



LIKKUTEI TORAH • ROSH HASHANAH • MAAMAR 2

תקעו בחדש שופר כו'

“Blow the shofar at the New Moon”



Rosh HaShanah falls on the day man was created, not the day the world began, because the purpose of creation is not the world's appearance as a separate “something” but its nullification to G-d, which began when Adam willingly accepted G-d's kingship. Each Rosh HaShanah this nullification is drawn down for the whole year, through a person's weeping over his soul's descent, voiced in the shofar.

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

Rosh HaShanah falls on the day man was created, not the day the world began, because the purpose of creation is not the world's appearance as a separate "something" but its nullification to G-d, which began when Adam willingly accepted G-d's kingship. Each Rosh HaShanah this nullification is drawn down for the whole year, through a person's weeping over his soul's descent, voiced in the shofar.

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

THE MAAMAR IN BRIEF

The maamar asks why Rosh HaShanah, the renewal of creation, is set on the sixth day, when Adam was created. It first explains creation "something from nothing" through the sun and its shield: Havayah is the sun and Elokim the screen, and only the screen lets the rays exist as light. So the worlds, contained in G-d's thought, come out as separate beings through tzimtzum, first in spirituality and then in physicality. The purpose of this descent is a dwelling place below, where the yesh is nullified to the ayin. That began when Adam willingly accepted G-d's kingship, the theme of the sixth day's psalm, "Havayah reigns," and it continues through Torah and mitzvos, which unite Havayah and Elokim. Rosh HaShanah, the year's "head," draws this down for the whole year, but the person must rise: reflecting on his soul's descent, he weeps, and the shofar, rooted higher than man, carries the weeping up to arouse the Thirteen Attributes of Mercy. Finally, "a statute for Israel, a judgment for the G-d of Yaakov" is explained: the son and the servant, judgment that becomes mercy, and Yom Kippur's purification "before Havayah."

OUTLINE

- 1 Why the sixth day? Creation from nothing** ¶1-2
The question about Rosh HaShanah's date, and creation "something from nothing" explained through the sun, its shield and its sheath, first in spirituality and then in physicality.
- 2 The purpose: kingship and nullification** ¶3-8
The descent of the worlds is for a dwelling place below; Adam's willing acceptance of G-d's kingship began the nullification of the yesh, which continues through Torah, mitzvos done with intention, and the love of "Havayah your G-d."
- 3 Rosh HaShanah, weeping and the shofar** ¶9-13
Rosh HaShanah draws nullification down for the year; a person rises by weeping over his soul's descent, and the shofar's sounds arouse the Thirteen Attributes of Mercy, turning concealment into revelation.

4 A statute for Israel, a judgment for Yaakov

¶14-16

The son and the servant; the judgment of Rosh HaShanah that leads to mercy; asking forgiveness for the return of G-d's will; and the purification of Yom Kippur from "before Havayah."

KEY CONCEPTS

Something from nothing (yesh me'ayin) יש מאין

Creation as the appearance of a separate "something" out of the divine "nothing." In truth the higher levels are the real yesh; the world exists as separate only because G-d's light is screened.

The shield and the sheath מגן ונרתק

Elokim, the power of tzimtzum that screens the light of Havayah as a shield screens the sun. In the Time to Come G-d will take the sun out of its sheath.

Nullification of the yesh to the ayin ביטול היש לאין

The purpose of creation: that the separate "something" become nullified to G-d, making a dwelling place for Him below. It is the union of Havayah and Elokim.

Kingship and dominion מלכות וממשלה

Kingship is rule accepted willingly; dominion is rule imposed. G-d's kingship was revealed when Adam accepted it on the sixth day.

Son and servant בן ועבד

Israel, the son, is nullified to G-d like a foot to the head (is'hapcha, transformation); Yaakov, the servant, obeys through struggle (iskafya, subjugation), and it is this level that is judged.

The Thirteen Attributes of Mercy י"ג מדות הרחמים

The supernal mercy aroused by weeping and by the shofar, which makes the divine "face," the Names that conceal G-d, shine instead.

SECTION 1 • 11-2

Why the sixth day? Creation from nothing

1 תקעו בחדש שופר¹ כו'. פ"י בחדש זמן חידוש לבנה שמתחדשת בר"ח [בראש חודש] הוא ר"ה [ראש השנה] שאז הוא חידוש מעשה בראשית זה היום תחלת מעשיך² כו'.

“Blow the shofar at the New Moon,” etc. The meaning of “at the New Moon” (bachodesh): the time of the renewal of the moon, which is renewed on Rosh Chodesh. This is Rosh HaShanah, for then is the renewal of the work of creation: “This day is the beginning of Your works,” etc.

The maamar opens with Psalms 81:4, the verse of the shofar on Rosh HaShanah. The Alter Rebbe reads bachodesh, “at the New Moon,” as the moon’s monthly renewal; Rosh HaShanah, the Rosh Chodesh of Tishrei, is also the renewal of creation itself, as the Musaf prayer of Rosh HaShanah says, “This day is the beginning of Your works.”

והנה בכ"ה באלול נברא העולם^{3,4} ור"ה [וראש השנה] הוא יום ו' לבריאת העולם יום בריאת אדה"ר [אדם הראשון], וצ"ל למה אין עושין ר"ה [ראש השנה] בזמן חידוש העולם ממש שהוא יום ראשון למע"ב [למעשה בראשית].

Now, the world was created on the twenty-fifth of Elul, and Rosh HaShanah is the sixth day of the world’s creation, the day of the creation of Adam, the first man. And we need to understand why Rosh HaShanah is not made at the time of the actual renewal of the world, which is the first day of the work of creation.

Here is the difficulty. By the Midrash’s count creation began on the twenty-fifth of Elul, so the first of Tishrei, Rosh HaShanah, is the sixth day, the day Adam was created. Why is the festival of creation’s renewal set on the day of man’s creation and not on the first day, when the world itself began?

אך דכתיב בראשית ברא אלקים^{5,6} אלקים מדת הצמצום⁷ שמתחלה עלה⁸ במחשבה לברוא במדה"ד [במדת הדין] ראה שאין העולם מתקיים שיתף עמו מדה"ר [מדת הרחמים]⁹ פ"י מתחלה היה

However, it is written, “In the beginning Elokim created”: Elokim is the attribute of tzimtzum (contraction), for at first it arose in [His] thought to create with the attribute of judgment; He saw that the world would not endure, [and] He joined the attribute of mercy with it. The meaning is that at first there was

The answer starts from the Name of G-d in the Torah’s first verse, Elokim, which stands for tzimtzum, G-d’s contraction and concealment of His light. Rashi’s well-known comment explains the Name: G-d first thought to create the world with strict judgment, saw that it could not endure, and joined mercy to it.

מדת הדין מדת הצמצום לצמצם ולהעלים אור א"ס ב"ה שכשמו כן הוא אין לו סוף כו'

the attribute of judgment, the attribute of tzimtzum, to contract and conceal the Infinite Light (Or Ein Sof), blessed be He, who, as His name is, so is He: He has no end, etc.,

Judgment here means the power to contract and hide the Infinite Light. Ein Sof means "without end," and the light is as boundless as the Name says; if it were not hidden, there would be no room for a limited world.

שיתגלה העולם ליש ודבר בפ"ע [בפני עצמו] ונגלה ונראה לעיני בשר גשמי והוא ענין בראשית ברא שלשון ברא נופל על דבר שהוא נברא יש מאין,^{10,11,12} ולכאורה אינו מובן

so that the world be revealed as a yesh (something), a thing by itself, revealed and seen by physical eyes of flesh. And this is the matter of "In the beginning ... created": the word bara (created) applies to a thing that is created something from nothing (yesh me'ayin). Yet seemingly this is not understood,

The concealment lets the world appear as a yesh, an independent "something" that physical eyes can see. That is why the Torah uses the verb bara, which, as Ramban writes, is the Hebrew word for bringing something out of nothing (yesh me'ayin). But the Alter Rebbe now questions this description.

שהרי אדרבה כולא קמיה כלא¹³ וכל מה שלמטה מטה הוא יותר נחשב אצלו לאין ממש וכל מה שלמעלה מעלה הוא יותר נחשב ליש כמ"ש להנחיל אוהבי יש¹⁴ ולמה נק' השתלשלות העולמות בשם בריאה יש מאין.

for, on the contrary, "all before Him is as nothing," and whatever is lower down is all the more considered by Him as actual nothing (ayin), and whatever is higher up is all the more considered a yesh, as it is written, "to bequeath yesh (substance) to those who love Me." And why is the chain of descending worlds (hishtalshelus) called by the name beriah (creation), something from nothing?

From G-d's side, says the Zohar, all is as nothing before Him, and the lower a thing is, the more it is nothing to Him; the higher levels are the true "something," as Proverbs 8:21 is read, G-d bequeathing yesh to those who love Him. Why, then, is the descent of the worlds called creation "from nothing to something," as if the lowest world were more real than its source?

2 והענין הוא כמ"ש כי שמש ומגן¹⁵ הוי' אלקים שהוי' הוא בבחי' מאור השמש עצמה ואלקים הוא בחי' מגן ומחסה

The explanation is as it is written, "For a sun and a shield is Havayah Elokim": Havayah is the level of the luminary of the sun itself, and Elokim is the level of a shield and a shelter,

To answer, the Alter Rebbe brings Psalms 84:12, "For a sun and a shield is Havayah Elokim." Havayah, the Name of G-d's boundless being, is compared to the sun itself, and Elokim, the Name of contraction, to a shield that screens the sun.

שהוא להעלים ולהסתיר מאור גוף השמש בל יראה כ"א בבחי' זיו והארה שאם לא היה המגן והמחסה לא היה השמש מאיר בבחי' זיו

which serves to conceal and hide the luminary of the sun's body, so that it not be seen except as radiance and illumination. For if there were no shield and shelter, the sun would not shine as radiance;

The screen hides the body of the sun so that only its rays reach us. Paradoxically, without the screen there would be no rays as such at all.

אלא זיו השמש היה בטל למקורו בגוף מאור השמש, והיינו ענין חמה מנרתקה שע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] לע"ל [לעתיד לבוא] הקב"ה מוציא חמה¹⁶ מנרתקה¹⁷

rather, the sun's radiance would be nullified to its source in the body of the sun's luminary. And this is the matter of "the sun from its sheath," of which our Sages, of blessed memory, said that in the Time to Come the Holy One, blessed be He, will take the sun out of its sheath,

Unscreened, the rays would stay absorbed in the sun, nullified in their source, and could not exist as light in their own right. The Sages' image of the Time to Come, when G-d "takes the sun out of its sheath," describes the removal of the screen.

שהוא גילוי הוי' הוא א"ס ב"ה בעצמו בלי מגן ומחסה המעלים ומסתיר כמ"ש ונגלה כבוד¹⁸ הוי' וראו כל בשר שראיה זו הוא ראיה שכלית בהשגת אלקות,

which is the revelation of Havayah, that is, of the Infinite One (Ein Sof), blessed be He, Himself, without a shield and shelter that conceals and hides, as it is written, "And the glory of Havayah shall be revealed, and all flesh shall see." This seeing is an intellectual seeing, in the comprehension of G-dliness,

Taking the sun out of its sheath means the revelation of Havayah, the Infinite One Himself, with no concealing screen. Isaiah's promise that "all flesh shall see" the glory of Havayah speaks of seeing with the mind, a direct grasp of G-dliness.

כי חכמים נקי עיני העדה¹⁹ וכתוב כי עין בעין יראו²⁰ בשוב ה' כו' שלא יהיה עוד העלם והסתור חומר הגשמי המכסה ומסתיר על הרוחניות אור ה' וקדושתו והם שמים וארץ גשמיים וכל אשר בהם

for the wise are called "the eyes of the congregation"; and it is written, "For eye to eye they shall see, when Havayah returns," etc.: there will no longer be the concealment and hiding of physical matter, which covers and hides the spirituality, the light of G-d and His holiness, and these are the physical heavens and earth and all that is in them,

Sight stands for understanding, since the Sages are called "the eyes of the congregation," and Isaiah says "eye to eye they shall see." Then physical matter will no longer cover the spiritual light; the physical heavens and earth as we know them are that cover.

רק השמים החדשים²¹ וארץ החדשה אשר אני²² עושה וזהו בריאת שמים וארץ מאין ליש ממש

but only “the new heavens and the new earth which I make.” And this is the creation of heaven and earth truly from nothing to something:

In their place will be Isaiah’s “new heavens and new earth.” The present heavens and earth exist only because the light is screened, and that is why their creation is truly called “from nothing to something.”

דהיינו שיהיה גילוי הזיו בבחי' יש מאין ואפס ממש כשהיה במקורו שאז היה בטל ונכלל במקור המאור ואין עולה בשם אור וזיו כלל,

that is, that the revelation of the radiance is something from nothing and utter naught, [relative to] when it was in its source, for then it was nullified and included in the source of the luminary and was not called by the name “light” and “radiance” at all.

Rays exist as rays only once they have left the sun; inside it they were nothing and had no name of “light” at all. So their appearance as light is a coming into being from nothing, and the same is true of the world.

(ר"ל [רוצה לומר] שאף גם המשכת גילוי הזיו המחיה ומתלבש בשמים וארץ הוא ג"כ בבחי' יש מאין²³ ואפס ממש שהרי כשהיה כלול במקורו אז היה בטל ונכלל במקורו הוא המאור ואין עולה בשם אור וזיו כלל

(That is to say, even the drawing down of the revelation of the radiance that gives life to heaven and earth and is en clothed in them is likewise something from nothing and utter naught, for when it was included in its source, it was then nullified and included in its source, which is the luminary, and was not called by the name “light” and “radiance” at all;

A parenthesis begins here and runs to part 16. Even the radiance that gives life to heaven and earth and is en clothed in them, the divine life-force within creation, is itself something from nothing, since in its source it was nullified and did not count as light.

וזה שיהיה הזיו נראה בפ"ע [בפני עצמו] בבחי' יש ודבר הוא ע"י הנרתק והמגן וא"כ הוא ענין יש מאין וכמ"ש והחכמה מאין תמצא²⁴ שגם התהוות ח"ע [חכמה עילאה] נק' יש מאין, וזהו היש הוי' בקרבנו אם אין פי' אם

and that the radiance be seen by itself as a yesh (something) and a thing is through the sheath and the shield. If so, it is a matter of something from nothing, as it is written, "And Chochmah is found from nothing (me'ayin)," for the coming into being of the higher Chochmah (Chochmah Ila'ah) is also called something from nothing. And this is [the meaning of] "Is Havayah in our midst (hayesh), or not (im ayin)?" That is: whether

That the radiance appears as a separate thing is due to the screen, so it is created from nothing. Job's "Chochmah is found from nothing (me'ayin)" shows that even the highest wisdom comes from "nothing," and Exodus 17:7, "Is Havayah in our midst, or not?", is read through its words yesh and ayin as two ways G-d can be present in us.

שם הוי' מאיר בנו ע"י המגן ונרתק ואזי הארה זו נק' יש מאין אם אין היינו שמאיר בנו מלמעלה מבחי' מגן דהיינו מעין מוציא חמה מנרתקה שבחי' זו נק' אין, וזהו ענין בראשית ברא אלקים.

the Name Havayah shines in us through the shield and sheath, and then this illumination is called something from nothing; "or ayin" means that it shines in us from above the level of a shield, that is, akin to "He takes the sun out of its sheath," for this level is called ayin. And this is the matter of "In the beginning Elokim created."

Havayah can shine in a person through the screen, as yesh, a created illumination, or from above the screen, as ayin, something like the unsheathed sun. This also explains "In the beginning Elokim created": creation as yesh comes through Elokim, the screen.

אלקים היינו בחי' הזיו הנמשך ע"י המגן כו' נק' בריאה יש מאין אלא שהוא ענין בריאה שבאצילות היינו בחי' והחכמה מאין תמצא, ובע"ח [ובעץ חיים] איתא שאפילו בחי' א"ק [אדם קדמון] שהוא כתר נק' בריאה אדם דבריאה כו'

Elokim, that is, the level of the radiance drawn down through the shield, etc., is called creation (beriah), something from nothing; except that it is a matter of the Beriah that is within the World of Atzilus (Emanation), that is, the level of "And Chochmah is found from nothing." And in Etz Chaim it is stated that even the level of Adam Kadmon, which is Keser (the Crown), is called Beriah, "the Adam of Beriah," etc.

Creation from nothing begins already within Atzilus: Chochmah, "found from nothing," is the Beriah within Atzilus. According to Etz Chaim, even Adam Kadmon, which is Keser, is called Beriah relative to what is above it.

ובחינת²⁵ בריאה היינו יש מאין וכמ"ש בד"ה ואתחנן²⁶ בפ"י והחכמה מאין תמצא שהחכמה היא בחי' ראשית והיא תמצא מאין בבחי' התחדשות שנעשה דבר חדש מה שלא היה בכח המקור המוציאו כו'

And the level of Beriah is something from nothing, as is explained in the discourse beginning "Va'eschanan," on the meaning of "And Chochmah is found from nothing": that Chochmah is the level of reishis (beginning), and it is found from nothing, as an innovation, in that a new thing comes about, which was not in the power of the source that brings it forth, etc.;

Beriah always means a truly new existence. The Likkutei Torah discourse on Va'eschanan defines it: Chochmah is "the beginning" and is found from nothing as a real innovation, something not already contained in the power of the source that brings it forth.

ע"ש, ובחכמה יש אור וכלי אשר כח החכמה היא הנק' כלי ובחי' האור והחיות השופע בו מאור א"ס נק' אור החכמה.

see there. And in Chochmah there is light and vessel: the power of Chochmah itself is what is called the vessel, and the light and life-force that flows into it from the Infinite Light (Or Ein Sof) is called the light of Chochmah.

Chochmah has two aspects: the vessel, which is the power of Chochmah itself, and the light, the divine life-force that flows into that power from the Infinite Light.

והנה החכמה עצמה שהיא הכלי נק' ודאי יש מאין דהיינו שנעשה דבר חדש מה שלא היה בכח המקור המוצאו כי הוא ית' רם ונשא מגדר בחי' חכמה עד שבחי' חכמה נחשבת אצלו כעשייה גשמיות.

Now, Chochmah itself, which is the vessel, is certainly called something from nothing, that is, a new thing comes about, which was not in the power of the source that brings it forth; for He, may He be blessed, is high and exalted beyond the bounds of the level of Chochmah, so much so that the level of Chochmah is considered before Him like physical action.

The vessel of Chochmah is certainly a creation from nothing. G-d is so far above the very category of wisdom that, compared to Him, Chochmah is like physical action, and its existence was not contained in its source.

לכן להיות התהוות בחינת כח החכמה הוא התחדשות ודבר חדש כמו חידוש העשייה גופניות. אך גם בחי' התהוות אור החכמה נק' ג"כ יש מאין

Therefore, the coming into being of the level of the power of Chochmah is an innovation and a new thing, like the innovation of bodily action. But the coming into being of the light of Chochmah is also called something from nothing,

So the vessel of Chochmah comes into being as an innovation, as physical things are made. The Alter Rebbe adds that even the light within Chochmah is called something from nothing.

כי האור הוא עד"מ בחי' זיו השמש הנמשך מהשמש, וע"ז נת' [נתבאר] כאן שבחי' המשכת הזיו הוא ג"כ בחי' יש מאין מטעם הנ"ל שכשהיה כלול במקורו כו' כנ"ל), וכך היו כלולים

for the light is, by way of analogy, the radiance of the sun that is drawn from the sun; and of this it was explained here that the drawing down of the radiance is also something from nothing, for the reason mentioned above, that when it was included in its source, etc., as mentioned above.) And thus were included

The light is like the sun's rays: in its source it was nullified and not counted as light, so its emergence as light is a coming into being from nothing. The parenthesis closes, and the main line resumes: all the worlds were included in G-d before creation.

כל העולמות והברואים במאצילים ב"ה בבחי' העלם ויציאתם מהעלם אל הגילוי להיות גילוי העולמות והברואים בבחי' יש ודבר בפ"ע [בפני עצמן] הוא בבחי' זיו והארה בלבד וכמ"ש הודו על ארץ ושמים ²⁷ כו' יש מאין ממש

all the worlds and created beings in their Emanator, blessed be He, in a state of concealment; and their emergence from concealment into revelation, so that the worlds and created beings are revealed as a yesh and a thing by itself, is as radiance and illumination alone, as it is written, "His splendor is upon earth and heaven," etc.: truly something from nothing.

All the worlds and creatures were contained in their Emanator in concealment, and their coming out as separate beings is only a radiance, as Psalms 148:13 says, "His splendor is upon earth and heaven." A mere radiance that appears as a thing of its own is truly something from nothing.

(פירוש שהעולמות היו כלולים היינו כידוע בפ"י כי לא מחשבותי מחשבותיכם ²⁸ דבאדם המחשבה לא תפעל מאומה אבל למעלה כשעלה במחשבתו ורצונו להוות ולהאציל הנה אז נאצל ²⁹ ונתהווה ממש ע"י מחשבה זו וכמ"ש בפרדס שער י"א פ"ג [פרק ג'] וכמ"ש מזה בביאור ע"פ יונתני. ³⁰

(The meaning of [the statement] that the worlds were included is as is known from the explanation of "For My thoughts are not your thoughts": in man, thought accomplishes nothing at all, but Above, when it arose in His thought and will to bring into being and to emanate, then it was actually emanated and brought into being through this thought, as is written in Pardes, Gate 11, chapter 3, and as is written about this in the explanation on "My dove."

A second parenthesis explains what "included" means, from Isaiah 55:8, "My thoughts are not your thoughts." A person's thought does nothing by itself, but when G-d thinks to create, the thing comes into being through the thought itself, as the Pardes and the Likkutei Torah explanation on "My dove" explain.

ועדי"ז היו העולמות והברואים כלולים בבחי' מחשבה עילאה כשעלה ברצונו לברוא את העולם אך ודאי לא שייך כלל לומר שהעולם כמו שהוא היה כלול במחשבה בעת שעלה ברצונו כ"א עדי"מ הכח והרוחניות שלו

In this way the worlds and created beings were included in the level of the Supernal Thought (machshavah ila'ah) when it arose in His will to create the world. But it is certainly not at all applicable to say that the world as it is was included in the Thought at the time it arose in His will; rather, by way of analogy, its power and its spirituality [were included];

So the worlds were "included" in the Supernal Thought when G-d willed to create. This does not mean that the physical world as it existed there, only its power and spiritual form.

דהיינו שכמו שיש עשייה גשמיות כך יש עשייה שבאצילות שהיא שרש ומקור העשייה גשמיות כמו עדי"מ מתיקות התפוח ממזל המכה בו וגבוה מעל גבוה שומר עדי"ז הוא שרש העשייה למעלה באצילות

that is, just as there is physical Asiyah (action), so there is an Asiyah within Atzilus, which is the root and source of physical Asiyah; as, for example, the sweetness of an apple is from the mazal that strikes it, and "One higher than the high watches over [it]"; in this way, the root of Asiyah is above, in Atzilus,

Every physical action has a spiritual root, an Asiyah within Atzilus. The Sages' image illustrates it: each growing thing has a mazal, a heavenly force, that strikes it and bids it grow, so an apple's sweetness comes from its mazal, and above that force are higher ones still, as Ecclesiastes 5:7 says.

כמו האור גשמי שרשו ברוחניות הוא החכמה שנק' אור כי הכסיל בחשך הולך³¹ וזהו הענין שהיה כלולים הברואים במחשבה עילאה כשעלה ברצונו כו'

just as with physical light: its root in spirituality is Chochmah, which is called light, for "the fool walks in darkness." And this is the meaning of [the statement] that the created beings were included in the Supernal Thought when it arose in His will, etc.,

Physical light, for example, is rooted in Chochmah, which Scripture calls light, since "the fool walks in darkness" (Ecclesiastes 2:14) implies that the wise walk in light. This is how creatures are "included" in the Supernal Thought.

כי לא מחשבותי מחשבותיכם ובמחשבה אחת נתהוו ברוחניות יש מאין ושיומשך העשייה גשמיות ממש אף מבחי' מה שהוא כלול במחשבה הוא ודאי ג"כ יש מאין שהתהוות הגשמיות מהרוחניות אין לך יש מאין גדול מזה

for “My thoughts are not your thoughts,” and with one thought they came into being in spirituality, something from nothing. And that actual physical Asiyah should be drawn forth even from the level of what is included in the Thought is certainly also something from nothing, for as for the coming into being of physicality from spirituality, there is no greater something from nothing than this.

Because G-d's thought creates, a single thought brought all things into being spiritually, from nothing. Bringing actual physical things out of that spiritual root is again creation from nothing, the greatest of all, since nothing is further from the spiritual than the physical.

וזהו ב"ש [ברוך שאמר] והיה העולם היינו מה שנתהוו במחשבה א' כי הוא אמר ו' יהי והוא ג"כ יש מאין ע"ד והחכמה מאין תמצא שגם התהוות חכמה דאצילות נק' יש מאין רק שזהו יש מאין ברוחניות.

And this is [the meaning of] “Blessed is He who spoke, and the world came to be”: that is, what came into being in one thought, for “He spoke and it came to be”; and this too is something from nothing, in the manner of “And Chochmah is found from nothing,” for the coming into being of the Chochmah of Atzilus is also called something from nothing, except that this is something from nothing in spirituality.

The prayer Baruch She'amar, “Blessed is He who spoke, and the world came to be,” refers to the first stage, creation in the one thought, as in Psalms 33:9, “He spoke and it came to be.” This resembles the Chochmah of Atzilus: creation from nothing, but within spirituality.

ואח"כ ברוך אומר ועושה שיומשך ההתהוות אל הפועל מרוחניות לגשמיות זהו ג"כ יש מאין ממש שהתהוות הגשמיות מהרוחניות כמו אור גשמי מהחכמה שהיא רוחניות הוא ודאי יש מאין ועד"ז בכל הנבראים.

And afterwards, “Blessed is He who says and does”: that the coming into being be drawn into actuality, from spirituality to physicality; this too is truly something from nothing, for the coming into being of physicality from spirituality, like physical light from Chochmah, which is spirituality, is certainly something from nothing; and so with all created beings.

The prayer's next phrase, “Blessed is He who says and does,” refers to the second stage, the drawing of creation from the spiritual into the physical, as physical light comes from Chochmah. Both stages are creation from nothing, and so it is with every creature.

ועד"ז נתבאר במ"א בד"ה אז ישיר משה³² בענין עלמא דאתגליא ועלמא דאתכסיא. עלמא דאתגליא הוא שנראים המדריגות מופרדים בגילוי ועלמא דאתכסיא היינו שהם בטלים במציאות במקורם כו'

Along these lines it was explained elsewhere, in the discourse beginning "Then Moshe sang," regarding the revealed world (alma de'isgalya) and the concealed world (alma de'iskasya): the revealed world is where the levels are seen as separate, in revelation, and the concealed world is where they are nullified in their existence within their source, etc.

The Alter Rebbe cites his discourse on "Then Moshe sang," which speaks of the Zohar's two worlds: the revealed world, where levels appear as separate, and the concealed world, where they are nullified within their source.

ועי"ש בד"ה וירא ישראל³³ את היד³⁴ ששרש ב' בחי' התהוות הנ"ל נמשך מבי' שמות הוי' ועמ"ש בד"ה יונתי גבי מ"ש נשמה שנתת בי טהורה היא³⁵ ואחר כך אומר אתה בראתה כו' ובד"ה האזינו השמים³⁶ גבי עד יעבור עמך³⁷ הוי':^{38, 39, 40, 41, 42}

And see there, in the discourse beginning "And Israel saw the hand," that the root of the two kinds of coming into being mentioned above is drawn from two [levels of the] Name Havayah. And see what is written in the discourse beginning "My dove," regarding what is said, "The soul that You have placed within me is pure," and afterwards one says, "You created it," etc.; and in the discourse beginning "Listen, O heavens," regarding "until Your people pass over, Havayah.")

More references: the Torah Ohr discourse on "And Israel saw the hand" roots these two kinds of coming into being in two levels of the Name Havayah; the discourse on "My dove" discusses the morning blessing, which first says the soul is pure and only then "You created it"; and the discourse on Haazinu discusses "until Your people pass over, Havayah."

SECTION 2 • 13-8

The purpose: kingship and nullification

3 ב והנה מזה מובן ענין ירידת והשתלשלות העולמות שהוא ירידה גדולה למאד מבחי' ביטול והתכללות ממש

2. Now, from this the matter of the descent and the chain of descent (hishtalshelus) of the worlds is understood: it is an exceedingly great descent, from the level of actual nullification (bittul) and inclusion

Section 2 draws a conclusion from the first: if the worlds exist only because G-d's light is screened, then their descent is enormous. They begin wholly nullified and included in the Infinite One.

בא"ס ב"ה עד שירדה פלאים להתלבש ולהשתלשל מעילה לעילה עד סוף כל המדרגות התחתונות בעשייה גשמיות וגופניות מעשה שמים וארץ וכל אשר עשה החומריות וגשמיות.

in the Infinite One (Ein Sof), blessed be He, until it descended wondrously, to be en clothed and to chain down from cause to cause, to the end of all the lowest levels, in physical and bodily Asiyah (action): the making of heaven and earth and all that He made, the material and the physical.

From there the light came down stage by stage, each level clothed in the one below it, down to physical action: heaven and earth and everything material.

אך להבין למה היה כזאת ירידה גדולה לפניו ית' הנה ידוע שירידה זו צורך עלייה היינו יתרון האור מן החושך דוקא שיומשך במקום חשך גשמי שהוא יש גמור ונפרד האור והזיו שלמעלה

But to understand why there was such a great descent before Him, may He be blessed: it is known that this descent is for the sake of an ascent, namely, "the advantage of light out of darkness" specifically, that into the place of physical darkness, which is a complete and separate yesh (something), there be drawn the light and radiance from above,

Why such a descent? The known principle is that a descent is for the sake of an ascent: light that shines out of darkness has an advantage over light alone (Ecclesiastes 2:13). The aim is that divine light be drawn into physical darkness, the most separate "something" of all.

שהוא כחיי ביטול והתכללות בא"ס ב"ה שיהיה ביטול היש לבחיי אין הנמשך בתוכו, וע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] נתאוהה הקב"ה להיות לו דירה בתחתונים⁴³ פירו' [פירוש] בתחתונים הגם שאין לפניו ית' מעלה ומטה

which is the level of nullification and inclusion in the Infinite One, blessed be He, so that there be a nullification of the yesh to the level of ayin (nothing) drawn within it. And of this our Sages, of blessed memory, said, "The Holy One, blessed be He, desired to have a dwelling place among the lower realms." The meaning of "among the lower realms": although before Him, may He be blessed, there is no above and below,

That light carries the quality of nullification in G-d, so that the "something" itself becomes nullified to the divine "nothing" drawn into it. This is the Sages' teaching that G-d desired a dwelling place among the lower realms, though for G-d there is no high or low.

אלא שתחתונים נקי מקום היש ונתאוה להיו' [להיות] לו שם דירה והשראה דהיינו להיות שם המשכת האין כדי שיהיה היש בטל לאין ונמשך בטול זה מעולם

rather, “the lower realms” is the name for the place of the yesh, and He desired to have a dwelling and an indwelling there, that is, that there be there a drawing down of the ayin, so that the yesh be nullified to the ayin; and this nullification is drawn from world

“Lower realms” therefore means the realm of yesh, where things feel themselves to be separate. G-d’s dwelling there is the drawing of the ayin into it, so that the yesh is nullified to it.

ועד עולם מדרגה אחר מדרגה עד שיומשך ביטול זה גם למטה להיות ביטול היש גם בעשייה הגשמיות וכללות המשכה זו הוא ביום ר"ה [ראש השנה] שבו שיר של יום ו' ה' מלך גאות לבש,⁴⁴

to world, level after level, until this nullification is drawn below as well, so that there be a nullification of the yesh in physical Asiyah too. And the general and collective expression (klalus) of this drawing down is on the day of Rosh HaShanah, on which is the song of the sixth day, “Havayah reigns; He is clothed in majesty.”

This nullification passes from world to world until it reaches physical action. Its general drawing down for the whole year takes place on Rosh HaShanah, the anniversary of the sixth day, whose psalm is Psalms 93, “Havayah reigns; He is clothed in majesty.”

והענין כי הנה בחי' מלכותו ית' הוא נקי רק בחי' לבוש שנתלבש במדת גאות להיות מלך שמו נקי

The explanation is that the level of His sovereignty (malchus), may He be blessed, is called only a garment: He enclothed Himself in the attribute of majesty so that His Name be called “King,”

The psalm calls G-d’s kingship a garment: He “clothes Himself” in majesty in order to be called King. Kingship (malchus) is not G-d’s essence but an outer expression He puts on.

כמו דאית' [דאיתא] במדרש ב'י' [בעשרה] לבושים ברא הקב"ה את עולמו כו' שבריאת העולמות להיות גילוי יש מאין הוא במדה"ד [במדת הדין] וצמצום כנ"ל

as it is stated in the Midrash, “With ten garments the Holy One, blessed be He, created His world,” etc. For the creation of the worlds, so that there be a revelation of something from nothing, is through the attribute of judgment and tzimtzum (contraction), as mentioned above;

The Midrash speaks of ten garments with which G-d created His world. Creating something from nothing comes through judgment and tzimtzum, as explained earlier, and these are the garments.

והיינו בחי' לבוש כהדין קמצא דלבושיה מיניה וביה⁴⁵ וצמצום האחרון הוא בחי' התגלות בחי' מלכותו ית' אין מלך בלא עם.⁴⁶

and this is the level of a garment, “like this kamtza, whose garment is of itself and within itself”; and the final tzimtzum is the revelation of the level of His sovereignty, may He be blessed: “There is no king without a people.”

The Midrash's kamtza, a creature whose covering grows out of its own body, shows that G-d's garments are of Himself. The final, lowest tzimtzum reveals His kingship, for a king needs a people distinct from him: “There is no king without a people.”

4 והנה מלכותו נקי' מה שמקבלים מלכותו ברצון כמ"ש שום תשים עליך מלך⁴⁷ כי בלא רצון נקי' ממשלה וממשלתך בכל דור ודור.⁴⁸

Now, it is called His sovereignty when they accept His sovereignty willingly, as it is written, “You shall surely set a king over yourself”; for without willingness it is called dominion: “and Your dominion is in every generation.”

Kingship in the full sense is rule the people accept willingly, as in Deuteronomy 17:15, “You shall surely set a king over yourself,” where the people themselves appoint him. Rule imposed without consent is called memshalah, dominion, the word of Psalms 145:13.

ולכן שיר של יום⁴⁹ ו' ה' מלך שביום ברוא אדה"ר [אדם הראשון] קיבל עליו ברצון עול מלכותו ית' משא"כ בשש' [בששה] ימי המעשה היה רק בחי' ממשלה ולא היה גילוי מלכותו.

Therefore the song of the sixth day is “Havayah reigns,” for on the day Adam, the first man, was created, he took upon himself, willingly, the yoke of His sovereignty, may He be blessed; whereas in the six days of creation there was only the level of dominion, and there was no revelation of His sovereignty.

This is why Psalms 93, “Havayah reigns,” is the psalm of the sixth day: on that day Adam was created and willingly accepted G-d's kingship. Before him, creation knew only G-d's dominion, not His revealed kingship.

5 והנה קבלת מלכותו ית' ברצון הוא ענין ביטול היש כענין וצבא השמים לך משתחווים⁵⁰ כי ענין בחי' השתחווה הוא בחי' הביטול

Now, the acceptance of His sovereignty, may He be blessed, willingly is a matter of the nullification of the yesh (something), like “and the host of heaven bow down to You”; for bowing is the level of nullification (bittul).

To accept G-d's kingship willingly is to nullify one's own sense of self. Nehemiah 9:6, “the host of heaven bow down to You,” illustrates it: bowing is nullification expressed in the body.

ולכן עושים ר"ה [ראש השנה] ביום ו' ביום ברוא אדה"ר [אדם הראשון] שאז היה התחלת גילוי מלכותו ית' להיות היש בטל לאין, משא"כ חמשת ימי המעשה הראשונות היו

Therefore Rosh HaShanah is made on the sixth day, the day Adam, the first man, was created, for then was the beginning of the revelation of His sovereignty, may He be blessed, so that the yesh be nullified to the ayin (nothing); whereas the first five days of creation were

That is why Rosh HaShanah is on the sixth day: Adam's acceptance began the revelation of G-d's kingship, in which the yesh is nullified to the ayin.

רק סדר ההשתלשלו' [ההשתלשלות] מאין ליש יהי אור יהי רקיע⁵¹ תדשא הארץ⁵² וכו' שהוא במדת הדין וצמצום בראשית ברא אלקים,⁵³

only the order of the chain of descent (hishtalshelus) from nothing to something, "Let there be light," "Let there be a firmament," "Let the earth sprout," etc., which is through the attribute of judgment and tzimtzum (contraction): "In the beginning Elokim created."

The first five days were only the descent from nothing to something, through the creative words "Let there be light," "Let there be a firmament," "Let the earth sprout" (Genesis 1:3, 6, 11). That descent comes through judgment and tzimtzum, the Name Elokim of the first verse.

אבל המשכת הביטול להיות היש בטל לאין נק' שיתף עמו מדה"ר [מדת הרחמים] והוא יחוד הוי" אלקים.

But the drawing down of nullification, so that the yesh be nullified to the ayin, is called "He joined the attribute of mercy with it," and it is the union of Havayah [and] Elokim.

Drawing nullification back down into the yesh is what Rashi calls joining mercy to judgment. In terms of the divine Names it is the union of Havayah, G-d as infinite, with Elokim, the power that conceals.

והיינו דרך כלל על ידי תורה ומצות (וזהו ה' מלך גאות לבש לבש^{54, 55} ה' עוז כו' ואין עוז אלא תורה⁵⁶ כמ"ש ה' עוז לעמו יתן⁵⁷ ועיין ברבות סדר וארא פרשה ח'⁵⁸ ובזח"ב [ובזהר חלק ב'] ס"פ יתרו)⁵⁹

And this, in general, is through Torah and mitzvos (and this is [the meaning of] "Havayah reigns; He is clothed in majesty; Havayah is clothed in strength," etc., and "strength" means nothing but Torah, as it is written, "Havayah will give strength to His people"; and see the Midrash Rabbah, Parshas Va'eira, chapter 8, and the Zohar, Part II, at the end of Parshas Yisro),

This union comes about, in general, through Torah and mitzvos. The parenthesis links it to Psalms 93: "Havayah is clothed in strength," and the Sages teach that "strength" means Torah, from Psalms 29:11; the Midrash and the Zohar cited tie this to the giving of the Torah.

אשר קדשנו במצותיו שהמצות יסודתן בהררי קדש עליון ונמשכו למטה להתלבש בענינים גשמיים צדקה תרומות ומעשרות להיות היש בטל לאין כו',

“Who has sanctified us with His commandments”: for the mitzvot have their foundation in the supernal mountains of holiness, and they were drawn down below to be enfolded in physical matters, charity, terumah and tithes, so that the yesh be nullified to the ayin, etc.;

The blessing over a mitzvah says G-d “sanctified us with His commandments.” The mitzvot are rooted in the highest holiness and came down to be clothed in physical things, such as charity, terumah and tithes, so that the physical yesh becomes nullified to G-d.

כי המצות עיקרן הוא לעשותן בבחי' בטל רצונך^{60,61} סור מרע ועשה טוב⁶² לכוף את לבו הגשמי ולהכניע תחת יד הקדושה, וכן המצות עצמם הם בענינים גשמיים

for the main thing in the mitzvot is to do them in the manner of “Nullify your will,” “Turn away from evil and do good”: to bend one’s physical heart and subdue it under the hand of holiness. And likewise the mitzvot themselves are in physical matters,

Two things make this happen. The person does the mitzvah by setting aside his own will, as the Mishnah says, “Nullify your will,” and as Psalms 34:15 says, “Turn away from evil and do good,” bending his heart to holiness; and the mitzvot themselves are done with physical things.

כמו ציצית של צמר כו' ונמשך בהן קדושה עליונה כדי שיהיו ענינים גשמיים ההם עולים ונכללים בקדושה ג"כ ע"י המצוה ההיא.^{63,64}

such as tzitzis of wool, etc., and supernal holiness is drawn into them, so that those physical matters too rise and are included in holiness through that mitzvah.

Tzitzis, for example, are made of wool. Holiness is drawn into such materials, so that they too rise and are included in holiness through the mitzvah.

6 ולכן אומרים בכל מצוה⁶⁵ לשם יחוד קוב"ה [קודשא בריך הוא] ושכינתיה⁶⁶ קוב"ה [קודשא בריך הוא] נקי מה שהוא קדוש ומובדל מגדר עלמין ולית מחשבה תפיסא⁶⁷ ביה וביטול ההשגה.

Therefore, with every mitzvah one says, “For the sake of the unification of the Holy One, blessed be He, and His Shechinah.” “The Holy One, blessed be He” is the name for that which is holy and set apart from the bounds of the worlds, which “no thought can grasp,” and the nullification of comprehension.

This explains the formula said before a mitzvah, “For the sake of the unification of the Holy One, blessed be He, and His Shechinah.” “The Holy One, blessed be He” denotes G-d as holy, transcendent and set apart from the worlds, beyond the grasp of any thought, before whom understanding itself is nullified.

ושכינתיה הוא שכינת עוזו ומלכותו המתלבשת בכחינת עלמין להחיותם ולהיות מהווה אותם מאין ליש יחוד זה נעשה ע"י המצוה שהיא בעשייה גשמיות בחי' יש ובה נמשך קדושה עליונה להיות היש בטל לאין

And "His Shechinah" is the Shechinah (indwelling) of His strength and His sovereignty, which is en clothed in the worlds to give them life and to bring them into being from nothing to something. This union is brought about through the mitzvah, which is in physical action, the level of yesh (something), and into which supernal holiness is drawn, so that the yesh be nullified to the ayin (nothing).

"His Shechinah" is His presence as it dwells within the worlds, clothed in them to give them life and to create them from nothing. The mitzvah joins the two, for it is a physical deed, a yesh, into which transcendent holiness is drawn so that the yesh is nullified.

והרי הם כלולים ומתייחדים ביחוד גמור ואמיתי היינו ע"י האדם העושה אותן בכחי' ביטול רצונו למעלה מטבעו והרגלו להפוך את לבו מן

And thus they are included and united in a complete and true union; that is, through the person who does them with the nullification of his will, above his nature and his habit, turning his heart from

The two are fully united through the person who does the mitzvos by nullifying his own will, going above his nature and his habits.

הקצה אל הקצה שכל מה שלכו נוטה בטבעו לעשות לא יעשה ומה שלכו נוטה שלא לעשות יעשה שבזה ממשיך בחי' ביטול העליון יחוד הוי' ואלקים.

one extreme to the other: whatever his heart is naturally inclined to do, he does not do, and whatever his heart is inclined not to do, he does. Through this he draws down the level of the supernal nullification, the union of Havayah and Elokim.

He turns his heart completely around: he refrains from what his nature wants and does what it resists. By this he draws down the higher nullification, the union of Havayah and Elokim, G-d's transcendence joined with His presence in the world.

7 וזהו מצות צריכות כוונה⁶⁸ שהמצות עצמן הם בחי' גוף והכוונה הוא בחי' נשמה והמצות עצמן

And this is [the meaning of] "Mitzvos require intention": the mitzvos themselves are the level of a body, and the intention is the level of a soul. The mitzvos themselves

This explains the Talmudic principle "Mitzvos require intention" (Berachos 13a). A mitzvah is like a person: the deed is its body, and the intention is its soul.

הם קיום מצות המלך⁶⁹ והם בחי' כלים ואברין דמלכא,^{70,71} והכוונה הוא מה שרוצה להמשיך יחוד העליון וביטול היש במצוה זו להיות יחוד הוי' ואלקים

are the fulfillment of the King's command, and they are the level of vessels and "limbs of the King"; and the intention is what one wishes to draw down through this mitzvah, the supernal union and the nullification of the yesh (something), so that there be the union of Havayah and Elokim;

The deed fulfills the King's command, and the mitzvos are called "the King's limbs," the vessels through which His will is expressed. The intention is the wish to draw down, through this mitzvah, the higher union and the nullification of the yesh: the union of Havayah and Elokim.

והוא בחי' נשמה המחיה את האיברים שהעיקר הוא החיות ואור א"ס ב"ה הנמשך על ידי המצוה להיות היש בטל לאין

and this is the level of the soul that gives life to the limbs, for the main thing is the life-force and the Infinite Light (Or Ein Sof), blessed be He, drawn down through the mitzvah, so that the yesh be nullified to the ayin (nothing).

As the soul gives life to the limbs, the intention is the main thing: the life-force and the Infinite Light that the mitzvah draws down so that the yesh is nullified.

רק המשכה זו להיות בא מכח אל הפועל מהעלם אל הגילוי הוא על ידי עשיית המצות בפועל ממש שהן הן הכלים שבהן נמשך האור והחיות מאורא"ס [מאור אין סוף] ב"ה כנודע,

Only, that this drawing down come from potential into actuality, from concealment into revelation, is through the actual performance of the mitzvos, for they are the very vessels in which the light and life-force from the Infinite Light, blessed be He, are drawn down, as is known.

Yet the light becomes actual and revealed only through the physical deed itself, for the mitzvos are the vessels in which the Infinite Light is drawn down. Both the body and the soul of the mitzvah are needed.

ועל זה נאמר ואהבת את⁷² הוי' אלקיך כי מתחלה נאמר שמע ישראל⁷³ הוי' אלקינו דרך כלל.

And of this it is said, "And you shall love Havayah your G-d," for first it is said, "Hear, O Israel, Havayah is our G-d," in a general way.

This is the order of the Shema. "Hear, O Israel, Havayah is our G-d" states the union in general terms, and "You shall love Havayah your G-d" then turns to each individual, as the next paragraph explains.

8 ואחר כך דרך פרט להיות הוי' אלקיך לכל יחיד ויחיד לנוכח לפום מה דמשער בליביה^{74, 75} בבחי' גילוי ותהיה האהבה והרצון בבחי' היה הוה ויהיה בבחי' ביטול היש הוא יהיה בבחי' אלקיך

And afterwards, in particular: that Havayah be “your G-d” (Elokecha) for each and every individual, in the second person, “according to what he conceives in his heart,” in a revealed way; and that the love and the will be such that the level of “He was, He is and He will be,” in the manner of the nullification of the yesh (something), shall be at the level of “your G-d.”

After the general statement comes the particular: Havayah is to be “your G-d,” said in the second person to each individual and revealed to him according to what his heart can grasp, as the Zohar puts it. The love sought is that Havayah, “He was, is and will be,” the transcendent Name, become “your G-d,” Elokim, by the nullification of the yesh within the person.

וגם תהיה בכל לבבך⁷⁶ בשני יצריך^{77, 78} ביצ"ט [ביצר טוב] וביצה"ר [וביצר הרע] כלומר שמחמת היצה"ר שהוא המונע ומעכב תהיה האהבה יותר מזה, כמו אם יש מונע ומעכב להילוך מרוצת המים [היצר הרע]

And also, it shall be “with all your heart,” with both your inclinations, with the good inclination and with the evil inclination; that is to say, because of the evil inclination, which is what hinders and obstructs, the love shall be greater than this, as when there is something that hinders and obstructs the flow of rushing water:

The Mishnah reads “with all your heart” as “with both your inclinations.” The evil inclination, which resists, is meant to make the love greater, just as water that meets an obstacle surges with more force.

אזי המים מתגברין בהילוכן ומרוצתן ביתר שאת וכל האהבה והתשוקה הזאת היינו להיות הוי' בבחי' אלקיך בגילוי וביטול היש לאין בכל לבבך כו',

then the water grows stronger in its flow and its rush, with greater force. And all this love and longing is that Havayah be at the level of “your G-d” in revelation, and the nullification of the yesh to the ayin (nothing), “with all your heart,” etc.

The resistance only makes the water rush harder. All this love and longing aims at one thing: that Havayah be revealed as “your G-d” and the yesh be nullified to the ayin, with the whole heart.

וזהו תכלית כל התורה והמצוות דרך כלל בכל ימי חיי האדם שהוא להמשיך בעסק התורה והמצוות שעושה בבחי' ביטול הרצון למעלה ממדרגת טבעו ורצונו שבנפשו הבהמית כו':

And this is the purpose of all the Torah and the mitzvos, in general, throughout all the days of a person's life: to draw [this] down through occupation with the Torah and the mitzvos that he performs with the nullification of the will, above the level of his nature and his will in his animal soul, etc.

This, in general, is the purpose of all Torah and mitzvos throughout a person's life: to draw down this nullification through Torah and mitzvos done by setting aside his own will, rising above the nature and desires of his animal soul.

SECTION 3 • 19-13

Rosh HaShanah, weeping and the shofar

9 ג אך הנה המשכה כללית נמשכה בכל ר"ה [ראש השנה] על כל השנה להיות המשכת הביטול בפרטיות בעסק התורה והמצוות של כל השנה, שלכן נק' ר"ה [ראש השנה] שהוא

3. However, a general drawing down is drawn on each Rosh HaShanah for the whole year, so that the drawing down of nullification take place in particulars, in the occupation with Torah and mitzvos of the whole year. That is why it is called Rosh HaShanah [the "head" of the year], for it is

Section 3 turns to the role of Rosh HaShanah. On it a general drawing down of nullification is made for the whole year, which then becomes particular through each day's Torah and mitzvos. Hence its name, Rosh HaShanah, the "head" of the year.

כמו הראש והמוח שממנה תוצאות והמשכות חיים לכל אברי הגוף, וכך בר"ה [בראש השנה] נמשך חיות לכל ימי השנה.

like the head and the brain, from which the outflows and drawings down of life go out to all the limbs of the body; so on Rosh HaShanah life-force is drawn down for all the days of the year.

As the head and brain send life to every limb of the body, so Rosh HaShanah sends life-force to every day of the year.

10 והנה כמו למשל האחד עומד למעלה וא' עומד למטה ורוצים להתייחד צריך העליון לירד למטה ממדרגתו כמה מעלות והתחתון צריך לעלות ממדרגתו.

Now, by way of analogy: when one stands above and one stands below and they wish to unite, the higher one must descend several steps below his level, and the lower one must rise from his level.

To explain how this general drawing down is achieved, the Alter Rebbe gives an analogy: two people on different levels who wish to unite must both move, the higher one coming down and the lower one going up.

כך כדי להמשיך המשכה עליונה מבחי' ביטול ליש כדי שיהיה היש בטל לאין צריך גם התחתון לעלות
הוא נפשו ורוחו הבהמית כמ"ש אם ישים אליו לבו⁷⁹

So, too, in order to draw down a supernal drawing down from the level of nullification to the yesh (something), so that the yesh be nullified to the ayin (nothing), the lower one too must rise, that is, his animal soul and spirit, as it is written, "If he sets his heart toward Him,"

So too, for the divine nullification to come down into the yesh, the lower partner, a person's animal soul, must rise. Job 34:14, "If he sets his heart toward Him," is read, as in the Zohar, as a person turning his heart toward G-d.

כי רוח אייתי רוח ואמשיך רוח⁸⁰ דהיינו להיות נפשו שוקקה בתשוקה וצמאון ליחוד וביטול זה והיינו
בהיות האדם ממארי דחושבנא⁸¹ איך שירד פלאים ממקום כבודו ית'

for "spirit brings spirit and draws down spirit": that is, that his soul yearn with longing and thirst for this union and nullification. And this [comes about] when a person is one of the "masters of reckoning," [reflecting on] how he has descended wondrously from the place of His glory, may He be blessed,

The Zohar teaches that "spirit brings spirit": longing from below draws down a matching spirit from above. Such longing comes when a person is one of the "masters of reckoning," who take stock of themselves, and he reflects how far his soul has fallen from the place of G-d's glory.

שהרי נשמתו ונפשו היתה כלולה במאצילה ב"ה ותרד פלאים⁸² בצמצומים רבים ועצומים עד
שנתגשמה במאד והמשכיל יבין כמה מעלות ומדרגות בענין גשמיות ורוחניות

for his soul (neshamah) and his nefesh were included in its Emanator, blessed be He, and it descended wondrously through many and mighty contractions (tzimtzumim) until it became exceedingly physical. And one who reflects will understand how many steps and levels there are between physicality and spirituality,

His soul was once included in G-d, and it came down through many great contractions until it was clothed in a physical body. Whoever thinks about it will see how many levels separate the physical from the spiritual.

וגם כמה מדרגות ברוחניות גבוה מעל גבוה עד רום המעלות ואין ערך לא"ס ב"ה וא"כ כמה רחוק הוא מאור פניו ית' ועי"ז יעורר רחמים רבים ובכה תבכה נפשו.

and also how many levels there are within spirituality, one higher than the other, up to the loftiest heights, and [all of them] bear no comparison to the Infinite One (Ein Sof), blessed be He. If so, how far he is from the light of His countenance, may He be blessed! And through this he will arouse great compassion, and his soul will weep sorely.

Even within the spiritual there are countless levels one above another, and all of them are as nothing compared with the Infinite One. Seeing how far he is from G-d's light, a person is moved to great compassion for his soul, and he weeps.

11 ולכן איתא בכתבי האריז"ל [האריז"ל זכרוננו לברכה]⁸³ כל מי שאינו בוכה בר"ה [בראש השנה] אזי אין נשמתו שלימה. ולכאורה מה ענין בכה אל ר"ה [ראש השנה]. אך ע"פ הנ"ל יובן שהבכיה היא לנשמתו⁸⁴ דוקא שירדה ממקום כבודה ונתגשמה.

Therefore it is stated in the writings of the Arizal, of blessed memory, that whoever does not weep on Rosh HaShanah, his soul is not whole. Seemingly, what does weeping have to do with Rosh HaShanah? But according to the above it will be understood: the weeping is specifically for his soul, which descended from the place of its glory and became physical.

This explains the Arizal's teaching that whoever does not weep on Rosh HaShanah, his soul is not whole. Weeping seems out of place on a festival, but after the previous paragraph it is clear: the tears are not over worldly troubles but over the soul's own descent from its place of glory into physicality.

12 וזהו מים התחתונים בוכין⁸⁵ אנן בעינן למהוי קדם מלכא⁸⁶ כדאיתא במדרש בשעה שהבדיל הקב"ה בין מים למים⁸⁷ נקראים מים התחתונים בשם מי בוכים⁸⁸ שבוכין על ירידתן בבחי' מים תחתונים וצועקין אנן בעינן למהוי קדם מלכא.

And this is [the meaning of] "The lower waters weep: 'We want to be before the King,'" as it is stated in the Midrash: when the Holy One, blessed be He, separated between the waters and the waters, the lower waters were called by the name "weeping waters," for they weep over their descent to the level of lower waters and cry out, "We want to be before the King."

The Sages' image of the lower waters expresses the same longing. When G-d divided the upper and lower waters on the second day (Genesis 1:6), the lower waters wept at being kept below and cried, "We want to be before the King"; the soul weeps over its descent in the same way.

13 וזהו ענין תקיעת שופר תשר"ת [תקיעה שברים תרועה תקיעה] תקיעה קול פשוט הוא בחי' התשוקה ברעותא דלבא ושברים תרועה ⁸⁹ אמרו בגמ' [בגמרא] שהוא ענין גנוחי גנח וילולי יליל ⁹⁰

And this is the matter of the blowing of the shofar, TaShRaT (tekiah, shevarim, teruah, tekiah). The tekiah, a simple sound, is the level of longing, with the desire of the heart (re'usa deliba); and shevarim and teruah, the Gemara says, are a matter of "groaning" and "wailing,"

This is the inner meaning of the shofar blasts. The plain tekiah is the heart's longing; shevarim and teruah, according to the Talmud, imitate groaning and wailing.

שהוא ענין הבכייה הנ"ל ונקי' שברים תרועה שעל ידם מתיש ומשבר כח הקליפות וסט"א [וסטרא אחרא] ותרועה הוא מלשון תרועם בשבט ברזל, ⁹¹

which is the matter of the weeping mentioned above. And they are called shevarim (breakings) and teruah because through them one weakens and breaks the power of the kelipos and the sitra achra (the other side); and teruah is from the term "You shall break them (teroem) with a rod of iron."

Groaning and wailing are the weeping just described. Shevarim means "breakings," and teruah recalls "You shall break them (teroem) with a rod of iron" (Psalms 2:9), for these sounds weaken and break the forces of kelipah that conceal G-dliness.

וגם תרועה הוא מלשון רעותא דלבא כמ"ש ותרועת מלך בו, ⁹² שמחמת בכייה ורחמנות זו שלמטה מעורר למעלה רצון העליון בהתעוררות רח"ר [רחמים רבים] העליונים ממקור הרחמים והן י"ג מדות הרחמים עליונים שבהם נאמר ויעבור ה' על פניו ⁹³ כו',

And teruah is also from the term re'usa deliba (the desire of the heart), as it is written, "and the teruah of the King is in him." For because of this weeping and compassion below, one arouses above the supernal will, through the arousal of the supernal great mercies from the source of mercy, which are the Thirteen supernal Attributes of Mercy, of which it is said, "And Havayah passed before him," etc.

Teruah also means affection and will, as in "the teruah of the King is in him" (Numbers 23:21). The compassion and weeping below arouse G-d's will above, the abundant mercy that flows from the Thirteen Attributes of Mercy, which open with "And Havayah passed before him" (Exodus 34:6).

פ"י ויעבור כאדם העובר ממקום למקום כך ויעבור הו"י מבח"י עליונה מאד שיתגלה על פניו פנים הם בחינת לבושים שמכסים ומסתירים ומצמצמים א"ס ב"ה בעצמו ובכבודו

That is: "passed" is like a person who passes from place to place; so "Havayah passed" from a very lofty level, to be revealed upon "panav" (His face). "Face" (panim) is the level of garments that cover, hide and contract the Infinite One (Ein Sof), blessed be He, in His very essence and glory,

The Alter Rebbe reads "passed" as moving from place to place: Havayah "passes" from a very high level and is revealed "upon His face." "Face" (panim) here means the outer garments that cover and contract G-d's essence.

כי פנים הן עשרה שמות⁹⁴ שאינן נמחקים⁹⁵ לפי שהם בח"י שמות בח"י אותיות לכך הן לבושים שמכסין ומסתירין על א"ס ב"ה בעצמו ובכבודו.

for the panim are the ten Names that may not be erased; since they are the level of names, the level of letters, they are therefore garments that cover and hide the Infinite One, blessed be He, in His very essence and glory.

These "faces" are the divine Names that may not be erased. Being names, made of letters, they are garments that both express and conceal the Infinite One.

אבל בהתעוררות י"ג מדה"ר [מדות הרחמים] עליונים שבהן נאמר ויעבור ה' על פניו וכתוב יאר ה' פניו שיאר הפנים שלא יעלימו ולא יסתירו כבודו, וכמו שיהיה לעתיד ונגלה

But through the arousal of the Thirteen supernal Attributes of Mercy, of which it is said, "And Havayah passed before him (al panav)," and it is written, "May Havayah make His face (panav) shine," the face shines, so that they do not conceal and hide His glory; as it will be in the Time to Come: "And there shall be revealed

When the Thirteen Attributes of Mercy are aroused, the face itself shines, as the priestly blessing says, "May Havayah make His face shine" (Numbers 6:25), so that the Names no longer hide G-d's glory. This resembles the Time to Come, when G-d's glory will be openly revealed.

כבוד⁹⁶ ה' והקדוש ברוך הוא מוציא חמה מנרתקה⁹⁷ אלא לעתיד יהיה זה בגשמיות ממש, וקיבול שכר שהוא למחר לקבל שכרם⁹⁸

the glory of Havayah," and the Holy One, blessed be He, takes the sun out of its sheath, except that in the Time to Come this will be in actual physicality, and [that is] the receiving of reward, which is "tomorrow, to receive their reward";

In the future the revelation, G-d taking the sun out of its sheath, will be physical; that is the reward that the Talmud places "tomorrow," after this life, not today.

אבל היום לעשותם⁹⁹ ברוחניות, וסדר העבודה הקבועה בנפש האדם להיות גילוי זה ברוחניות בנפשו בעבודה תמה על ידי התעוררות הרחמנות בבכייה גנוחי גנה וילולי ליל לכו',

but “today, to do them,” in spirituality. And the order of service fixed in a person’s soul, so that this revelation be in spirituality in his soul, in wholehearted service, is through the arousal of compassion, with weeping, “groaning” and “wailing,” etc.

Now, “today, to do them,” the revelation can come only in spirituality, within the soul. The set path to it is wholehearted service that arouses compassion, through weeping, groaning and wailing.

וע"ז נאמר תקעו בחדש שופר כי התעוררות הרחמנות זה צריך בקול שופר דוקא ולא בקול אדם עצמו
And of this it is said, “Blow the shofar at the New Moon”: for this arousal of compassion requires specifically the sound of a shofar, and not the sound of a person himself,

This is why the verse says “Blow the shofar”: arousing this compassion needs the sound of a shofar, not a human voice alone.

כי בבריאת האדם נאמר אחור וקדם צרתני¹⁰⁰ אחור למעשה בראשית כו' ואינו מעורר כ"כ [כל כך]
מדרגות עליונות של י"ג מדה"ר [מדות הרחמים]

for at the creation of man it is said, “Behind and before You have formed me”; “behind,” after the work of creation, etc.; and he does not arouse so greatly the supernal levels of the Thirteen Attributes of Mercy

Man was created last of all creatures, as Psalms 139:5 says, “Behind and before You have formed me.” His own voice cannot reach the highest levels of the Thirteen Attributes of Mercy as strongly.

כמו בקול שופר של בהמה ששרשה למעלה מעלה ממדרגות האדם אלא שנפלה למטה מטה מדרגת האדם כנודע,

as does the sound of the shofar of an animal, whose root is far above the levels of man, except that it fell far below the level of man, as is known.

The shofar comes from an animal, and animals are rooted higher than man, though they fell lower than him; so the shofar’s sound reaches higher than the human voice. The Alter Rebbe calls this known and does not expand on it here.

ומזה נמשך בכסה ליום חגנו¹⁰¹ פי' שמבחי' בכסה שהוא לשון התכסות והתעלמות א"ס ב"ה בהתלבשות מטה מטה בבחי' עשייה גשמיות ועוה"ז הגשמי נמשך להיות ליום חגנו פי' חגנו מלשון אחוי ליה במחוג

And from this is drawn “at the covering, for our festival day.” That is: from the level of “covering” (keseh), which is a term for the covering and concealment of the Infinite One, blessed be He, through being en clothed far below, in physical Asiyah (action) and the physical world, it is drawn to become “for our festival day” (chageinu); chageinu is from the term “show it to him with the mechog (pointer),”

The verse continues bakeseh leyom chageinu, “at the covering, for our festival day.” Keseh, “covering,” is the concealment of the Infinite One in the physical world; through the shofar it becomes chageinu, “our festival,” which the Alter Rebbe links to pointing something out with a mechog.

שהוא ענין גילוי עד שמראה עליו באצבע כמו שארז"ל [שאמרו רבותינו זכרונם לברכה] עתיד הקב"ה לעשות מחול¹⁰² לצדיקים¹⁰³ ומראין עליו באצבע ואומרים

which is a matter of revelation, to the point that one points to it with a finger, as our Sages, of blessed memory, said: “In the future the Holy One, blessed be He, will make a dance (machol) for the righteous, and they will point to Him with the finger and say,

Chageinu thus means a revelation so clear that one can point at it with a finger. The Talmud says that in the future G-d will make a circle dance (machol) for the righteous, and each will point to Him with his finger.

הנה אלקינו זה קוינו לו¹⁰⁴ כו' שיהיה גילוי אלקותו ית' בעולם ולא יהיה העולם מעלים כו':¹⁰⁵

‘Behold, this is our G-d; we hoped for Him,’” etc.: that there be a revelation of His G-dliness, may He be blessed, in the world, and the world will not conceal, etc.

They will say, “Behold, this is our G-d; we hoped for Him” (Isaiah 25:9). G-dliness will be revealed in the world, and the world will no longer conceal it; the shofar of Rosh HaShanah draws down something of this.

SECTION 4 • ¶14-16

A statute for Israel, a judgment for Yaakov

14 ד כי חק לישראל הוא.¹⁰⁶ חוק מלשון ותתן טרף לביתה וחוק לנערותיה¹⁰⁷ וכן הטריפני לחם חוקי¹⁰⁸

שהוא לשון מזון כלומר השפעה והמשכה לישראל פ"י כדי להיות בחי ישראל לי ראש

4. "For it is a statute (chok) for Israel." Chok is from the expression "She gives food (teref) to her household and a portion (chok) to her maidens," and likewise "Feed me (hatrifeini) my allotted bread (lechem chuki)": it is a term for sustenance, that is to say, an influx and drawing down to Israel. That is: in order that there be the level of "Yisrael: li rosh (to Me, a head),"

Section 4 explains the next verse, Psalms 81:5: "For it is a statute (chok) for Israel, a judgment for the G-d of Yaakov." Chok means an allotted portion of food, as in Proverbs 31:15 and 30:8, so the verse speaks of a flow of sustenance to Israel, given so that Israel may be li rosh, "a head for Me," a reading of the letters of the name Yisrael.

כמו שהרגל בטל להראש וכל מה שהראש רוצה הרגל עושה בלי שום מניעה ועיכוב בעולם שאין לה רצון אחר זולתו. כך ישראל נק' בנים למקום^{109, 110} ברא כרעא דאבוה¹¹¹ בחי ביטול.

just as the foot is nullified to the head, and whatever the head wants the foot does, without any hindrance or obstruction whatsoever, for it has no other will apart from it. So Israel are called "children of the Omnipresent," "a son is his father's leg," the level of nullification (bittul).

Being "a head for Me" means complete nullification, like that of the foot to the head: the foot does whatever the head wants without hesitation, for it has no will of its own. So Israel are called "children of the Omnipresent" (Avos 3:14), and "a son is his father's leg," wholly given over to his father.

15 וענין משפט לאלהי יעקב¹¹² היינו כי ישראל נק' בחי בן בכורי¹¹³ ויעקב נק' בחי עבד¹¹⁴ ופ"י שבחי

בן ברא כרעא דאבוה

And the meaning of "a judgment for the G-d of Yaakov" is this: Israel is called the level of a son, "My son, My firstborn," and Yaakov is called the level of a servant. The explanation is that the level of a son, "a son is his father's leg,"

"A judgment for the G-d of Yaakov" is explained through the two names of the people. Israel is a son, as G-d calls Israel "My son, My firstborn" (Exodus 4:22), while Yaakov is a servant, as in Isaiah 44:1, "Yaakov My servant."

היינו בבחי' ביטול ממש כרגל לגבי הראש ועבדים היינו כשיש להם רצון אחר כמו עבד שהוא זר ונפרד רק שאעפ"כ [שאף על פי כן] מקיים מצות אדונו

is in a state of actual nullification, like the foot in relation to the head; and servants are those who have another will, like a servant, who is foreign and separate, except that he nevertheless fulfills his master's command,

A son is one with his father, nullified to him like a foot to the head. A servant has a will of his own and remains separate, yet he still obeys his master.

אלא שהוא בבחי' מלחמה ויש מונע ומעכב עליו רק שהוא מתגבר ומכניע א"ע [את עצמו] בבחי' אתכפא משא"כ ישראל בבחי' אתהפכא ממש, ועמ"ש מזה בד"ה לא הביט און ביעקב.¹¹⁵

but he is in a state of battle: there is something that hinders and obstructs him, only he overcomes and subdues himself, in the manner of iskafya (subjugation); whereas Israel are in the manner of actual is'hapcha (transformation). And see what is written about this in the discourse beginning "He has not beheld iniquity in Yaakov."

The servant's obedience is a constant struggle: he must overcome his inner resistance, which is called iskafya, subjugation. The son, Israel, has reached is'hapcha, transformation, where nothing inside resists at all; the Alter Rebbe refers to his discourse on "He has not beheld iniquity in Yaakov" (Numbers 23:21).

16 והנה האדם נידון בר"ה [בראש השנה] על המשכת אלקות שבו אם הוא ראוי להיות גילוי אלקות בנפשו והיינו לפי מעשיו בשנה שעברה,

Now, a person is judged on Rosh HaShanah concerning the drawing down of G-dliness within him, whether he is worthy that there be a revelation of G-dliness in his soul; and this is according to his deeds in the past year.

On Rosh HaShanah a person is judged on how much G-dliness is to be drawn into him, whether he deserves that G-dliness be revealed in his soul. The verdict depends on his deeds of the past year.

וזהו משפט לאלהי יעקב שבבחי' יעקב שיש בבחי' זו מלחמה צריך להתגבר על המונע ופעמים שהוא מנצח ולפעמים הוא מנוצח כי לאום מלאום יאמץ¹¹⁶

And this is "a judgment for the G-d of Yaakov": in the level of Yaakov, in which there is battle, one must overcome what hinders, and sometimes he is the victor and sometimes he is the vanquished, for "one nation shall be stronger than the other nation."

This is why "judgment" is tied to "the G-d of Yaakov." At the level of Yaakov, the servant, life is a struggle with what holds one back, and one sometimes wins and sometimes loses, as was said of the twins in Rivkah's womb, "one nation shall be stronger than the other" (Genesis 25:23).

ולכן בזה יש משפט לאלהות שבו משא"כ בבחי' ישראל לי ראש שהוא בחי' בן ברא כרעא דאבוה שם הוא חוק ומזון

Therefore in this there is a judgment for the G-dliness within him; whereas in the level of "Yisrael: li rosh," which is the level of a son, "a son is his father's leg," there it is a statute (chok) and sustenance.

So at the level of Yaakov there is judgment of the G-dliness within a person. At the level of Israel, the son, there is no judgment, only chok, a fixed portion of sustenance.

אך משפט איהו רחמי, שלכן נתקנו עשיית [עשרת ימי תשובה] ויו"כ [ויום כפור] לעורר רחמים רבים ובקשות סלח לנו להיות גילוי רצון

But judgment is mercy. Therefore the Ten Days of Teshuvah and Yom Kippur were instituted, to arouse great mercy, and the requests of "Forgive us," so that there be a revelation of the will

Yet "judgment is mercy": the judgment of Rosh HaShanah is bound up with mercy. That is why the Ten Days of Teshuvah and Yom Kippur were instituted, to arouse great mercy and to ask "Forgive us," so that G-d's will be revealed in the soul.

העליון בנפשו כאדם שמבקש מחבירו למחול ולסלוח לו על מה שחטא נגדו, שעיקר בקשה זו להעלות לבבו ורצונו אליו שבשעת החטא היה מהופך פניו ממנו

of the Most High in his soul, like a person who asks his fellow to pardon and forgive him for what he sinned against him: the essence of this request is to raise his heart and his will toward him, for at the time of the sin his face was turned away from him,

The Alter Rebbe compares this to one person asking another for forgiveness. What he really asks is that the other's heart and will turn back toward him, since when he sinned the other turned his face away.

ולא היה לבו ורצונו עמו והמחילה הוא חזרת הרצון, כך מבקשים סלח לנו שאין הבקשה על יראת העונש

and his heart and his will were not with him, and forgiveness is the return of the will. So too, we ask "Forgive us": the request is not about fear of punishment,

Forgiveness is the return of that will. So too, when we ask G-d "Forgive us," the point is not to escape punishment.

אלא על גילוי הרצון שלא יהיה בהעלם והסתר פנים ולא יהיה גשמיות העולם מעלים כו',

but about the revelation of the will, that there be no concealment and hiding of the face, and that the physicality of the world not conceal, etc.

We ask that G-d's will be revealed again, that His face no longer be hidden, and that the physical world no longer conceal Him.

והתעוררות רחמנות זה הוא ג"כ בבחי' ויעבור ה' על פניו ויקרא¹¹⁷ ה' ה' דכתיב שני פעמים ופסיק טעמא בגווייהו מפני שהוי' האחד הוא בחי' ביטול העליון בבחי' הוי' העליון במקורו והוי' הב'

And this arousal of compassion is also in the manner of "And Havayah passed before him and proclaimed: Havayah, Havayah," which is written twice, with a pause in the cantillation between them, because the first Havayah is the level of the supernal nullification, in the level of the higher Havayah in its source, and the second Havayah

This arousal of compassion is again the Thirteen Attributes of Mercy, which begin "Havayah, Havayah," with a pause between the two Names. The first Havayah is the higher nullification as it is in its source.

היינו המשכת הביטול במקום היש שיהיה היש בטל לאין וזהו לאלקי יעקב אלקי הוא לשון המשכה כמו אלקי אברהם אלקי יצחק ואלקי יעקב¹¹⁸ וגבי יעקב כתיב בתוספת וי"ו ואלקי

is the drawing down of nullification into the place of the yesh (something), so that the yesh be nullified to the ayin (nothing). And this is "for the G-d (Elokei) of Yaakov": Elokei is a term for drawing down, as in "the G-d of Avraham, the G-d of Yitzchak, and the G-d of Yaakov," and regarding Yaakov it is written with an added vav, ve'Elokei ("and the G-d of"),

The second Havayah draws that nullification down into the place of the yesh, so that the yesh is nullified to the ayin. This is also "the G-d (Elokei) of Yaakov," for Elokei means drawing down, and in Exodus 3:6 only Yaakov's name is preceded by an added vav, ve'Elokei.

כי הוי"ו הוא המשכה ונמשך כ"כ [כל כך] עד שביוהכ"פ [שביום הכפורים] לפני הוי' תטהרו למעלה מבחי' הוי' מדכתיב תטהרו מכלל שלא היה מתחלה טהור, וכך צריך לעורר

for the vav is a drawing down; and it is drawn down so far that on Yom Kippur, "before Havayah you shall be purified," above the level of Havayah; for since it is written, "you shall be purified," it follows that he was not pure at first. And so one must arouse

The vav stands for drawing down. On Yom Kippur this drawing down reaches "before Havayah," above the level of Havayah itself, as Leviticus 16:30 says, "before Havayah you shall be purified"; the word "purified" implies that one was not pure before.

למעלה מבחי' הנ"ל הגם דכתיב מקוה ישראל¹¹⁹ ה' והיינו שבבחי' הוי' הוא ג"כ מקוה לטהר כנ"ל מ"מ הכל לפי הדבר שצריך טהרה יש דבר קל

above the level mentioned above. Although it is written, "The mikveh of Israel is Havayah," that is, that the level of Havayah is also a mikveh to purify, as mentioned above, nevertheless everything depends on the thing that needs purification: there is a light thing

The Alter Rebbe raises an objection: Jeremiah 17:13 calls Havayah "the mikveh of Israel," so the level of Havayah itself purifies. He answers that everything depends on what needs purifying, and some faults are light.

שהוא נטהר בבחי' הנ"ל ויש דבר שאינו נטהר בבחי' זו רק צריך לעורר למעלה מעלה מבחי' ה' ו' שהוא לפני הוי' ומשם תטהרו וד"ל [ודי למבין]:¹²⁰

which is purified by the level mentioned above, and there is a thing that is not purified by this level, but one must arouse far above the level of Havayah, which is "before Havayah," and from there "you shall be purified." And this suffices for one who understands.

Light faults are purified at the level of Havayah, but others are not; for them one must arouse a level far above Havayah, "before Havayah," and from there comes the purification of Yom Kippur.

IN ONE'S AVODAH

Reflect on how far your soul has descended from its source, until the reckoning moves you to compassion and tears for the soul itself; this weeping, voiced in the shofar, draws down nullification for the whole year. Through the year, do the mitzvot with intention and against your natural inclination, turning the heart from one extreme to the other, and ask forgiveness not out of fear of punishment but so that G-d's will may turn back toward you.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe say the higher levels are the true yesh, and why, then, is our world called creation "something from nothing"?
2. In the analogy of the sun and its shield, how does the screen make the rays exist as light at all? What does this teach about the role of concealment in creation?
3. What is the difference between kingship and dominion, and how does it explain why Rosh HaShanah falls on the day Adam was created?
4. Why is the weeping of Rosh HaShanah for the soul's descent, and why must it be voiced through the shofar rather than a person's own voice?
5. How do the son and the servant differ in their service, and why is only the level of Yaakov subject to judgment?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 תקעו בחדש שופר

“Blow the shofar at the New Moon, at the covered [moon], for our festival day.” The whole maamar is built on this verse; its second half, “at the covered [moon], for our festival day,” is explained near the end.

Psalms 81:4: ד"א: פ"א: תהילים

תקעו בחדש שופר בכ"ה ליום חגנו:

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

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KEHOT'S NOTE

תהלים פא, ד.

2 זה היום תחלת מעשיך

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

KEHOT'S NOTE

תפלת מוסף דר"ה.

3 בכ"ה באלול נברא העולם

Kehot's note points to Rosh Hashanah 16a for these words.

Rosh Hashanah 16a: ראש השנה ט"ו

KEHOT'S NOTE

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

4 בכ"ה באלול נברא העולם

Rabbi Eliezer taught that the world was created on the twenty-fifth of Elul, so that the first of Tishrei is the day of Adam's creation; the Midrash links this to the prayer “This day is the beginning of Your works.”

Vayikra Rabbah 29:1: ויקרא רבה כ"ט:א

5 “In the beginning Elokim created the heavens and the earth.” The Alter Rebbe draws on both the Name Elokim (contraction and judgment) and the verb bara (creation from nothing).

Genesis 1:1: בראשית א':א

בראשית ברא אלקים את השמים ואת הארץ:

In the beginning G-d created the heaven and the earth.

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6 בראשית ברא אלקים

The Midrash reads “A king establishes the land through justice” as the Holy One, blessed be He, who created the world with judgment, as it says, “In the beginning Elokim created.” The Kehot note points here for Elokim as the attribute of contraction.

Bereshit Rabbah 14:1: בראשית רבה י"ד:א

וייצר ה' אלקים. כתיב (משלי כט): מלך במשפט יעמיד ארץ וגו'. מלך - זה מלכי המלכים הקב"ה. במשפט יעמיד ארץ, שברא את העולם

בדין, שנאמר: בראשית ברא אלקים. (שם) ואיש תרומות יהרסנה - זה אדם הראשון, שהיה גמר חלתו של עולם. ונקראת חלה תרומה, שנאמר (במדבר טו): ראשית עריסותיכם וגו'. אמר רבי יוסי בן קצרתה: כאשר הזאת שהיא משקשקת עיסתה במים, והגבהת חלתה מכנתיים, כך בתחלה: ואד יעלה מן הארץ וגו' ואחר כך: וייצר ה' אלקים וגו'.

“The L-rd G-d formed the man of dirt from the ground and He breathed into his nostrils the breath of life, and man became a living soul” (Genesis 2:7). “The L-rd G-d formed” - it is written: “A king will uphold the land with justice [but a man of terumot destroys it]” (Proverbs 29:4). “A king” - this is the King of kings, the Holy One blessed be He. “Will uphold the land with justice” - as He created the world with [the attribute of] justice, as it is stated: ...

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7 אלקים מדת הצמצום

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

KEHOT'S NOTE

ראה ב"ר רפ"ד.

8 שמתחלה עלה במח' לברוא במה"ד

A king had delicate cups: hot water would crack them and cold would make them shrink, so he mixed the two. So G-d said: if I create the world with mercy, sins will abound; with judgment, how can it stand? Rather, I will create it with both.

Bereshit Rabbah 12:15: בראשית רבה י"ב:ט"ו

Zohar I, 180b: זח"א קפ, כ

KEHOT'S NOTE

ב"ר יב, טו. זח"א קפ, ב. רש"י ע"פ בראשית.

9 לברוא במדה"ד ראה שאין העולם מתקיים שיתף עמו מדה"ר

Rashi asks why the verse says Elokim and not Havayah: at first it arose in G-d's thought to create the world with the attribute of judgment; He saw that the world would not endure, so He gave precedence to mercy and joined it with judgment.

Rashi on Genesis 1:1: רש"י על בראשית א':א

10 שלשון ברא נופל על דבר שהוא נברא יש מאין

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

KEHOT'S NOTE

רמב"ן ע"פ בראשית ברא.

11 נברא יש מאין

The Kehot note lists this maamar of the Rebbe Rashab among the places that take up creation something from nothing, the subject this paragraph introduces.

KEHOT'S NOTE

ראה סה"מ תרס"ה ע' רנז. סה"מ תרס"ה ע' קצ. בענין בריאה יש מאין המבואר כאן ראה בספר הליקוטים מאמרי הצ"צ ערך יש מאין.

12

שלשון ברא נופל על דבר שהוא נברא יש מאין

Ramban writes that the Holy Tongue has no word for bringing something forth from nothing except bara. The Alter Rebbe uses this to define the creation of the world as yesh me'ayin.

Ramban on Genesis 1:3-4 ג-ד"א: על בראשית

... והענין, לומר שלא היה בעמל. וכך קראו רבותינו לזה "מחשבה"; אמרו: מחשבה - ביום; המעשה - עם דמדומי חמה. והוא להורות על דבר מחשב שיש בו טעם, לא חפץ פשוט בלבד. ומילת הויה - מורה על מעשה הזמן העומד, כמו "ואתה הויה להם למלך" (נחמיה ו' ו'). ולכן אמר הכתוב, כי כשברא חמר השמים - אמר שיהיה מן החמר ההוא דבר מזוהר, קראו אור. ויהי אור לא אמר "ויהי-כן", כאמור בשאר הימים, לפי שלא עמד האור בתכונה הזאת כל ...

AND G-D SAID, 'LET THERE BE LIGHT.' The word "saying" here indicates Will, as in the verse, What dost thy soul say, that I should do it for thee? which means, "What do you want and desire?" Similarly, And let her be thy master's son's wife, as the Eternal hath spoken means, "...as He hath willed, for such is the Will before Him." Or, it may be [that the word "saying" here means] "thinking," as in the verses, Thou sayest in thy heart; And the chiefs of Judah shall say ...

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13

כולא קמי כלא

In its introduction the Zohar defines the root of the fear of G-d: to fear Him because He is great and rules over everything, "and all before Him is considered as nothing." The Alter Rebbe uses it to show that, from G-d's side, the created world is nothing.

Zohar I, 11b זח"א י"א, כב

KEHOT'S NOTE

זח"א י"א, ב.

14

להנחיל אוהבי יש

"To bequeath substance (yesh) to those who love Me, and I will fill their treasuries." The verse calls the reward of the righteous yesh, showing that the higher levels are the true "something."

Proverbs 8:21א כ"ב: משלי

להנחיל אהבי יש ואצרתיהם אמלא:

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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KEHOT'S NOTE

משלי ח, כא. הרי השגות הנשמות בג"ע העליון נקי יש להיותם קרובים אל האלקי יותר, מפני שכל מה שיוצא ויתמעט אור שפע אלוקי ביותר הרי יותר יתהווה הנברא בבחי' ריחוק וצמצום כידוע" — סה"מ תקס"ה ע' תיד.

PARAGRAPH 2

15

כי שמש ומגן ה"א

"For a sun and a shield is Havayah Elokim; Havayah gives grace and glory." The Alter Rebbe reads Havayah as the sun and Elokim as the shield that screens it.

Psalms 84:12ב"ד: תהילים

כי שמש ומגן ה' אלקים חן וכבוד יתן ה' לא ימנע טוב להלקים בתמים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב. וראה יהל אור ע' ש ואילך.

16

לע"ל הקב"ה מוציא חמה

Reish Lakish taught that there is no Gehinnom in the Time to Come; rather, the Holy One, blessed be He, takes the sun out of its sheath, the righteous are healed by it and the wicked are judged by it.

Avodah Zarah 3b:18ה"ג ז' ב: עבודה

ואיבעית אימא לעולם הבא — כדרכי שמעון בן לקיש, דאמר רבי שמעון בן לקיש: אין גיהנם לעתיד לבא, אלא הקדוש ברוך הוא מוציא חמה מנרתיקה, ומקדיר, רשעים נידונין בה, וצדיקים מתרפאין בה, רשעים נידונין

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Nedarim 8b:6ו' ב: נדרים

ופליגא דרבי שמעון בן לקיש, דאמר: אין גיהנם לעולם הבא, אלא הקדוש ברוך הוא מוציא חמה מנרתיקה, צדיקים מתרפאין בה ורשעים נידונין בה. שנאמר: "וזהוה להם שמי שמש וגו'". ולא עוד, אלא שמתעדינין בה, שנאמר: "ויצאתם ופשתם כעגלי מרבק".

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Zohar III, 17a זח"ג י"ז, א

KEHOT'S NOTE

ע"ז ג, כ. נדרים ח, ב. זח"ג י"ז, א.

17

הקב"ה מוציא חמה מנרתקה

The Zohar identifies the sun with the Name Havayah and its sheath with the Name Ado-nai, and cites the teaching that in the Time to Come the Holy One, blessed be He, takes the sun out of its sheath.

Zohar, Vayikra 40:278-41:285ה"א רפ"ה: ויקרא מ: ער"ה-מ"א

18

ונגלה כבוד ה'

"And the glory of Havayah shall be revealed, and all flesh shall see together." The Alter Rebbe explains this seeing as an intellectual grasp of G-dliness.

Isaiah 40:5ה"ה: ישעיהו

ונגלה כבוד ה' וראו כל-בשר יחדו כי פי ה' דבר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע"י מ, ה.

19 חכמים נקי עיני העדה

The verse speaks of a sin done in error “away from the eyes of the congregation”; the Sages are the congregation’s eyes, which is why seeing stands for understanding.

במדבר ט"ו: כ"ד Numbers 15:24

והיה אם מעיני העדה נעשתה לשגגה ועשו כלהעדה פר בן־בקר אחד לעלה לריח ניחח לה ומנחתו ונסכו כמשפט ושעיר־עזים אחד לחטת:

then it shall be, if it be done in error by the congregation, it being hid from their eyes, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the L-RD—with the meal-offering thereof, and the drink-offering thereof, according to the ordinance—and one he-goat for a sin-offering.

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שיר השירים רבה ז' Shir HaShirim Rabbah

KEHOT'S NOTE

ראה במדבר טו, כד. שהשיר פ"ו [ד, ב]. ת"ז תכ"א [ג, ב]. [כ]. וראה הנסמן במאמרי אדה"ז — פרשיות לע' רסד. אור התורה להה"מ (הוצאת קה"ת) נג, א ובהוספות להערות וצינונים שם.

20 כי עין בעין יראו

“For eye to eye they shall see, when Havayah returns to Zion.” Cited for the open perception of G-dliness in the Time to Come.

ישעיהו נ"ב: ח"ח Isaiah 52:8

קול צפירה נשאו קול יחדו ורגנו כי עין בעין יראו בשבב ה' ציון:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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KEHOT'S NOTE

ישע"י נב, ח.

21 השמים החדשים והארץ החדשה

“For as the new heavens and the new earth which I make shall stand before Me.” The future heavens and earth will no longer conceal G-d’s light.

ישעיהו ס"ו: כ"ב Isaiah 66:22

כי כאשר השמים החדשים והארץ החדשה אשר אני עשה עמדים לפני נאם־ה' בן יעמד ורעכם ושמכם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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KEHOT'S NOTE

ישע"י סו, כב.

22 Kehot's note points to Genesis 18:17-19 for these words.

בראשית י"ח: י"ז-י"ט Genesis 18:17-19

וה' אמר המכסה אני מאברהם אשר אני עשה: ואברהם היה יהיה לגוי גדול ועצום ונברכו־בו כל גווי הארץ: כי ידעתיו למען אשר יצוה את־

בניו ואת־ביתו אחריו ושמו ירר ה' לעשות צדקה ומשפט למען הביא ה' עלי־אברהם את אשר־דבר עליו:

And the L-RD said: ‘Shall I hide from Abraham that which I am doing; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the L-RD, to do righteousness and justice; to the end that the L-RD may bring upon Abraham that which He hath spoken of him.’

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23 ר"ל שאף גם המשכת גילוי הזיו . בבחי' יש מאין

The note quotes it: in truth the revelation of the kav is a revealing of what was hidden, only it is like something from nothing, for in its source it is ayin, and in its revelation through the tzimtzum it is yesh.

KEHOT'S NOTE

ראה סה"מ תעריב ח"ב ע' תרנד. ושם: ובאמת גילוי הקו הוא בחי' גילוי מהעלם . רק שזהו כמו יש מאין שבמקורו הוא בבחי' אין ובהתגלות ע"י הצמצום הוא בבחי' יש כו'. וראה תרס"ו ע' קלט-מ. המשך תעריב ח"א ע' תצט.

24 והחכמה מאין תמצא

“But wisdom, where (me’ayin) shall it be found?” Chassidus reads it as “Chochmah is found from nothing,” so even Chochmah comes into being from ayin.

איוב כ"ח: י"ב Job 28:12

והחכמה מאין תמצא ואי זה מקום בינה:

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

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KEHOT'S NOTE

איוב כח, יב.

25 יונתי

“My dove, in the clefts of the rock.” The Likkutei Torah explanation on this verse, cited here, opens with “For My thoughts are not your thoughts.”

שיר השירים ב': י"ד Song of Songs 2:14

יונתי בחגי הסלע בסתר המדרגה הראיני את־מראיך השמיעני את־קולך כִּי־קולך ערב ומראיך נאווה:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.’

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26 בד"ה ואתחנן

At this point the Va'eschanan discourse begins to explain “In His goodness He renews each day the work of creation”: there is a level called the order of hishtalshelus, from cause to effect, as a person’s intellect gives rise to emotions and thought, and a level above that order.

KEHOT'S NOTE

לעיל פ' ואתחנן ב, ב. ראה במ"מ לשם.

27

הודו על ארץ ושמים

"Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is upon earth and heaven." Heaven and earth are only His splendor, a radiance.

Psalms 148:13: תהילים קמ"ח:י"ג

יְהִלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁגַּב שְׁמוֹ לְבָדּוֹ הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

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

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KEHOT'S NOTE

תהלים קמח, יג.

28

כי לא מחשבותי מחשבותיכם

"For My thoughts are not your thoughts, nor your ways My ways." Unlike a person's thought, G-d's thought itself brings things into being.

Isaiah 55:8: ישעיהו נ"ה:ח

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דַּרְכֵי נֶאֱמַר

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישעיי נה, ח.

29

להוות ולהאציל הנה אז נאצל

The Pardes, cited here by gate and chapter, writes that G-d's thoughts are not ours: a person's thought accomplishes nothing until it is carried out, but when it arose in G-d's will to bring into being and to emanate, Atzilus was at once emanated, united with Him. The Alter Rebbe cites it for how the worlds were included in G-d's thought.

Pardes Rimmonim 11:3: פרדס רמונים י"א:ג

... ואין כן פעולותיו והוייתיו של ממ"ה הקב"ה. כי כאשר עלה ברצונו להוות ולהאציל אצילות הטהור והקדוש הנה אז נאצל ונצטייר כלו בעצמותו בלי שני בו ח"ו אלא מציאות מתייחד עמו עד שאין בין המאציל והמציאות ההוא הבדל כלל אלא הוא והם הכל אחד ועצם אחד ושרש אחד. ואף אם נייחס האצילות ההוא אל הג' בחינות כאשר נבאר שהם אור קדמון וצח ומצוחצח. אין בחינת חלוקם בערך עצמותם אלא בערך בחי' ענפיהם המתפשטות ומתאצלות. והענין בזה, כי כבר בארנו בשער סדר האצילות כי האצילות נכלל בכתר וחכמה ובינה מפני היותן ...

Pardes Rimmonim (Public Domain)

30

בביאור ע"פ יונת

The explanation on "My dove in the clefts of the rock" opens with "For My thoughts are not your thoughts," the verse used here to explain how the worlds were included in G-d's thought.

KEHOT'S NOTE

לקמן שה"ש יז, ג.

31

הכסיל בחשך הולך

"The wise man has his eyes in his head, and the fool walks

in darkness." Folly is darkness, so wisdom is light.

Ecclesiastes 2:14: קהלת ב':י"ד

הַחֶכֶם עֵינָיו בְּרֹאשׁוֹ וְהַכְסִיל בְּחֹשֶׁךְ הוֹלֵךְ וַיִּדְעָתִי גַם־אֲנִי שֶׁמִּקֶּרֶה אֶחָד יִקְרָה אֶת־כָּלָם:

The wise man, his eyes are in his head; But the fool walketh in darkness. And I also perceived that one event happeneth to them all.

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32

אז ישיר משה

"Then Moshe and the children of Israel sang this song." The opening words of the discourse cited for the revealed and concealed worlds.

Exodus 15:1: שמות ט"ו:א

אֲזַ יִשִּׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לֵה' וַיֹּאמְרוּ לְאֹמֶר אֲשִׁירָה לֵה' כִּי־גָאָה גָּאָה סוֹס וָרֹכֵב וְרָמָה רָמָה:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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33

Kehot's note points to Exodus 14:31-15:1 for these words.

Exodus 14:31-15:1: שמות י"ד:ל"א-ט"ו:א

וַיֵּרָא יִשְׂרָאֵל אֶת־יְהוָה הַגָּדֹל אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת־ה' וַיֹּאמְרוּ בְּה' וּבְמֹשֶׁה עֲבָדוּ: אֲזַ יִשִּׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לֵה' וַיֹּאמְרוּ לְאֹמֶר אֲשִׁירָה לֵה' כִּי־גָאָה גָּאָה סוֹס וָרֹכֵב וְרָמָה רָמָה:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses. Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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34

וירא ישראל את היד

"And Israel saw the great hand that Havayah had wielded against Egypt." The opening words of the Torah Ohr discourse cited for the two levels of the Name Havayah.

Exodus 14:31: שמות י"ד:ל"א

וַיֵּרָא יִשְׂרָאֵל אֶת־יְהוָה הַגָּדֹל אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת־ה' וַיֹּאמְרוּ בְּה' וּבְמֹשֶׁה עֲבָדוּ:

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

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35

נשמה שנתת בי טהורה היא

The Talmud gives the blessing said on waking: "My G-d, the soul You placed within me is pure; You formed it with-

in me, You breathed it into me.” The Alter Rebbe refers to his discussion of it in the discourse on “My dove.”

ברכות סי' ב:ד' 60b:4 Berakhot

כי מתער אומר: "אלקי, נשמה שנתת בי טהורה. אתה יצרתה בי, אתה נפחתה בי, ואתה משמרה בקרבי, ואתה עתיד ליטלה ממני ולהחזירה בי לעתיד לבא. כל זמן שהנשמה בקרבי מודה אני לפניך ה' אלקי ואלקי אבותי, רבון כל העולמים, אדון כל הנשמות. ברוך אתה ה', המחזיר נשמות לפגרים מתים."

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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36

האזינו השמים

“Listen, O heavens, and I will speak.” The opening words of the Likkutei Torah discourse cited here.

Deuteronomy 32:1 א' דברים

הָאֲזִינוּ הַשָּׁמַיִם וְאֶדְבְּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי:

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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37

עד יעבור עמך הוי'

From the Song at the Sea: “until Your people pass over, Havayah, until the people You have acquired pass over.” It is discussed in the discourse on Haazinu.

Exodus 15:16 ט"ו:16 שמות

תפל עליהם אימתה ופחד בגדל ורועה ידמו כאבן עדי-נעבר עמה ה' עד-יעבר עסיו קניית:

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

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38

וראה בארוכה בד"ה ויהי בימי אחשורוש תרס"ט שכי

The note quotes it on this gloss: that the light of the kav is something from nothing may hold for the outer dimension of the light.

KEHOT'S NOTE

"ומה שמבאר בלקו"ת בהג"ה דתקעו דרוש הבי' בענין שאור הקו הוא יש מאין יתכן גם לגבי בחי' חיצוניות האור כו', וי"ל שז"ע מה שהקו יש בו בי' הפכים והוא מה שבא בבחי' מדה וגבול ועושה מעומ"ט בכל הספי", וכמו"כ התכללות כל הספי' ויחודן הוא ע"י הקו וכמא' אנת הוא דקשיר לון ומיחה לון כו', והיינו לפי שאור הקו עם היות שהוא המשכה שבבחי' מדה וגבול מ"מ הוא בבחי' קירוב ודביקות עם האו"ס שלפני הצמצום שבבחי' בלי גבול והוא כעין גילוי ההעלם כו' ומשוי' נעשה ע"י בחי' יחוד והתכללות הספי' וע"ז כו', וכ"ז הוא בבחי' חיצוניות האור דאו"ס שלפני הצמצום דהיינו בכללות בחי' האור השייך אל העולמות, דאור הקו הוא בבחי' קירוב

ממש לגבי בחי' ומדרי' זו, וכבר נת' דהאור הזה אינו ממש כמו שהי' לפני הצמצום ומ"מ הוא אותו המהות כו'). — סה"מ תרס"ט ע' קמט. וראה גם סה"מ עטר"ת ע' רמ. ובסה"מ אעתי"ר ע' יד. ובסה"מ תש"ח ע' 162.

39

היש ה' בקרבנו

At Massah and Merivah the people asked, “Is Havayah in our midst, or not?” The Alter Rebbe reads its words yesh and ayin as two modes of G-d's presence in a person.

Exodus 17:7 י"ז:7 שמות

ויקרא שם המקום מסה ומריבה על-ריב בני ישראל ועל נסתם את-ה' לאמר ה'יש ה' בקרבנו אם-אין:

And the name of the place was called Massah, and Meribah, because of the striving of the children of Israel, and because they tried the L-RD, saying: 'Is the L-RD among us, or not?'

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KEHOT'S NOTE

שמות יז, ז.

40

וכך היו כלולים . . (ופירוש שהעולמות

There creation something from nothing is explained as the revealing of what was hidden.

KEHOT'S NOTE

ראה בסה"מ תקס"ג ח"א ע' תו דשם מפרש דהבריאה יש מאין הוא גילוי ההעלם, ומציין שם (וכ"ה באוה"ת סידור ע' רכ) "וזהו היפך מ"ש בלקו"ת בד"ה ואתחנן פ"ב דגילוי ההעלם זהו סדר השתל' עו"ע, ואין זה דבר חדש, אבל החידוש יש מאין זהו מה שלא הי' כלול תחלה בכח המוצאו כ"א התחדשות ממש . . וע' בד"ה תקעו בחדש שופר דרוש השני פ"א משמע כמש"כ גבי וכך הי' כלולים כל העולמות והברואים במאצילן כו', ושם הגהתי לישב זה, ואולי נתכוין במש"כ לתרץ הקושיא דהתחדשות הבריאה זהו שינוי רצון ע"כ שהיו כלולים תחלה במקורן, אבל כ"ז דוחק". ראה אוה"ת ענינים ע' קכח, אוה"ת סידור ע' רכ ע"ש. וראה לעיל פ' אתחנן ב, ב במ"מ לשם.

41

ועד"ז היו העולמות

The note points to this discourse on the Chanukah lamp for the idea that the worlds and creatures were included in the Supernal Thought.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ז ד"ה נר הנוכה.

42

“For one higher than the high watches, and there are higher ones above them.” Cited for the chain of higher forces above each mazal.

Ecclesiastes 5:7 ה':7 קהלת

אם-עשק רש וגל משפט וצדק תראה במדינה אל-תתמה עליהחפץ כי גבה מעל גבה שמר וגבהים עליהם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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

PARAGRAPH 5

50 וצבא השמים לך משתחוים

"You alone are Havayah ... You give life to them all, and the host of heaven bow down to You." Bowing illustrates the nullification of the yesh.

Nehemiah 9:6 ט:ו' חמיה

אתה יהוה הוא ה' לבדך אתה עשית את השמים שמי השמים וכל צבאם הארץ וכל אשר עליה הימים וכל אשר בהם ואתה מחיה את כלם וצבא השמים לך משתחוים:

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

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KEHOT'S NOTE

נחמ"י ט, ו.

51 יהי רקיע

"Let there be a firmament in the midst of the waters." Another of the creative words of the first five days.

Genesis 1:6 א:ו' ראשית

ויאמר אלקים יהי רקיע בתוך המים ויהי מבדיל בין מים למים:

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

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52 יהי אור, יהי רקיע, תדשא הארץ

"And Elokim said, 'Let there be light.'" One of the creative words of the first days, the descent from nothing to something.

Genesis 1:11 א:י"א ראשית

ויאמר אלקים תדשא הארץ דשא עשב מזריע זרע עץ פרי עשה פרי למינו אשר זרעו בו על הארץ ויהי כן:

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

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

KEHOT'S NOTE

בראשית א, ג. ו. יא.

53 בראשית ברא אלקים

"In the beginning Elokim created." The Name Elokim marks the descent through judgment and tzimtzum.

Genesis 1:1 א:א' ראשית

בראשית ברא אלקים את השמים ואת הארץ:

In the beginning G-d created the heaven and the earth.

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54 ה' מלך גאות לבש לבש ה' עוז

"Havayah reigns; He is clothed in majesty; Havayah is clothed, He has girded Himself with strength." The paren-

thesis reads the "strength" G-d is clothed in as the Torah.

Psalms 93:1 א:ג' תהילים

ה' מלך גאות לבש לבש ה' עוז התאזר אריתכון תבל בל תמוט:

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

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55 ה' מלך גאות לבש לבש ה' עוז כו' ואין עוז אלא תורה

At the end of Yisro the Zohar says that on the day the Torah was given, "Havayah reigns; He is clothed in majesty; Havayah is clothed in strength" was fulfilled, "and strength is nothing but Torah," as it says, "Havayah will give strength to His people."

Zohar, Yitro 35:570-575 תק"ע-תקע"ה יתרו ל"ה

But when once Israel had received the Torah on Mount Sinai the world was duly and completely established, and heaven and earth received a proper foundation, and the glory of the Holy One was made known both above and below, and He was exalted over all. Concerning that day it is written: "The L-rd is King, he hath put on glorious apparel; he hath put on his apparel, and girded himself with strength" (Ps. 93, 1). "Strength" signifies the Torah, as it is written: "The L-rd giveth strength to his ...

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

56 ואין עוז אלא תורה

When the Torah was given, the nations asked Bilam about the great sound; he answered that G-d has a precious treasure hidden away and wishes to give it to His children, as it says, "Havayah will give strength to His people."

Shir HaShirim Rabbah 2:5 ה:ב' שיר השירים רבה

... אמר רבי לוי לשעבר היתה פרוטה מצויה והיה אדם מתאנה לשמע דבר משנה והלכה ותלמוד; ועכשיו שאין הפרוטה מצויה, וביותר שהן חולים מן השעבוד, אין מבקשין לשמע אלא דברי ברכות ונחמות. תני רבי שמעון בן יוחאי בשעה שצא ישראל ממצרים, למה היו דומין, לכן מלך שעמד מחליו, אמר לו פדגוגו ילך בנגד לאיסכולי, אמר לו המלך צדין לא בא בני בזיו, שנשתנה מחליו, אלא יתעזו ויתענג בני בשלשה קדרשים ...

"Support me with raisin cakes, cushion me with apples, for I am lovesick" (Song of Songs 2:5). "Support me with raisin cakes [ba'ashishot]," with two fires [ishot], a heavenly fire and an earthly fire. Alternatively, "support me with raisin cakes [ba'ashishot]," with two fires [ishot], the written Torah and the oral Torah. Alternatively, "support me with raisin cakes [ba'ashishot]," with many fires [ishot]; with the fire of Abraham, 38:13. of Moriah, of the bush, of Elijah, and of Hanaya Mishael and Azarya. Another matter, "support me with raisin cakes [ba'ashishot]," ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

Zohar II, 58a, זח"ב נח, 58a

Zohar III, 269a, זח"ג רסט, 269a

Zevachim 116a:1-3, זבחים קט"ז א:א-ג, 116a

זכרים ונקבות, תמימין ובעלי מומין – דאמר מר: תמות וזכרות בכהמה, ואין תמות וזכרות בעופות. ואיתקש בהמה לעוף. תמימין ובעלי מומין – לאפוקי מחוסר אבר, דלא. אמר רבי אלעזר: מניו למחוסר אבר שגאסר לבני נח? תלמוד לומר: "ומכל החי מכל בשר" – אמרה תורה: הבא בהמה שחייב ראשי איבריו שגלה.

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

KEHOT'S NOTE

הש"ר ב, ג. זח"ב נח, א. צד, א. זח"ג רסט, א. תנחומא וזאת הברכה ד. וראה זבחים קטז, א וברש"י שם.

57

ה' עוז לעמו יתן

"Havayah will give strength to His people; Havayah will bless His people with peace." The Sages read the strength as the Torah.

Psalms 29:11, תהילים כ"ט:י"א

ה' עוז לעמו יתן ה' יברך את-עמו בשלום:

The L-RD will give strength unto His people; The L-RD will bless his people with peace.

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KEHOT'S NOTE

תהלים כט, יא.

58

ברכות סדר וארא פרשה ח'

It quotes the Midrash cited here: "And what is the garment of the Holy One, blessed be He? Strength, as it says, 'Havayah is clothed, He has girded Himself with strength.'"

KEHOT'S NOTE

ראה יהל אור עי שלח "ומהו לבושו של הקב"ה עוז שנאמר לבש ה' עוז התאזר".

59

ובזח"ב ס"פ יתרו

It notes that the Zohar at the end of Yisro (Part II, 94a) explains "Havayah is clothed in strength" as the giving of the Torah.

KEHOT'S NOTE

צד, א. "מפרש לבש ה' עוז על מ"ת" – יהל אור עי שלח.

60

בטל רצונך

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

KEHOT'S NOTE

אבות ב, ד.

61

בטל רצונך

Rabban Gamliel: "Nullify your will before His will, so that He will nullify the will of others before your will." Doing a mitzvah means setting one's own will aside.

Pirkei Avot 2:4, משנה אבות ב:ד

הוא ה' אומר, עשה רצונך כרצונה, כדי שיעשה רצונה כרצונך. בטל רצונך מפני רצונך, כדי שיבטל רצון אחרים מפני רצונך. ה'ל אומר, אל תפרש מן הצבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את

חברה עד שתגיע למקומו, ואל תאמר דבר שאי אפשר לשמע, שסופו להשמע. ואל תאמר לכשאפנה אשנה, שמה לא תפנה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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62

סור מרע ועשה טוב

"Turn away from evil and do good; seek peace and pursue it." Both halves call for overriding one's natural inclination.

Psalms 34:15, תהילים ל"ד:ט"ו

סור מרע ועשה-טוב בקש שלום ורחמנהו:

Depart from evil, and do good; Seek peace, and pursue it.

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KEHOT'S NOTE

תהלים לד, טו.

63

שביום בראו אדה"ר קיבל . . ולא היה גילוי מלכותו

Kehot's note points to Rosh Hashanah 31b for these words.

Rosh Hashanah 31b, ראש השנה ל"א ב

KEHOT'S NOTE

ר"ה לא, ב. הקטע מובא באוה"ת ר"ה ע' אשלה ושם מביא "וכ"כ המפרש סוף מס' תמיד וז"ל "בשישי שבו נשלם מעשה בראשית ונברא האדם ג"כ שמבין גדולת הבורא יתעלה אומר ד' מלך גיאות לבש" עכ"ל. ועי בפ"ב דעכו"מ דכ"ד סע"ב עכ"ל באוה"ת שם.

64

לבש ה' עוז

The Midrash cited in the text (Va'eira, chapter 8): "And what is the garment of the Holy One, blessed be He? Strength, as it says, 'Havayah is clothed, He has girded Himself with strength'; and He gave it to Israel, as it says, 'Havayah will give strength to His people.'"

Shemot Rabbah 8:1, שמות רבה ח:א

... וכתוב (תהלים כא, ד): תשת לראשו עטרת פז. מלך בשר ודם אין לובשין לבושו, וישראל לובשין לבושו של הקדוש ברוך הוא. ומהו לבושו של הקדוש ברוך הוא? עוז שנאמר (שם צג, א): לבש ה' עוז התאזר, ונתנו לישראל, שנאמר (שם כט, יא): ה' עוז לעמו יתן ה' יברך את עמו בשלום. מלך בשר ודם אין נקראין בשמו קיסר אגוסטא, ואם נקראין בשמו היו ממיתין אותו, והקדוש ברוך הוא קרא למשה בשמו, שנאמר: ראה נתתיך אלקים לפרעה. אמר לו הקדוש ברוך הוא למשה: פרעה הרשע עשה עצמו אלוה, שנאמר (יחזקאל ...

"It was on the day when the L-rd spoke to Moses in the land of Egypt" (Exodus 6:28). "The L-rd said to Moses: See, I have set you as god to Pharaoh; and Aaron your brother will be your prophet" (Exodus 7:1). "It was on the day when the L-rd.... The L-rd said to Moses: See, I have set you as god to Pharaoh" – that is what is written: "Lift your heads, gates"

(Psalms 24:7). Solomon recited this verse when he was taking the Ark into the Holy of ...

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PARAGRAPH 6

65 ולכן אומרים בכל מצוה

This passage explains “For the sake of the unification of the Holy One, blessed be He, and His Shechinah,” said before every mitzvah, through two levels: the light that fills all worlds, the life-force that grows less as it descends, and the light that encompasses all worlds, G-d’s very essence, as in “I fill heaven and earth.”

KEHOT’S NOTE

ראה פע"ח שער הזמירות ספ"ה, סי' הליקוטים ס"פ ראה. שער רוח"ק (יב), ב בדפוס ירושלים תער"ב). כסא מלך להקדמת ת"ז ד"ה ואי תימרון. שער הכולל פ"ו סק"ב — הערת כ"ק אדמו"ר בשה"מ תשי"ב ע' כו. ראה לעיל פי' ואתחנן ט, א ובמ"מ לשם. וראה לקמן סא, ב בענין קודם התפלה. ובארוכה מאמרי אדה"א כאן ע' תתקפטס.

66 קוב"ה ושכינתה

The note points there for the meaning of the union of the Holy One, blessed be He, and His Shechinah.

KEHOT’S NOTE

ראה דרך מצותיך קיט, א.

67 לית מחשבה תפיסא

In the prayer of Eliyahu that opens the Tikkunei Zohar: “no thought can grasp You at all.” The Alter Rebbe uses it for the Holy One, blessed be He, as set apart from the worlds.

Tikkunei Zohar 17a:10-12 י"ז א"י-י"ב

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

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 7

68 מצות צריכות כוונה

From a Mishnah about reading the Shema with intention, the Talmud infers: “Learn from this that mitzvos require intention.”

Berakhot 13a:22-25 כ"ב-כ"ה

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

GEMARA Is the conclusion to be drawn [from the opening sentence of the Mishnah] that the performance of the commandments requires Kawwanah? No; for] what means If he directed his heart to read ? Just to read [in the Torah for the

sake of study]. But he was reading! [It is to differentiate him] from one who is reading [the Torah] for the purpose of correcting. Our Rabbis have taught : The Shema' must be read as it is written: These are the words of Rabbi; but the Sages say ...

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

KEHOT’S NOTE

ברכות יג, א.

69 מצות המלך

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

KEHOT’S NOTE

נסמן לעיל נא, א.

70 ואברין דמלכא

The Zohar speaks of the 248 commandments through which one crowns the Holy One, blessed be He, as King over all the limbs of the Shechinah.

Zohar II, 118a זח"ב קיח, א

KEHOT’S NOTE

ראה ת"ז ת"ל. זח"ב קיח, א ובכ"מ.

71 אברין דמלכא

The Tikkunei Zohar calls the commandments of the Torah the limbs of the King, the image the Alter Rebbe uses for the mitzvos as vessels.

Tikkunei Zohar 73a:4-75b:2 ע"ה א"ד-ע"ה ב"ב

72 ואהבת את ה' בכל לבבך

“And you shall love Havayah your G-d with all your heart, with all your soul and with all your might.” The command addressed to each individual.

Deuteronomy 6:5 דברים ו:ה

וְאֶהְבֵּת אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

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

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KEHOT’S NOTE

דברים ו, ה.

73 שמע ישראל הוי אלקינו

“Hear, O Israel, Havayah is our G-d, Havayah is One.” The general statement of the union, before the individual command to love.

Deuteronomy 6:4 דברים ו:ד

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:

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

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PARAGRAPH 8

74 לפום מה דמשער בלבי

Kehot’s note points to Zohar I, 103a for these words.

Zohar I, 103a זח"א קג, א

KEHOT’S NOTE

זח"א קג, א-ב.

75 לפום מה דמשער בליביה

On "Her husband is known in the gates," the Zohar says the Holy One, blessed be He, is known and attached to each person according to what he conceives in his heart, as far as he can attach himself through the spirit of wisdom.

Sפר הזהר, וירא ט':קנ"ג-קס"ד 9:153-164 Zohar, Vayera
But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus "Her husband is known", not "in the gates" (bishe'arim), but, as we may also translate, "by measure", though a full knowledge is beyond the reach of any being.'

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

76 בכל לבבך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Mishnah reads "all your heart" as both inclinations.

Deuteronomy 6:5 דברים ו':ה

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

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

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77 בכל לבבך בשני יצריך

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

KEHOT'S NOTE

ברכות פ"ט, מ"ה.

78 בכל לבבך בשני יצריך

The Mishnah expounds "And you shall love Havayah your G-d with all your heart": with both your inclinations, the good inclination and the evil inclination.

Mishnah Berakhot 9:5 ט"ה:ה

חַיִּיב אָדָם לְבָרֵךְ עַל הַרְעָה כְּשֶׁמֶשׁ שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שְׁנֵאֲמַר (דברים ו') וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל לִבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ. בְּכָל לִבְּךָ, בְּשֵׁנֵי יִצְרֶיךָ, בְּיֶצֶר טוֹב וּבְיֶצֶר רָע. וּבְכָל נַפְשְׁךָ, אֶפְלוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ. וּבְכָל מְאֹדְךָ, בְּכָל מְוֻנָּה. דְּבָר אַחֵר בְּכָל מְאֹדְךָ, בְּכָל מוֹדָה וּמוֹדָה שֶׁהוּא מוֹדֵד לָךְ הָיִי מוֹדָה לּוֹ בְּמֵאֵד מֵאֵד. לֹא יָקֹל אָדָם אֶת רֹאשׁוֹ כְּנִגְדֵּי שַׁעַר הַמּוֹרָחַ, שֶׁהוּא מְכַוֵּן כְּנִגְדֵּי בֵּית קֹדֶשׁ הַקֹּדֶשִׁים. לֹא יִכְנֵס לְהַר הַבַּיִת בְּמִקְלוֹ, וּבְמִנְעָלוֹ, ...

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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PARAGRAPH 10

79 אם ישים אליו לבו

"If He sets His heart upon him, He gathers to Himself his spirit and his breath." The Zohar reads it as a person setting his heart toward G-d and so drawing down spirit from above.

איוב ל"ד:י"ד Job 34:14

אִם-יָשִׁים אֵלָיו לְבוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֵאָסֶף:

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

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KEHOT'S NOTE

איוב לד, יד.

80 רוח אייתי רוח ואמשיך רוח

The Zohar teaches that all things depend on desire: spirit draws spirit and brings spirit, and it cites "If he sets his heart toward Him." A person's longing from below draws a response from above.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

ראה זח"ב קסב, ב.

81 ממארי דחושבנא

The Zohar speaks of the "master of reckoning," who every night before sleep takes account of his deeds of that day, returns from them and asks for mercy.

Zohar III, 178a זח"ג קעח, א

KEHOT'S NOTE

ראה זח"ג קעח, א.

82 ותרד פלאים

"She has come down wondrously, with none to comfort her." The Alter Rebbe uses the phrase for the soul's great descent into the body.

Lamentations 1:9 ט"ז:ה

טְמֵאֲתָהּ בְּשׁוּלֶיהָ לֹא זָכְרָה אַחֲרֶיהָ וְתֵרַד פְּלָאִים אֵין מְנַחֵם לָהּ רָאָה ה' אֶת-עֲנִי כִּי הִגְדִּיל אוֹיֵב:

Her filthiness was in her skirts, She was not mindful of her end; Therefore is she come down wonderfully, She hath no comforter. 'Behold, O L-RD, My affliction, For the enemy hath magnified himself.'

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PARAGRAPH 11

83 בכתבי האריז"ל

Both places quote the same teaching of the Arizal.

KEHOT'S NOTE

ראה לעיל כי תצא לו, ד. נצבים מה, ד.

84 שהבכיה היא לנשמתו

The note quotes it: the weeping on Rosh HaShanah and Yom Kippur is for the soul that became physical through

its descent into the body, a nature G-d implanted; it cannot mean that a person is simply to change that nature, for then a perfect tzaddik would have done so before.

KEHOT'S NOTE

"שהבכיה (בר"ה ויוהכ"פ) היא לנשמתו כו' ישרדה ממקום כבודו ונתגשמה" ד"הגשמה" זו (שע"י ירידתה בגוף) היא טבע שהטביע הקב"ה. ולהוסיף שאין לומר שהכוונה בזה שהטביע הקב"ה טבע זה הוא בכדי שהאדם ישנה את הטבע (ויבטל את ההגשמה) — כי לפי"ז הצ"ח ה"י בודאי מתקן זה מכבר (לפני ר"ה ויוהכ"פ), ומזה שלא תיקן זה מקודם, מוכח שעד עכשיו לא ה"י זה ביכולתו, וביטול "הגשמה" זו היא רק ע"י הבכ"י בר"ה ויוהכ"פ (ובכל שנה, הוא יוצא מ"הגשמה" דקה יותר). וראה בארוכה לקו"ש ח"ט ע' 209 ואילך. ואכ"מ" — ד"ה שובה ישראל ה"י תשל"ז הערה 41. (סה"מ מלוקט ח"ד ע' יח).

PARAGRAPH 12

85 מים התחתונים בוכין

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

KEHOT'S NOTE

בחי' ויקרא ב, יג. מדרש עה"ד א. ת"ז (ת"ה) דיי"ט, ב. [כ].

86 בוכין אנו בעינינו קדם מלכא

The lower waters weep and say, "We want to be before the King," and wish to rise above; the firmament separates them until the Cause of causes makes them equal.

Tikkunei Zohar 19b:16-17 י"ז-י"ז:ט ב:ט"ז-י"ז

ומחלוקת האי דאיהו לשם שמים בגין דמים תתאין אינון בוכין ואמרין אנו בעינינו קדם מלכא קדם עלת העלות ובען לסלקא לעילא. רקיע אפריש בינייהו עד דעלת העלות שוי לון שוין. "מסטרדא וי מסטרדא דא. ו' באמצעיטא. כגוונא דא יו"י דאיהי א. ואלין כלהו קרבין לעלת העלות.

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87 בין מים למים

"Let there be a firmament in the midst of the waters, and let it separate between waters and waters." The division over which the lower waters weep.

Genesis 1:6 ר:א' בראשית

וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וְיִהְיֶה מַבְדִּיל בֵּין מַיִם לַמַּיִם:

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

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88 נקראים מים התחתונים בשם מי בוכים

Rabbeinu Bachya quotes the Midrash: the lower waters are called "weeping waters," for when the Holy One, blessed

be He, divided the waters, the lower waters began to weep at not being able to rise and be close to Him.

Rabbeinu Bahya, Vayikra 2:13 י"ג:ב ויקרא

PARAGRAPH 13

89 תקיעה . . ושברים . . ותרועה

The note points there for a further discussion of the teki-ah, shevarim and teruah.

KEHOT'S NOTE

ראה גם ביאורו"ז להצ"צ כרך א ע' תה.

90 גנוחי גניח וילולי ליל

Abaye explains the dispute over the teruah: the Torah's teruah is translated yevava, "wailing," and one view holds it is groaning (the shevarim) while the other holds it is wailing (the teruah).

Rosh Hashanah 33b:10 י"ג:ב

אמר אבאי: בָּהָא וְדַאי פְּלִיגִי, דְּקָתִיב: "יּוֹם תְּרוּעָה יִהְיֶה לָכֶם", וּמִתְרַגְּמִין: "יּוֹם יִבְכָּא יִהְיֶה לָכֶם". וְכָתִיב בְּאַיְמִיה דְּסִסְרָא: "בְּעַד הַחֲלוֹן נִשְׁקָפָה וְתִיבֵב אִם סִסְרָא". מִרְ סָבַר גְּנוּחֵי גִנָּח. וּמִרְ סָבַר יְלוּלֵי יָלִיל.

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KEHOT'S NOTE

ר"ה לג, ב.

91 תרועם בשבט ברזל

"You shall break them with a rod of iron; you shall shatter them like a potter's vessel." Teruah as breaking the forces of kelipah.

Psalms 2:9 י"ט:ב תהילים

תִּרְעֹם בְּשֶׁבֶט בְּרֹזֶל יוֹצֵר תִּנְפָצִים:

Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel.'

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KEHOT'S NOTE

תהלים ב, ט.

92 ותרועת מלך בו

"He has not beheld iniquity in Yaakov ... Havayah his G-d is with him, and the teruah of the King is in him." Teruah as affection and the desire of the heart.

Numbers 23:21 כ"ג:כ"א במדבר

לֹא-הִבִּיט אֵן בְּעֵינָיו וְלֹא-רָאָה עֲמָל בְּיִשְׂרָאֵל הִ' אֱלֹהֵיו עִמּוֹ וְתִרְעוּת מֶלֶךְ בּוֹ:

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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KEHOT'S NOTE

במדבר כג, כא. ראה אוה"ת פ' בלק ע' תתקצ. וראה לעיל פ' בלק עב, ב ב' פירושים.

93 ויעבור ה' על פניו

"And Havayah passed before him and proclaimed: Havayah, Havayah, G-d, merciful and gracious." The

opening of the Thirteen Attributes of Mercy.

שמות ל"ד:6

וַיַּעֲבֹר ה' עֲלֵי־פָנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אָפִים 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.

94

עשרה שמות

the passage shares nothing with the note

KEHOT'S NOTE

עי' במגן אבות [מגן אבות בארדיטשוב תרס"ב] פ' פנחס ואמרת הוי"ו ש"ב ז' שמות שא"נ נק' מדות ונק' כינויים ושם הוי"ו נק' שם העצם . . שמאיר בהמדות ועד"ו כאן. ועי' זח"ג (ערב, ב) ז' שמות שאנ"מ. ועי' ל בהר (מב, ב). [כ]. ראה פרדס ש"א פ"י. ש"כ פ"א ואילך. תו"א בא ס, א. לקו"ש חכ"א ע' 195 העי' 60.

95

עשרה שמות שאינן נמחקים

The Zohar describes the holy Malchus as made up of ten Sefiros and crowned with seven Names that may not be erased; the Kehot note points here for the Names as G-d's garments.

Zohar, Eikev 3:30-4:41א"מ ד"ל-ד"מ עקב ג' ל"ד-ד"מ

96

ונגלה כבוד ה'

"And the glory of Havayah shall be revealed, and all flesh shall see together." The revelation of the Time to Come.

ישעיהו 40:5

וְנִגְלָה כְבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֶּר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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97

מוציא חמה מנרתקה

In the Time to Come the Holy One, blessed be He, takes the sun out of its sheath; the righteous are healed by it and the wicked judged by it.

עבודה זרה ג' ב"י"ח 3b:18

ואיפכית אימא לעולם הבא — בדרבי שמעון בן לקיש, דאמר רבי שמעון בן לקיש: אין גיהנם לעתיד לבא, אלא הקדוש ברוך הוא מוציא חמה מנרתקה, ומקדיר, רשעים נידונין בה, וצדיקים מתרפאין בה, רשעים נידונין

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98

למחר לקבל שכרם

Rabbi Yehoshua ben Levi expounds "which I command you today, to do them": today is for doing them, and not today for receiving reward.

עבודה זרה ג' א"י"א-י"ב 3a:11-12

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

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KEHOT'S NOTE

ע"ז ג, א.

99

היום לעשותם

"And you shall keep the commandment, the statutes and the ordinances which I command you today, to do them." This world is the time for doing; the reward comes later.

דברים ז':11

וּשְׁמַרְתָּ 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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KEHOT'S NOTE

דברים ז, יא.

100

אחור וקדם צרתני

"Behind and before You have formed me, and You have laid Your hand upon me." Read as man being created last in the order of creation.

תהילים קל"ט:5

אחור וקדם צרתני ותשת עלי כפפה:

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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KEHOT'S NOTE

תהלים קלט, ה.

101

בכסה ליום חגנו

"Blow the shofar at the New Moon, at the covering, for our festival day." The Alter Rebbe reads it as concealment turning into festive revelation.

תהילים פ"א:4

תקעו בחדש שופר בכסה ליום חגנו:

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

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102

עתיד הקב"ה לעשות מחול

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

KEHOT'S NOTE

שלהי תענית.

103 עתיד הקב"ה לעשות מחול לצדיקים

Rabbi Elazar: in the future the Holy One, blessed be He, will make a circle dance for the righteous, sitting among them in Gan Eden, and each will point with his finger, as it says, "Behold, this is our G-d."

Taanit 31a:9ט"א: תענית

אמר עולא ביראה, אמר רבי אלעזר: עתיד הקדוש ברוך הוא לעשות מחול לצדיקים, והוא יושב ביניהם בגן עדן, וכל אחד ואחד מראה באצבעו, שנאמר: "ואמר ביום ההוא הנה אלקינו זה קוינו לו וישענו זה ה' קוינו לו נגילה ונשמחה בישועתו".

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104 הנה אלקינו זה קוינו לו

"And it shall be said on that day: Behold, this is our G-d; we hoped for Him and He saved us." G-dliness revealed so openly that one can point to it.

Isaiah 25:9ט"ה: ישעיהו

ואמר ביום ההוא הנה אלקינו זה קוינו לו וישענו זה ה' קוינו לו נגילה ונשמחה בישועתו:

And it shall be said in that day: 'Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for whom we waited, We will be glad and rejoice in His salvation.'

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KEHOT'S NOTE

ישע"י כה, ט.

105 יאר ה' פניו

"May Havayah make His face shine upon you and be gracious to you." From the priestly blessing: the face that shines instead of concealing.

Numbers 6:25כ"ה: במדבר

יאר ה' פניו אליך ויחנך:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כה.

PARAGRAPH 14

106 כי חק לישראל הוא

"For it is a statute for Israel, a judgment for the G-d of Yaakov." The verse following "Blow the shofar," explained in this section.

Psalms 81:5ה'פ"א: תהילים

כי חק לישראל הוא משפט לאלקי יעקב:

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

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107 ותתן טרף לביתה וחוק לנערותיה

The woman of valor "rises while it is still night and gives food to her household and a portion (chok) to her

maidens." Chok as an allotted portion of food.

Proverbs 31:15ט"ו: משלי

ותקם בעוד לילה ותתן טרף לביתה וחוק לנערותיה:

She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens.

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KEHOT'S NOTE

משלי לא, טו.

108 הטריפני לחם חוקי

"Give me neither poverty nor riches; feed me my allotted bread (lechem chuki)." Again chok as sustenance.

Proverbs 30:8ח"ח: משלי

שוא ודבר־כזב הרחק ממני ראש ועשר אלי־תתן־לי הטריפני לחם חקי:

Remove far from me falsehood and lies; Give me neither poverty nor riches; feed me with mine allotted bread;

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KEHOT'S NOTE

משלי ל, ח.

109 נקי בנים למקום

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

KEHOT'S NOTE

אבות ג, יד.

110 בנים למקום

"Beloved are Israel, for they are called children of the Omnipresent," as it says, "You are children to Havayah your G-d."

Pirkei Avot 3:14ד"ד: משנה אבות ג

הוא ה' אומר, חביב אדם שנברא בצלם. חכה יתרה נודעת לו שנברא בצלם, שנאמר (בראשית ט) כי בצלם אלקים עשה את האדם. חביבין ישראל שנבראו בנים למקום. חכה יתרה נודעת להם שנבראו בנים למקום, שנאמר (דברים יד) בנים אתם לה' אלקיכם. חביבין ישראל שנמנו להם כלי חמדה. חכה יתרה נודעת להם שנמנו להם כלי חמדה שבו נברא העולם, שנאמר (משלי ד) כי לקח טוב נתתי לכם, תורתי אל תעזבו:

He used to say: Beloved is man for he was created in the image [of G-d]. Especially beloved is he for it was made known to him that he had been created in the image [of G-d], as it is said: "for in the image of G-d He made man" (Genesis 9:6). Beloved are Israel in that they were called children to the All-Present. Especially beloved are they for it was made known to them that they are called children of the All-Present, as it is said: "you are children ...

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111 ברא כרעא דאבוה

The words here quote Yevamot 3a:2-4; the passage is shown below.

Yevamot 3a:2-4ד"ב-ד"ב: יבמות ג

דאמר רבא: אמר לי רב יצחק בר אבדימי: אתיא "הנה" "הנה", אתיא "זמה" "זמה". השתא דאמרת כל מלתא דאתיא מדרשא חביבא לקה,

ליתני לאחות אשה לבסוף! אידי דאירי באיסור אחותא, תנא אחות אשתו.

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

KEHOT'S NOTE

ע"ה שער פרקי הצלם פ"א. יונת אלם רפ"ב. וראה יבמות ג, א תוד"ה מקמי.

PARAGRAPH 15

112

משפט לאלהי יעקב

"For it is a statute for Israel, a judgment for the G-d of Yaakov." The verse pairs Israel with chok and Yaakov with judgment.

Psalms 81:5:ה"ה:א

כי חק לישראל הוא משפט לאלהי יעקב:

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

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113

בני בכורי

"So says Havayah: My son, My firstborn, Israel." Israel as the level of a son.

Exodus 4:22:כ"ב:ד

ואמר אלפרעה כה אמר ה' בני בכרי ישראל:

And thou shalt say unto Pharaoh: Thus saith the L-RD: Israel is My son, My first-born.

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KEHOT'S NOTE

שמות ד, כב.

114

ויעקב נקי בחי עבד

"And now hear, Yaakov My servant, and Israel whom I have chosen." Yaakov as the level of a servant.

Isaiah 44:1:א"ד:י

ועתה שמע יעקב עבדי וישראל בחרתי בו:

Yet now hear, O Jacob My servant, And Israel, whom I have chosen;

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KEHOT'S NOTE

ישעיי מד, א-ב. ראה לעיל פי בלק ע, ג.

115

לא הביט און ביעקב

"He has not beheld iniquity in Yaakov, nor seen wrongdo-ing in Israel." The opening of the discourse the Alter Rebbe cites on the servant and the son.

Numbers 23:21:א"ג:כ

לא הביט און ביעקב ולא ראה עמל בישראל ה' אלקיו עמו ותרוצת מלך בו:

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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PARAGRAPH 16

116

לאום מלאום יאמץ

Said to Rivkah of the twins in her womb: "two nations are in your womb ... and one nation shall be stronger than the other." Cited for the battle within a person, where some-times one side wins and sometimes the other.

Genesis 25:23:ג"ה:כ

ויאמר ה' לה שני גוים בבטנה ושני לאמים ממעיה יפרדו ולאם מלאם יאמץ ורב יעבד צעיר:

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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KEHOT'S NOTE

בראשית כה, כג.

117

ויעבור ה' על פניו ויקרא ה' ה'

"And Havayah passed before him and proclaimed: Havayah, Havayah, G-d, merciful and gracious." The two Names, separated by a pause, are two levels of nullification.

Exodus 34:6:ו"ו:ד

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

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

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118

אלקי אברהם אלקי יצחק ואלקי יעקב

"I am the G-d of your father, the G-d of Avraham, the G-d of Yitzhak, and the G-d of Yaakov." Only before Yaakov does the verse add a vav, ve'Elokei.

Exodus 3:6:ו"ו:ג

ויאמר אנכי אלקי אביה אלקי אברהם אלקי יצחק ואלקי יעקב ויסתר משה פניו כי ראה מהביט אל-האלקים:

Moreover He said: 'I am the G-d of thy father, the G-d of Abraham, the G-d of Isaac, and the G-d of Jacob.' And Moses hid his face; for he was afraid to look upon G-d.

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KEHOT'S NOTE

שמות ג, ו.

119

מקוה ישראל ה'

"The hope (mikveh) of Israel is Havayah." The word mikveh also means a pool of purification, and the maamar reads it so: the level of Havayah itself purifies.

Jeremiah 17:13:י"ז:יג

מקוה ישראל ה' כלי-עזיב יבשו וסורי כבארי יכתבו כי עזבו מקור מים-חיים את-ה'

Thou hope of Israel, the L-RD! All that forsake Thee shall be ashamed; They that depart from Thee shall be written in the

earth, Because they have forsaken the L-RD, The fountain of living waters. .

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KEHOT'S NOTE

ירמיי' יו, יג.

120

לפני ה' תטהרו

“For on this day He will atone for you, to purify you; from all your sins, before Havayah you shall be purified.” The purification of Yom Kippur comes from a level above Havayah.

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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KEHOT'S NOTE

ויקרא טז, ל.



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THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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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