



LIKKUTEI TORAH • PARSHAS RE'EH • MAAMAR 11

אני לדודי ודודי לי הרועה בשושנים

I am my Beloved's and my Beloved
is mine, who grazes among the roses



In Elul the Thirteen Attributes of Mercy, the thirteen-leaved “roses” of a verse whose first words spell Elul, shine from above so that a person can do teshuvah: a return that draws a new light from G-d's very Essence and fills every lack left in the mitzvos and in Torah study, which no one could reach by his own power.

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

In Elul the Thirteen Attributes of Mercy, the thirteen-leaved “roses” of a verse whose first words spell Elul, shine from above so that a person can do teshuvah: a return that draws a new light from G-d’s very Essence and fills every lack left in the mitzvos and in Torah study, which no one could reach by his own power.

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

Why do the Thirteen Attributes of Mercy, the thirteen leaves of the rose, shine already in Elul? The maamar first sets out two modes of Divine light: the light that fills all worlds, measured to each creature and grasped from within, and the light that encompasses all worlds, equal to all and beyond comprehension. Torah, the soul’s food, belongs to the first; the mitzvos, its garments, draw the second. So action is in one sense greater, yet study is greater, since only Torah links physical mitzvos to that light. Teshuvah is possible only in this world, where the encompassing light shines and can turn a completely wicked person into a completely righteous one; the World to Come, a measured revelation, leaves each soul where it is. But sin leaves a lack that forgiveness does not fill. Only a new light from G-d’s Essence can fill it, and a person cannot reach so high alone. So in Elul the Thirteen Attributes shine as mercy for the soul. These “roses” are also “those who study”: a complete teshuvah restores both mitzvos and Torah, and the thirteen principles of Torah interpretation carry that mercy down.

OUTLINE

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|----------|--|------|
| 1 | The rose and the month | ¶1 |
| | The rose’s thirteen leaves are the Thirteen Attributes of Mercy, the source of teshuvah, revealed from Rosh Chodesh Elul; “I am my Beloved’s and my Beloved is mine” spells Elul. | |
| 2 | Two lights and two verses | ¶2–4 |
| | Why the Thirteen Attributes shine in Elul; the debate whether study or action is greater; the light that fills all worlds, graded to each creature, and the light that encompasses all worlds, equal to all; “I fill the heavens and the earth” and “His glory,” which is Torah. | |
| 3 | Food and garments | ¶5–6 |
| | Torah is the soul’s food, the inward light; the mitzvos are its garments, the encompassing light, higher than Gan Eden; yet study is greater, because Torah joins the physical mitzvos to that light. | |

4 Why teshuvah belongs to this world

¶7-9

The World to Come is comprehension through the divided light, where no one can change; in this world the encompassing light makes even the completely wicked able to become completely righteous, and the soul descends to refine one portion each day.

5 The lack that Elul's mercy fills

¶10

Forgiveness leaves the lack of light that was not drawn; only a new light from G-d's Essence fills it, so we ask "Bring us back to You," and in Elul the Thirteen Attributes shine as mercy for the soul, beyond the year-round help of the angels.

6 Roses and those who study

¶11-13

Shoshanim are also sheshonim: complete teshuvah restores both mitzvos and Torah; Simchas Torah is the joy that follows; and the thirteen principles of Torah interpretation, from the Thirteen Attributes, carry the Written Torah into the Oral Torah.

KEY CONCEPTS

The Thirteen Attributes of Mercy (yud-gimmel mechilin derachamei) י"ג מכילין דרחמי

G-d's thirteen attributes of mercy, counted in "Who is a G-d like You" and in "G-d, merciful and gracious." They are the source of teshuvah and shine from Rosh Chodesh Elul; the maamar calls them the "roses" of the verse.

The light that fills all worlds (memalei kol almin) ממלא כל עלמין

Divine light that enters each creature and gives it life according to its measure. It is grasped from within, is divided into levels, and is linked with Torah and with the World to Come.

The light that encompasses all worlds (sovev kol almin) סובב כל עלמין

Divine light that stays above the worlds, beyond comprehension, and relates to all equally. It is drawn down by the mitzvos and shines in this world, which is what makes teshuvah possible.

Teshuvah (return) תשובה

Not only repentance for sin but returning from one's former path, all one's days. Complete teshuvah draws a new light from G-d's Essence and fills every lack.

Mayin nukvin (feminine waters) מייין נוקבין

The upward longing that rises from below. The G-dly soul has it by nature, but the teshuvah that comes "with greater strength" needs help from above.

Shoshanim and sheshonim שושנים / ששונים

The Sages read "roses" (shoshanim) as "those who study" (sheshonim). The roses are the Thirteen Attributes, from the encompassing light; those who study are Torah, from the light that fills all worlds.

SECTION 1 • 11

The rose and the month

1 אני לדודי¹ ודודי לי² הרועה בשושנים.³ הנה שושנה יש בה תליסר עלין^{4,5} כנגד י"ג מכילין דרחמי שבפסוק מי אל כמוך ושבפסוק אל רחום כו'

"I am my Beloved's and my Beloved is mine, who grazes among the roses." Now, a rose has thirteen leaves, corresponding to the Thirteen Attributes of Mercy (yud-gimmel mechilin derachamei) in the verse "Who is a G-d like You" and in the verse "G-d, merciful," etc.,

The maamar opens with the verse "I am my Beloved's and my Beloved is mine, who grazes among the roses" (Song of Songs 6:3) and with an image from the opening of the Zohar: a rose has thirteen leaves, corresponding to the Thirteen Attributes of Mercy. These thirteen are counted in two places, in the prophet's "Who is a G-d like You" (Micah 7:18) and in the attributes G-d revealed to Moshe, "G-d, merciful and gracious" (Exodus 34:6).

שמם הוא מקור התשובה להיות נושא עון כו' והם המתגלים בר"ח [בראש חודש] אלול שאז הוא בחי' עת רצון

for from there is the source of teshuvah (return), so that [He] be "bearing iniquity," etc. And it is they that are revealed on Rosh Chodesh Elul, for then it is the level of a time of favor (eis ratzon).

The Thirteen Attributes are the source of teshuvah, because they include G-d's quality of "bearing iniquity." They are revealed from Rosh Chodesh Elul, and that is why Elul is called "a time of favor" (eis ratzon), a time when the Divine will is open to us.

כי מר"ח [מראש חודש] אלול עד אחר יוה"כ [יום הכפורים] הם מ' יום שעלה משה רבע"ה [רבינו עליו השלום] למרום לקבל לוחות האחרונות ומה ימים הראשונים ברצון^{6,7} כו', וז"ש [וזהו שכתוב] הרועה בשושנים אצל אני לדודי ודודי לי שהוא ר"ת [ראשי תיבות] אלול.^{8,9,10}

For from Rosh Chodesh Elul until after Yom Kippur are the forty days when Moshe our teacher, peace be upon him, went up on high to receive the latter Tablets; and "just as the first days were with favor," etc. And this is [the meaning of] what is written, "who grazes among the roses," next to "I am my Beloved's and my Beloved is mine," which [form] the initials of Elul.

From Rosh Chodesh Elul until Yom Kippur Moshe was on the mountain for forty days to receive the second Tablets, and Rashi notes that these last forty days, like the first forty, were days of favor. The words "I am my Beloved's and my Beloved is mine" (Ani ledodi vedodi li) spell Elul by their initials, and the same verse adds "who grazes among the roses": the month and the thirteen-leaved rose belong together.

SECTION 2 • ¶2-4

Two lights and two verses

2 וצריך להבין מהו ענין י"ג מדות הרחמים בחדש אלול בשלמא בעשי"ת [בעשרת ימי תשובה] יתכן שהם ימי סליחה ומחילה ולכך אומרים בעשי"ת [בעשרת ימי תשובה] ויעבור ^{11,12} הוי" כו'

Now we need to understand what the matter of the Thirteen Attributes of Mercy in the month of Elul is. Granted, in the Ten Days of Teshuvah it makes sense, since they are days of pardon and forgiveness, and that is why in the Ten Days of Teshuvah we say "And Havayah passed," etc.

The question: why do the Thirteen Attributes of Mercy shine already in Elul? In the Ten Days of Teshuvah, from Rosh HaShanah to Yom Kippur, it is understandable, since those are days of pardon and forgiveness, and so we then recite "And Havayah passed before him," the verse that introduces the Thirteen Attributes.

והענין הוא דהנה התשובה אינה על עוונות דוקא ¹³ שהרי צריך להיות כל ימיו בתשובה ¹⁴ אלא בחיי תשובה הוא ששב מדרכו הראשון וכמ"ש והחזירנו בתשובה שלימה ¹⁵ לפניך כו'.

The matter is that teshuvah (return) is not for sins specifically, for one must be in teshuvah all his days; rather, the level of teshuvah is that one returns from his former way, as it is said, "And bring us back in complete teshuvah before You," etc.

The answer begins by widening the idea of teshuvah. It is not only for sins, since the Sages say a person should be in teshuvah all his days; teshuvah means returning from one's former path, as we ask in the daily Amidah, "Bring us back in complete teshuvah before You."

וביאר הענין הנה בדברי חז"ל [חכמינו זכרונם לברכה] (ספ"ק [סוף פרק קמא] דקדושין) יש ב' דעות אחד אומר תלמוד גדול ואחד אומר מעשה גדול ונמנו וגמרו תלמוד גדול שמביא לידי מעשה. ¹⁶

And the explanation of the matter: in the words of our Sages, of blessed memory (at the end of the first chapter of Kiddushin), there are two opinions. One says study is greater, and one says action is greater; and they took a vote and concluded: study is greater, for it brings to action.

To explain this, the Alter Rebbe turns to the Talmud's debate (Kiddushin 40b) whether study or action is greater. The Sages voted that study is greater, because study brings a person to action.

ולהבין ענין מחלקותם ובמאי קא מיפלגי יש להקדים להבין תחלה מ"ש את השמים ואת הארץ אני מלא¹⁷ והלא כתיב מכה"כ [מלא כל הארץ כבודו] ולא נזכר שמים וגם ששם נאמר אני מלא וכאן כתיב כבודו.

To understand their dispute, and on what they differ, we must first preface by understanding what is written, "The heavens and the earth I fill." But is it not written, "The whole earth is full of His glory," where the heavens are not mentioned? Also, there it says "I fill," while here it is written "His glory."

Before explaining the debate he raises a question on two verses. G-d says "I fill the heavens and the earth" (Jeremiah 23:24), yet the angels say only "the whole earth is full of His glory" (Isaiah 6:3): the second leaves out the heavens, and speaks of "His glory" rather than of G-d Himself.

אך הנה ידוע דיש ממכ"ע [ממלא כל עלמין] וסוכ"ע ופי' ממכ"ע [ממלא כל עלמין] הוא בחי' הארת האלהות הנמשך בנבראים להחיותם מע"מ [מעשרה מאמרות] יהי אור¹⁸ כו'

But it is known that there is the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin). The meaning of the light that fills all worlds is the level of the radiance of G-dliness that is drawn into the created beings to give them life, from the Ten Utterances: "Let there be light," etc.,

The answer rests on two modes of Divine light. Memalei kol almin, the light that fills all worlds, is the G-dliness that enters creatures to give them life, coming through the Ten Utterances of creation such as "Let there be light" (Genesis 1:3).

בדבר¹⁹ ה' כו' שהוא מתלבש בפנימיותם ותוך תוכם ממש שנמשך בקרבם להיות חיות להם והוא מתחלק לחלקים להיות מחיה כל חד לפום שיעורא דיליה.^{20, 21}

"By the word of Havayah," etc. It is enclothed in their inner dimension (pnimiyus) and their very innermost core, being drawn within them to be life-force for them; and it divides into portions, so as to give life to each one "according to its own measure."

This light, coming "by the word of Havayah" (Psalms 33:6), clothes itself in each creature's innermost being as its life-force. It divides into portions, giving each creature life "according to its own measure," in the Zohar's phrase.

3 ועדי"מ בגשמיות בדצח"מ [בדומם צומח חי מדבר] שהדומם הגם שנתהוה ג"כ מע"מ [מעשרה מאמרות] ונמשך בו ג"כ חיות אלקות מאותו המאמר

By way of analogy, in physical things, among the inanimate, the vegetative, the animal and the speaking: the inanimate, although it too came into being from the Ten Utterances, and G-dly life-force is drawn into it too, from that same utterance,

An analogy from the physical world, which has four kingdoms: inanimate, vegetative, animal and speaking (human). Even a stone came into being through the Ten Utterances and receives G-dly life-force from the same utterance as everything else.

כמו שנמשך חיות אלהות בצומח וחי מ"מ חיותו מצומצם זעיר זעיר והצומח יש בו חיות יותר והחי יותר גם מן הצומח והמדבר יותר כו'

just as G-dly life-force is drawn into the vegetative and the animal, nevertheless its life-force is contracted, very slight. The vegetative has more life-force in it, the animal more even than the vegetative, and the speaking more, etc.

Yet in the inanimate that life-force is so contracted that its life is barely perceptible. Plants show more life, animals more than plants, and human beings most of all.

ולפי ערך זה גם בעולמות הרוחניים יש התחלקות מדרגות רבות ולכולם נמשך חיות משונה ונבדל מחיות הנמשך לזולתו והיינו ממדת מלי ית' שהוא הנקי ממכ"ע [ממלא כל עלמין] שמתלבש בתוך תוך העולמות ממש

In proportion to this, in the spiritual worlds too there is a division into many levels, and to each of them is drawn a life-force that is different from, and distinct from, the life-force drawn to another. This is from the attribute of His Malchus (sovereignty), may He be blessed, which is what is called the light that fills all worlds (memalei kol almin), which is enclothed in the very innermost core of the worlds.

The spiritual worlds are likewise divided into many levels, and each receives a life-force different from every other. This graded, individual life-force comes from G-d's attribute of Malchus (sovereignty), which is called memalei kol almin, the light that fills all worlds, because it clothes itself within them.

אבל בחי' סוכ"ע הוא בחי' השפעה והארת אלקות שאינו נמשך ונתלבש בתוך העולמות בבחי' גילוי להיות מושג בהשגתם

But the level of the light that encompasses all worlds (sovev kol almin) is the level of a flow and radiance of G-dliness that is not drawn down and enclothed within the worlds in a manner of revelation, so as to be grasped by their comprehension;

Sovev kol almin, the light that encompasses all worlds, is different: it does not enter the worlds in a revealed way that they could grasp.

אלא הוא בבחי' מקיף עליהם מלמעלה וע"כ נק' סוכ"ע שסובב לכולם בשוה שאין בו התחלקות מאחר שאינו מתלבש בבחי' גילוי בהשגה שיתכן לומר שלזה הוא מאיר ומתגלה כך ולזה כך כו'.

rather, it is in the manner of an encompassing [light] (makif) over them from above. Therefore it is called the light that encompasses all worlds, for it encompasses them all equally; there is no division in it, since it is not enclothed in a manner of revelation in comprehension, such that one could say that to this one it shines and is revealed in this way and to that one in that way, etc.

Instead it "surrounds" them from above, as an encompassing light (makif). Since it is not absorbed and grasped, it cannot be given more to one and less to another; it relates to all worlds equally, which is why it is called sovev, "encompassing."

4 וע"כ הוא שוה ומשוה²² כו' וכו' הוא שנאמר את השמים ואת הארץ אני מלא²³ דהיינו בחי' סוכ"ע דלית אתר פנוי מיניה^{24, 25, 26} ומ"ש

Therefore it is "equal and makes equal," etc. And it is of this that it is said, "The heavens and the earth I fill": that is, the level of the light that encompasses all worlds (sovev kol almin), for "there is no place empty of Him." And what is written,

Because the encompassing light is the same everywhere, it "is equal and makes equal," a phrase from the High Holiday hymn "Vechol Ma'aminim." This is what G-d means by "I fill the heavens and the earth": the light that encompasses all worlds, of which the Tikkunei Zohar says "there is no place empty of Him."

מכה"כ [מלא כל הארץ כבוד] הוא בחי' ממכ"ע [ממלא כל עלמין] שנק' כבוד והנה ארז"ל [אמרו רבותינו זכרונם לברכה] אין כבוד אלא תורה^{27, 28} (ועמ"ש ע"פ כי על כל כבוד חופה)^{29, 30}.

"The whole earth is full of His glory" is the level of the light that fills all worlds (memalei kol almin), which is called "glory." Now, our Sages, of blessed memory, said, "There is no glory but Torah" (and see what is written on the verse "For over all the glory shall be a canopy").

"The whole earth is full of His glory" refers instead to the light that fills all worlds, which is called "glory." The Sages say "there is no glory but Torah" (Pirkei Avos 6:3), so this light is bound up with Torah; the parenthesis refers to the Alter Rebbe's explanation of "For over all the glory shall be a canopy" (Isaiah 4:5).

והיינו משום דאורייתא מחכמה נפקת^{31,32} שמחכמה נמשכים ל"ב נתיבות וכמ של הנתיב והשביל שעשוי לעבור

That is because “the Torah issues from Chochmah (wisdom),” for from Chochmah are drawn the thirty-two paths. And as in the analogy of a path and a trail, which is made for passing

Torah belongs to the light that fills all worlds because, as the Zohar says, “the Torah issues from Chochmah,” and from Chochmah come thirty-two paths. A path is made for passing from one particular place to another.

בו ממקום למקום כך מבחי חכמה עילאה נמשכת ההשפעה בבחי התחלקות להיות ממכ"ע [ממלא כל עלמין] עד שימשך בגשמיות ממש בפרטות דיני התורה כשר ופסול כו'

along it from place to place, so from the level of the supernal Chochmah the flow is drawn in a manner of division, to be the light that fills all worlds, until it is drawn into actual physicality, in the particulars of the Torah's laws, valid and invalid, etc.,

So too the flow from supernal Chochmah descends along distinct routes, divided and particular, which is the character of the light that fills all worlds. It reaches all the way into physical things, in the detailed laws of the Torah, what is valid and what is invalid.

שהם בענינים גשמיים תרומות ומעשרות כו' וכנודע אבל ע"י המצות נמשך גילוי אור מבחי סוכ"ע שהוא בחי המקיף.^{33,34}

which concern physical matters, terumos and tithes, etc., as is known. But through the mitzvos there is drawn a revelation of light from the level of the light that encompasses all worlds, which is the level of the encompassing [light] (makif).

Those laws deal with physical matters such as terumah and tithes from produce. The mitzvos, by contrast, draw down a revelation from the light that encompasses all worlds, the encompassing level (makif).

SECTION 3 • ¶5-6

Food and garments

5 והענין כי הנה ידוע שהתורה נעשה מזון לנפש האלקית³⁵ וכמ"ש ותורתך בתוך מעי³⁶ שהוא כמו עד"מ

The matter is this: it is known that the Torah becomes food for the G-dly soul, as it is written, “And Your Torah is within my innards.” This is like, by way of analogy,

The difference between Torah and the mitzvos is explained through two images. Torah study becomes food for the G-dly soul, as the verse says, “Your Torah is within my innards” (Psalms 40:9).

המזון שנכנס בתוך תוך האדם ונעשה חיות בפנימיותו וכך ע"י התורה נמשך גילוי הארת החכמה להיות מושג בהשגה ממש ואשים דברי בפ"ך³⁷

food, which enters into the very innermost part of a person and becomes life-force within him. So too, through the Torah there is drawn a revelation of the radiance of Chochmah (wisdom), to be truly grasped in comprehension: "And I have put My words in your mouth."

Food enters a person's innermost being and becomes his very life-force. So Torah study draws down a revelation of G-d's wisdom that the mind truly grasps, as G-d says, "I have put My words in your mouth" (Isaiah 51:16).

והיינו מבחי' ממכ"ע [ממלא כל עלמין] שמתלבש בעלמין בבחי' פנימי' [פנימיות / פנימית] ממש אבל המצות נעשים לבושים³⁸ לנפש האלקית שהוא

That is, from the level of the light that fills all worlds (memalei kol almin), which is encloded in the worlds in a truly inward manner. But the mitzvos become garments for the G-dly soul; this is

This inward absorption belongs to the light that fills all worlds, which enters the worlds inwardly. The mitzvos, by contrast, become garments for the G-dly soul, as the Zohar teaches.

כמו עד"מ הלבוש הוא על גוף האדם מלמעלה ואינו נכנס בפנימיותו וכך ההמשכה הנמשכת ע"י המצות הוא בבחי' מקיף מפני שהיא מבחי' סוכ"ע

like, by way of analogy, a garment, which is on a person's body from above and does not enter within him. So too, the flow drawn down through the mitzvos is in a manner of an encompassing [light] (makif), because it is from the level of the light that encompasses all worlds (sovev kol almin),

A garment covers the body from outside and does not enter it. Likewise the light drawn down by the mitzvos stays encompassing (makif), because it comes from the light that encompasses all worlds.

שהוא למעלה מהשגה וע"כ הלבושים יותר יקרים בטבעם מהמזון להיות שבשרשם הם יותר נעלים [ועמ"ש מזה בד"ה מזמור שיר חנוכת הבית^{39,40} בענין ג' בחינות מזון לבוש בית].

which is above comprehension. Therefore garments are by their nature more precious than food, since in their root they are loftier. [And see what is written about this in the discourse beginning "A psalm, a song of the dedication of the House," on the matter of three levels: food, garment, house.]

That light is above comprehension, and so garments are by nature more precious than food: their root is higher. The bracket refers to the discourse on "A psalm, a song of the dedication of the House" (Psalms 30:1), which discusses three levels: food, garment and house.

6 וז"ש [וזהו שכתוב] במצוי [במצות] תחת אשר לא עבדת⁴¹ כו' מרב כל פי' רב כל הוא בחי' גי'ע [גן עדן] [עמ"ש בד"ה ואתה תצוה] השגת אלקות.

And this is [the meaning of] what is written regarding the mitzvos: "Because you did not serve," etc., "more than an abundance of everything." The meaning is that "an abundance of everything" (rov kol) is the level of Gan Eden [see what is written in the discourse beginning "And you shall command"], the comprehension of G-dliness.

The same idea explains the verse about the mitzvos: "Because you did not serve Havayah your G-d with joy and gladness of heart, more than an abundance of everything" (Deuteronomy 28:47). "An abundance of everything" is Gan Eden, the comprehension of G-dliness, and the joy of a mitzvah should exceed even that; the bracket refers to the discourse "And you shall command."

שהמצות הם יותר גבוהים שהם מבחי' מקיפים שלמעלה מגי'ע [מגן עדן] שהוא השגה בבחי' פנימי' [פנימיות / פנימית] ומצד זה אמר האומר מעשה גדול מן התלמוד

For the mitzvos are higher, since they are from the level of encompassing [lights] (makifim), which are above Gan Eden, which is comprehension in an inward manner. It is on this account that the one who said that action is greater than study said so.

The mitzvos are higher because they come from the encompassing lights, which are above Gan Eden, where G-dliness is grasped inwardly. That is why one Sage held that action is greater than study.

אך אעפ"כ [אף על פי כן] נמנו וגמרו תלמוד גדול שמביא לידי מעשה,⁴² והענין כי א"א להיות התעוררות המשכת סוכ"ע ע"י המצות מעשיות

Yet even so, they took a vote and concluded: study is greater, for it brings to action. The explanation is that there cannot be an arousal of the drawing down of the light that encompasses all worlds (sovev kol almin) through the practical mitzvos,

Yet the Sages concluded that study is greater, because it brings to action. The reason is that the practical mitzvos cannot by themselves arouse and draw down the light that encompasses all worlds.

שהם מדברים גשמיים ציצית מצמר צדקה בממון גשמי אם לא ע"י התורה שהיא הממוצע המחברם וכמו עד"מ באדם שהדבור הוא הממוצע המחבר ומוציא העלם המחשבה לידי גילוי כו':

which are of physical things (tzitzis of wool, charity with physical money), except through the Torah, which is the intermediary that joins them; just as, by way of analogy, in a person, speech is the intermediary that joins and brings the concealment of thought out into revelation, etc.

The mitzvos are done with physical things, tzitzis of wool or charity given in physical money, and only the Torah can join them to that lofty light. Torah is the intermediary, just as speech is the intermediary that brings a person's hidden thought out into the open.

SECTION 4 • 17-9

Why teshuvah belongs to this world

7 ב והנה כתיב היום לעשותם.⁴³ היום דוקא שבעה"ז הוא הנקי עולם המעשה ויכולים לעשות תשובה⁴⁴

משא"כ בעה"ב [בעולם הבא]

2. Now, it is written, "Today, to do them." Today specifically, for this world is what is called the world of action, and [in it] one can do teshuvah (return); which is not so in the World to Come:

Section 2 explains why teshuvah is possible only in this world. The Sages read "today, to do them" (Deuteronomy 7:11) to mean that today, this world, is for doing, and tomorrow, the World to Come, is for reward; this world is the world of action, where a person can still return.

הנה כמו שהוא כך ישאר שאין לו כח להפוך עצמו מכמו שהוא אם לא שיסירו ממנו הלבושים הצואים ע"י כף הקלע⁴⁵ כ"י

there, as he is, so he will remain, for he has no power to change himself from what he is, unless the soiled garments are removed from him by means of the hollow of the sling (kaf hakela), etc.;

In the World to Come a person stays as he is and cannot change himself. He can be changed only from outside, when his soiled garments are removed through the "hollow of the sling" (1 Samuel 25:29), the cleansing a soul undergoes after death.

אבל הוא עצמו אינו יכול והטעם הוא משום שבעה"ב [שבעולם הבא] אמרו יושבין ונהנין⁴⁶ שהוא לפי שמשגיגים אלקות בבחי' השגה וגילוי ממש וא"כ הוא מבחי' ממכ"ע [ממלא כל עלמין] שמתלבש בבחי' גילוי ובבחי' ממכ"ע [ממלא כל עלמין] הוא בבחי' התחלקות כנ"ל.

but he himself cannot. The reason is that of the World to Come they said, "They sit and delight," which is because they grasp G-dliness in a manner of actual comprehension and revelation. If so, it is from the level of the light that fills all worlds (memalei kol almin), which is enclothed in a manner of revelation; and the light that fills all worlds is in a manner of division, as mentioned above.

The reason: of the World to Come the Sages said the righteous "sit and delight" in the radiance of the Shechinah (Berachos 17a), meaning that they grasp G-dliness openly. Such revealed comprehension belongs to the light that fills all worlds, which is divided into distinct levels.

8 וע"כ אם הוא בבחי' זו א"א לו להפך לבחי' אחרת אחרי שהם מחולקים ונבדלים זה מזה וכא"א [וכל אחד ואחד] על מקומו בא,

Therefore, if he is at this level, he cannot be transformed into another level, since they are divided and separate from one another, and each and every one comes to its own place.

Since the light that fills all worlds divides everything into separate levels, a being at one level cannot become another; each "comes to its own place."

אבל בעולם הזה יש בחי' הארת סוכ"ע⁴⁷ ואע"פ [ואף על פי] שהוא בבחי' העלם שאינ' [שאינם] משיגים בו מ"מ פועל הוא כאן ולפי שהוא בחי' סוכ"ע ששוה ומשוה

But in this world there is the level of the radiance of the light that encompasses all worlds (sovev kol almin). And although it is in a manner of concealment, so that they do not grasp it, nevertheless it acts here. And because it is the level of the light that encompasses all worlds, which is "equal and makes equal,"

In this world, however, the light that encompasses all worlds shines. Though it is hidden and not grasped, it acts here, and because it relates to all alike it "is equal and makes equal," the small and the great.

ואם צדקת⁴⁸ מה תתן לו כו' וע"כ יכולים לעשות תשובה שאף שהוא כעת רשע גמור והוא למטה מטה יכול להתהפך להיות צ"ג [צדיק גמור / צדיקים גמורים]⁴⁹ מצד הארת הסוכב כו'

and "If you are righteous, what do you give Him?" etc., therefore one can do teshuvah (return): though he is now a completely wicked person and is at the very lowest, he can be transformed into a completely righteous person by virtue of the radiance of the encompassing [light], etc.,

Job says, "If you are righteous, what do you give Him?" (Job 35:7): before the encompassing light the righteous and the wicked are alike. That is why teshuvah is possible, and a completely wicked person at the lowest point can become completely righteous, as the Talmud's ruling about one who may have had a thought of teshuvah implies (Kiddushin 49b).

וכמ"ש במ"א באריכות ע"פ צו את בניי [בני ישראל]⁵⁰ ואמרת אליהם את קרבני לחמי⁵¹ כו' ע"ש, וז"ש [וזהו שכתוב] חז"ל [חכמינו זכרונם לברכה] יפה שעה אחת בתשובה⁵² ומע"ט [ומעשים טובים] בעוה"ז מכל חיי העוה"ב [העולם הבא]⁵³

as is explained at length elsewhere, on the verse "Command the children of Israel and say to them: My offering, My bread," etc.; see there. And this is [the meaning of] what our Sages, of blessed memory, said: "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come."

The Alter Rebbe refers to his longer treatment of this on "Command the children of Israel... My offering, My bread" (Numbers 28:2). It also explains the Mishnah, "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come" (Pirkei Avos 4:17).

כי חיי העוה"ב [העולם הבא] הוא רק מבחי' ממכ"ע [ממלא כל עלמין] שהוא ע"י גבורות וצמצומים ביו"ד נברא העוה"ב [העולם הבא]⁵⁴ כו'. אבל בתורה ומע"ט [ומעשים טובים] בעוה"ז הוא מבחי' סוכ"ע.

For the life of the World to Come is only from the level of the light that fills all worlds (memalei kol almin), which is through restraints (gevuros) and contractions (tzimtzumim): "with the yud the World to Come was created," etc. But in Torah and good deeds in this world it is from the level of the light that encompasses all worlds.

The life of the World to Come comes only from the light that fills all worlds, through restraints and contractions; the Talmud (Menachos 29b) says the World to Come was created with the letter yud, the smallest letter. Torah and good deeds in this world, by contrast, come from the light that encompasses all worlds.

9 וזהו עיקר כוונת ירידת הנפש להתלבש בגוף החומרי משום שבעוה"ז יש הארת סוכ"ע אשר לזאת תוכל לברר ולהפך מרע לטוב כו'

And this is the main intent of the descent of the soul to be enclothed in the material body: because in this world there is the radiance of the light that encompasses all worlds (sovev kol almin), by which it can refine and transform from evil to good, etc.

This is the main purpose of the soul's descent into a material body: only in this world does the encompassing light shine, giving the soul the power to refine the world and turn evil into good.

ולפי ערך זה נותנים לאדם שני חייו במספר וקצבה לזה ע' [שבעים] שנה ולזה פ' כו' היינו כפי מספר מה שצריך לברר⁵⁵ ולהפך מרע לטוב כו'

And in proportion to this, a person is given the years of his life by number and measure: to one seventy years and to another eighty, etc.; that is, according to the number of what he needs to refine and transform from evil to good, etc.,

For this reason each person is given a set number of years, seventy for one and eighty for another, according to how much he must refine and transform.

שכל יום מברר ומהפך חלק א'. עד שבשני חייו נשלם מה שהיה צריך לברר שבשביל זה ירדה הנפש לעוה"ז:

for each day he refines and transforms one portion, until in the years of his life what he needed to refine is completed, for the sake of which the soul descended to this world.

Each day a person refines and transforms one portion, so that by the end of his years he has completed the task for which his soul came down into this world.

SECTION 5 • 110

The lack that Elul's mercy fills

10 ג אך אם פגם ע"י איזו חטא שהוריד והמשיך חיות לסט"א [לסטרא אחרא] שלא בירר והיפך כנ"ל כל מה שהיה צריך ע"ז הוא ענין התשובה והחזירנו בתשובה שלמה לפניך.

3. But if he caused a blemish through some sin, in that he brought down and drew life-force to the sitra achra (the other side), so that he did not refine and transform, as mentioned above, all that he needed to: for this is the matter of teshuvah (return), "And bring us back in complete teshuvah before You."

Section 3 turns to failure. If through sin a person sent life-force to the sitra achra (the other side) instead of refining what he was meant to, the remedy is teshuvah, which we ask for every day: "Bring us back in complete teshuvah before You."

והנה הגם שארז"ל [שאמרו רבותינו זכרונם לברכה] לא זו משם עד שמוחלין לו,⁵⁶ הנה הרי מ"מ אף שמוחלין לו החסרון במקומו עומד מה שלא השלים ההמשכה שהיה ממשיך כו'.

Now, although our Sages, of blessed memory, said, "He does not move from there until he is forgiven," nevertheless, even though he is forgiven, the lack remains in its place: that he did not complete the drawing down that he would have drawn, etc.

The Talmud (Yoma 86a) says that one who returns after neglecting a positive commandment is forgiven before he leaves his place. Yet forgiveness does not supply what is missing: the Divine light he should have drawn down through that mitzvah was never drawn.

אך זהו ענין התשובה שאנו מבקשים והחזירנו בתשובה שלמה לפניך פי' לפנימיותך שהוא למעלה גם מבחי' סוכ"ע שאינו נקי סובב ומקיף אלא לגבי עלמין

But this is the matter of the teshuvah that we ask for, "And bring us back in complete teshuvah before You (lefanecha)": the meaning is, to Your inner dimension (pnimiyus), which is higher even than the level of the light that encompasses all worlds (sovev kol almin); for it is called encompassing and surrounding only in relation to the worlds,

The teshuvah we ask for is "before You (lefanecha)," read as "to Your inner dimension (pnimiyus)." This is higher even than the encompassing light, which is called "encompassing" only in relation to the worlds it surrounds.

אבל עצמותו ומהותו ית' הוא למעלה גם מזה וע"י התשובה שימשיך אור חדש ע"י גילוי עצמותו ית' ימלא כל הפגמים והחסרונות כו'

but His Essence and Being, may He be blessed, is higher even than this. And through teshuvah, by which he will draw down a new light through the revelation of His Essence, may He be blessed, he will fill all the blemishes and lacks, etc.

G-d's own Essence is above even that. Teshuvah draws down a new light through the revelation of His Essence, and this new light fills every blemish and lack.

אך איך יכול האדם לעורר כ"כ [כל כך] למעלה בעצמותו ית' להמשיך אור חדש ממנו אך ע"י הוא מבקש והחזירנו בתשובה כו'

But how can a person arouse so high above, in His Essence, may He be blessed, to draw down a new light from Him? But for this he asks, "And bring us back in teshuvah," etc.,

But how can a person stir something so high, G-d's very Essence? That is why we ask G-d Himself to bring us back.

השיבנו אליך⁵⁷ כלומר אתה תערה עלינו רוח ממרום⁵⁸ ותשפיע עלינו רחמים רבים ממקור הרחמים מבחי י"ג מכילין מי אל כמוך נושא עון⁵⁹ כוי

“Bring us back to You”: that is to say, You will pour out upon us a spirit from on high and bestow upon us great mercy from the source of mercy, from the level of the Thirteen Attributes (yud-gim-mel mechilin), “Who is a G-d like You, Who bears iniquity,” etc.,

“Bring us back to You” (Lamentations 5:21) means: pour upon us a spirit from on high (Isaiah 32:15) and grant us great mercy from the source of mercy, the Thirteen Attributes of “Who is a G-d like You, Who bears iniquity” (Micah 7:18).

שיהיו אנחנו יכולים לעשות תשובה וזהו ענין הארת י"ג מכילין דרחמי בחדש אלול שהוא הכנה שיהיו יכולים לעשות תשובה להיות אני לדודי כוי

so that we will be able to do teshuvah. And this is the matter of the radiance of the Thirteen Attributes of Mercy in the month of Elul: it is a preparation, so that they will be able to do teshuvah, so as to be “I am my Beloved’s,” etc.

The Thirteen Attributes shine in Elul as a preparation from above, so that we will be able to do teshuvah and reach “I am my Beloved’s.” This answers the opening question of why they shine already in Elul.

ואף שבכל השנה אומרים י"ג מדות הרחמים ה' ה' אל רחום⁶⁰ כוי הם רק הרחמנות על חיי הגוף בלבד

And although throughout the year we say the Thirteen Attributes of Mercy, “Havayah, Havayah, G-d, merciful,” etc., they are only the compassion for the life of the body alone;

The Thirteen Attributes recited throughout the year, “Havayah, Havayah, G-d, merciful” (Exodus 34:6), are mercy for the life of the body.

אבל י"ג מכילין דרחמי המאירים בחדש אלול הם הרחמים על חיי הנפש לעוררה בתשובה וז"ש [וזהו שכתוב] הרועה בשושנים⁶¹ פי רועה שמפרנס את ישראל להיות יכולים לעשות תשובה הוא רועה ומפרנס אותם בשושנים כי

but the Thirteen Attributes of Mercy that shine in the month of Elul are the mercy for the life of the soul, to arouse it to teshuvah. And this is [the meaning of] what is written, “who grazes among the roses”: the meaning is, the Shepherd who provides for Israel, so that they are able to do teshuvah, pastures and provides for them with the roses. For

Those that shine in Elul are mercy for the life of the soul, arousing it to teshuvah. This is “who grazes among the roses”: the Shepherd gives Israel the ability to return, and feeds them with the “roses,” the Thirteen Attributes.

הנה בכל השנה אנו אומרים בק"ש [בקריאת שמע] ונתתי עשב בשדך לבהמתך⁶² פ"י בהמתך היינו נה"ב [נפש הבהמית] ונפש השכלית שבכדי שיהיו גם הם מסכימים שיהיה ואהבת את ה' כו'

throughout the year we say in the Shema, "And I will give herbage in your field for your cattle." The meaning: "your cattle" is the animal soul and the intellectual soul; in order that they too will agree, so that there will be "You shall love Havayah," etc.,

During the year we say in the Shema, "I will give herbage in your field for your cattle" (Deuteronomy 11:15). The "cattle" are the animal soul and the intellectual soul, which must also be brought to agree to "You shall love Havayah your G-d."

תקנו לומר תחלה קודם התפלה ברכת יוצר שתיים לפני⁶³ [לפניה] והאופנים וחיות כו' ופסוד"ז [ופסוקי דזמרה] שהוא בחי' האריכות בהתבוננות גדולת ה' ית' עד שגם נה"ב [נפש הבהמית] והשכלית יסכימו שלו יאתה כו'

they instituted saying first, before the prayer, the blessing of Yotzer, the two [blessings] before it, and "And the Ofanim and the Chayos," etc., and Pesukei deZimra (the Verses of Praise), which are the level of lengthy contemplation of the greatness of G-d, may He be blessed, until even the animal soul and the intellectual [soul] agree that "to Him it is fitting," etc.

That is why the Sages instituted, before the Shema and the Amidah, the blessing Yotzer, one of the two blessings before the Shema, with its account of the angels, the Ofanim and holy Chayos, and the Verses of Praise. These are long meditations on G-d's greatness, so that even the animal and intellectual souls agree that such love befits Him.

אבל כשביל התעוררות האהבה בנפש האלקית עצמה א"צ [אין צריך / אינו צריך] להתבוננות כ"כ [כל כך] שהרי נר ה' נשמת אדם⁶⁴ שכך מוטבע בכל נפשות ישראל בטבע תולדותם ממקורם להיות חפצם ותשוקתם ליכלל באור ה' ולדבקה בו וז"ש [וזהו שכתוב] ונתתי עשב בשדך לבהמתך.

But for the arousal of love in the G-dly soul itself there is no need for so much contemplation, for "The soul of man is the lamp of Havayah": so is it implanted in all the souls of Israel, in their innate nature, from their source, that their desire and longing is to be included in the light of G-d and to cleave to Him. And this is [the meaning of] what is written, "And I will give herbage in your field for your cattle."

The G-dly soul needs no such long contemplation, since "the soul of man is the lamp of Havayah" (Proverbs 20:27): by its nature it longs to be included in G-d's light and cleave to Him, as a flame reaches upward. So the verse speaks of feeding the "cattle," not the G-dly soul.

פ"י עשב הם המלאכים שלוחי ההשפעה⁶⁵ שבהם וע"י נמשך ההשפעה מלמעלה להיות לו כח ועוז להפך נה"ב [נפש הבהמית] וכמ"ש בזהר פ' בראשית (ד"י"ח ע"ב)⁶⁶

The meaning: "herbage" is the angels, the emissaries of the flow, in whom and through whom the flow is drawn from above, so that he will have strength and might to transform the animal soul, as is written in the Zohar, Parshas Bereishis (folio 18b),

The "herbage" is the angels, the channels through which Divine influence flows down, giving a person strength to transform his animal soul. The Alter Rebbe cites the Zohar (1:18b) on this.

ע"פ מצמיח חציר לבהמה⁶⁷ אלף טורין⁶⁸ כו' ועשב לעבודת האדם כו' [ועמ"ש בד"ה כי תצא⁶⁹ מענין שתים לפני דק"ש [דקריאת שמע]] וכ"ז [וכל זה] הוא בכל השנה דוקא

on the verse "He causes grass to sprout for the cattle": "a thousand mountains," etc., "and herbage for the service of man," etc. [And see what is written in the discourse beginning "When you go out" on the matter of the two [blessings] before the Shema.] And all this is specifically throughout the year;

The Zohar comments on "He causes grass to sprout for the cattle, and herbage for the service of man" (Psalms 104:14), speaking of "a thousand mountains." The bracket refers to the discourse "When you go out" at the start of Ki Seitzei on the two blessings before the Shema; all this belongs to the order of the whole year.

אבל בחדש אלול כתיב הרועה בשושנים שהן בחי' י"ג מכילין דרחמי המאירים ומתגלים בחדש אלול להיות עושים תשובה שימולא כל החסרונות.

but in the month of Elul it is written, "who grazes among the roses," which are the level of the Thirteen Attributes of Mercy that shine and are revealed in the month of Elul, so that they do teshuvah, so that all the lacks will be filled.

In Elul, however, there is "who grazes among the roses": the Thirteen Attributes of Mercy are revealed so that people can do a teshuvah that fills every lack.

[והמשכה זו דשושנים היא צריכה גם בשביל הנה"א [הנפש האלקית] עצמה כי הגם שכך מוטבע בכל נפש כו' כנ"ל, אך הענין כי יש העלאת מ"ן [מ"ן נוקבין] שנמשך מצד עצם הנפש בטבעה ומאליה.

[This drawing down of "roses" is needed also for the G-dly soul itself. For although it is so implanted in every soul, etc., as mentioned above, the matter is that there is an elevation of mayin nukvin (feminine waters) that comes from the very essence of the soul, by its nature and of itself;

A bracketed addition: even the G-dly soul needs this help from above. Its natural longing is a raising of mayin nukvin (feminine waters), a desire that rises from the soul's own essence.

אבל כדי לבא לבחי' העלאת מ"ן [מ"ן נוקבין] דבחי' תשובה שהוא בחילא יתיר⁷⁰ למעלה מכדי שתוכל הנפש שאת ע"ז צריך להיות המשכה מלמעלה דייקא,

but to come to the level of the elevation of mayin nukvin of the level of teshuvah, which is “with greater strength,” beyond what the soul is able to bear, for this there must be a drawing down from above, specifically.

Teshuvah, however, is a raising of mayin nukvin “with greater strength” (Zohar 1:129b), beyond what the soul can bear by itself, and for that a drawing down from above is needed.

ויוכן זה ממ"ש במ"א ע"פ כריח שדה אשר ברכו^{71,72} הי' והיינו להיות ריח בוגדיו⁷³ שהוא בחי' תשובה ע"ז צ"ל אשר ברכו הי'

This will be understood from what is written elsewhere on the verse “Like the fragrance of a field which Havayah has blessed”: that is, for there to be “the fragrance of his traitors (bogdav),” which is the level of teshuvah, for this there must be “which Havayah has blessed,”

This is explained in the Alter Rebbe's discourse on “Like the fragrance of a field which Havayah has blessed” (Genesis 27:27). The Midrash reads “the fragrance of his garments (begadav)” as “of his traitors (bogdav)”: even those who rebelled give off a fragrance when they return, and this teshuvah needs “which Havayah has blessed.”

שהוא סיוע מלמעלה כו' ע"ש וזהו ענין השיבנו אליך כו', ועל המשכה זו שמלמעלה נאמר הרועה בשושנים].

which is help from above, etc.; see there. And this is the matter of “Bring us back to You,” etc.; and of this drawing down from above it is said, “who grazes among the roses.”]

That blessing is help from above. It is what we ask for in “Bring us back to You,” and it is the drawing from above called “who grazes among the roses.”

SECTION 6 • ¶11-13

Roses and those who study

11 והנה ארז"ל [אמרו רבותינו זכרונם לברכה] א"ת [אל תקרי] שושנים אלא ששונים⁷⁴ פ"י ששונים הוא בחי' תורה מענין קורא ושונה כו'

Now, our Sages, of blessed memory, said: “Do not read shoshanim (roses) but sheshonim (who study).” The meaning: sheshonim is the level of Torah, from the expression “reads and studies,” etc.

The Sages read “his lips are roses (shoshanim)” as “those who study (sheshonim)” (Shabbos 30b). Sheshonim stands for Torah study, from the phrase “reads and studies.”

והענין כי התשובה צ"ל למלא כל החסרונות הן החסרון שנעשה בהעדר המצות שמונע ומחסיר גילוי

The matter is that teshuvah (return) must fill all the lacks: both the lack made by the absence of the mitzvos, which withholds and diminishes the revelation

Teshuvah must fill every lack. One lack comes from mitzvos left undone, which withholds the revelation that only the mitzvos bring.

אור דסוכ"ע הנמשך ע"י המצות והן החסרון שנעשה ע"י התורה שהיא מקור בחי' ממכ"ע [ממלא כל עלמין] וז"ש [וזהו שכתוב] והחזירנו בתשובה שלימה לפניך שלימה דייקא כו'

of the light that encompasses all worlds (sovev kol almin), which is drawn through the mitzvos, and the lack made through [neglect of] the Torah, which is the source of the level of the light that fills all worlds (memalei kol almin). And this is [the meaning of] what is said, "And bring us back in complete teshuvah before You": complete, specifically, etc.

That revelation is the light that encompasses all worlds; the other lack comes from Torah neglected, and Torah is the source of the light that fills all worlds. That is why we ask for "complete teshuvah": complete, covering both.

וז"ש [וזהו שכתוב] הרועה בשושנים שבכלל זה יש ב' המדרגות שושנה כפשוטו הוא התעוררות י"ג מכילין דרחמי שהם מבחי' סוכ"ע וששונים מבחי' ממכ"ע [ממלא כל עלמין] כו'.

And this is [the meaning of] what is written, "who grazes among the roses": included in it are the two levels. "Rose" in its plain sense is the arousal of the Thirteen Attributes of Mercy, which are from the level of the light that encompasses all worlds; and sheshonim is from the level of the light that fills all worlds, etc.

"Who grazes among the roses" includes both levels: the roses in their plain sense are the Thirteen Attributes of Mercy, from the encompassing light, while "those who study" are from the light that fills all worlds.

12 וזהו ענין שמח"ת [שמחמה תתאה] שאחר ר"ה [ראש השנה] ויו"כ [יום כפור] שהוא בחי' המשכה שמחה של מצוה על כללות השנה

And this is the matter of Simchas Torah, which comes after Rosh HaShanah and Yom Kippur: it is the level of a drawing down of the joy of a mitzvah upon the year as a whole.

This also explains Simchas Torah, which follows Rosh HaShanah and Yom Kippur: it draws down the joy of a mitzvah upon the year as a whole.

כי מאחר שבכל השנה עושים חסרון ופגם בהארת סוכ"ע ע"י שאין מקיימים המצות כהלכתן וכאשר נמשך בר"ה [בראש השנה] ויוה"כ [יום הכפורים] מלוי החסרון אז נעשה בחינת שמחה של מצוה כו'.

For since throughout the year one causes a lack and a blemish in the radiance of the light that encompasses all worlds (sovev kol almin), by not fulfilling the mitzvos as they should be fulfilled, when the filling of the lack is drawn down on Rosh HaShanah and Yom Kippur, then there comes about the level of the joy of a mitzvah, etc.

During the year one blemishes the encompassing light by not fulfilling the mitzvos properly. When Rosh HaShanah and Yom Kippur fill that lack, the joy of a mitzvah follows.

[ועוד יוכן ענין שושנים ששונים ע"ד משנ"ת [מה שנתבאר] בד"ה ואכלת ושבעת וברכת^{75,76} בענין הזכרת ברית ותורה בברכת הארץ

[The matter of shoshanim (roses) and sheshonim (who study) will be understood further, along the lines of what has been explained in the discourse beginning "And you shall eat and be satisfied, and you shall bless," on the matter of mentioning the covenant and the Torah in the blessing for the land,

A bracketed second explanation of "roses" and "those who study," based on the discourse on "And you shall eat and be satisfied, and you shall bless" (Deuteronomy 8:10). It concerns the law that the blessing for the land in the Grace after Meals must mention the covenant (circumcision) and the Torah.

וצריך שיקדים ברית לתורה⁷⁷ שזו ניתנה בג' בריתות וזו ניתנה כ"ג בריתות ומכאן שם דענין י"ג בריתות הם י"ג מדה"ר [מדות הרחמים].

and that one must put the covenant before the Torah, for this was given with three covenants and that was given with thirteen covenants; and it is explained there that the thirteen covenants are the Thirteen Attributes of Mercy.

The Talmud says the covenant should be mentioned before the Torah, since the Torah was given with three covenants and circumcision with thirteen. That discourse explains that the thirteen covenants are the Thirteen Attributes of Mercy.

13 והמשכתם הוא ע"י התורה כו' וז"ש [וזהו שכתוב] ג"כ ומל ה' אלקיך את לבבך ואת לבב⁷⁸ זרעך. שיש בזה ר"ת [ראשי תיבות] אלול.⁷⁹

And their drawing down is through the Torah, etc. And this is also [the meaning of] what is written, "And Havayah your G-d will circumcise your heart and the heart of your offspring," in which there are the initials of Elul.

The drawing down of the Thirteen Attributes comes through the Torah. The verse "Havayah your G-d will circumcise your heart and the heart of your offspring" (Deuteronomy 30:6) also holds the initials of Elul: es levavcha ve'es levav.

והיינו לבוא לבחי' פנימית הלב⁸⁰ וכמ"ש באגה"ק [באגרת הקודש] בד"ה אין ישראל נגאלין אלא בצדקה. והמשכה זו היא מבחי' י"ג בריתות שהן י"ג מדה"ר [מדות הרחמים].

That is, to come to the level of the inner dimension (pnimiyus) of the heart, as is explained in Iggeres HaKodesh, in the discourse beginning "Israel will be redeemed only through charity." And this drawing down is from the level of the thirteen covenants, which are the Thirteen Attributes of Mercy.

Circumcising the heart means reaching its inner dimension, the place of love, as explained in Iggeres HaKodesh in the section beginning "Israel will be redeemed only through charity." This drawing down comes from the thirteen covenants, the Thirteen Attributes of Mercy.

אך המשכה זו הוא ע"י התורה וזהו ענין שושנים וששונים בהלכות וגם כי י"ג מדות שהתורה נדרשת בהן^{81,82} הם⁸³ מבחינת י"ג מדה"ר [מדות הרחמים]

But this drawing down is through the Torah; and this is the matter of shoshanim (roses) and sheshonim, those who study the laws. And also, the thirteen principles (middos) by which the Torah is expounded are from the level of the Thirteen Attributes (middos) of Mercy;

Yet this drawing comes through Torah: "roses" and "those who study" the laws. The thirteen principles by which the Torah is expounded also derive from the Thirteen Attributes of Mercy; the same word, middos, names both.

ולכן נז' [נוכח] בגמרא ורחמנא אמר^{84, 85} והיינו שבהם ועל ידם ההמשכה מתשב"כ [מתורה שבכתב] שהיא חכמה עילאה לתשבע"פ [לתורה שבעל פה] שהיא ח"ת [חכמה תתאה] וזהו והדרת פני זקן⁸⁶ זה שקנה חכמה⁸⁷ כי הן י"ג ת"ד [תיקוני דיקנא]:^{88, 89, 90}

therefore the Gemara mentions, “and the Merciful One said.” That is, in them and through them is the drawing down from the Written Torah, which is the supernal Chochmah (wisdom), to the Oral Torah, which is the lower Chochmah (Chochmah Tata’ah). And this is “And you shall honor the face of the elder”: “this is one who has acquired wisdom,” for they are the thirteen tikkunim of the beard (tikkunei dikna).

That is why the Talmud speaks of the Torah’s words as “the Merciful One said” (Rachmana amar): through the thirteen principles G-d’s mercy carries the supernal Chochmah of the Written Torah into the lower Chochmah of the Oral Torah. So “honor the face of the elder” (Leviticus 19:32), the elder being “one who has acquired wisdom” (Kiddushin 32b), points to the thirteen tikkunim of the beard, the Kabbalistic form of the Thirteen Attributes.

IN ONE’S AVODAH

Teshuvah is not only for sins: a person should be returning from his former path all his days. In Elul, when the Thirteen Attributes of Mercy shine from above, he should ask G-d to bring him back and make his return complete, restoring what is lacking both in the mitzvos and in Torah study, since the Torah is the channel through which this mercy is drawn down.

QUESTIONS FOR DISCUSSION

1. Why does the encompassing light let a person rise above his level, while the light that fills all worlds keeps each being in its place?
2. In what sense are the mitzvos greater than Torah study, and in what sense is study greater?
3. If one who returns is forgiven at once, what lack still remains, and what can fill it?
4. The G-dly soul longs for G-d by nature. Why does it still need help from above in order to do teshuvah?
5. How are the thirteen principles of Torah interpretation connected with the Thirteen Attributes of Mercy?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 אני לדודי

A collection of transcripts of the Alter Rebbe's maamarim, which the Rebbe's notes cite for this maamar: another record of the same discourse.

KEHOT'S NOTE

ראה לעיל בהערות וצינונים מכ"ק אדמו"ר (יט, ב) שמציין לסי מאמרי אדמו"ר הנחות הר"פ. ובשינויים בסידור רכה, כ. נאמר בשנת תקס"ז — ראה רשימת המאמרים בריש סה"מ תקס"ז הע' 87. קיצורים והערות באוה"ת פי ראה עי תתט, לד"ה אני לדודי . . השני. באוה"ת שה"ש כרך ב עי תקנז. ראה עוד בהנסמן אודות מאמר זה להלן בהוספות להערות וצינונים. וברשימת הכתבי-יד. בד"ה אני לדודי הבי תשמ"ז (הנחה בלתי מוגה) מבאר הקשר בין בי הדרושים דלעיל לב, א וכאן. שכאן כמו בדרוש הראשון מבאר ענין הארת י"ג מדות הרחמים שבחודש אלול, ומבאר שזהו ענין הרועה בשושנים, שכשם השושנה יש לה תליסר עליון כך גם י"ג מדה"ר, וגם מוסיף ומבאר בארוכה הרמז השני שבמספר י"ג (של עלי השושנה) שהוא כנגד י"ג מדות שהתורה נדרשת בהם . . שבדרוש הראשון מבאר הכלל נקודת ענינו של אלול, משל המלך בשדה, ובדרוש השני מבוארים פרטי העבודה, שזה כולל גם לימוד התורה ע"ש בארוכה.

2 "I am my Beloved's and my Beloved is mine, who grazes among the roses." The maamar reads its first words as the initials of Elul and its roses as the Thirteen Attributes of Mercy.

Song of Songs 6:3ג:ו שיר השירים ו

אני לדודי ודודי לי הרעה בשושנים:

I am my beloved's, and my beloved is mine, That feedeth among the lilies.'

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

3 הרועה בשושנים

As the note quotes it: the first "Ani LeDodi" discourse does not quote the words "who grazes among the roses" and this one does, because the first is mainly about the arousal from below that is Elul's content, while this one is mainly about the illumination of the Thirteen Attributes of Mercy in Elul.

KEHOT'S NOTE

"בד"ה אני לדודי הראשון [— לעיל לב, א] אינו מעתיק התיבות "הרועה בשושנים" (המרמזות על י"ג מדות הרחמים), ובד"ה אני לדודי השני מעתיקו — אף שגם במאמר האי מבאר אודות הארת י"ג מדות הרחמים — כי נקודה העיקרית של מאמר הראשון (שהיא המודגשת תיכף בתחילת המאמר) היא ע"ד תוכנו של חודש אלול — אתעדל"ת (אלא שאח"כ מבאר ג"כ ע"ד האתעדל"ע (לעורר עבודת אלול) — הארת י"ג מדות הרחמים). משא"כ במאמר השני, שעיקרו בא לבאר ענין הארת י"ג מדות הרחמים דאלול". — לקו"ש חכ"ט ע' 164 הערה 21. ראה שיחת ר"ח אלול תשמ"ז.

4 שושנה יש בה תליסר עליון

The Mittler Rebbe's explanations of the Zohar open with this same passage on the rose and its thirteen leaves.

KEHOT'S NOTE

הקדמת זוהר בתחלתה. וראה ביאורו"ז לכ"ק אדמו"ר בתחלתו. ביאורו"ז להצ"צ כרך ב' עי תקצט ואילך. הובא ריש הקדמת זוהר בראשית ר' חזקי פתח, תליסר עליון תליסר מכילין דרחמי. ועי ת"ז ריש תכ"א. ועי זח"ג (רלג, ב). [כ].

5 שושנה יש בה תליסר עליון

The opening of the Zohar: as the rose among the thorns has thirteen leaves, the Congregation of Israel has thirteen attributes of mercy surrounding it. The Alter Rebbe draws from it the identification of the roses with the Thirteen Attributes.

ספר זוהר, הקדמה א'א-ב:ד'1:1-2:4

This chapter, a preliminary exposition of Gen. 1, serves to introduce the reader to the circle of R. Simeon and his colleagues, and to give him an idea of the scope and nature of their discussions. It is somewhat more discursive and fanciful than the main body of the Zohar. Rabbi Hizkiah opened his discourse with the text: As a lily among thorns, etc. (S.S. 2, 2). 'What', he said, 'does the lily symbolise? It symbolises the Community of Israel. As the lily among thorns is tinged with red and ...

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

6 מ' יום שעלה משה . . ומה הראשונים ברצון

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

KEHOT'S NOTE

ראה רש"י דברים ט, יח.

7 ומה ימים הראשונים ברצון

Rashi counts Moshe's three periods of forty days on the mountain: the last, which ended on Yom Kippur, was with favor like the first, while the middle forty were in anger. The forty days from Rosh Chodesh Elul are therefore a time of favor.

רש"י על דברים ט:י"ח Rashi on Deuteronomy 9:18

... ברצון שלם, שְׁנֵאֵמַר בְּאַרְבָּעִים שָׁל לוחות אֶחָדוֹת (דברים י) וְאָנֹכִי עֹמְדִיתָ בְּהָרַיִם הָרִאשִׁימִים, מֵהָרִאשִׁימִים בְּרָצוֹן אֶף הָאֶחָדוֹתִים בְּרָצוֹן, אֲמַר מַעֲתָה אֶמְצָעִים הָיוּ בְּכַעַס:

AND I FELL DOWN BEFORE THE L-RD, AS AT THE FIRST, FORTY DAYS, as it is said (Exodus 32:30) "And now I will go up to the L-rd, perhaps I may atone [for your sin]". At that ascent, which was the second I made, I tarried there forty days — consequently these terminated on the twenty-ninth of Ab, since he had ascended on the eighteenth of Tammuz. On that same day in Ab He became reconciled with Israel and said to Moses (Exodus 34:1) ...

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

8 מי א-ל כמוך

“Who is a G-d like You, Who bears iniquity and passes over transgression...”: the opening of the prophet’s thirteen attributes of mercy, among them “bearing iniquity,” the source of teshuvah.

Micah 7:18

מִי־אֵל כְּמוֹךָ נָשָׂא עֲוֹן וְעָבַר עַל־פֶּשַׁע לְשֹׂאֲרֵיתוֹ נִחַלְתּוֹ לֹא־יִחַזְקֵךְ לְעַד אֲפֹכֵי־קֶסֶף חֶסֶד הוּא:

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

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

KEHOT’S NOTE

מיכה ז, יח.

9 א-ל רחום וחנון

“Havayah, Havayah, G-d, merciful and gracious...”: the Thirteen Attributes of Mercy that G-d revealed to Moshe when He forgave Israel after the Golden Calf.

Exodus 34:6

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד 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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KEHOT’S NOTE

שמות לד, ו. ההפרש בין 3 הפסוקים ראה אוה"ת פי ראה עי' תתו. ד"ה אני לדודי תרלי"ח ע"ערה.

10 שהוא ר"ת אלול

The note says the source for this acronym was already given in the notes to the first “Ani LeDodi” discourse, which explains that Elul is the time when the Thirteen Attributes of Mercy are revealed.

KEHOT’S NOTE

נסמן לעיל לב, א.

PARAGRAPH 2

11 אומרים בעשי"ת ויעבור ה'

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

KEHOT’S NOTE

ראה טושי"ע או"ח רסתקפ"א.

12 ויעבור הוי"

“And Havayah passed before him and proclaimed: Havayah, Havayah, G-d, merciful and gracious...”: the verse that introduces the Thirteen Attributes of Mercy, recited in the Ten Days of Teshuvah.

Exodus 34:6

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד 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;

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

13 דהנה התשובה אינה על עוונות דוקא

The Alter Rebbe’s short discourses, which the note gives as a further place for the point made here, that teshuvah is not only for sins.

KEHOT’S NOTE

ראה בהנסמן להלן בהוספות להערות וצינונים. וראה גם סי' מאמרי אדה"י הקצרים עי' תקפד.

14 כל ימיו בתשובה

Rabbi Eliezer taught to return one day before one’s death; since no one knows that day, one returns every day, “and so all his days are in teshuvah.” The Alter Rebbe infers that teshuvah is not only for sins.

Shabbat 153a

KEHOT’S NOTE

שבת קנג, א.

15 והחזירנו בתשובה שלמה

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

KEHOT’S NOTE

תפלת ש"ע דחול.

16 תלמוד גדול שמביא לידי מעשה

Rabbi Tarfon said action is greater, Rabbi Akiva said study is greater, and all answered that study is greater because study brings to action. The maamar explains both views through the two kinds of light.

Kiddushin 40b:8-9

וְכָבֵד הָיָה רַבִּי טַרְפוֹן וְזִקְנִים מְסֻבִּין בְּעֵלִית בֵּית נִתְּנָה בְּלֹד. נִשְׁאַלָה שְׁאִילָה זוֹ בְּפִנְיָהֶם: תִּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָדוֹל? נִעֲנָה רַבִּי טַרְפוֹן וְאָמַר: מַעֲשֶׂה גָדוֹל. נִעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תִּלְמוּד גָּדוֹל. נִעֲנוּ כּוֹלָם וְאָמְרוּ: תִּלְמוּד גָּדוֹל, שֶׁהַתִּלְמוּד מְבִיא לְיָדֵי מַעֲשֶׂה. תִּנְיָא, רַבִּי יוֹסִי אוֹמַר: גָּדוֹל תִּלְמוּד שֶׁקֹּדֶם לַחֲלָה אֲרֻבַּעִים שָׁנָה, לְתַרּוּמוֹת וּלְמַעֲשָׂרוֹת חֲמִשִּׁים וָאַרְבַּע, לְשִׁמִּישִׁים שְׁשִׁים וָאַחַת, לְיוֹבְלוֹת מָאָה וְשָׁלֹשׁ.

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

17 את השמים ואת הארץ אני מלא

“Do I not fill the heavens and the earth? says Havayah.” The Alter Rebbe will read this as the light that encompasses all worlds, present everywhere equally.

Jeremiah 23:24

אִם־יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מִלֵּא נְאֻם־ה'.

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT’S NOTE

ירמ"י כג, כד.

18

יהי אור

“And G-d said, Let there be light”: one of the Ten Utterances through which the world was created. Through them the light that fills all worlds gives each creature its life.

בראשית א:ג: Genesis 1:3

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אֹר:

And G-d said: ‘Let there be light.’ And there was light.

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KEHOT’S NOTE

בראשית א, ג.

19

בדבר ה'

“By the word of Havayah the heavens were made”: creation comes through G-d’s speech, the channel of the light that fills all worlds.

תהילים ל"ג: Psalms 33:6

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי כָל־צִבְאוֹת:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT’S NOTE

תהילים לג, ו.

20

מלא כל הארץ כבודו

The words here quote Isaiah 6:3; the passage is shown below.

ישעיהו ו:ג: Isaiah 6:3

וְקָרָא זֶה אֶל־זֶה וַאֲמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ:

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

ישעיהו ו, ג.

21

כל חד לפום שיעורא דילי

The Zohar’s expression “each one according to his measure.” The Alter Rebbe uses it for the light that fills all worlds, which gives each creature life according to its capacity.

זח"א קג, Zohar I, 103a

KEHOT’S NOTE

זח"א קג, א.

PARAGRAPH 4

22

שוה ומשוה

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

KEHOT’S NOTE

פיוט וכל מאמינים.

23

את השמים ואת הארץ אני מלא

“Do I not fill the heavens and the earth?” G-d speaks of Himself filling all, which the Alter Rebbe identifies with the

light that encompasses all worlds.

ירמיהו כ"ד: Jeremiah 23:24

אִם־יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא־אֶרְאֶנּוּ נְאֻמ־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מְלֵא נְאֻמ־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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24

דלית אתר פנוי מיני

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

KEHOT’S NOTE

ת"ז תנ"ז. ת"ע קכב, ב [כ].

25

דלית אתר פנוי מיניה

The Tikkunei Zohar says that G-d is found in all the Sefiros, the worlds and the angels, “for there is no place empty of Him, neither above nor below.” Here it describes the light that encompasses all worlds.

תקוני זוהר צ"א ב: Tikkunei Zohar 91b:6

... יְהוּיָה בְּכָל סְפִירָה, וּבְכָל כְּרִסְיָה, וּבְכָל מְלָאכִין, וּבְכָל אֲבָר וְאֶבֶר דְּבַר נֶשׁ, דְּלִית אֲתֵר פְּנוּי מִנִּיהָ לֹא בְּעֵלְמִין וְלֹא בְּתַתְּמִין, יְהוּיָה לֹא אֲתַקְרִי בְּיַחְוָדָא דְּאַרְבַּע אֲתוּנִין אֲלֵא בְּעֵלֶת הָעֻלּוֹת דְּמִנְחָד לִזְוִן, וּבְגִין דְּאִיהוּ מִנְחָד

Tikkunei Zohar - Vocalized (Public Domain)

26

דלית אתר פנוי מיניה

A second passage: He is between every limb, above and below and on all four sides, “there is no place empty of Him,” like the soul that is found in every limb of the body.

תקוני זוהר קכ"ב ב: Tikkunei Zohar 122b:5

וּבְכָל אֲבָר וְאֶבֶר אִיהוּ יְהוּיָה, וְאִיהוּ שְׁעוּרָא דְּכָל אֲבָר וְאֶבֶר, בְּגִבְהָא בְּאַרְכָּא עֵילָא וְתַתָּא, וְלֹאֲרַבַּע סְטִרִין, וְאִיהוּ בֵּין כָּל אֲבָר וְאֶבֶר, לִית אֲתֵר פְּנוּי מִנִּיהָ, כְּנִשְׁמָתָא דְּאַשְׁתַּכַּחַת בְּכָל אֲבָר וְאֶבֶר דְּגוּפָא, וְאִית אֲבָר עֵלְמָא דְּאַתַּקְרִי יְהוּיָה עַל שְׁמִיָּה, דְּשִׁלְטִנּוּתִיָּה בְּאַתֵּר דְּיַעֲזָא, הָדָא הוּא דְּקִתִּיב (וכריה יד ט) וְהִיָּה יְהוּיָה לְמִלְךְ עַל כָּל הָאָרֶץ.

Tikkunei Zohar - Vocalized (Public Domain)

27

אין כבוד אלא תורה

The Kehot note cites this Zohar passage together with the Mishnah for “there is no glory but Torah.”

זח"ג פא, Zohar III, 81b

KEHOT’S NOTE

אבות פ"ר, מ"ג. זח"ג פא, ב.

28

אין כבוד אלא תורה

“There is no glory but Torah, as it says, ‘The wise shall inherit glory.’” This lets the Alter Rebbe identify the “glory” that fills the earth with Torah.

משנה אבות ו: Pirkei Avot 6:3

... וְהָלֵא דְּבָרִים קַל וְחֹמֶר, וּמֵה דּוֹד מֶלֶךְ יִשְׂרָאֵל, שְׁלֵא לְמַד מֵאַחֲתִּיפֵל אֲלֵא שְׁנֵי דְּבָרִים בְּלִבְד קְרָאוּ רַבּוּ אֱלוֹפוּ וּמִיָּדְעוּ, הַלּוּמֵד מִחִבְרוּ פֶּרֶק אֶחָד אוֹ הִלְכָּה אֶחָת אוֹ פְּסוּק אֶחָד אוֹ דְּבוּר אֶחָד אוֹ אֶפְלוּ אוֹת אֶחָת, עַל

אחת כמה וכמה שצריך לנהוג בו כבוד. ואין כבוד אלא תורה, שנאמר (משלי ג) כבוד חכמים ינהלו, (משלי כח) ותמימים ינהלו טוב, ואין טוב אלא תורה, שנאמר (משלי ד) כי לקח טוב נתתי לכם תורתי אל תעזבו:

One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, king of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved friend, as it is said, "But it was you, a man mine equal, my guide and my beloved friend" (Psalms 55:14). Is this not [an instance of the argument] "from the less to the ...

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

29 ע"פ כי על כל כבוד חופה

The text's own cross-reference, to the discourse on "For over all the glory shall be a canopy" (Isaiah 4:5).

KEHOT'S NOTE

לקמן שה"ש מז, ב.

30 כי על כל כבוד חופה

"For over all the glory shall be a canopy": the verse of the discourse to which the text's own parenthesis refers, on "glory" and what surrounds it.

ישעיהו ד'ה:5 Isaiah 4:5

וּבָרָא ה' עַל כָּל־מִכּוֹן הַרְצִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעֶשֶׂן וּגְגָה אֶשׁ לְחֶכֶה לְיֵלֶה כִּי עַל־כָּל־כְּבוֹד חָפָה:

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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31 דאורייתא מחכמה נפקת

A further place, cited in the Kehot note, where the Zohar says the Torah comes from Chochmah.

ספר הזהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט21:378-22:389 Zohar, Yitro According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

32 דאורייתא מחכמה נפקת

Another place in the Zohar, cited in the Kehot note, for the Torah's source in Chochmah.

ספר הזהר, קדושים א'ר"ג:13-1:6 Zohar, Kedoshim

33 דאורייתא מחכ' נפקת

The Zohar's principle that the Torah issues from supernal Chochmah; it is why Torah is tied to the inward light that

can be grasped.

Zohar II, 121b כבא, זח"ב

Zohar III, 81a אפא, זח"ג

KEHOT'S NOTE

זח"ב כבא, ב. וראה שם פה, א. זח"ג פא, א.

34 אבל ע"י המצות נמשך גילוי אור מבחי' סוכ"ע שהוא בחי' המקיף

In his notes on this maamar the Tzemach Tzedek writes that the statement needs further thought, since an encompassing light (makif) is one by which the vessel is not affected; he suggests that the makif drawn by the mitzvot may still be nearer than the aspect in which sovev gives life even to evil.

KEHOT'S NOTE

באזה"ת פ' ראה ע' תתס כ' "וצ"ע בענין המקיף שאין הכלי מתפעל ממנו, דמ"מ אפ"ל שקרוב יותר מבחי' מה שסוכ"ע מחי' גם את הרע והמיי"ע ע"ש.

PARAGRAPH 5

35 שהתו' נעשה מזון לנפש האלקית

The Kehot notes cite this page of the Zohar for both images used here: Torah as the soul's food and the mitzvot as the garments of the soul.

Zohar II, 210a רי, זח"ב

KEHOT'S NOTE

ראה זח"ב רי, א.

36 ותורתך בתוך מעי

"To do Your will, my G-d, I desire, and Your Torah is within my innards": Torah taken inside like food.

Psalms 40:9 ט"ז:40 Psalms

לְעִשׂוֹת־רְצוֹנִי אֱלֹקִי חֲפָצְתִּי וְתוֹרָתְךָ בְּתוֹךְ מְעִי:

I delight to do Thy will, O my G-d; yea, Thy law is in my inmost parts.'

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KEHOT'S NOTE

תהלים מ, ט.

37 ואשים דברי בפיך

"And I have put My words in your mouth": G-d's own words become a person's words, the inward grasp that comes through Torah.

ישעיהו נ"א:ט"ז Isaiah 51:16

וְאִשָּׁם דְּבָרֵי בְּפִיךָ וּבִצֵּל יָדִי כְּסִיתִיךָ לְנֹטַע שְׁמִיִּם וְלִיסַד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עֲמִי־אֲתָה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישע"י נא, טז.

38 המצות נעשים לבושים

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

KEHOT'S NOTE

ז"ב רי, סע"א.

39 בד"ה מזמור שיר חנוכת הבית

The discourse on "A psalm, a song of the dedication of the House" sets out the three levels of food, garments and houses: food becomes the body's inner life, garments surround the person closely, and a house surrounds him from a distance.

KEHOT'S NOTE

לקמן פ' ברכה צח, ד ואילך.

40 מזמור שיר חנוכת הבית

"A psalm, a song of the dedication of the House, by David": the verse of the discourse on food, garment and house to which the text refers.

Psalms 30:1 א"א: תהילים

מזמור שיר־חֲנֻכַּת הַבַּיִת לְדָוִד:

A Psalm; a Song at the Dedication of the House; of David.

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PARAGRAPH 6

41 תחת אשר לא עבדת

"Because you did not serve Havayah your G-d with joy and with gladness of heart, more than an abundance of everything." The Alter Rebbe reads "more than an abundance of everything" as joy in the mitzvos greater even than Gan Eden.

דברים כ"ח:מ"ז: Deuteronomy 28:47

תחת אשר לא־עַבַדְתָּ אֶת־ה' אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵב מְרַב כָּל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

42 תלמוד גדול שמביא לידי מעשה

The Sages' conclusion that study is greater because it brings to action. The Alter Rebbe explains it as Torah being the intermediary through which the mitzvos draw down the encompassing light.

Kiddushin 40b:8-9 ט"ח-ט"ז: ידושים

ובכר ה'ה רבי טרפון וזקנים מסובין בעליית בית נתנה בלוד. נשאלה שאילה זו בפניהם: תלמוד גדול או מעשה גדול? נענה רבי טרפון ואמר: מעשה גדול. נענה רבי עקיבא ואמר: תלמוד גדול. נענו כולם ואמרו: תלמוד גדול, שהתלמוד מביא לידי מעשה. תנא, רבי יוסי אומר: גדול תלמוד שקדם לחלה ארבעים שנה, לתרומות ולמעשרות חמשים וארבע, לשמיטים ששים ואחת, ליובלות מאה ושלש.

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

PARAGRAPH 7

43 היום לעשותם

"And you shall keep the commandment, the statutes and the ordinances that I command you today, to do them." The Alter Rebbe stresses "today": this world is the world of action.

דברים ז':י"א: Deuteronomy 7:11

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אֶנְכִי מְצַוֶּה הַיּוֹם לַעֲשׂוֹתָם:

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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KEHOT'S NOTE

דברים ז, יא. ראה גם לעיל פ' פנחס עה, ב ובמ"מ לשם.

44 בעוה"ז . . ויכולים לעשות תשובה

Rabbi Yehoshua ben Levi: "today to do them," and not tomorrow to do them; today to do them, and not today to receive their reward. This world is for action, the next for reward.

עבודה זרה ג' א: Avodah Zarah 3a

KEHOT'S NOTE

ע"ז ג, א. וש"נ.

45 כף הקלע

"And the souls of your enemies He will sling out, as from the hollow of the sling": the source of the image of the soul's cleansing after death.

שמואל א כ"ה:כ"ט: I Samuel 25:29

וַיָּקָם אָדָם לְרֹדֶפֶךָ וּלְבַקֵּשׁ אֶת־נַפְשְׁךָ וְהָיְתָה נַפְשׁ אֲדֹנִי צְרוּרָה בְּצִרוֹר הַחַיִּים אֵת הַיְּאֵלֶיךָ וְאֵת נַפְשׁ אֲיִכֶּיךָ יַקְלִעָנָה בְּתוֹךְ כַּף הַקֶּלַע:

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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46 שבעה"ב אמרו יושבין ונהנין

"In the World to Come there is no eating and no drinking... but the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah." Here it shows that the World to Come is a revealed comprehension of G-dliness.

ברכות י"ז א: Berakhot 17a

KEHOT'S NOTE

ברכות יז, א.

PARAGRAPH 8

47 אבל בעולם הזה יש בחי' הארת סוכ"ע

The Tzemach Tzedek asks: since sovev shines on all worlds equally, how can one say it shines in this world and not in the World to Come? He explains that there is a near

makif and a far makif, and the near makif shines in this world and not in the World to Come.

KEHOT'S NOTE

באזה"ת פ' ראה ע' תת (הערות למאמר זה) כ': "לכאורה קשה הרי טוב"ע מאיר לכל העולמות בהשוואה א' א"כ איך שייך לומר שמאיר בעוה"ז ולא בעוה"ב" ע"ש שמבאר שיש מקיף הקרוב ומקיף הרחוק. ומקיף הקרוב מאיר בעוה"ז ולא בעוה"ב".

48

ואם צדקת

"If you are righteous, what do you give Him, or what does He receive from your hand?" Before G-d's encompassing light, the righteous and the wicked are equal.

איוב ל"ה:7 Job 35:7

אם-צדקת מה-תתן-לו או מה-מיןך יקח:

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, ז.

49

כעת רשע גמור . . להיות צ"ג

One who betroths a woman "on condition that I am righteous" is betrothed even if he is completely wicked, for he may have had a thought of teshuvah. A single moment of return can turn a completely wicked person into a righteous one.

Kiddushin 49b:4-5 ה"ה-5

"על מנת שאני צדיק" - אפילו רשע גמור - מקודשת, שמא הרהר תשובה בדעתו. "על מנת שאני רשע" - אפילו צדיק גמור - מקודשת, שמא הרהר דבר עבודה זרה בדעתו. עשרה קבים חסמה ירדו לעולם, תשעה נטלה ארץ ישראל ואחד כל העולם כולו. עשרה קבים יופי ירדו לעולם, תשעה נטלה ירושלים ואחד כל העולם כולו. עשרה קבים עשירות ירדו לעולם, תשעה נטלה רומי ואחד כל העולם כולו. עשרה קבים עניות ירדו לעולם, תשעה נטלה ...

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KEHOT'S NOTE

ראה קידושין מט, ב.

50

ע"פ צו את בניי

The discourse on "Command the children of Israel... My offering, My bread" asks why "a pleasing fragrance" is said of the offerings in particular, and begins its answer with "today to do them": this world alone is the world of action.

KEHOT'S NOTE

לעיל פ' פנחס עה, ב.

51

צו את בניי ואמרת אליהם את קרבני לחמי

"Command the children of Israel and say to them: My offering, My bread...": the verse of the discourse to which the Alter Rebbe refers for this idea.

Numbers 28:2 כ"ח:2

צו את-בניי ישראל ואמרת אליהם את-קרבני לחמי לאשי ירח ניחח תשמרו להקריב לי במועדו:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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52

יפה שעה אחת בתשובה

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

KEHOT'S NOTE

אבות ד, יז.

53

יפה שעה אחת בתשובה ומע"ט בעוה"ז מכל חיי העוה"ב

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." The Alter Rebbe explains why: this world has the encompassing light.

Pirkei Avot 4:17 י"ז:4

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

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

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

54

ביו"ד נברא העוה"ב

The Talmud says the World to Come was created with the letter yud and this world with the letter hei. The yud, the smallest letter, points to the contraction through which the World to Come is revealed.

Menachot 29b:13-14 י"ד-13

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

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות כט, ב.

PARAGRAPH 9

55

כפי מספר מה שצריך לברר שבכל יום מברר

There the Alter Rebbe explains that a person's years are numbered and measured, that each day his inclination grows strong against him and he must draw down fire from above, and that the G-dly soul needs no repair for itself: the days are given for the work of refining.

KEHOT'S NOTE

ראה לקמן פ' תצא לד, ג ואילך.

PARAGRAPH 10

56 לא זו משם עד שמוחלין לו

One who transgressed a positive commandment and returned does not move from there until he is forgiven. The Alter Rebbe adds that forgiveness still leaves the lack of the light that was not drawn down.

Yoma 86a:7ז"א: יומא פ"ו

עבר על עשה ושב — אינו זו משם עד שמוחלין לו, שנאמר: "שובו בנים שובבים". עבר על לא תעשה ועשה תשובה — תשובה תולה, ויום הכפורים מכפר. שנאמר: "כי ביום הזה יכפר עליכם מכל חטאתיכם". עבר על כריתות ומיתות בית דין ועשה תשובה — תשובה ויום הכפורים תולין, ויסורין ממרקין. שנאמר: "ופקדתי בשבט פשעם ובנגעים עונם".

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KEHOT'S NOTE

יומא פו, א. וש"נ.

57 השיבנו אליך

"Bring us back to You, Havayah, and we shall return": the request that G-d Himself begin the return.

Lamentations 5:21א"כ: איכה ה'

השיבנו ה' אליך ונשובה חדש ימינו כקדם:

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

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58 אתה תערה עלינו רוח ממרום

"Until a spirit is poured upon us from on high": the Alter Rebbe reads "Bring us back" as a request for such a spirit from above.

Isaiah 32:15ו"ט: ישעיהו ל"ב

עד יצירה עלינו רוח ממרום והיה מדבר לפרמל והפרמל ליצר חשב:

Until the spirit be poured upon us from on high, And the wilderness become a fruitful field, And the fruitful field be counted for a forest.

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KEHOT'S NOTE

ראה ישע"י לב, טו.

59 מי אל כמוך נושא עון

"Who is a G-d like You, Who bears iniquity": the Thirteen Attributes from which the mercy that arouses teshuvah comes.

Micah 7:18ח"ז: מייכה ז'

מי־אל כְּמוֹךָ נֹשֵׂא עוֹן וְעֵבֶר עַל־פֶּשַׁע לְשֹׁאֲרֵית נִגְלָתוֹ לֹא־הֶחְזִיק לְעַד אָפוּ כִּי־חָפֵץ חֶסֶד הוּא:

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

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60 ה' אל רחום

"Havayah, Havayah, G-d, merciful and gracious": the Thirteen Attributes said throughout the year, which the Alter Rebbe calls mercy for the life of the body.

Exodus 34:6ז"ו: שמות ל"ד

וַיַּעֲבֵר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד 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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61 הרועה בשושנים

"Who grazes among the roses": the Shepherd who feeds Israel with the Thirteen Attributes revealed in Elul.

Song of Songs 6:3ג'ו: שיר השירים ו'

אני לדודי ודודי לי הרעה בשושנים:

I am my beloved's, and my beloved is mine, That feedeth among the lilies.'

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62 ונתתי עשב בשדה לבהמתך

"And I will give herbage in your field for your cattle": from the second paragraph of the Shema. The Alter Rebbe reads the cattle as the animal and intellectual souls and the herbage as the angels.

Deuteronomy 11:15י"ט: דברים י"א

וְנָתַתִּי עֵשֶׂב בַּשָּׂדֶה לְבִהֶמְתְּךָ וְאָכְלָתָּ וְשָׂבַעְתָּ:

And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied.

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63 שתיים לפניו

"In the morning one says two blessings before it and one after it": the blessings before the Shema, the first of which is Yotzer.

Mishnah Berakhot 1:4ד"א: משנה ברכות א'

בשחר מברך שתיים לפניו ואחת לאחריה, ובערב שתיים לפניו ושתיים לאחריה. אחת ארצה ואחת קצרה. מקום שאמרו להאריך, אינו רשאי לקצר. לקצר, אינו רשאי להאריך. להתם, אינו רשאי שלא להתם. ושלא להתם, אינו רשאי להתם:

In the morning, two benedictions are said before [the שמע] and one after it; and in the evening, two benedictions before and two after it, one long and one short. Where they, the sages, have adopted the long [form] no man is authorised to shorten [use the short form]; and where they have adopted the short form no man is authorised to lengthen [use the long form]. [Where they] close [with a benediction] no man is authorised not [so] to close: and [where they do] not close [with a benediction] ...

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64

נר ה' נשמת אדם

"The soul of man is the lamp of Havayah": the G-dly soul, like a flame, rises by its nature toward its source.

Proverbs 20:27 כִּי־זוֹלֵה מְשָׁלִי

נר ה' נשמת אדם חפש כל־חַדְרֵי־קֶטָן:

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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KEHOT'S NOTE

משלי כ, כז.

65

עשב הם המלאכים שלוחי ההשפעה

The Tzemach Tzedek notes that in the discourse "Ve'eleh HaMishpatim" (in Torah Ohr) esev (herbage) is explained as ayin-beis and shin, while here it is explained as the influence from the Chayos of the Chariot and the level of the Ofanim, and he leaves this for further study.

KEHOT'S NOTE

באוה"ת כאן עי' תתי' כי "ועי' בד"ה ואלה המשפטים [בתו"א] שם פ"י עשב ע"ב שין, וכאן מפרש שזהו השפעה מחיות המרכבה ומבחי' אופנים, וצ"ע."

66

וכמ"ש בזהר פ' בראשית די"ח ע"ב

The Tzemach Tzedek's explanations of this passage of the Zohar on "He causes grass to sprout for the cattle," which the text cites; there he also refers to Likkutei Torah, Emor 36a.

KEHOT'S NOTE

נתבאר בביאורו"ז להצ"צ כרך א ע' ז ובכרך ב ע' תרו ואילך, ושם מציין ללקו"ת פ' אמור לו, א.

67

מצמיח הציר לבהמה

"He causes grass to sprout for the cattle, and herbage for the service of man": the verse the Zohar expounds here.

Psalms 104:14 תהילים קי"ד:יד

מְצַמֵּחַ חֲצִיר לְבִהמָה וְעֵשֶׂב לְעִבְדַת הָאָדָם הַלּוֹצִיא לָהֶם מִן־הָאָרֶץ:

Who causeth the grass to spring up for the cattle, And herb for the service of man; To bring forth bread out of the earth,

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68

מצמיח הציר לבהמה אלף טורין

The Zohar on "He causes grass to sprout for the cattle," which the text itself cites (Parshas Bereishis, folio 18b) for the herbage as the angels' influence that helps a person transform the animal soul.

Zohar, Bereshit 7:70-8:83 פ' ח' ע' ז: פ' ח' ע' ז: פ' ח' ע' ז: פ' ח' ע' ז:

The same is referred to in the words, "My bow I have set in the cloud" (Gen. 9, 13): to wit, from the day on which the world was created. On the day of cloud, when the bow, "the appearance of the likeness of the glory of the L-rd" appeared, the Left arose in might. Then "Rachel went forth and had pain in childbirth". With her appeared Michael on one side, Raphael on another, and Gabriel on a third, these being the colours which appeared in the "likeness". Hence "the ...

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

69

בד"ה כי תצא

The text's own cross-reference, to the opening discourse of Ki Seitzei.

KEHOT'S NOTE

לקמן ר"פ כי תצא.

70

תשובה שהיא בחילא יתיר

The Zohar teaches that the one who returns draws near "with greater strength" than the completely righteous. The Alter Rebbe adds that this strength is beyond the soul's own power.

Zohar I, 129b זח"א קכט, ב

KEHOT'S NOTE

זח"א קכט, ב.

71

ע"פ כריח שדה אשר ברכו ה'

There the "field" is Malchus of Atzilus, which has two raisings of mayin nukvin: one by its nature and of itself, and one that needs help from above because it has no strength to rise by itself, which draws the encompassing light.

KEHOT'S NOTE

תו"א כ, ד.

72

כריח שדה אשר ברכו ה'

"See, the fragrance of my son is like the fragrance of a field which Havayah has blessed": Yitzchak's words when he smelled Yaakov's garments.

בראשית כ"ז:כ"ז Genesis 27:27

וַיִּגַּשׁ וַיִּשְׁקֵלּוּ וַיֵּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רֵאָה רֵיחַ בְּנֵי כְרִיחַ שְׂדֵה אֲשֶׁר בָּרַכּוּ 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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73

ריח בגדיו

The Midrash on "and he smelled the fragrance of his garments" tells of men who had betrayed and then returned, reading begadav (his garments) as bogdav (his traitors).

Bereshit Rabbah 65:22 כ"ב:כ"ב

... את נושקני בקבורה, ואין אחר נושקני בקבורה. ויגש וישק לו וירח את ריח בגדיו אמר רבי יוחנן: אין לך דבר שריחו קשה מן השטף הזה של עזים, ואת אמרת וירח את ריח בגדיו ויברכהו?! אלא, בשעה שנכנס אבינו יעקב אצל אביו, נכנסה עמו גן עדן, הדא הוא דאמר לו: ראה ריח בני כריח שדה. ובשעה שנכנס עשו אצל אביו, נכנסה עמו גיהנום, היך מה דאת אמר: (משלי כ): בא זדון ויבא קלון. דבר אחר: וירח את ריח בגדיו ויברכהו, כגון יוסף משיטא, ויקום איש צרורות יוסף משיטא. בשעה שבקשו ...

"He did not recognize him, because his hands were hairy like the hands of his brother Esau, and he blessed him" (Genesis 27:23). "He did not recognize him" - when wicked people were produced from him, he [Isaac] did not recognize them. "His father Isaac said to him: Approach and kiss

me, my son" (Genesis 27:26). "Approach and kiss me" – he said to him: 'You will be adjacent to me in burial, but no other will be adjacent to me in burial.' "He approached and kissed him, and he ...

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KEHOT'S NOTE

ב"ר סה, כב. ברש"י שם.

PARAGRAPH 11

74 א"ת שושנים אלא שושנים

On "his lips are roses" (Song of Songs 5:13) the Talmud says, "Do not read shoshanim (roses) but sheshonim (who study)." The Alter Rebbe uses it to find Torah study in "who grazes among the roses."

Shabbat 30b:6ר"ב שבת ל' ב'

איני, והאמר רב גידל אמר רב: כל תלמיד חכם שיושב לפני רבו ואין שפתותיו נוספות מר, תקנינה, שנאמר: "שפתותיו שושנים נוספות מור עובר": אל תקרי "מור עובר", אלא "מר עובר". אל תקרי "שושנים", אלא "ששונים". לא קשיא: הא ברבך והא בתלמידך. ואיבעית אימא הא והא ברבך, ולא קשיא: הא מקמי דלפתח, הא לבתר דפתח. כי הא דרבך מקמי דפתח להו לרבנן אמר מילתא דבדיחותא ובקדחי רבנן, לסוף יתיב באימתא ופתח בשמעא.

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

Zohar II, 20bב, כ, זח"ב

KEHOT'S NOTE

שבת ל', ב. וש"נ. זח"ב כ, ב. רעד, א. וראה באוה"ת פ' ראה ע' תשפה הביאור.

PARAGRAPH 12

75 בד"ה ואכלת ושבעת וברכת

There the Alter Rebbe explains why the blessing for the land must mention the covenant and the Torah, so that one who does not mention them has not fulfilled his obligation: the flow drawn from the higher unity in the blessing "Who nourishes" must be drawn down into the lower unity.

KEHOT'S NOTE

לעיל פ' עקב יד, ד ואילך. באוה"ת כאן מציינ' לפ"ג ופ"ד שם.

76 ואכלת ושבעת וברכת

"And you shall eat and be satisfied, and you shall bless Havayah your G-d for the good land He has given you": the source of the Grace after Meals and the verse of the discourse cited here.

Deuteronomy 8:10ח"י: ב' דברים

ואכלת ושבעת וברכת את'ה' אלקיך עליהאין הטבה אשר נתן לך:

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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77

וצריך שיקדים ברית לתורה

Pelimo says one must mention the covenant before the Torah in the blessing for the land, "for this was given with three covenants and that with thirteen." The Alter Rebbe reads the thirteen covenants as the Thirteen Attributes of Mercy.

Berakhot 48b:13ג"ב: ב' ברכות מ"ח

תניא רבי אליעזר אומר: כל שלא אמר "ארץ חמדה טובה ורחבה" בברכת הארץ, ומלכות בית דוד ב"בונה ירושלים" — לא יצא ידי חובתו. נחום הנזן אומר: צריך שיקבור בה ברית. רבי יוסי אומר: צריך שיקבור בה תורה. פלימו אומר: צריך שיקדים ברית לתורה, שזו נתנה בשלש בריתות,

There is a teaching : R. Eliezer says : Whoever does not say "a desirable, good and ample land" in the benediction of "the land" and "the kingdom of the house of David" in "Who...rebuildest Jerusalem" has not complied with the requirements of the law. Nahum the Elder says : He must mention the Covenant in the blessing of "the land." R. Jose says : He must mention the Torah therein. Pelemon says : He must refer to the Covenant before the Torah, because the latter was given with a ...

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PARAGRAPH 13

78 את לבבך ואת לבב

The Ba'al HaTurim notes that "es levavcha ve'es levav" are the initials of Elul, and that this is why the custom is to rise early for Selichos from Rosh Chodesh Elul.

Kitzur Ba'al HaTurim on Deuteronomy 30:6הטורים בעל

על דברים ל':

את לבבך ואת לבב ר"ת אלול. לכך נהגו להשכים להתפלל סליחות מר"ח אלול ואילך. וכן לולא האמנתי לראות בטוב ה', לולא, אותיות אלול. שמאלול ואילך חרדתי נגד ה': את לבבך ואת בגימ' זה לימות המשיח.

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79

ר"ת אלול

The note quotes the Rebbe's list of sources for the acronym Elul in this verse: the Ba'al HaTurim, Abudarham, the Bach on the Tur, Reishis Chochmah and the Shelah.

KEHOT'S NOTE

בעה"ט שם. וכ"ה באבדורחם סי' תפלת ר"ה. ב"ה לטור או"ח סתקפ"א. ר"ח שער התשובה פ"ד (ד"ה עוד). של"ה ריש מס' ר"ה (ריג, א) ועוד — לקו"ש חכ"ט ע' 170 הערה 29 וראה בפנים שם.

80

לבוא לבחי' פנימית הלב

The summary of chapter 3 of the first Re'eh discourse: first "you shall circumcise the foreskin of your heart," and then "Havayah your G-d will circumcise your heart"; there too "es levavcha ve'es levav" spell Elul, the days of favor.

KEHOT'S NOTE

שזהו עבודת האהבה. ועיג"כ לקו"ת [ראה] יט, א (בהקיצור לפ"ג. וראה שם בפנים המאמר). וראה אוה"ת [— פ' נצבים] ע' אירכג.

81 י"ג מדות שהתורה נדרשת בהן

The note there observes that the Rashbam (on Bava Basra 111a) and the Kerisus read "the thirteen principles by which the Torah is expounded," although our text of the baraisa reads differently.

Bava Batra 111a:1-2 א"א-ב'2:111א ב"בא

"וְכָל בַּת יְרֻשָּׁת נִחְלָה מִמִּטּוֹת בְּנֵי יִשְׂרָאֵל" - הִיאָה בַת יִרְשָׁת שְׁנֵי מִטּוֹת? אֵלָּא זֶה שְׁאֲבִיחָה מִשְׁבֵּט אֶחָד וְאַמָּה מִשְׁבֵּט אֶחָד, וּמִתּוֹ, וִירְשָׁתוֹ. וְאִין לִי אֵלָּא בַת, בֵּין מִנִּין? אֲמַרְתָּ קַל וְחֹמֶר: וְמָה בַת, שֶׁהוֹרֵעַ כְּחָה בְּנִכְסֵי הָאָב - יִפָּה כְּחָה בְּנִכְסֵי הָאֵם; בֵּין, שְׂיִפָּה כְּחֹ בְּנִכְסֵי הָאָב - אִינוּ דִּין שְׂיִפָּה כְּחֹ בְּנִכְסֵי הָאֵם? וּמִמָּקוֹם שְׂבָאָת - מָה לְהֵלֹךְ בֵּין קוֹדֵם לְבַת, אֶף קָאָו בֵּין קוֹדֵם לְבַת.

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KEHOT'S NOTE

פע"ח שי עולם העשיי פ"ו. מ"ח מסי תפילת העשיי פ"ט. הרשב"ם (ב"ב קיא, א ד"ה מדין) וכן הכריתות גרס "נדרשת בהן" אבל לא כן היא גירסתנו (סה"מ תשי"ח ע"י רסה בהערה).

82 י"ג מדות שהתורה נדרשת בהן

The Arizal's teaching that the lower Torah, expounded through the thirteen principles, receives from thirteen supernal attributes of the Written Torah, which is likewise expounded through them.

Pri Etz Chaim, Gate of the World of Action 6:3 שער חיים, פרי עץ חיים, עולם העשייה ר"ג:

והנה אין ספק, כי התורה התחתונה שנדרשת בייג מדות אלו, שנמשכים אליה מייג מדות עליונות תורה שבכתב, הנדרשת בייג מדות אלו, דוגמת י"ג אלו. כי כל מה שיש בתחתונים יש בעליונים, ומשם נתפשט בתחתונים. והנה תורה עליונה שהיא ת"ת, נחלקת בסוד וי"ק שבה, כלולה מדין ורחמים, וכללותה הרי י"ג:

Pri Etz Chaim (Public Domain)

83 י"ג מדות שהתורה נדרשת בהן הם מבחי"י י"ג מדה"ר

According to the note, this volume gives the identification of the thirteen principles of Torah interpretation with the Thirteen Attributes of Mercy in the name of the Maggid.

KEHOT'S NOTE

ראה בסה"מ תרכ"ו (הוצאת תשמ"ט) ע"י דש בשם הרב המגיד נ"ע.

84 ורחמנא אמר

Kehot's note points to Sanhedrin 36a for these words.

Sanhedrin 36a ל"ו סנהדרין

Chullin 11a חולין י"א

KEHOT'S NOTE

ב"מ (ג, ב) ואמר רחמנא. ר"ה (ו, ב. טז, סע"א) [רחמנא אמר]. כו, א [דרחמנא אמר]. סנהדרין לו, א [ואמר רחמנא]. מב, ב [ואמר ל"ו רחמנא]. מג, א. נא, א. עד, א [אמר רחמנא]. צ, א [דרחמנא אמר]. חולין יא, א [דאמר רחמנא]. [כ]. ועוד.

85 ורחמנא אמר

One of the places the Kehot note lists where the Talmud says "the Merciful One said" (Rachmana amar): the Torah

as the word of the Merciful One.

Rosh Hashanah 16a ראש השנה ט"ז

86

והדרת פני זקן

"Rise before the aged and honor the face of the elder." The Alter Rebbe connects "the face of the elder" with the thirteen tikkunim of the beard.

Leviticus 19:32 ויקרא י"ט:ל"ב

מפני שיכה תקום והדרת פני זקן ויראת מאלקיך אני ה'

Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy G-d: I am the L-RD.

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KEHOT'S NOTE

ויקרא יט, לד.

87

זה שקנה חכמה

"An elder is only one who has acquired wisdom": the Talmud's reading of "elder" in the verse, which ties it to Chochmah.

Kiddushin 32b:8 קידושין ל"ב ב:ח'32ב

תנו רבנן: "מפני שיכה תקום" - יכול אפילו מפני זקן אשמאי? תלמוד לומר: "זקן", ואין זקן אלא חכם, שנאמר: "אספה לי שבועים איש מזקני ישראל". רבי יוסי הגלילי אומר: אין זקן אלא מי שקנה חכמה, שנאמר: "הי קנני ראשית דרכי".

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KEHOT'S NOTE

קידושין לב, ב.

88

ומל ה"א את לבבך ואת לב

"And Havayah your G-d will circumcise your heart and the heart of your offspring, to love Havayah your G-d with all your heart." Its words "es levavcha ve'es levav" spell Elul.

Deuteronomy 30:6 דברים ל"ו:6

ומל ה' אלקיך את לבבך ואת לבב זרעך לאהבה אתי' אלקיך בכל לבבך ובכל נפשך למען חיך:

And the L-RD thy G-d will circumcise thy heart, and the heart of thy seed, to love the L-RD thy G-d with all thy heart, and with all thy soul, that thou mayest live.

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KEHOT'S NOTE

דברים ל, ו.

89

כי הן י"ג ת"ד

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

KEHOT'S NOTE

ראה פע"ח שי סליחות, פ"ד.

90

כי הן י"ג ת"ד

The Arizal explains the Thirteen Attributes of Mercy as the thirteen tikkunim of the beard of Z'eir Anpin, and shows where each one is in the beard.

Pri Etz Chaim, Gate of Confession 4' שער הסליחות ד'



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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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