel is holier than all other lands. And what is the nature of its holiness? That from it are brought the omer, the firstfruits and the two loaves, which cannot be brought from any of the other lands.

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

222

הַהָר הַטוֹב וְהַלְבָּנוֹן

Moshe’s plea to see “this good mountain and the Lebanon,” understood as the Temple.

Deuteronomy 3:25 דְּבָרִים ג':

אֶעֱבְרָה-נָא וְאֶרְאֶה אֶת-הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הַהוּא הַטּוֹב הַזֶּה וְהַלְבָּנוֹן:

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.’

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KEHOT’S NOTE

דברים ג, כה.

223

שְׁמֵלְכִין עוֹנוֹתֵיהֶם

Rabbi Shimon bar Yochai: the Temple is called Lebanon because it whitens Israel’s sins like snow. From the innermost holiness comes forgiveness.

Vayikra Rabbah 1:2 ויקרא רבה א:ב

224

שַׁבַּת שְׁבִתוֹן הוּא לָכֵן

Yom Kippur in Parshas Emor, “It (hu) is a Shabbos of rest for you, and you shall afflict your souls on the ninth.”

Leviticus 23:32 ויקרא כ"ג:ל

שַׁבַּת שְׁבִתוֹן הוּא לָכֵן וְעֲנִיתֶם אֶת-נַפְשֵׁיכֶם בַּתְּשָׁעָה לַחֹדֶשׁ בְּעָרֵב מְעָרֵב עַד-עָרֵב תִּשְׁבֹּתוּ שְׁבִתְכֶם:

It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

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KEHOT’S NOTE

ויקרא כג, לב.

225

שַׁבַּת שְׁבִתוֹן הִיא לָכֵן

Yom Kippur in Parshas Acharei, “It (hi) is a Shabbos of rest for you... an eternal statute.”

Leviticus 16:31 ויקרא ט"ז:ל

שַׁבַּת שְׁבִתוֹן הִיא לָכֵן וְעֲנִיתֶם אֶת-נַפְשֵׁיכֶם חֶקֶת עוֹלָם:

It is a sabbath of solemn rest unto you, and ye shall afflict your souls; it is a statute for ever.

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KEHOT’S NOTE

ויקרא טז, לא.

## PARAGRAPH 29

226

אִישׁ מְזִרִיעַ תַּחֲלָה

Rabbi Yitzchak bar Ami’s teaching on which partner’s initiative yields a male or a female child. The Alter Rebbe ap-

plies it to whether a revelation comes from above alone or from an arousal from below.

נדה כ"ה ב:י"ז-י"ח Niddah 25b:17-18

מהו דתימא: הואיל ואמר רב יצחק בר אמי, אשה מזרעת תחילה — יולדת זכר, איש מזריע תחילה — יולדת נקבה, מדהא זכר — הא נמי זכר. קא משמע לן: אימא שניהם הזריעו בבת אחת, האי זכר והאי נקבה.

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

KEHOT'S NOTE

נדה כה, ב. וש"נ.

227

שבת שבתון היא לכם

"It (hi) is a Shabbos of rest for you... an eternal statute," the feminine form, given even when the generations are not worthy.

ויקרא ט"ז:ל"א Leviticus 16:31

שבת שבתון היא לכם ועניתם את־נפשותיכם חקת עולם:

It is a sabbath of solemn rest unto you, and ye shall afflict your souls; it is a statute for ever.

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228

ועניתם את נפשותיכם בתשעה

"And you shall afflict your souls on the ninth," the arousal from below that makes the form masculine, hu.

ויקרא כ"ג:ל"ב Leviticus 23:32

שבת שבתון הוא לכם ועניתם את־נפשותיכם בתשעה להדש בערב מערב עד־ערב תשבתו שבתכם:

It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

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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/](http://likuteitorah.com/about/the-chassidishe-parsha/)

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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