



LIKKUTEI TORAH • PARSHAS RE'EH • MAAMAR 12

ביאור ע"פ אני לדודי

An explanation on the
verse "I am my Beloved's"



Study and action are each "greater" in their own way: the mitzvos come from Keser, the encompassing Divine will above Chochmah, yet it is the Torah, an inner light, that draws that encompassing light into the deed, for every makif is the inner light of a higher level. Teshuvah in Elul reaches higher still, to "the depths" from which the Thirteen Attributes of Mercy shine upon the soul from above.

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

Study and action are each “greater” in their own way: the mitzvos come from Keser, the encompassing Divine will above Chochmah, yet it is the Torah, an inner light, that draws that encompassing light into the deed, for every makif is the inner light of a higher level. Teshuvah in Elul reaches higher still, to “the depths” from which the Thirteen Attributes of Mercy shine upon the soul from above.

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

This biur explains the preceding discourse on “I am my Beloved’s... who shepherds among the roses.” It opens with the Talmud’s debate whether study or action is greater. The mitzvos refine what fell in the shattering and became Ban, through Mah, the power of bittul. Action is greater because the refined Ban will rise above Mah, and because the mitzvos stem from Keser, the will above Chochmah; study is greater because it is the refining Mah, and because Chochmah descends in its inner essence. The ruling, “study is greater, for it brings to action,” means that the Torah draws Keser into the deed. This reconciles “I fill the heavens and the earth” (the mitzvos) with “the whole earth is full of His glory” (the Torah). There are two kinds of makif: the particular light of each mitzvah and the general joy of a mitzvah. The soul descends not for itself but to transform the animal soul. One who has sinned needs teshuvah, which draws from “the depths,” the source of the Thirteen Attributes of Mercy that shine from Elul, higher than the year-round “grass” given through the angels. Through the Torah the general makif is drawn, as on Simchas Torah.

OUTLINE

- 1 Study or action?** ¶1-2
The Talmud’s debate, and its terms: the mitzvos refine physical things fallen from the shattering in the Name Sag, now Ban, into bittul through the Name Mah.
- 2 Both sides and the ruling** ¶3-4
Action is greater because the refined Ban will rise above Mah and because the mitzvos come from Keser; study is greater because it is the refining Mah and because Chochmah descends in its essence. The ruling: the Torah draws Keser into the deed.

3 Two verses and two kinds of makif

¶15-6

“I fill the heavens and the earth” is the essence drawn through the mitzvot, “His glory” the radiance drawn through the Torah; the particular “returning” makif of the mitzvot and the general “direct” makif of the joy of a mitzvah.

4 Why the soul descends

¶17

The makif rests in this world through deeds, so life is given for action; the soul needs no rectification for itself and descends to transform the animal soul through Torah and mitzvot.

5 Teshuvah from the depths

¶18

The sinner must draw new lights from the depths, the Malchus of Adam Kadmon, source of the Thirteen Attributes; the two orders of “I am my Beloved’s” in Elul and on Yom Kippur; Micah’s attributes of Atik above Moshe’s; and the “grass” given through the angels to the animal soul.

6 Grass and roses; Torah and the makif

¶19-10

The prayer before the Shema enlists the animal soul; from Elul the higher nourishment of the Thirteen Attributes, revealed by the shofar; and through the Torah the general makif is drawn, since every makif is the inner light of a higher level.

KEY CONCEPTS

Refinement (birur) בירור

Raising the good mixed into physical things that belong to nogah, by using them for a mitzvah, so that they enter holiness and bittul.

The Names Sag, Mah and Ban שם ס"ג, שם מ"ה, שם ב"ן

Spellings of the Name Havayah by their numerical values. The shattering was in Sag; what fell became Ban, physical existence; Mah, bittul, refines it, and after the refinement Ban rises above Mah.

Keser and Chochmah כתר וחכמה

Keser, the Divine will, is the source of the mitzvot and encompasses from above; Chochmah, the Torah, is an inner light. Keser is higher, but only its outer aspect descends, while Chochmah descends in its essence.

Encompassing light (makif) אור מקיף

Light that does not enter the vessel. The “returning” makif overflows from the vessel and stays particular, like hair or a garment; the “direct” makif never enters and is equal from head to foot.

The joy of a mitzvah שמחה של מצוה

The general, direct makif: a joy that takes hold of the whole person alike and is drawn through the Torah, gathered on Simchas Torah.

The Thirteen Attributes of Mercy י"ג מדות הרחמים

Moshe’s thirteen, drawn into Z’eir Anpin for the life of this world, and Micah’s thirteen, of Atik and Arich Anpin, for the life of souls; the latter are the “thirteen petals” of the rose that shine from Rosh Chodesh Elul.

Days of old (yemei kedem) ימי קדם

The attributes of Atik, higher than the “days of the world” of Z’eir Anpin; they come from the “depth of darkness,” the Malchus of Adam Kadmon, and are the “first days” of Elul.

SECTION 1 • 11-2

Study or action?

1 ביאור ע"פ אני לדודי¹

An explanation on the verse "I am my Beloved's."

This maamar is the "explanation" (biur) of the preceding discourse on "I am my Beloved's and my Beloved is mine, who shepherds among the roses" (Song of Songs 6:3), whose opening words have the initials of Elul. According to the Kehot note, manuscript 1101 has a heading over this maamar in holy handwriting: "An explanation of 'He who shepherds among the roses.'"

2 ביאור ענין מארז"ל [מאמר רבותינו זכרונם לברכה] תלמוד גדול² או מעשה גדול ונמנו וגמרו גדול תלמוד שמביא לידי מעשה

An explanation of the matter of the saying of our Sages, of blessed memory: "Is study greater, or is action greater?" And they took a vote and concluded: "Study is greater, for it brings to action."

The Talmud (Kiddushin 40b) records that the Sages debated whether study or action is greater, and decided that study is greater because it brings to action. The Alter Rebbe will show that each opinion is true in its own way, and that the final ruling joins the two.

הנה מעשה המצות הן בירורי נוגה שמעורב טוב ורע כגון אכילה יש אכילת זולל וסוכא ויש שהוא של מצוה כגון אכילת קדשים

Now, the practical performance of the mitzvot consists of refinements (birurim) of nogah, in which good and evil are mixed. For example, eating: there is the eating of "a glutton and a drunkard," and there is eating that is of a mitzvah, such as the eating of holy offerings (kodashim),

Practical mitzvot are done with physical things that belong to nogah, the realm in which good and evil are mixed, and doing a mitzvah with them is a birur: it separates out the good and raises it to holiness. Eating shows the mixture: the same act can be the gluttony of "a glutton and a drunkard" (Deuteronomy 21:20) or a mitzvah, like eating the meat of holy offerings.

וכמו סעודת שבת³ והמצות הן בירורים לברר מה שהוא דבר גשמי להיות בבחינת ביטול כי השבירה היתה בשם ס"ג [שם ס"ג] כולו סג יחדו⁴ כוי

and like the Shabbos meal. And the mitzvot are refinements: to refine that which is a physical thing, so that it be in a state of self-nullification (bittul). For the shattering was in the Name Sag (63): "All of it has turned back (sag), together," etc.;

The Shabbos meal is another example of eating that is a mitzvah. Refinement is needed because of the shattering of the vessels, which took place in the Name Sag (numerical value 63); the Alter Rebbe alludes to it with the verse "All of it has turned back (sag)" (Psalms 53:4), where sag means turning away.

ונעשה ב"ן [שם ב"ן] שנפל בשכירה להיות יש ודבר עד שנעשה עולם הגשמי והכירור הוא בשם מ"ה [שם מ"ה] בחי ביטול.⁵

and it became the Name Ban (52), which fell in the shattering to become a yesh (something) and a davar (a thing), until it became the physical world. And the refinement is through the Name Mah (45), the level of bittul.

What shattered and fell became the Name Ban (52), the root of independent, physical existence (yesh), until the physical world came about. It is refined through the Name Mah (45), the level of bittul: mah means “what?”, the self-effacement of one who regards himself as nothing.

SECTION 2 • 13-4

Both sides and the ruling

3 והנה ב"ע הוא קודם התקון משא"כ אצי" הוא לאחר התיקון שכבר נתקן בבחי' ביטול איהו וחיוהי

Now, Beriah, Yetzirah and Asiyah are before the rectification (tikkun), whereas the World of Atzilus (Emanation) is after the rectification, for it has already been rectified in the state of bittul: “He and His life-forces

Beriah, Yetzirah and Asiyah, the created worlds, are still “before the tikkun (rectification)”: the realm where fallen sparks await refinement. Atzilus is “after the tikkun,” already wholly in bittul, as the Tikkunei Zohar says of it, “He and His life-forces are one.”

חד⁶ כנודע מענין התפלה שעד ב"ש [ברוך שאמר] הוא עולם העשי' [העשיה] שהתפלה היא ג"כ כירור דעקימת שפתיו הוי מעשה כו' ובי"ע הם צריכים לתיקון

are one.” [This is] as is known from the matter of prayer: up to Baruch She'amar is the World of Asiyah (Action), for prayer too is a refinement, since “moving one’s lips counts as an act,” etc.; and Beriah, Yetzirah and Asiyah require rectification.

The order of prayer shows this: its first part, up to Baruch She'amar, corresponds to the World of Asiyah, and prayer is also a refinement, because the Talmud counts even moving one’s lips as an act. So it is the created worlds that need rectification.

ולכן הנשמה א"צ [אין צריך / אינו צריך] תיקון לעצמה⁷ כי הנשמה היא מעולם האצילות שהוא אחר התיקון ואפילו נשמה דבי"ע היינו אצילות דבי"ע כי למ"ד [למאן דאמר] כלים דאצילות מתלבשים בבי"ע

Therefore the soul needs no rectification for itself, for the soul is from the World of Atzilus, which is after the rectification. And even a soul of Beriah, Yetzirah and Asiyah is the Atzilus of Beriah, Yetzirah and Asiyah, for according to one view the vessels of Atzilus are vested in Beriah, Yetzirah and Asiyah.

Hence the soul needs no rectification for itself, since it comes from Atzilus, which is already rectified; even a soul that belongs to the lower worlds comes from the Atzilus within them. This follows the view that vessels of Atzilus are vested in Beriah, Yetzirah and Asiyah, so that an element of Atzilus is present even there.

ולכן אמרו מעשה גדול כי אחר הברור יהי [יהיה] שם ב"ן [שם ב"ן] גדול משם מ"ה [שם מ"ה] אשת חיל עט"ב [עטרת בעלה].⁸

This is why they said, "Action is greater": for after the refinement, the Name Ban will be greater than the Name Mah: "A woman of valor is the crown of her husband."

This explains the view that action is greater: after the refinement, the raised-up Ban will stand higher than Mah, which refined it. "A woman of valor is the crown of her husband" (Proverbs 12:4) expresses this: the receiving side becomes a crown above the giving side.

אך בבחי' אחרת תלמוד גדול שהוא בחי' מ"ה [שם מ"ה] המברר כי התלמוד הוא לבאר המצוה איך תהיה הסוכה והאתרוג כו' בחכמה אתברירו^{9,10} וגם ע"ד הקבלה

But in another respect, study is greater, for it is the level of Mah, which refines; for study is to explain the mitzvah, how the sukkah and the esrog are to be, etc.: "In Chochmah (wisdom) they are refined." And also, according to the Kabbalah,

From another point of view study is greater, for study is Mah, the refining power itself: it explains how a mitzvah must be done, what makes a sukkah or an esrog valid. That is the meaning of "In Chochmah they are refined": wisdom sorts and refines.

הנה מעשה גדול שהוא מבחי' כתר מלשון כותרת שהוא בבחי' רצון שלמעלה מן החכמה שהיא התורה action is greater, for it is from the level of Keser (the Crown), from the term koteres, which is the level of will (ratzon) that is above Chochmah, which is the Torah;

In Kabbalistic terms action is greater, because the mitzvos come from Keser, the Crown, a word related to koteres, the crown-shaped capital that sits atop a pillar. Keser is the Divine will, which is above Chochmah, and Chochmah is the Torah.

והוא בבחינת מקיף והחכמה היא פנימית על כל זה בבחי' אחת החכמה יותר מעולה שמהכתר אינו יורד כ"א בחינת חיצונית כנודע אבל החכמה היא בפנימיותה כו' וכמ"ש במ"א באריכות בביאור ע"פ צאינה וראינה.^{11, 12, 13, 14}

and it is in the manner of an encompassing [light] (makif), while Chochmah is inner. Despite all this, in one respect Chochmah is superior: for from Keser nothing descends but the aspect of its outer dimension (chitzoniyus), as is known, whereas Chochmah is [there] in its inner dimension (pnimiyus), etc.; as is explained at length elsewhere, in the explanation on "Go forth and see."

Keser, like a crown, surrounds from above as a makif, while Chochmah enters within. Yet in one respect Chochmah is superior: only the outer aspect of Keser comes down, while Chochmah comes down in its inner essence; this is explained at length in the explanation on "Go forth and see" (Song of Songs 3:11).

4 ואח"כ נמנו וגמרו גדול תלמוד שמביא לידי מעשה שעם היות שהחכמה היא או"כ [אורות וכלים] והכתר הוא למעלה מהחכמה עם כל זה הרי התהוות המעשה שתהיינה המצות בבחינת כתר ומקיף הוא על ידי התורה

And afterwards they took a vote and concluded: "Study is greater, for it brings to action." For although Chochmah (wisdom) is lights and vessels, and Keser (the Crown) is above Chochmah, nevertheless the very coming into being of the action, so that the mitzvos be on the level of Keser and makif, is through the Torah;

The final ruling, "study is greater, for it brings to action," is now explained: Chochmah is still "lights and vessels," an inner light within its vessel, and Keser is above it. Nevertheless the very existence of the mitzvos as Keser and encompassing light depends on the Torah.

כי היא הממשכת אור א"ס ב"ה לבחינת המעשה שתהיינה מעשה המצות בבחי' כתר כו' [ועמ"ש בביאור ע"פ ונקדשתי¹⁵ בתוך בניי [בני ישראל].¹⁶ בסוף הדרוש ובביאור ע"פ מי מנה¹⁷ כו' רובע ישראל¹⁸ ע"ש].

for it is [the Torah] that draws the Infinite Light (Or Ein Sof), blessed be He, down to the level of action, so that the performance of the mitzvos be on the level of Keser, etc. [And see what is written in the explanation on "I shall be sanctified among the children of Israel," at the end of the discourse, and in the explanation on "Who has counted," etc., "the fourth part of Israel"; see there.]

For it is the Torah that draws the Infinite Light down into the deed, so that the physical performance of a mitzvah carries Keser. The Alter Rebbe refers to the end of his explanation on "I shall be sanctified among the children of Israel" (Leviticus 22:32) and to his explanation on "Who has counted... the fourth part of Israel" (Numbers 23:10).

SECTION 3 • 115-6

Two verses and two kinds of makif

5 ובוה יתורצו השני מקראות שנראים לכאורה כסותרים זה את זה כתוב א' אומר את השמים ואת הארץ

אני מלא¹⁹ דמשמע אני ממש מהותו ועצמותו כאדם שאומר ע"ע אני כו'

With this, the two verses that at first glance seem to contradict each other will be reconciled. One verse says, "The heavens and the earth I fill," which implies "I" literally, His being and essence, like a person who says of himself "I," etc.

Two verses seem to clash. "The heavens and the earth I fill" (Jeremiah 23:24) says "I": G-d's very being and essence, as when a person says "I" of himself.

וכתוב א' אומר מלא כל הארץ כבודו²⁰ ותרגומו זיו יקריה²¹ כו' ולא עצמותו כו' והחילוק הוא כך אני

מלא היינו בבחי' המצות שהן בבחי' סוכ"ע כתר ומקיף

And another verse says, "The whole earth is full of His glory," and its Targum is "the radiance of His glory," etc., and not His essence, etc. And the difference is this: "I fill" is in the aspect of the mitzvos, which are on the level of the light that encompasses all worlds (sovev kol almin), Keser (the Crown) and makif.

"The whole earth is full of His glory" (Isaiah 6:3) speaks only of His glory, which the Aramaic Targum renders "the radiance of His glory": a radiance, not His essence. The answer is that "I fill" refers to the mitzvos, which come from sovev kol almin, the light that encompasses all worlds, from Keser and makif.

ולכן שמים וארץ שוין לגבי בחינה זו [ועמ"ש בפי' עקב סדי"ה ואכלת ושבעת²² וברכת]²³ ומקרא דכתיב

מכה"כ [מלא כל הארץ כבודו] היינו בבחי' התורה חכמה דאורייתא מחכמה נפקת כו'.

This is why heaven and earth are equal with respect to this level. [And see what is written in Parshas Eikev, at the end of the discourse beginning "And you shall eat and be satisfied, and bless."] And the verse that says, "The whole earth is full of His glory," is in the aspect of the Torah, Chochmah (wisdom), for "the Torah comes forth from Chochmah," etc.

Before an encompassing light every place is alike, which is why the first verse names heaven and earth together; the bracket refers to the end of the discourse "And you shall eat and be satisfied, and bless" in Parshas Eikev. "His glory" filling the earth refers to the Torah, which "comes forth from Chochmah": an inner light, a radiance that enters each thing in its own measure.

6 והנה יש ב' בחינות מקיפים מקיף החוזר שהוא מקיף פרטי ומקיף הישר שהוא מקיף כללי שמקיף מראשו עד רגלו כו'

Now, there are two kinds of encompassing [lights] (makifim): the returning makif (makif hachozar), which is a particular makif, and the direct makif (makif hayashar), which is a general makif, encompassing from head to foot, etc.

There are two kinds of makif, encompassing light. The “returning” makif is particular, shaped to what it surrounds; the “direct” makif is general, surrounding the whole from head to foot alike.

והנה מקיף החוזר הוא ענין המצות הוא האור הנמשך ומתפשט בכלי אלא שמפני שאין הכלי יכול להכיל ולסבול האור חוזר ויוצא לחוץ ונעשה אור מקיף על הכלי

Now, the returning makif, which is the matter of the mitzvos, is the light that is drawn down and spreads into the vessel; but because the vessel cannot contain and bear the light, it turns back and goes outside and becomes an encompassing light over the vessel.

The returning makif is the light of the mitzvos: it first enters the vessel, but because the vessel cannot hold all of it, the excess turns back outward and surrounds the vessel. Since it comes out of the vessel's own measure, it remains particular.

והיינו ענין שערות שהם מותרי מוחין והשערות הם בחי' לבושים שהן המצות כי המצות הן לבושים כנודע

This is the matter of hair, which is the surplus of the intellect (mochin). And the hairs are in the category of garments, which are the mitzvos, for the mitzvos are garments, as is known.

Hair illustrates this: in Kabbalah hair is the surplus of the light of the brain, more than the head can contain, which grows outward. Hairs are a kind of garment, and the mitzvos are known as garments of the soul.

אבל המקיף הכללי הוא המקיף שלגודל אורו אינו יכול ליכנס כלל בכלי והוא ענין שמחה של מצוה שהשמחה היא בחי' מקיף

But the general makif is the makif that, because of the greatness of its light, cannot enter the vessel at all. This is the matter of the joy of a mitzvah, for joy is in the category of makif,

The general makif is a light so great that it cannot enter the vessel at all. This is the joy of a mitzvah: joy is such an encompassing light, beyond the details of the act.

שהוא בהשוואה א' מראשו עד רגלו הכל בבחי' אחת ואינה בבחינת התחלקות פרטיים לפי הבחינה פרטית

which is in one equal measure from head to foot, all on one level, and is not divided into particulars according to the particular aspect,

Joy is the same from head to foot: it takes hold of the whole person alike and does not divide according to each limb or faculty.

כמו שהוא ענין לבושים שמתלבשת בכל בחינה לפי מה שהוא משא"כ מקיף הכללי כנ"ל. [ועמ"ש מענין שמחה של מצוה ע"פ אסרי לגפן^{24,25} ובביאור ע"פ צאינה וראינה הנזכר לעיל²⁶.]

as is the case with garments, where it is clothed in each aspect according to what that aspect is; which is not so with the general makif, as mentioned above. [And see what is written on the matter of the joy of a mitzvah on the verse "Binding his foal to the vine," and in the explanation on "Go forth and see" mentioned above.]

A garment, by contrast, is shaped to each limb; the general makif is not. The bracket refers to the discussion of the joy of a mitzvah on "Binding his foal to the vine" (Genesis 49:11) in Torah Ohr, and to the explanation on "Go forth and see" mentioned earlier.

SECTION 4 • ¶7

Why the soul descends

7 והנה לכך נאמר היום לעשותם²⁷ שבועה"י [שבועולם הזה] דוקא הוא השראת המקיף שהוא בהעלם כו' [כמ"ש מזה]

Now, this is why it is said, "Today, to do them": for specifically in this world is the resting of the makif, which is in concealment, etc. [as is explained on this

"Today, to do them" (Deuteronomy 7:11), which the Sages read as "today to do them, and tomorrow to receive their reward," teaches that the makif rests in this world, through deeds, though here it is hidden. The bracket begins a reference to the Alter Rebbe's explanation on "Command the children of Israel... My offering, My bread" (Numbers 28:2).

ע"פ צו את בני ²⁸ ישראל ואמרת אליהם את קרבני לחמי ²⁹ ועיי מעשה המצות ממשיכים מבחי כ"ע
[כתר עליון] בחי מקיף כנ"ל משא"כ בעוה"ב [בעולם הבא] הוא בחי גילוי

on the verse "Command the children of Israel and say to them: My offering, My bread". And through the performance of the mitzvos one draws, from the level of Keser Elyon (the Supernal Crown), the level of makif, as mentioned above; whereas in the World to Come it is the level of revelation,

Through the deeds of the mitzvos one draws an encompassing light from Keser Elyon, the Supernal Crown. In the World to Come, by contrast, what one receives is revealed light.

וצריך לילך שם ממדרגה למדרגה ותחלה צריך לירד לגיהנם ³⁰ כו' וזהו תכלית ירידת הנשמות לעוה"ז
ירידה צורך עליה

and there one must go from level to level, and first one must descend to Gehinnom, etc. And this is the purpose of the descent of the souls into this world: a descent for the sake of an ascent,

Revealed light can be received only step by step, so there the soul must rise from level to level, and first pass through Gehinnom. This is why souls descend into this world: the descent is for the sake of an ascent.

היינו בחי בירורים לברר להיות הכל בכחינת ביטול בהמשכה פנימית ומקיפים וכל ימי שנותינו
בהם ³¹ שבעים שנה לא נתנו לאדם

that is, the matter of refinements (birurim): to refine, so that everything be in the state of bittul, through drawing down inner [light] and makifim. And all "the days of our years, in them seventy years," were given to man

That ascent comes through birurim, refinements that bring everything into bittul, by drawing down the inner light of the Torah and the encompassing lights of the mitzvos. The whole span of life, "the days of our years... seventy years" (Psalms 90:10), was given only for this.

אלא בשביל זה כנ"ל והנשמה אינה צריכה תיקון לעצמה ואינה צריכה להמשכה ולא להתפלל כלל
only for this, as mentioned above. And the soul needs no rectification for itself, and needs no drawing down, nor to pray at all;

The soul itself needs nothing for its own sake: no rectification, no drawing down of light, not even prayer. This repeats what was said above, that the soul comes from Atzilus, which is already rectified.

כי הצדיקים למה דומים בפני השכינה³² כנר בפני האבוקה שכלה מאליו וברא כרעא דאבוה כו'

for “to what are the righteous compared before the Shechinah (Divine Presence)? To a candle before a torch,” which vanishes of itself; and “a son is his father’s leg,” etc.

The Talmud (Pesachim 8a) compares the righteous before the Shechinah to a candle before a torch, whose light vanishes of itself: the soul is already wholly nullified before G-d. And “a son is his father’s leg”: the soul is an extension of its Source, as a son is of his father.

אלא עיקר ירידת הנשמה הוא כדי להפך נפש השכלית שבנפש הבהמית ע"י המשכות התורה והמצות

שהם פנימים ומקיפים כנ"ל [ועמ"ש ע"פ כי תצא³³ כו'

Rather, the main purpose of the soul’s descent is to transform the intellectual soul that is within the animal soul, through the drawings-down of the Torah and the mitzvos, which are inner [lights] and makifim, as mentioned above. [And see what is written on the verse “When you go out,” etc.,

The soul descends to transform the “intellectual soul” within the animal soul, the animal soul’s own power of reason, through the inner lights of the Torah and the encompassing lights of the mitzvos. The bracket begins a reference to the explanation on “When you go out to war” (Deuteronomy 21:10).

גבי ונתנו ה' אלקיך בידך³⁴ דהיינו ע"י תורה ומצות שע"י דוקא נשלם בירור נה"ב [נפש הבהמית] ע"ש

הטעם ועמ"ש מזה ג"כ ע"פ משה ידבר^{35,36} גבי כי הוי' אלקיך אש אוכלה הוא:³⁷

regarding “And Havayah your G-d will deliver him into your hand,” that is, through Torah and mitzvos, for it is specifically through them that the refinement of the animal soul is completed; see there for the reason. And see what is written on this also on the verse “Moshe would speak,” regarding “For Havayah your G-d is a consuming fire.”]

That explanation reads “and Havayah your G-d will deliver him into your hand” as Torah and mitzvos, through which alone the refinement of the animal soul is completed. A further reference is to the discourse on “Moshe would speak” (Exodus 19:19), on “For Havayah your G-d is a consuming fire” (Deuteronomy 4:24).

SECTION 5 • 18

Teshuvah from the depths

8 ב אך מי שחטא ופגם צריך לעשות תשובה להמשיך מלמעלה להשלים החסרון והפגם והיינו כמ"ש ממעמקים קראתיך³⁸ הוי' הוי' הוא כללות האצי"י יו"ד חכמה כו'

2. But one who has sinned and caused a blemish must do teshuvah (return), to draw down from above to fill in the lack and the blemish. This is as it is written, "From the depths I have called You, Havayah." The Name Havayah is the World of Atzilus (Emanation) as a whole: the yud is Chochmah (wisdom), etc.;

Section 2 turns to one who has sinned and blemished what his mitzvos drew down: the ordinary drawing is no longer enough, and he must do teshuvah to draw from above and repair the lack. "From the depths I have called You, Havayah" (Psalms 130:1): the Name Havayah stands for all of Atzilus, its yud being Chochmah and its other letters the levels below.

וקראתיך היינו המשכת הוי' אחרת מחדש אורות בכלים כי המשכות האורות שכבר נמשכו בכלים נפגמו כנודע

and "I have called You" means the drawing down of another Havayah, anew: lights in vessels. For the drawings-down of the lights that had already been drawn into the vessels were blemished, as is known,

"I have called You" is read as calling G-d down: drawing a new Havayah, new lights into the vessels. This is needed because the lights already drawn into the vessels were blemished by the sin.

וצריך להמשיך אורות מחדש והמשכה זו היא ממעמקים מעשרה עומקים שבעשי"ת [שבעשרת ימי תשובה] עומקא דחשוכא ישת חשך סתרו³⁹

and one must draw down lights anew. And this drawing down is "from the depths": from the ten depths that are in the Ten Days of Teshuvah, the depth of darkness (umka dachashucha): "He made darkness His hiding place."

The new lights must come "from the depths": from the ten "depths" opened in the Ten Days of Teshuvah, which reach the "depth of darkness." That is the hidden level of "He made darkness His hiding place" (Psalms 18:12), a light so concealed that it appears as darkness.

וזהו השיבנו אליך⁴⁰ מקורא דכולא כנודע שמא"ס ב"ה נעשה צמצום ומקום פנוי⁴¹ וחלל ואח"כ נמשך קו וחוט ומקו זה נמשכים כל העגולים ומקיפים⁴² כמ"ש בע"ה [בעץ חיים] בשער העגולים ויושר וראשית הקו הזה

And this is "Return us to You": the source of all. As is known, from the Infinite One (Ein Sof), blessed be He, there came about a tzimtzum (contraction) and an empty place and a void, and afterwards a kav (line of light) and a thread was drawn; and from this line all the circles and makifim are drawn, as is written in Etz Chaim, in Sha'ar HaGulim VeYosher (the Gate of Circles and Straightness). And the beginning of this line

"Return us to You" (Lamentations 5:21) means to the very source of all. As Etz Chaim describes it, the Infinite One withdrew His light (tzimtzum), leaving an empty space, and then drew a single line (kav) into it, from which all the circles, the encompassing lights, are drawn.

היינו בחיי מל' דא"ק [דאדם קדמון] שם הוא עומקא דכולא ומשם נמשכו י"ג מדות הרחמים וזהו בחי' תשובה במקום שבע"ת [שבעלי תשובה] עומדין⁴³ כו' דמשכין ליה בחילא יתיר⁴⁴ אליך ממש

is the level of the Malchus (sovereignty) of Adam Kadmon. There is "the depth of all," and from there the Thirteen Attributes of Mercy were drawn. And this is the level of teshuvah: "In the place where baalei teshuvah stand," etc., "for they draw it with greater force": "to You," truly.

The very beginning of that line, the Malchus of Adam Kadmon, is "the depth of all," the source of the Thirteen Attributes of Mercy, and teshuvah reaches there. That is why baalei teshuvah stand where even the perfectly righteous cannot (Berakhot 34b), and the Zohar says they draw near "with greater force": to G-d Himself, "to You" in the full sense.

אך להיות הכח הזה בנפש חילא יתיר כו' הוא ע"י י"ג מדות הרחמים שמר"ח [שמראש חודש] אלול שנאמר עליהם ואנכי עמדתי בהר⁴⁵ כו'

But that this power, "with greater force," etc., be in the soul comes through the Thirteen Attributes of Mercy that are from Rosh Chodesh Elul, about which it is said, "And I stood on the mountain," etc.,

The soul receives this extra power of teshuvah through the Thirteen Attributes of Mercy that shine from Rosh Chodesh Elul. Of those forty days Moshe said, "And I stood on the mountain like the first days" (Deuteronomy 10:10), when he went up to receive the second Tablets.

כימים הראשונים הם ימי קדם כנודע שיש ימי עולם וימי קדם^{46,47} שנות עולם שנים קדמוניות⁴⁸ ימי קדם הם מעומקא דחשוכא מל' דא"ק [דאדם קדמון] ועי'

“like the first days”: these are the days of old (yemei kedem). As is known, there are “days of the world” (yemei olam) and “days of old” (yemei kedem), “years of the world” (shnos olam) and “ancient years” (shanim kadmoniyos). The days of old are from the depth of darkness, the Malchus of Adam Kadmon. [And see,

“The first days” are “days of old” (yemei kedem), higher than the “days of the world” (yemei olam): in the Idra the days of old are the attributes of Atik, while the days of the world are those of Z’eir Anpin. The days of old come from the “depth of darkness,” the Malchus of Adam Kadmon.

בענין ימי קדם באדרא דנשא⁴⁹ ד' קל"ד ד' ודקל"ח ב' ועמ"ש בביאור ע"פ ולא אבה⁵⁰ בפ'

on the matter of the days of old, the Idra of Naso, folio 134[b], and folio 138b. And see what is written in the explanation on the verse “But He was not willing,” in Parshas

The Idra of Naso says that the tikkunim of Atik “are called days of old,” while those found in Z’eir Anpin are called “days of the world,” and on 138b it pairs “ancient years” with the days of old. The printed text gives the first folio as “134, ד”]; the Kehot note reads it as 134b and quotes the passage there. The Alter Rebbe also refers to his explanation on “But He was not willing” (Deuteronomy 23:6) in Parshas Ki Seitzei.

כי תצא וכפ' ויקרא בביאור ע"פ ויקרא אל משה⁵¹ מענין ישת חשך סתרו] ומשם נמשך להיות מקיפים וע"ז נאמר אני לדודי ועלי תשוקתו⁵² דלא כתיב ואלי תשוקתו

Ki Seitzei, and in Parshas Vayikra, in the explanation on the verse “And He called to Moshe,” on the matter of “He made darkness His hiding place.”] And from there it is drawn down to become making. Of this it is said, “I am my Beloved’s, and His desire is upon me (alai)”: for it is not written “and His desire is toward me (elai),”

A further reference is to his explanation on “And He called to Moshe” (Leviticus 1:1), on “He made darkness His hiding place.” From that depth come encompassing lights, and so the verse says “His desire is upon me (alai)” (Song of Songs 7:11), not “toward me (elai).”

אלא ועלי כלומר מלמעלה בחי' מקיף [ועמ"ש בביאור ע"פ כי ביום הזה יכפר^{53,54} גבי ענין בגדי לבן דכה"ג [דכהן גדול] ביוהכ"פ [ביום הכפורים] וע' עוד מענין ועלי תשוקתו באדרא דנשא (דקל"ב ב') מי גרם שאני לדודי⁵⁵ משום ועלי תשוקתו.⁵⁶

but “upon me,” meaning from above: the level of makif. [And see what is written in the explanation on the verse “For on this day He shall atone,” regarding the white garments of the Kohen Gadol on Yom Kippur. And see further, on the matter of “and His desire is upon me,” in the Idra of Naso (132b): “What brought it about that ‘I am my Beloved’s’? Because ‘His desire is upon me.’”

“Upon me” means from above: an encompassing light that rests over the person. The bracket refers to the explanation of the Kohen Gadol’s white garments on Yom Kippur (on Leviticus 16:30), and to the Idra, which reads the verse: what brought about “I am my Beloved’s”? “His desire is upon me.”

אכן בזהר פ' לך לך (דפ"ח ב') פ"י אני לדודי בקדמיתא ולביתר ועלי תשוקתו⁵⁷ וכן משמע הפ"י באדר"ז [באדרא זוטא] (דרפ"ח ע"א).

However, in the Zohar, Parshas Lech Lecha (88b), it explains: “I am my Beloved’s” first, and afterwards “and His desire is upon me.” And so the explanation in the Idra Zuta (288a) implies.

The Zohar on Lech Lecha reads the verse in the opposite order: first “I am my Beloved’s,” preparing a place for Him, and only afterwards “His desire is upon me.” The Idra Zuta implies the same reading.

והיינו ב' בחי' ג"ג מדה"ר [מדות הרחמים] דאלול ודיוהכ"פ [ודיום הכפורים]. שעל י"ג מדה"ר [מדות הרחמים] דאלול שהם המשכה להיות אתעדל"ת [אתערותא דלתתא] ע"ז אמרו מי גרם שאני לדודי משום דעלי תשוקתו.

These are the two levels of the Thirteen Attributes of Mercy, of Elul and of Yom Kippur. Of the Thirteen Attributes of Mercy of Elul, which are a drawing down so that there come to be an arousal from below, of these they said, “What brought it about that ‘I am my Beloved’s’? Because ‘His desire is upon me.’”

The two readings fit two kinds of Thirteen Attributes of Mercy. In Elul the attributes come first from above and awaken a person’s own arousal from below, so “His desire is upon me” brings about “I am my Beloved’s.” The printed “ג"ג” here is a misprint for “י"ג,” thirteen.

ו"יג מדה"ר [מדות הרחמים] דעשיית [דעשרת ימי תשובה] ויוהכ"פ [ויום הכפורים] שהם סליחת ומחילת העוונות ע"י התשובה ע"ז אמרו ע"י שאני לדודי בקדמיתא ע"ז ועלי תשוקתו כו' ועמ"ש מענין ב' בחינות י"ג מדות דאלול ויום הכפורים בד"ה ושמתי כדכד^{58,59} ושאר דוכתי].

And of the Thirteen Attributes of Mercy of the Ten Days of Teshuvah and Yom Kippur, which are the pardon and forgiveness of sins through teshuvah, of these they said: through "I am my Beloved's" first, through this "His desire is upon me," etc. And see what is written on the matter of the two levels of the Thirteen Attributes, of Elul and of Yom Kippur, in the discourse beginning "And I will make ... of kadmah," and in other places.]

In the Ten Days of Teshuvah and on Yom Kippur the attributes bring pardon and forgiveness through teshuvah, so the person's "I am my Beloved's" comes first, and through it "His desire is upon me." The two levels are discussed further in the discourse on "And I will make your pinnacles of rubies (kadmah)" (Isaiah 54:12).

וזוהו הרועה בשושנים תליסר עלין דסחרין לשושנה⁶⁰ והן י"ג מדות שאמר מיכה⁶¹ שהן בעתיק והן למעלה מהי"ג שאמר משה⁶² כמ"ש במ"א שמשך המשך למטה בז"א כמ"ש באדרא (דקל"ח ע"א) והיינו

And this is "He who shepherds among the roses": the thirteen petals that surround the rose. These are the thirteen attributes that Michah spoke, which are in Atik, and they are above the thirteen that Moshe spoke; as is explained elsewhere, Moshe drew [them] down below, into Z'eir Anpin (the emotive attributes), as is written in the Idra (138a). That is,

"He who shepherds among the roses" alludes to the Zohar's rose with thirteen petals: the thirteen attributes in Micah (Micah 7:18-20), which are rooted in Atik. They are higher than the thirteen attributes Moshe said (Exodus 34:6-7), which, as the Idra explains, Moshe drew down into Z'eir Anpin.

כי היג"מ [הי"ג מדות] של משה הן לחיי העוה"ז שהיה צריך משה לכך לפי שהקב"ה אמר למשה ועתה הניחה לי⁶³ כו' וע"ז נאמר במשה ויקוד ארצה וישתחו⁶⁴ שהשתחואה הוא המשכה שהמשך למטה כו'

because the Thirteen Attributes of Moshe are for the life of this world, which Moshe needed for this, since the Holy One, blessed be He, had said to Moshe, "And now, leave Me alone," etc. And of this it is said of Moshe, "He bowed to the ground and prostrated himself," for prostration is a drawing down that he drew below, etc.;

Moshe's attributes serve the life of this world: after the Golden Calf G-d said, "And now, leave Me alone" (Exodus 32:10), and Moshe needed them to save the people. When they were revealed he "bowed to the ground and prostrated himself" (Exodus 34:8), and prostration is a drawing of the light downward.

אבל היג"מ [הי"ג מדות] שאמר מיכה הן יג"מ [י"ג מדות] דא"א שהן לחיי הנשמות שהוא חיי אלק ות וכמ"ש בזה"ק [בזהר הקדוש] שם (דקל"ג ע"ב)⁶⁵

but the Thirteen Attributes that Michah spoke are the Thirteen Attributes of Arich Anpin, which are for the life of the souls, which is the life of G-dliness; as is written in the holy Zohar there (133b):

Micah's attributes are those of Arich Anpin, and they serve the life of souls, a G-dly life, not merely physical life. The Alter Rebbe brings proof from the Idra.

אית חסד דלגו ואית חסד דלבר⁶⁶ כו' חסד דאקרי חסד עולם כו' דז"א דכתיב אמרתי עולם חסד יבנה.⁶⁷

"There is an inner Chesed (kindness) and there is an outer Chesed," etc., "a Chesed that is called chesed olam (eternal Chesed)," etc., which is of Z'eir Anpin, as it is written, "I said: the world (olam) shall be built with Chesed."

The Idra distinguishes an inner Chesed, of Atik, from an outer Chesed called chesed olam, which belongs to Z'eir Anpin, as in "the world (olam) shall be built with Chesed" (Psalms 89:3). The word olam ties this outer kindness to the sustaining of the world.

והאי חסד דעתיק כו' לאו בחיי גופא אתמר אלא בחיי דנשמתא.⁶⁸ (ועיין בזהר בהעלותך דקנ"ב סע"א וסוף עמוד א.)

"And this Chesed of Atik," etc., "was not said of the life of the body, but of the life of the soul." (And see in the Zohar, Beha'alos'cha, at the end of 152a.)

The Chesed of Atik, the Idra concludes, refers not to the life of the body but to the life of the soul. The Alter Rebbe adds a reference to the Zohar on Beha'alos'cha (152a), which speaks of the Torah's garment, body and soul, and of the soul of the soul, Atika Kadisha.

וזהו הרועה בשושנים שהוא רועה זן ומפרנס כי בכל השנה הוא רועה ישראל בבחי' עשב כמ"ש ונתתי עשב בשדך⁶⁹ לבהמתך ועשב לעבודת האדם⁷⁰

And this is "He who shepherds among the roses": a shepherd, one who feeds and sustains. For all year round He shepherds Israel with the level of grass, as it is written, "And I will give grass in your field for your cattle," and "grass for the service of man."

A ro'eh is a shepherd who feeds and sustains his flock. All year G-d feeds Israel with "grass": "I will give grass in your field for your cattle" (Deuteronomy 11:15) and "grass for the service of man" (Psalms 104:14), a lower, mediated nourishment.

דהיינו מה שישראל מקבלים בחיי האוי"ר [האהבה ויראה] הוא ע"י מלאכים בברכת יוצר אור כולם אהובים כו' כו'

That is, Israel's receiving the level of love and awe is through angels, in the blessing Yotzer Or: "They are all beloved," etc.,

This "grass" is the love and awe Israel receive through the angels, as in the blessing Yotzer Or before the Shema, where the angels, "all beloved," praise G-d. Hearing of the angels' love and awe stirs love and awe in the person.

והאופנים כו' (ועיין בזהר בראשית דף י"ח ע"ב עשב דא אלין אופנים וחיות כו' ע"ש)

"and the Ofanim," etc. (And see the Zohar, Bereishis, folio 18b: "'Grass': these are the Ofanim and Chayos," etc.; see there.)

The blessing continues "and the Ofanim," the angels of the Divine chariot. The Zohar explains "grass for the service of man" as these Ofanim and Chayos, which are prepared for man's service of G-d in offerings and prayer.

ועל ידי זה מקבלים ג"כ התפעלות אהוי"ר [אהבה ויראה] או תיקון הקדושה שלמעלה מקבלת הנפש למטה ג"כ והיינו נה"ב [נפש הבהמית]

And through this they also receive the stirring of love and awe, or the rectification of the holiness that is above: the soul below receives it too; and this means the animal soul.

Through the angels a person also receives a stirring of love and awe, the rectification of the holiness above. The part of the person that receives it is the animal soul.

כי הנפש אלקית אינה צריכה תיקון לעצמה שהנפש שבכל עולם הוא גבוה מבחי' המלאכים שבכל עולם עולם

For the G-dly soul needs no rectification for itself, since the soul in each world is higher than the level of the angels in that world;

The G-dly soul needs no such rectification, for in each world the soul stands higher than the angels of that world.

כי הנשמה היא מפנימית העולם והמלאכים הם מחיצוניי [מחיצוניות] אלא שנפש הבהמית היא נמשכת מפנימית האופנים [משא"כ משמרי האופנים נמשך השפעה החיצונית]

for the soul is from the inner dimension (pnimiyus) of the world, and the angels are from the outer dimension (chitzoniyus). But the animal soul is drawn from the inner dimension of the Ofanim [whereas from the dregs of the Ofanim the outer flow is drawn].

The soul comes from the inner dimension of each world, the angels from its outer dimension. The animal soul, however, comes from the inner dimension of the Ofanim, while the dregs of the Ofanim give rise only to an outer flow.

וצריך שגם נפש הבהמית תסכים לזה והיינו ע"י ההמשכה מבחי' האופנים וחיות שהן שרשה ומקורה שאין הדינין נמתקין⁷¹ אלא בשרשן⁷² וכמ"ש מזה ע"פ כי תצא הנזכר לעיל.^{73,74}

And the animal soul too must consent to this. This is through the drawing down from the level of the Ofanim and Chayos, which are its root and source, for the severities (dinim) are sweetened only in their root; as is explained on this on the verse "When you go out," mentioned above.

The animal soul must also agree to serve G-d, and that is drawn from its own root, the Ofanim and Chayos, because harsh forces (dinim) are "sweetened" only at their root, a principle stated in Pri Etz Chaim. This is explained in the discourse on "When you go out" (Deuteronomy 21:10).

SECTION 6 • ¶9-10

Grass and roses; Torah and the makif

9 ולכך תקנו לנו אנשי כנה"ג [כנסת הגדולה] לומר בכל יום והאופנים וחיות כו' בברכת יוצר אור קודם שמע ישראל.

This is why the Men of the Great Assembly instituted for us to say every day "And the Ofanim and Chayos," etc., in the blessing Yotzer Or, before "Hear, O Israel."

Because the animal soul is rooted in the Ofanim and Chayos, the Men of the Great Assembly placed the angels' praise, "And the Ofanim and the holy Chayos," in the blessing Yotzer Or, before the Shema. The angels' love and awe prepare the animal soul to join in the Shema.

ישראל היא הנפש האלקית ועליה נאמר בכל לבבך בשני יצריך⁷⁵ ובכל נפשך אפי' [אפילו] בנפש הבהמית

“Israel” is the G-dly soul, and of it is said, “with all your heart”: with both your inclinations; “and with all your soul”: even with the animal soul.

“Hear, O Israel” is addressed to the G-dly soul. The Mishnah (Berakhot 9:5) reads “with all your heart” as “with both your inclinations,” and the Alter Rebbe reads “with all your soul” as including even the animal soul.

והיינו ע"י ונתתי עשב בשדך⁷⁶ שדה הוא חקל תפוחין קדישין^{77,78} כדי להיות לבהמתך ואח"כ ואכלת ושבעת הוא ענין אכלית יערי עם דבשי⁷⁹ כו' וזהו כל השנה

And this is through “And I will give grass in your field”: the “field” is the field of holy apples, so that it be “for your cattle.” And afterwards, “and you shall eat and be satisfied,” which is the matter of “I have eaten my honeycomb with my honey,” etc. And this is all year round.

This comes through “And I will give grass in your field” (Deuteronomy 11:15): the “field” is the Zohar’s “field of holy apples,” and the grass in it is “for your cattle,” the animal soul. Its eating and being satisfied is likened to “I have eaten my honeycomb with my honey” (Song of Songs 5:1); this is how G-d nourishes all year round.

אבל בר"ח [בראש חודש] אלול הוא הרועה בשושנים תליסר עלין דסחרין לשושנה [וזהו קרוב למשנ"ת [למה שנתבאר] בפ' עקב ע"פ ואכלת ושבעת וברכת⁸⁰ בענין

But on Rosh Chodesh Elul it is “He who shepherds among the roses,” the thirteen petals that surround the rose. [And this is close to what was explained in Parshas Eikev, on the verse “And you shall eat and be satisfied, and bless,” on the matter of

From Rosh Chodesh Elul a higher nourishment begins: “He who shepherds among the roses,” the thirteen petals, the Thirteen Attributes of Mercy. The bracket compares this to the discourse on “And you shall eat and be satisfied, and bless” (Deuteronomy 8:10) in Parshas Eikev.

כי לא על הלחם לבדו יחיה האדם⁸¹ שהוא בחי' לחם מן הארץ וכן בחי' עשב מזון דנה"ב [דנפש הבהמית]

“For not by bread alone does man live,” which is the level of bread from the earth, and likewise the level of grass, the food of the animal soul;

That discourse reads “Not by bread alone does man live” (Deuteronomy 8:3): ordinary bread, “bread from the earth,” like the “grass,” is the food of the animal soul.

כי על כל מוצא פי ה' יחיה האדם היינו בחי' לחם מן השמים שנמשך מבחי' טל טלא דבדולחא שבמו"ס

[שבמוחא סתימאה]

“but by everything that comes forth from the mouth of Havayah does man live”: that is, the level of bread from heaven, which is drawn from the level of dew, the crystalline dew (tala dibedolcha) that is in Mocha Stima’ah (the hidden brain),

“By everything that comes forth from the mouth of Havayah” is “bread from heaven,” the manna, which comes from the “crystalline dew” in Mocha Stima’ah, the hidden brain of Arich Anpin.

שהוא מקור יג"מ [י"ג מדות] הרחמים וכמש"ש [וכמה שכתוב שם] בד"ה ויאכילך את המן⁸² כו' ע"ש ועד"ז הוא ההפרש בין בחי' ונתתי לגבי בחי' הרועה בשושנים.

which is the source of the Thirteen Attributes of Mercy; as is written there, in the discourse beginning “And He fed you the manna,” etc.; see there. And in the same way is the difference between the level of “And I will give” and the level of “He who shepherds among the roses.”

That dew is the source of the Thirteen Attributes of Mercy, as the discourse on “And He fed you the manna” explains. The difference between ordinary bread and the manna is the difference between the year-round “I will give grass” and Elul’s “He who shepherds among the roses.”

ובזהר פ' יתרו (דפ"א ע"ב)⁸³ מאי מוצא פי⁸⁴ ה' דא קול השופר כו' בהאי קול שופר תליא כולא.

And in the Zohar, Parshas Yisro (81b): “What is ‘that which comes forth from the mouth of Havayah’? This is the sound of the shofar,” etc. “On this sound of the shofar everything depends.”

The Zohar on Yisro identifies “that which comes forth from the mouth of Havayah” with the sound of the shofar, on which “everything depends.”

והיינו לפי שע"י השופר הוא התגלות יג"מ [י"ג מדות] הרחמים וגם ע"י נמשך בנין המלי' שהיא פי ה'

This is because through the shofar comes the revelation of the Thirteen Attributes of Mercy, and through it, too, the building of Malchus (sovereignty) is drawn down, which is “the mouth of Havayah”;

The shofar reveals the Thirteen Attributes of Mercy, and it also draws down the “building” of Malchus, which is called “the mouth of Havayah.”

ולכן נק' השופר מוצא ומקור פי ה' כי מר"ח [מראש חודש] אלול עד יו"כ [יום כפור] הן ארבעים יום וביה"כ [וביום הכפורים] בו נתנו לוחות האחרונות⁸⁵ כללות כל התרי"ג מצות והן מילוי כל החסרונות והפגמים בהמשכת פעימים ומקיפים מחדש.

and therefore the shofar is called the “coming forth” and the source of “the mouth of Havayah.”] For from Rosh Chodesh Elul until Yom Kippur are forty days, and on Yom Kippur the latter Tablets were given, the general and collective expression of all the 613 mitzvos; and they are the filling of all the lacks and blemishes, through drawing down inner [lights] and makifim anew.

So the shofar is the source of “the mouth of Havayah,” that is, of Malchus. The forty days from Rosh Chodesh Elul to Yom Kippur, the day the second Tablets were given (Bava Basra 121a), hold all 613 mitzvos as one and repair every lack and blemish by drawing inner and encompassing lights anew.

ובזהר פ' שמות (ד"כ ע"ב) איתא ד"א [דבר אחר] בשושנים באותם ששונים בתורה⁸⁶ שע"י התורה נמשך מקיף היושר הכללי שמקיף בהשוואה אחת.

And in the Zohar, Parshas Shemos (20b), it is stated: “Another explanation: ‘among the roses (shoshanim)’: among those who study (sheshonim) Torah.” For through the Torah the general, direct makif is drawn, which encompasses in one equal measure.

The Zohar on Shemos reads “among the roses (shoshanim)” as “among those who study (sheshonim) Torah.” Through the Torah the general, direct makif is drawn, which surrounds everything equally.

והוא ענין שמחת תורה שהשמחה של כל השנה בתורה ומצות נכלל ביום אי שהוא כללות כל השנה ומקיף זה נמשך ע"י התורה הגם שהיא בחי' פנימית

And this is the matter of Simchas Torah: the joy of the whole year in Torah and mitzvos is included in one day, which is the general and collective expression of the whole year. And this makif is drawn through the Torah, even though it is the level of the inner dimension (pnimiyus).

Simchas Torah gathers the joy of the whole year's Torah and mitzvos into one day, which holds the entire year. Though the Torah is an inner light, this general makif is drawn through it.

וזהו ענין גדול ת"ת [תלמוד תורה] שמביא לידי מעשה וכנודע שמא"ס ב"ה עצמו לא נמשך כלל אלא שיש הפסק צמצום ומקום פנוי וחלל

And this is the matter of “Torah study is greater, for it brings to action.” And as is known, the Infinite One (Ein Sof), blessed be He, Himself was not drawn down at all; rather, there is an interruption: the tzimtzum (contraction), and an empty place and a void;

This is the meaning of “Torah study is greater, for it brings to action”: the Torah, an inner light, brings down even the encompassing light. The Infinite One Himself is not drawn down at all; after the tzimtzum there is a break, an empty space.

רק הקו והחוט נמשך אחר הצמצום והרי הוא בחי פנימי [פנימיות / פנימית] ואח"כ ממנו נמשך כל המקיפים וכנודע שמקיפים א"א להיות פנימי [פנימיות / פנימית]

only the kav (line of light) and thread was drawn after the tzimtzum, and it is the level of the inner; and afterwards all the makifim were drawn from it. And as is known, makifim cannot become inner;

Only the kav, the thin line of light, enters after the tzimtzum; it is an inner light, and from it all the encompassing lights come. An encompassing light can never become an inner light.

רק פנימי [פנימיות / פנימית] עליון נעשה מקיף לתחתון וכך מן פנימית עליון שהוא הקו וחוט נעשו כל המקיפים כו'. [ועמ"ש סד"ה ויקהל משה⁸⁷ ובד"ה שרי אשתך.⁸⁸]

only the inner of a higher [level] becomes makif for a lower one; and so, from the inner of the higher, which is the line and thread, all the makifim came to be, etc. [And see what is written at the end of the discourse beginning "And Moshe assembled," and in the discourse beginning "Sarai your wife."

The rule works the other way: the inner light of a higher level becomes the encompassing light of a lower one, so all the makifim come from the kav, an inner light. The bracket refers to the end of the discourse on "And Moshe assembled" (Exodus 35:1) and to the discourse on "Sarai your wife" (Genesis 17:15).

10 ועמ"ש עוד מענין תורה בד"ה וידבר⁸⁹ דעשרת הדברות. וע"פ ביום השמיני עצרת⁹⁰ בענין גדול תלמוד שמביא לידי מעשה ועמ"ש גבי הזכרת תורה בברכת הארץ איך שע"ז נמשך מבחי' טל ומן בברכת הארץ כו' ע"ש]:

And see what is written further on the matter of Torah in the discourse beginning "And [G-d] spoke," of the Ten Commandments; and on the verse "On the eighth day, an assembly," on the matter of "Study is greater, for it brings to action." And see what is written regarding the mention of the Torah in the blessing for the land, how through this there is drawn, from the level of dew and manna, into the blessing for the land, etc.; see there.]

The closing bracket gathers further references: the discourse on "And G-d spoke" (Exodus 20:1), on the Ten Commandments; the one on "On the eighth day, an assembly" (Numbers 29:35), on "study is greater, for it brings to action"; and the discussion of why the blessing for the land in the Grace after Meals mentions the Torah, for through it the flow of "dew" and "manna" reaches that blessing.

IN ONE'S AVODAH

A person's years are given for deeds: through the practical mitzvos, done with joy, he draws the hidden encompassing light into this world, and through Torah study he makes that light reach the deed. His soul came down not for itself but to transform the animal soul, which is why the prayer before the Shema stirs love and awe even there. One who has sinned should use the days of Elul, when the Thirteen Attributes of Mercy shine from above, to do teshuvah "from the depths."

QUESTIONS FOR DISCUSSION

1. In what sense is action greater than study, and in what sense is study greater? How does the ruling "study is greater, for it brings to action" keep both?
2. Why can the encompassing light of the mitzvos reach the deed only through the Torah, which is an inner light?
3. How does the joy of a mitzvah differ, as a makif, from the light of the mitzvah itself?
4. Why does the order of "I am my Beloved's" and "His desire is upon me" differ between Elul and Yom Kippur?
5. If the soul needs no rectification for itself, why did it descend, and what does that say about how to spend "the days of our years"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור ע"פ אני לדודי

The note reports that in manuscript 1101 a heading in holy handwriting over this maamar reads “An explanation of ‘He who shepherds among the roses,’ etc.,” naming the closing words of the verse as its subject.

KEHOT'S NOTE

בוך 1101 גוכתי"ק רשום על המאמר: ביאור הרועה בשושנים כו'.

PARAGRAPH 2

2 תלמוד גדול או מעשה גדול

In Lod the Sages were asked whether study or action is greater; Rabbi Tarfon said action, Rabbi Akiva said study, and all answered that study is greater, for study brings to action. The maamar explains both sides and the final ruling.

Kiddushin 40b:8-9 ט"ז-ח:ב

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.

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3 אכילה . . של מצוה . . סעודת שבת

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

KEHOT'S NOTE

ראה שו"ע או"ח רס"ב.

4 כולו סג יחידיו

“All of it has turned back (sag); together they have become corrupt.” The Alter Rebbe reads the word sag as the Name Sag (63), in which the shattering of the vessels took place.

Psalms 53:4 ד"ג:ד

כלו סג יחדיו נאלחו אין עשה טוב אין גם יאחד:

Every one of them is unclean, they are together become impure; There is none that doeth good, no, not one.

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KEHOT'S NOTE

תהלים נג, ד.

5 The parents of the wayward son say of him, “he is a glutton and a drunkard.” The phrase stands here for eating that is mere indulgence, the opposite of eating that is a mitzvah.

Deuteronomy 21:20 כ"א:כ

ואמרו אל־זקני עירו בננו זה סורר ומרה איננו שמע בקלנו זולל וסבא:

and they shall say unto the elders of his city: ‘This our son is stubborn and rebellious, he doth not hearken to our voice; he is a glutton, and a drunkard.’

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PARAGRAPH 3

6 איהו וחיוהי חד

The Tikkunei Zohar says of the Sefiros of Atzilus that “He and His life-forces are one.” Here it describes Atzilus as already rectified, wholly in bittul.

Tikkunei Zohar 3בב ג' הוהר

KEHOT'S NOTE

ת"ז בהקדמה (ג, ב).

7 הנשמה א"צ תיקון לעצמה

Tanya there quotes Etz Chaim, Sha'ar 26: “the soul itself needs no rectification at all,” and needed to be vested in this world only to draw down light to rectify [the body and the animal soul]. That is the principle the Alter Rebbe applies here.

KEHOT'S NOTE

ע"ח שער כ"ו — תניא פרק לז. תו"א ביאור מאמר כ"ק אדמו"ר הצ"צ (נדפס בסוף תו"א).

8 אשת חיל עטיב

“A woman of valor is the crown of her husband.” The receiving, feminine side, here Ban, rises after the refinement to be a crown above the giver, Mah.

Proverbs 12:4 ד"ב:ד

אשת־חיל עטרת בעלה וקרוב בעצמותיו מבישה:

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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KEHOT'S NOTE

משלי יב, ד.

9 בחכמה אתברירו

The Zohar on Pekudei describes the spark that rises within Thought and refines the dross from within Thought, so that it is refined. The Kehot note cites it for “In Chochmah they are refined.”

Zohar II, 254בב רנד, זח"ב

KEHOT'S NOTE

ראה זח"ב רנד, ב. ע"ח ש"ח, פ"ה. מבר"ש ש"ה ח"א, פ"ב.

10 בחכמה אתברירו

Etz Chaim quotes the Zohar on Pekudei, “in Thought they were all refined,” and explains that Abba, the Supernal

Chochmah, is the one who refines with his mind. It is the Kabbalistic source for refinement through Chochmah.

עץ חיים י"ח:ה'18:5 Sefer Etz Chaim

11 שעד ברוך שאמר הוא עולם העשי

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

KEHOT'S NOTE

פע"ה ש"ו פ"א. מ"ה מסי תפלת העשי ומסי תפלת היצי"ר פ"א.

12 שעקימת שפתיו הוה מעשה

The Talmud records Rabbi Yochanan's ruling that "moving one's mouth counts as an act," the place the Kehot note gives; the very words "moving his lips counts as an act" are said of the blasphemer on the previous side (65a). The Alter Rebbe uses it to show that prayer, though spoken, is also an act of refinement.

Sanhedrin 65b:4-6 ו"ד-6

רבי יוחנן אמר: חייב, עקימת פיו הוי מעשה. ריש לקיש אמר: פטור, עקימת פיו לא הוי מעשה. אלא אמר רבא: שאני עדים זוממין, הואיל ונשנו בראיה. תנו רבנן: בעל אוב - זה המדבר בין הפרקים ומבין אצילי ידיו. ידעוני - זה המנחם עצם ידוע בפיו, והוא מדבר מאליהו.

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KEHOT'S NOTE

סנהדרין סה, ב.

13 בביאור ע"פ צאינה וראינה

There the difference between Torah and mitzvos is set out: Torah explains how and what to do, so it is the inner dimension, while the mitzvos are outer and practical; yet the mitzvah itself is the very essence of G-d's will, so the mitzvah is the main thing.

KEHOT'S NOTE

לקמן שה"ש כב, ג ואילך.

14 צאינה וראינה

"Go forth and see, O daughters of Zion, King Shlomo." The opening words of the explanation in Likkutei Torah to which the Alter Rebbe refers for the comparison of Keser and Chochmah.

Song of Songs 3:11א"ג:שיר השרים

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

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

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PARAGRAPH 4

15 בביאור ע"פ ונקדשתי

There the drawing of Keser into Malchus, the source of Beriah, Yetzirah and Asiyah, is said to come specifically through the practical mitzvos, which refine what fell in the

shattering of the vessels and whose root is far higher than Sag.

KEHOT'S NOTE

לעיל פי אמור לד, ד ואילך.

16 ונקדשתי בתוך בני

"And I shall be sanctified among the children of Israel." The opening words of the Alter Rebbe's explanation in Likkutei Torah, Emor, to whose end he refers.

ויקרא כ"ב:ל"ב22:32 Leviticus

ולא תחללו את שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם:

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

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17 ובביאור ע"פ מי מנה

The passage linked, near the column the note gives, says that the souls too contain a mixture of good and evil, rooted in the choice that flows from Daas, and descended into this world to refine the good from the evil, so that their knowing and choosing be only for the good and for the love of G-d.

KEHOT'S NOTE

לעיל בלק סט, ב.

18 מי מנה כו רובע ישראל

Bilam's words, "Who has counted the dust of Yaakov, or numbered the fourth part of Israel?" The opening words of the Alter Rebbe's explanation in Likkutei Torah, Balak.

במדבר כ"ג:י"ג23:10 Numbers

מי מנה עפר יעקב ומספר את רבע ישראל תמת נפשי מות ישרים ותהי אחריתי כמהו:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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PARAGRAPH 5

19 את השמים ואת הארץ אני מלא

"Do I not fill the heavens and the earth? says Havayah." Its "I" is read as G-d's essence, drawn through the mitzvos, before which heaven and earth are equal.

ירמיהו כ"ג:כ"ד23:24 Jeremiah

אם יסתתר איש במקטרים ואני לא אראנו נאם ה' הלא את השמים ואת הארץ אני מלא נאם 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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20 מלא כל הארץ כבודו

The angels' call, "Holy, holy, holy... the whole earth is full of His glory." "His glory" is read as the radiance drawn

through the Torah.

ישעיהו ו:ג

וְקָרָא זֶה אֶל־זֶה וַאֲמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צָבָאוֹת 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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21

זיו יקריה

The Aramaic Targum renders "His glory" as "the radiance of His glory" (ziv yekarei). The Alter Rebbe infers that the verse speaks of a radiance, not of the essence.

Targum Jonathan on Isaiah 6:3

וּמִקְבְּלֵי זֵיו מִן זֵיו וְאֶמְרֵי קָדִישׁ בְּשָׁמַי מְרוֹמָא עֲלָאָה בֵּית שְׁכִינְתָּיה קָדִישׁ עַל אֲרֻעָא עוֹבֵד גְּבוּרְתָּיה קָדִישׁ לְעֵלָם וְלְעֵלְמֵי עֲלְמָא זֵי צָבָאוֹת מְלֵא כָל אֲרֻעָא זֵיו יְקָרִיָּה:

And one cried unto another, and they were saying, Holy in the highest and exalted heavens is the house of His Shekinah, holy upon the earth is the work of His might, holy for ever, world without end, is the L-rd of hosts, the whole earth is full of the brightness of His glory.

Mikraot Gedolot (Public Domain) • London "Chaldee Paraphrase," 1871 (Public Domain)

22

סד"ה ואכלת ושבעת

The end of that discourse says one must first bring in the Torah, which "comes forth from Chochmah," and from there the flow is drawn to the Thirteen Attributes by which the Torah is expounded, rooted in the Thirteen Attributes of Arich Anpin; and that is "you shall eat and be satisfied," as in "satisfied with favor (ratzon)."

KEHOT'S NOTE

לעיל פי עקב טז, א.

23

ואכלת ושבעת וברכת

"And you shall eat and be satisfied, and bless Havayah your G-d." The opening words of the discourse in Likkutei Torah, Eikev, to whose end the bracket refers.

דברים ח:10

וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת־ה' אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ:

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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PARAGRAPH 6

24

ע"פ אסרי לגפן

There "Binding his foal to the vine" refers to the days of Moshiach, when all Israel will rise to the level of the vine and the wine that gladdens, the joy of a mitzvah; and osri ("binding") is read as binding with the yud, Chochmah, for the joy must be joined with bittul.

KEHOT'S NOTE

תו"א מז, ג.

25

אסרי לגפן

Yaakov's blessing to Yehudah, "Binding his foal to the vine." The opening words of the Alter Rebbe's discourse in Torah Ohr, Vayechi, on the joy of a mitzvah.

בראשית מ"ט:11

אֶסְרִי לִגְפֹן עִירָה וְלִשְׂרָקָה בְּנֵי אֶתְנֹו כֶּבֶס בַּיִין לְבָשׁוּ וּבְדָם־עֲנָבִים סוּתָה:

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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26

ב' בחי' מקיפים

The note cites this maamar and those that follow it for the two kinds of encompassing light.

KEHOT'S NOTE

ראה ד"ה השמים מספרים תרס"ו ואילך. סה"מ תש"י ע' 151.

PARAGRAPH 7

27

היום לעשותם

"You shall keep the commandment... which I command you today, to do them." The Alter Rebbe reads "today" as this world, where the makif rests through deeds.

דברים ז:11

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אֲנִי מְצַוְךָ 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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28

ע"פ צו את בני

The note places this discourse earlier in the book, in Parshas Pinchas; the text cites it for the makif that rests in this world in concealment.

KEHOT'S NOTE

לעיל פי פנחס.

29

צו את בני ישראל ואמרת אליהם את קרבני לחמי

"Command the children of Israel and say to them: My offering, My bread." The opening words of the Alter Rebbe's explanation in Likkutei Torah, Pinchas, to which he refers.

במדבר כ"ח:2

צו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קִרְבָּנִי לַחֲמִי לֶאֱשִׁי רֵיחַ נִיחָחִי תִשְׁמְרוּ לְהַקְרִיב לִי בְמוֹעָדוֹ:

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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30

ותחלה . . לגיהנם

The note says that discourse speaks of "the hollow of the sling" and of Gehinnom.

KEHOT'S NOTE

עי [לעיל] ד"ה ציון (א), ב) כי כף הקלע וגיהנם. [כ].

תו"א סט, א.

31

ימי שנותינו בהם

"The days of our years are seventy years." The whole span of a life is given for the work of refinement.

Psalms 90:10: תהילים צ"י:

ימי־שנותינו בהם שבעים שנה ואם בגבורת שמונים שנה ורהבם עמל ואון כִּי־גו חיש ונעפה:

The days of our years are threescore years and ten, Or even by reason of strength fourscore years; Yet is their pride but travail and vanity; For it is speedily gone, and we fly away.

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KEHOT'S NOTE

תהלים צ, י.

32

הצדיקים למה דומים בפני השכינה

The Talmud says that the righteous before the Shechinah are like a candle before a torch. Here it shows that the soul is wholly nullified before G-d and needs nothing for itself.

Pesachim 8a:4: פסחים ח' א' ד:

ואבוקה לא? והאמר רבא, מאי דכתיב: "ונגה כאור תהיה קרנים מידו לו ושם חביון עזו", למה צדיקים דומין בפני שכינה — כנר בפני האבוקה. ואמר רבא: אבוקה להבדלה מצוה מן המוכחרי!

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

KEHOT'S NOTE

פסחים ח, א.

33

ע"פ כי תצא

There "When you go out to war against your enemies" is the battle to transform the craving power of the animal soul into love of G-d by raising it to its root, which is good, for after the descent it came from the dregs of the Ofanim.

KEHOT'S NOTE

לקמן לה, ב.

34

ונתנו ה' אליך בידך

"When you go out to war against your enemies, and Havayah your G-d delivers him into your hand." The Alter Rebbe's explanation reads the victory over the animal soul as coming through Torah and mitzvos.

Deuteronomy 21:10: דברים כ"א י"י:

כִּי־תֵצֵא לְמִלְחָמָה עַל־אֹיְבֶיךָ וַיִּנְתְּנוּ ה' אֱלֹהֶיךָ בְּיָדְךָ וְשָׁבִיתָ שְׁבִי:

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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35

ע"פ משה ידבר

There Havayah is Mah and "your G-d" is Ban, together "a consuming fire," like fire set around a vessel and within it; through the Torah, which is His wisdom, the Infinite Light is drawn even into Asiyah, as a fire that consumes the animal soul from within and without, so that in the future Beriah, Yetzirah and Asiyah be transformed into Atzilus.

KEHOT'S NOTE

36

משה ידבר

"Moshe would speak, and G-d would answer him with a voice." The opening words of the Alter Rebbe's discourse in Torah Ohr, Yisro, to which he refers.

Exodus 19:19: שמות י"ט:ט"ט:

וַיְהִי כֹחַ הַשֹּׁפָר הוֹלֵךְ וְחֹזֵק מִשָּׁה וַיִּדְבֹּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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37

כי הוי' אליך אש אוכלת הוא

"For Havayah your G-d is a consuming fire." In the Torah Ohr discourse it is the fire of Torah and mitzvos that consumes the animal soul.

Deuteronomy 4:24: דברים ד' כ"ד:

כִּי הוּא אֱלֹהֶיךָ אֵשׁ אוֹכֶלֶת הוּא אֵל קָנָא:

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

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PARAGRAPH 8

38

ממעמקים קראתוך

"A song of ascents: From the depths I have called You, Havayah." The Alter Rebbe reads "the depths" as the deepest source, from which teshuvah draws new lights.

Psalms 130:1: תהילים ק"ל א':

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קְרָאתִיךָ ה'

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

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KEHOT'S NOTE

תהלים קל, א.

39

ישתחשך סתר

"He made darkness His hiding place." It describes the "depth of darkness," a level so hidden that it appears as darkness, from which the lights of teshuvah come.

Psalms 18:12: תהילים י"ח:י"ב:

יִשְׁתַּחֲשַׁךְ סִתְרוֹ סְבִיבוֹתָיו סָכְתוּ הַשְׁכֵּת־מַיִם עָבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

40

השיבנו אליך

"Return us to You, Havayah, and we shall return." "To You" is read as to the very source of all.

Lamentations 5:21: איכה ה' כ"א:

הַשִּׁיבֵנוּ ה' אֱלֹהֶיךָ וְנִשְׁוֹבָה חֲדָשׁ יְמֵינוּ כְּקֶדֶם:

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

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KEHOT'S NOTE

איכה ה, כא.

41 כנודע שמא"ס ב"ה נעשה צמצום ומקום פנוי

The note says the tzimtzum, the empty space and the line drawn into it are explained there at length.

KEHOT'S NOTE

ראה באריכות לעיל בסוף ויקרא נא, ב ואילך.

42 שמא"ס ב"ה נעשה צמצום ומקום פנוי וחלל ואח"כ נמשך קו וחוט ומקו זה נמשכים כל העגולים ומקיפים

The opening gate of Etz Chaim, on the circles and the straight line, describes the Infinite Light withdrawing to leave an empty space and then drawing a single line into it. The text cites it for the kav, from whose beginning teshuvah draws.

Sefer Etz Chaim 1:2'ב:א' חיים עץ

43 במקום שבע"ת עומדין

"In the place where baalei teshuvah stand, the perfectly righteous cannot stand." Teshuvah reaches a source higher than the service of the righteous.

Berakhot 34b:22-23'ג:ב' ברכות ל"ד

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

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

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

KEHOT'S NOTE

ברכות לד, ב.

44 דמשכין ל" בחילא יתיר

The Zohar says that baalei teshuvah come close to the Holy One, blessed be He, in a single moment, and stand where the perfectly righteous cannot, for they draw themselves to the King with greater longing and great force. The text applies it to "to You," to the very source.

Zohar I, 129b'ב קט, זח"א

KEHOT'S NOTE

זח"א קט, ב.

45 ואנכי עמדתי בהר

"And I stood on the mountain like the first days, forty days and forty nights." Moshe's third forty days, from Rosh

Chodesh Elul to Yom Kippur, are the days of the Thirteen Attributes.

Deuteronomy 10:10'י:דברים

ואנכי עמדתי בהר פ"מים הראשנים ארבעים יום וארבעים לילה וישמע ה' אלי גם בפעם ההוא לא אבה ה' השחיתך:

Now I stayed in the mount, as at the first time, forty days and forty nights; and the L-RD hearkened unto me that time also; the L-RD would not destroy thee.

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KEHOT'S NOTE

דברים י, י.

46 שיש ימי עולם וימי קדם

According to the note, the distinction between "days of the world" and "days of old" is explained in these places.

KEHOT'S NOTE

נתבאר באוה"ת פ' נח סח, א ואילך. פי פנחס ע' איקה ואילך. וראה בספר הליקוטים — דא"ח צמח צדק ערך יום ע' שמו ואילך ובהנשמן לשם. וראה ד"ה כל הנהגה — תרמ"ב ע' קטו.

47 ימי עולם וימי קדם

The Idra says that the tikkunim of Atik "are called days of old (yemei kedem), the first days of the first," and those found in Z'eir Anpin are called "days of the world." The Kehot note quotes this passage.

ספר הזהר, האדרא רבא כ"א:קנ"ז-23:157-21:166 Zohar, Idra Rabba
כ"ג:קס"ו

48 שנות עולם שנים קדמוניות

The Idra says that "ancient years" are called "days of old" and not "years of the world," while "years of the world" are "days of the world." The text cites it for the same pair of terms.

ספר הזהר, האדרא רבא 31:238-32:248 Zohar, Idra Rabba
ל"א:רל"ח-ל"ב:רמ"ח

49 ועי בענין ימי קדם באדרא דנשא דף קל"ד ב'

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

KEHOT'S NOTE

"תאנא אלין תיקונים אקריין ימי קדם אקריין יומין קדמאין דקדמאי".

50 ולא אבה

"But Havayah your G-d was not willing to listen to Bilam, and Havayah your G-d turned the curse into a blessing for you." The opening words of the Alter Rebbe's explanation in Likkutei Torah, Ki Seitzei, to which he refers.

Deuteronomy 23:6'ג:דברים

ולא אבה ה' אלקיך לשמע אל-בלעם ויהפך ה' אלקיך לה אית-הקללה לברכה כי אהבה ה' אלקיך:

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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51

ויקרא אל משה

"And He called to Moshe." The opening words of the Alter Rebbe's explanation in Likkutei Torah, Vayikra, on "He made darkness His hiding place."

Leviticus 1:1 א:א:ויקרא

וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר ה' אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר:

And the L-RD called unto Moses, and spoke unto him out of the tent of meeting, saying:

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52

לדודי ועלי תשוקתו

At the start of the Idra Zuta Rabbi Shimon opens with "I am my Beloved's, and His desire is upon me": all his days he was bound to the Holy One, blessed be He, and therefore now "His desire is upon me." This implies the same order as the Zohar on Lech Lecha.

ספר הזהר, האדרא זוטא א:כ"ט-ד:ל"ז:1:29-4:37 Zohar, Idra Zuta

53

בביאור ע"פ כי ביום הזה יכפר

There the Kohen Gadol's linen garments on Yom Kippur are explained through the principle that Torah draws inner lights, from the hidden brain of Arich Anpin, while the mitzvos draw encompassing lights, from its skull (gulgalta).

KEHOT'S NOTE

לעיל פ' אחרי כה, ג.

54

כי ביום הזה יכפר

"For on this day He shall atone for you." The opening words of the Alter Rebbe's explanation in Likkutei Torah, Acharei, on the Kohen Gadol's white garments.

Leviticus 16:30 ויקרא ט"ז:ל"ו

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

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

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55

אני לדודי ועלי תשוקתו

"I am my Beloved's, and His desire is upon me." The Alter Rebbe reads "upon me (alai)," not "toward me," as an encompassing light from above.

Song of Songs 7:11 א:י"א:שיר השירים

אֲנִי לְדוּדִי וְעָלַי תְּשׁוּקָתוֹ:

I am my beloved's, and his desire is toward me.

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KEHOT'S NOTE

שה"ש ז, יא.

56

מי גרם שאני לדודי משום ועלי תשוקתו

In the Idra, Rabbi Chizkiyah opens with the verse: what brought about "I am my Beloved's"? Because "His desire is upon me." Here the desire from above comes first.

ספר הזהר, האדרא רבא א:ק"ב-ב:112-13:123 Zohar, Idra Rabba

ג:קכ"ג

57

אני לדודי בקדמיתא ולבתר ועלי תשוקתו

The Zohar on Lech Lecha reads: "I am my Beloved's" first, to prepare a place for Him, and afterwards "His desire is upon me." Here the arousal from below comes first.

ספר הזהר, לך לך כ"ה:רס"ו-26:272-25:266 Zohar, Lech Lecha

כ"ו:ער"ב

To resume, then, the verse "I am my beloved's and towards me is his desire" indicates that "first of all I am my beloved's, and then, in consequence, his desire is towards me; first I prepare for him a place, and then his desire is towards me".

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

58

בד"ה ושמתו כדכד

The note sends the reader to that discourse, earlier in the book, for the two levels of the Thirteen Attributes, of Elul and of Yom Kippur.

KEHOT'S NOTE

ראה לעיל ד"ה זה.

59

ושמתו כדכד

"And I will make your pinnacles of rubies (kaddod)." The opening words of a discourse in Likkutei Torah on the two levels of the Thirteen Attributes.

ישעיהו נ"ד:י"ב:54:12 Isaiah

וְשִׁמְתִּי כְּכֹד שְׁמִשְׁתִּי וְשַׁעֲרֵיךְ לְאֲבָנֵי אֶקְדָּח וְכָל־גְּבוּלֶךָ לְאֲבָנֵי־חַפְצִי:

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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60

תליסר עלין דסחרין לשושנה

The opening of the Zohar: as the rose has thirteen petals, so the Congregation of Israel has thirteen attributes of mercy that surround her on every side. The Alter Rebbe reads "He who shepherds among the roses" as these thirteen.

ספר הזהר, הקדמה א:א:ב:ד:1:2-4 Zohar, Introduction

1This 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 ...

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שאינן הדינין נמתקין אלא בשרשן

At the start of the Gate of the Shofar, Pri Etz Chaim states that every sweetening of judgments comes only through their own root. The Kehot note identifies this as the source of the Alter Rebbe's wording.

Pri Etz Chaim, Gate of the Shofer 1:9 שער השופר ט"ז א:

... הדינים אינו, אלא ע"י שרשם, כי הדיני עליונים הם עצמן מכפיש את הדינין וממתקים אותם. והדיקנא דעתיקא היא דינים כנודע, ובה עצמה נכפין כל הדינים כמ"ש לקמן. וכבר ידעת איך הדיקנא היא למעלה צרה, ולמטה מתרחבת, ויש בה ב' שמות י"ה י"ה, אשר נמשכים מבי פיאות הראש, כמ"ש זה בענין הי"ג מדות. הם באים מבי אלקים שבבי פיאות הראש, ושם ו"ה א', הוא במיצר הדיקנא, בתיקון א' דדיקנא, ושם י"ה הבי הוא במרחב הדיקנא, שהוא תיקון ו' כנודע. לכן מקום הצר יהיה למעלה דבוק אל הפה, ויכוון שעליון הצר, שם ...

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73

מהי"ג מדות שאמר משה

Kehot's note points to Exodus 34:6 for these words.

Exodus 34:6 שמות ל"ד:ו

KEHOT'S NOTE

שמות לד, ו-ז.

74

The Zohar says that "grass for the service of man" is the Ofanim, Chayos and Keruvim, which stand ready to be perfected when people come to serve their Master with offerings and prayer.

Zohar, Bereshit 7:70-8:83 ספר הזהר, בראשית ז' ע"ח-פ"ג

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 ...

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PARAGRAPH 9

75

בכל לבבך בשני יצריך

The Mishnah expounds "with all your heart" as "with both your inclinations, the good inclination and the evil inclination." The Alter Rebbe adds that "with all your soul" includes even the animal soul.

Mishnah Berachot ט"ה:טז משנה ברכות ט"ה:טז

חיב אדם לברך על הרעה כשם שהוא מברך על הטובה, שנאמר (דברים ו) ואהבת את יי' אלקיך בכל לבבך ובכל נפשך ובכל מאדך. בכל לבבך, בשני יצריך, ביצר טוב וביצר רע. ובכל נפשך, אפלו הוא נוטל את נפשך. ובכל מאדך, בכל ממונה. דבר אחר בכל מאדך, בכל מדה ומדה שהוא מוידד לה הוי מוידד לו במאד מאד. לא יקל אדם את ראשו כנגד

שער המזרח, שהוא מכון כנגד בית קדשי הקדשים. לא יכנס להר הבית במקלו, ובמנעלו, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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ונתתי עשב בשדך

"And I will give grass in your field for your cattle, and you shall eat and be satisfied." The "grass" is the year-round nourishment given through the angels, which reaches the animal soul.

Deuteronomy 11:15 דברים י"א:ט"ו

ונתתי עשב בשדך לבהמתך ואכלת ושבעת:

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

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77

שדה הוא חקל תפוחין קדישין

The Zohar on Beshalach says that each day dew drips from Atika Kadisha to Z'eir Anpin, and the whole "field of holy apples" is blessed, and from that dew the angels are fed. The text names the "field" of the verse after it.

Zohar II, 61b זח"ב סא, ב

KEHOT'S NOTE

זח"ב סא, ב. פה, א.

78

חקל תפוחין קדישין

The Zohar on Yisro says that on Shabbos the dew from Atika Kadisha descends into the "field of holy apples" three times, and a person should delight in the three Shabbos meals.

Zohar, Yitro 26:441-27:453 ספר הזהר, יתרו כ"ו:תמ"א-כ"ז:תנ"ג

Said R. Abba: 'One must do so in order that blessing may spread to those supernal days which receive their blessing from the seventh.' On this day the head of the "Little Face" is filled with the dew which descends from the Holy Ancient One, the Most Hidden One; He causes it to descend into the holy "Field of Apples" three times after the entrance of the Sabbath, in order that all unitedly may enjoy the blessing.

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79

אכלתי יערי עם דבשי

"I have eaten my honeycomb with my honey." The Alter Rebbe likens "you shall eat and be satisfied" to it.

Song of Songs 5:1 שיר השירים ה'א'

באתי לגני אחתי כלה אריתי מורי עם-בשמי אכלתי יערי עם-דבשי שיתתי ייני עם-חלבי אכלו רעים שתו ושכרו דודים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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KEHOT'S NOTE

שה"ש ה, א.

80 ואכלת ושבעת וברכת

"And you shall eat and be satisfied, and bless." The opening words of the discourse in Likkutei Torah, Eikev, to which the bracket compares this passage.

Deuteronomy 8:10 ח"י: דברים

וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת־יְיָ אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ:

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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81 כי לא על הלחם לבדו יחיה האדם

"He fed you the manna... so that you would know that not by bread alone does man live, but by everything that comes forth from the mouth of Havayah." Bread is the food of the animal soul; the manna, from heaven, comes from the source of the Thirteen Attributes.

Deuteronomy 8:3 ח"ג: דברים

וַיַּעֲנֵה וַיַּרְעֵבְךָ וַיֹּאכְלֶךָ אֶת־הַמָּן אֲשֶׁר לֹא יָדַעְתָּ וְלֹא יָדְעוּ אֲבֹתֶיךָ לְמַעַן הוֹדִיעֶךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יֵחִיָּה הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִּי־ה' יֵחִיָּה הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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82 בד"ה ויאכילך את המן

The note places this discourse earlier in the book, in Parshas Eikev; the text cites it for the manna as bread from heaven, drawn from the crystalline dew that is the source of the Thirteen Attributes of Mercy.

KEHOT'S NOTE

לעיל פי עקב.

83 ובוהר פי יתרו דפ"א ע"ב

The note sends the reader there on the Zohar's identification of "that which comes forth from the mouth of Havayah" with the sound of the shofar.

KEHOT'S NOTE

ראה אוה"ת פי עקב עי' בכד.

84 מאי מוצא פי ה' דא קול השופר

The Zohar on Yisro asks what "that which comes forth from the mouth of Havayah" is, and answers that it is the sound of the shofar, on which everything depends. The

text links it to the Thirteen Attributes and to the building of Malchus.

Sforno, Zohar, Yitro 19:297-311 ש"י:ט:רצ"ו-ש"י:א:297-311

According to R. Simeon, the "voice of the trumpet" is the "word which proceedeth out of the mouth of the L-rd" (Deut. 8, 3), by which "man lives". It is greater and stronger than all lower voices. On it depends all; it is called "great voice", and also a "still thin voice" (I Kings 19, 12), i.e. a clear though tiny light which illumines all things,

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85 וביהכ"פ בו נתנו לוחות האחרונות

The Talmud counts Yom Kippur among Israel's most joyous days, as the day of pardon and forgiveness on which the second Tablets were given. Here it marks the end of the forty days that begin on Rosh Chodesh Elul.

Bava Batra 121a:6 א"ו:א:121a:6 בבא בתרא

תַּנּוּ הָתָם, אֲמַר רַבִּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל: לֹא הָיוּ יָמִים טוֹבִים לְיִשְׂרָאֵל כַּחַמְשָׁה עָשָׂר בָּאָב וְכִיּוֹם הַכַּפּוּרִים, שֶׁבָּהֶן בְּנוֹת יְרוּשָׁלַיִם יוֹצְאוֹת בְּכָל־יָמֵי שָׁאוֹלָיו, שֶׁלֹּא לְבִישׁ אֶת מִי שְׂאִין לוֹ. בְּשֶׁלֶמָּה יוֹם הַכַּפּוּרִים - יוֹם סְלִיחָה וּמַחִילָה, יוֹם שֶׁנִּתְּנוּ בוֹ לוחות אַחֲרוֹנוֹת. אֲלֹא חֲמִשָּׁה עָשָׂר בָּאָב - מַאי הִיא?

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

KEHOT'S NOTE

ב"ב קכא, א.

86 בשושנים באותם ששונים בתורה

The Zohar on Shemos gives another reading of "who shepherds among the roses": "among those who study Torah." The Alter Rebbe infers that the general makif is drawn through the Torah.

Sforno, Shemos 50:364-51:374 ש"ד:א:שע"ד-נ"א:שע"ד50:364-51:374

We may also explain our text as follows. As thorns are scattered among the lilies, so does the Holy One, blessed be He, permit in His world the wicked to be found among the righteous, for, as without the thorns the lilies could not exist, so would the righteous go unrecognized in the world were it not for the wicked, as R. Judah said: "How are the righteous recognized? By contrast with the wicked I If it were not for the one, the other would not be known." Another explanation ...

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87 ויקהל משה

"And Moshe assembled the whole congregation of the children of Israel." The opening words of a discourse to whose end the bracket refers.

Exodus 35:1 א"ה: שמות

וַיִּקְהַל מֹשֶׁה אֶת־כָּל־עַדְת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים אֲשֶׁר צִוָּה ה' לַעֲשׂוֹת אֲתֶם:

And Moses assembled all the congregation of the children of Israel, and said unto them: "These are the words which the L-RD hath commanded, that ye should do them.

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88

שרי אשתך

“As for Sarai your wife, you shall not call her name Sarai, for Sarah is her name.” The opening words of a discourse to which the bracket refers.

בראשית י"ז:ט"ו: Genesis 17:15

וַיֹּאמֶר אֱלֹקִים אֶל־אַבְרָהָם שְׂרֵי אִשְׁתְּךָ לֹא־תִקְרָא אֶת־שְׁמָהּ שְׂרֵי כִּי שָׂרָה שְׁמָהּ:

And G-d said unto Abraham: 'As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

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PARAGRAPH 10

89

וידבר

“And G-d spoke all these words, saying.” The opening of the Ten Commandments and of the discourse to which the text refers.

שמות כ"א: Exodus 20:1

וַיְדַבֵּר אֱלֹקִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לְאֹמֶר:

And G-d spoke all these words, saying:

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90

ביום השמיני עצרת

“On the eighth day there shall be an assembly for you.” The opening words of the discourse on Shemini Atzeres that discusses “study is greater, for it brings to action.”

במדבר כ"ט:ל"ה: Numbers 29:35

בְּיוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלָאכַת עֲבָדָה לֹא תַעֲשׂוּ:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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