



LIKKUTEI TORAH • ROSH HASHANAH • MAAMAR 5

להבין ענין הפסוק מי אל כמוך וגו' שהוא...

To Understand the Verse
“Who Is a G-d Like You”



G-d's supernal kindness (Kel), flowing from the Infinite Light that is above time, reaches specifically the lowest place, as water runs downhill. Teshuvah with kelos hanefesh, born of the knowledge that all of time is a moment before G-d, reaches that level; and even one who cannot rise so high draws it by seeing his own lowliness and making himself like “leftovers,” for then G-d bears the desire behind his sin and treads down the act, removing what separates his soul from Him.

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

G-d's supernal kindness (Kel), flowing from the Infinite Light that is above time, reaches specifically the lowest place, as water runs downhill. Teshuvah with kelos hanefesh, born of the knowledge that all of time is a moment before G-d, reaches that level; and even one who cannot rise so high draws it by seeing his own lowliness and making himself like "leftovers," for then G-d bears the desire behind his sin and treads down the act, removing what separates his soul from Him.

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

Micah's "Who is a G-d like You" speaks of Kel, kindness, which flows without limit from the Infinite Light to the lowest place, as water runs downhill. Teshuvah, read as tashuv hei, returns the upper and lower letters hei of the Name, and it applies to Torah scholars and to every person's thought and speech. Its essence is kelos hanefesh, the soul's longing to expire into G-d, kindled by contemplating that the world and all of time, renewed each hour through the permutations of Havayah, are a single moment before G-d, who is unchanged by creation. Such teshuvah is "before the world," above the contractions that the letters of the Name describe, and it draws G-dliness down into a dwelling below. Even one who only despises his life because he sees how low he has fallen draws the supernal kindness of Atik Yomin. G-d "bears" the desire behind sin, lifting it to its holy root, and "suppresses" the act, casting it into the depths of the sea. This is granted to one who makes himself like "leftovers," crushed by his distance from G-d, until kindness, like water, frees his soul from the body.

OUTLINE

- 1 Kindness that flows downward** ¶1-2
Kel is Chesed, a kindness that flows from the Infinite Light to the lowest place like water. "He bears iniquity and passes over transgression" shows how it reaches there, and teshuvah, tashuv hei, is the return of the upper and lower hei, which concerns Torah scholars and every person's thought and speech.
- 2 Teshuvah that precedes the world** ¶3-9
Teshuvah's essence is kelos hanefesh. Time is created hour by hour through the permutations of Havayah, yet all of it is a moment before G-d, who has not changed. Contemplating this brings the soul's expiry, a teshuvah above time and the world, which draws G-dliness down to make a dwelling below.

3 The letters of the Name and the unification

¶10-12

Yud is contraction, hei expansion, vav the drawing down, and the final hei Malchus; a world (olam) is concealment (he'elem). Teshuvah reaches above all this, and the unification sought is that G-d be revealed after the contractions as before them: in the upper worlds now, and in this world, even to physical perception, in the Time to Come.

4 Supernal kindness for the lowly

¶13-16

The revelation begins already in the penitent. Even one who only despises his life because he sees how low he is draws the kindness of Atik Yomin, as people pity a prisoner. This inner kindness is far above the kindness that builds the world. How can it reach one who was so far?

5 Bearing iniquity and suppressing it

¶17-18

Sin has two parts. The desire behind it is neutral and rooted in holiness, so G-d “bears” it, lifting it up; the act is complete evil, so G-d “suppresses” it in the depths of the sea. With these screens removed, the unchanging Infinite Light is revealed upon the soul, but only for one who makes himself like “leftovers.”

6 Why the soul does not expire

¶19-21

Malachi complains that though G-d has not changed, the children of Yaakov have not come to kelos hanefesh, for their souls come from the “heel” and the light reaches them only as a makif. The soul is stuck in the body like a lung with adhesions; the Zohar’s counsel is to “strike” it, refusing the transgressor’s excuse, “this is how I was made.”

7 A broken and crushed heart

¶22-23

Daka is one crushed by nature; nidkeh is one made crushed by contemplation or suffering. David prayed that even such acquired brokenness not be despised, but bring at least an encompassing revelation of the Infinite Light.

8 Like leftovers

¶24-25

One who sees that the Infinite Light reaches him only as a remnant, a makif, becomes crushed and nullified before it. Then the supernal kindness bears his iniquity and passes over his transgression and, like water loosening adhesions, frees the G-dly soul from the body to cleave to G-d.

KEY CONCEPTS

Kelos hanefesh כלות הנפש

The soul’s longing to the point of expiry, to leave the body and cleave to G-d. It arises from contemplating that G-d is above time and unchanged by creation, and it is the teshuvah that “preceded the world.”

Supernal kindness חסד עליון

The inner kindness that comes from the light that encompasses all worlds and from Atik Yomin, far above the outer kindness that builds the world. Like water, it flows most to the lowest place.

Tashuv hei תשוב ה'

The Zohar’s reading of teshuvah as the return of the letter hei: the upper hei (thought, the Written Torah) and the lower hei (speech, the Oral Torah), returned to their source.

Avon and pesha עון ופשע

Two aspects of sin: avon, the desire and thought behind it, which G-d “bears” and lifts to its holy root; and pesha, the act itself, which G-d “passes over,” treading it down into the depths of the sea.

Daka and nidkeh דכא ונדכה

Daka is one who is crushed in his very nature; nidkeh is one made crushed through his own effort or through suffering. David prayed that even the second not be despised.

Leftovers שיריים

The Sages' reading of "the remnant of His inheritance": one who regards himself as receiving only the remnant of the light from above the chain of worlds, which reaches him as a makif.

Makif מקיף

An encompassing light that touches a person from outside and above without entering his inner heart, as for the souls that come from the level of the "heel."

Atik Yomin עתיק יומין

"The Ancient of Days," the level removed (ne'etak) and exalted above "the days of the world," the source of time. The Idra says "Who is a G-d like You" is said of it.

SECTION 1 • 11-2

Kindness that flows downward

1 להבין ענין הפסוק¹ מי אל כמוך וגוי שהוא פיי לייג מדות שבתורה. והנה אל הוא חסד² כמ"ש חסד אל כל היום.^{3,4}

To understand the meaning of the verse "Who is a G-d (Kel) like You," etc., which is the explanation of the Thirteen Attributes [of Mercy] that are in the Torah. Now, Kel is Chesed (kindness), as it is written, "The kindness of Kel is all the day."

The maamar opens with Micah's verse "Who is a G-d like You, who bears iniquity and passes over transgression...", whose phrases are an explanation of the Thirteen Attributes of Mercy that G-d revealed in the Torah. The Divine Name Kel used in the verse stands for the attribute of Chesed, kindness, as the psalm says, "The kindness of Kel is all the day."

ופיי מי בעל חסד כמוך שהחסדים שלך מתפשטים לאין קץ מאור א"ס ב"ה למקום נמוך מאד שלך נמשל למים שיורדים⁵ ממקום גבוה למקום נמוך⁶ מאד.⁷

And the meaning is: who is a master of kindness like You, for Your kindnesses spread without end, from the Infinite Light (Or Ein Sof), blessed be He, to a very low place; this is why [kindness] is likened to water, which descends from a high place to a very low place.

Read this way, "Who is a G-d like You" means "Who is a master of kindness like You?" G-d's kindness has no limit: it flows from the Infinite Light down to the very lowest place, and that is why kindness is likened to water, which leaves the heights and runs down to the lowest ground.

2 ודרך שיוכלו החסדים לירד לבחי מטה מאד מפרש ואומר נושא עון ועובר על פשע⁸. פיי מה שהוא עדיין בבחי עון

And the way in which the kindnesses can descend to the level of what is very low, [the prophet] explains, saying: "He bears iniquity and passes over transgression." That is: what is still at the level of iniquity (avon),

The next words of Micah's verse explain how G-d's kindness can reach even the very lowest level: "He bears iniquity and passes over transgression." The Alter Rebbe distinguishes two levels of wrongdoing, avon (iniquity) and pasha (transgression), and begins with avon.

הנה הוא מגביה ונושא למעלה ומה שהוא בבחי פשע שהוא בחי יותר בעביות ואינה יכולה

He raises and bears upward; but what is at the level of transgression (pasha), which is a level of greater coarseness and cannot

What is at the level of avon G-d "bears": He lifts it up and carries it upward. Pasha, however, is a coarser and denser level, and it cannot be lifted.

לעלות וכתוב עוונותיכם היו מבדילים וטהור עינים מראות ברע¹⁰ ואינם יכולים החסדים לרדת שם לכן עובר ודורך על פשע שלא יפסיקו כו'.

rise — and it is written, “Your iniquities have separated,” and “[You are] too pure of eyes to see evil,” so the kindnesses cannot descend there — therefore He passes over and treads upon transgression, so that they not interrupt, etc.

Sin forms a barrier, as Isaiah says, “Your iniquities have separated [between you and your G-d],” and G-d is “too pure of eyes to see evil” (Habakkuk), so His kindness cannot descend into such a place. Therefore G-d “passes over” peshah, treading it down so that it no longer interrupts the flow of His kindness.

רק כ”ז [כל זה] הוא באם שהוא לשארית נחלתו^{11,12} כו'. כמ”ש בגמרא פ”ק [פרק קמא] דראש השנה (י”ז א') וע' רבות ר”פ נצבים¹³ ובפ' בשלח (פכ”ו)¹⁴ מגילה (כ”ח א').

But all this is only if it is “for the remnant of His inheritance,” etc., as is stated in the Gemara, in the first chapter of Rosh Hashanah (17a); and see the Midrash Rabbah at the beginning of Parshas Nitzavim, and in Parshas Beshalach (chapter 26); [and] Megillah (28a).

All this applies only “for the remnant of His inheritance,” the verse’s next words, which the Talmud in Rosh Hashanah explains as “one who makes himself like a remnant,” a theme the maamar develops at its end. The Alter Rebbe adds the Midrash Rabbah and tractate Megillah, where this verse is also expounded.

וביאור הדברים דרך פרט הנה ארז”ל [אמרו רבותינו זכרונם לברכה] גדולה תשובה שמגעת¹⁵ עד כסא הכבוד¹⁶ ובוהר אמרו תשובה תשוב¹⁷ ה' ה' עילאה ה' תתאה.

The explanation of the matter in detail: our Sages, of blessed memory, said, “Great is teshuvah (return), for it reaches the Throne of Glory”; and in the Zohar they said, “Teshuvah is tashuv hei, ‘the hei returns’”: the upper hei [and] the lower hei.

To explain in detail, the Alter Rebbe brings two teachings: the Talmud’s “Great is teshuvah, for it reaches the Throne of Glory,” and the Zohar’s reading of the word teshuvah (תשובה) as tashuv hei (תשוב ה'), “the hei returns.” The Name Havayah has two letters hei, the upper hei (Binah) and the lower hei (Malchus), and teshuvah returns both.

ולהבין זה צריך להבין מהות התשובה¹⁸ כי העולם טועים לומר דוקא אנשים פחותי הערך ובעלי עבירות הם הם הצריכים לתשובה והאמת אינו כן כי מאחר שעיקר התשובה היא בה' תתאה ועילאה ואיש בער לא ידע.¹⁹

To understand this, one must understand what teshuvah essentially is. For people err in saying that it is specifically people of little worth and transgressors who are the ones who need teshuvah. But the truth is not so, since the essence of teshuvah is in the lower hei and the upper [hei], and “a boorish man does not know.”

To understand this one must first grasp what teshuvah really is. People think it is only for those of low standing and for sinners, but this is a mistake. The essence of teshuvah lies in the upper and lower hei, something the “boorish man” of the psalm, who “does not know,” cannot even grasp; the next part shows that the Zohar was speaking of those who study Torah.

אמנם באמת אמרו זה על אנשים יושבי אהל ולומדי תורה²⁰ שתורה שבכתב היא ה' עילאה ותושבע"פ [ותורה שבעל פה] היא²¹ ה' תתאה וכשמפסיק מהם ועוסק בהבלי עולם צריך לחזור ולהשיב ההי"ן אלו למקורם וזהו דרך כלל.

In truth, however, they said this about people who sit in the tent and study Torah: for the Written Torah is the upper hei and the Oral Torah is the lower hei, and when one breaks off from them and occupies himself with the vanities of the world, he must go back and return these letters hei to their source. This is [the explanation] in general terms.

In truth the Zohar's words were said about those who “sit in the tent” and study Torah. The Written Torah corresponds to the upper hei and the Oral Torah to the lower hei; when a scholar breaks off from them and busies himself with the vanities of the world, he must bring these two letters back to their source. This is the general explanation.

ודרך פרט הנה התבוננות בגדולת ה' ועיון תפלה וכוונתה במחשבה הוא בחי' ה' עילאה וכשמוציאם בפה בעסק התורה והתפלה היא בחי' ה' תתאה.²²

And in particular terms: contemplation of the greatness of G-d, and concentration in prayer (iyun tefillah) and its intent in thought, is the level of the upper hei; and when one brings them out with the mouth, in the study of Torah and in prayer, that is the level of the lower hei.

In detail, the two letters hei are found in every person's service. Contemplating G-d's greatness and concentrating one's thought on prayer and its meaning belong to the upper hei, the realm of thought; saying the words aloud, in Torah study and in prayer, belongs to the lower hei, the realm of speech.

SECTION 2 • 113-9

Teshuvah that precedes the world

3 והנה ארז"ל [אמרו רבותינו זכרונם לברכה]²³ שבעה דברים קדמו לעולם²⁴ ואחת מהן התשובה [עין בבראשית רבה פ' א'] והענין כי הנה עיקר התשובה היא בלב²⁵ שהיא בחי' ה' עילאה דהיינו לכות הנפש אליו ית'.²⁶

Now, our Sages, of blessed memory, said that seven things preceded the world, and one of them is teshuvah [see Bereshis Rabbah, chapter 1]. The explanation is that the essence of teshuvah is in the heart, which is the level of the upper hei: that is, the soul's expiry (kelos hanefesh) toward Him, may He be blessed.

Our Sages list teshuvah among the things that preceded the creation of the world; the text points to the Midrash in Bereshis Rabbah, chapter 1. The Alter Rebbe explains that teshuvah is essentially in the heart, the upper hei: kelos hanefesh, the soul's yearning to expire into G-d (the printed לכות is evidently כלות).

4 והיינו ע"י שמתבונן שכל העולם הוא תחת הזמן שיתא אלפי שני²⁷ כו' ואפילו ימות המשיח ותחיית המתים הוא בזמן והזמן הוא נברא²⁸ להחיות העולמות עליונים ותחתונים שעל ידי י"ב צירופי הוי' שמתחדשים בכל יום

That is, through contemplating that the whole world is subject to time, "six thousand years," etc., and even the days of Mashiach and the Resurrection of the Dead are within time; and time is created, to give life to the upper and lower worlds: for through the twelve permutations of [the Name] Havayah, which are renewed each day,

Kelos hanefesh is reached through contemplation: the whole world is subject to time, the "six thousand years" the Talmud gives for the world's existence, and even the era of Mashiach and the Resurrection belong to time. Time itself is a creation, made to give life to the worlds through the twelve permutations of the letters of the Name Havayah, which are renewed every day.

דהיינו בכל שעה צירוף אחד²⁹ הוא מהוה ומחיה העולמות עליונים ותחתונים [ובכל לילה י"ב צירופי] that is, in each hour one permutation brings into being and gives life to the upper and lower worlds [and in each night, the twelve permutations of

In each hour of the day one of the twelve permutations rules, bringing the worlds into being and giving them life. At night, the bracket adds, the twelve permutations of the Name Ado-nai do this.

אדניי] והחיות רצוא ושוב³⁰ פיי שהחיות שהיה עיי צירוף הראשון עולה למקורו ויורד החיות אח"כ על ידי צירוף השני שאל"כ [שאם לא כן] היה די בצירוף אחד

Ado-nai], and the life-force (chayus) is “running and returning” (ratzo vashov): that is, the life-force that came through the first permutation rises to its source, and afterwards the life-force descends through the second permutation; for otherwise one permutation would have sufficed.

The life-force moves in “running and returning,” Ezekiel’s words for the movement of the holy chayos: the vitality given through one permutation rises back to its source, and then new vitality descends through the next. If the life-force simply remained, one permutation would have been enough.

ולכן מזה נמשך בחינת עבר ועתיד שהחיות הראשון מסתלק ונכלל במקורו מלמטה למעלה ויורד ונמשך חיות אחר מלמעלה למטה ונעשה בחיי זמן [והוא כמשל המורה שעות שקורין זייגער בל"א [בלשון אשכנז]].

Therefore from this comes the dimension of past and future: the first life-force withdraws and is absorbed into its source, from below upward, and another life-force descends and is drawn down from above to below, and so the dimension of time comes into being [it is like the example of the hour-indicator, which in Yiddish is called a zeiger].

This rhythm of withdrawal and renewal is what makes past and future, and so time comes into being. The Alter Rebbe compares it to a clock, a zeiger in Yiddish, which shows the hours one after another.

5 ולכן נקי שעה פיי הפונה שפונה החיות מלמעלה למטה בבחי רצוא ושוב³¹ וכן הלב שבו עיקר חיות האדם שהוא עולם קטן^{32,33} הוא דופק תמיד מחמת שהחיות הוא ברצוא ושוב [ועמ"ש מזה סד"ה

This is why it is called sha'ah (hour), meaning “turning,” for the life-force turns from above to below in the manner of running and returning. Likewise the heart, in which the main life-force of man resides — man being a miniature world — beats constantly, because the life-force is in running and returning [and see what is written about this at the end of the discourse beginning

An hour is called sha'ah, which the Alter Rebbe reads as “turning,” for in each hour the life-force turns from above to below in running and returning. The human heart, the seat of a person’s life, shows the same pattern: it beats without pause because its life-force too runs and returns, for man is “a miniature world” that mirrors the greater one.

כי כאשר השמים החדשים]³⁴ והנה מבשרי אחזה³⁵ אלוה כמו למשל באדם שיש לו איזה ענין לדבר “For as the new heavens”]. Now, “From my flesh I behold G-d”: by way of analogy, a person who has some matter to speak about —

A bracket refers to the end of a Torah Ohr discourse on “For as the new heavens” for more on this. The Alter Rebbe then invokes Job’s “From my flesh I behold G-d”: from a person’s own make-up one can grasp something about G-d, and he gives an analogy from a person who has something to say.

הנה הדברים חקוקים על לבו כולם כאחד כל מה שיוכל לדבר ולפרוט בשפתיו בשעה ושתים.

the words are engraved on his heart all together as one, everything he could speak and spell out with his lips in an hour or two.

Before speaking, everything he will say is engraved on his heart at once, even though spelling it out with his lips would take an hour or two. In the heart there is no sequence; sequence appears only in speech.

כך כביכול למעלה מקור החיות והצרופים שהוא חיי החיים אור א"ס ב"ה שם אין שום התחלקות זמן עבר הוה ועתיד

So too, as it were, above: the source of the life-force and of the permutations, which is the Life of all life, the Infinite Light (Or Ein Sof), blessed be He — there, there is no division of time whatever, past, present and future,

So too above, as it were: in the source of the life-force and of the permutations, the Infinite Light, called “the Life of all life,” there is no division of time into past, present and future.

כי שם נכללו כולם כאחד והרי יש בכחו להוות ולחיות עוד כמה פעמים שיתא אלפי שני כו'

for there they are all included as one; and indeed it has the power to bring into being and give life for many more times “six thousand years,” etc.,

There all of time is contained as one. The Infinite has the power to bring into being and sustain many more spans of “six thousand years.”

וכמה שמיטין ויובלין עד אין סוף ותכלית רק כשהחיות נמשך מלמעלה למטה להחיות העולמות נעשה בחיי זמן

and many Sabbatical cycles and Jubilees, without end or limit. Only when the life-force is drawn down from above to below to give life to the worlds does the dimension of time come into being.

It could sustain countless cycles of Shemitah and Yovel (in Kabbalah, great cosmic cycles), without end. Time comes into being only when the life-force is drawn down to give life to the worlds.

וכן קודם שנברא העולם לא היה בחיי זמן כלל [ועמ"ש בביאור ע"פ יונת³⁶ גבי כי לא מחשבותי מחשבותיכם]³⁷ והנה כתיב אני ה' לא שנית³⁸ ואתה הוא³⁹ קודם⁴⁰ שנברא העולם כו'.

So too, before the world was created there was no dimension of time at all [and see what is written in the explanation on the verse “My dove,” regarding “For My thoughts are not your thoughts”]. Now, it is written, “I, Havayah, have not changed,” and “You are He before the world was created,” etc.

Before the world was created there was no time at all; a bracket refers to the biur on “My dove” on the verse “For My thoughts are not your thoughts.” The Alter Rebbe then cites Malachi’s “I, Havayah, have not changed” and the words of the morning prayers, “You are He before the world was created [and You are He since the world was created].”

פ"י כמו שהיה יחיד ומיוחד קודם שנברא כן עתה יחיד ומיוחד ממש אחר שנברא כמ"ש אתה הוא ה' לבדך ואע"פ [ואף על פי] שנברא העולם לזה אומר אתה עשית וגוי.

That is: just as He was single and unique before [the world] was created, so now He is truly single and unique after it was created, as it is written, "You are He, Havayah, alone." And though the world was created, to this it says, "You made," etc.,

The point is that G-d is as truly single and unique after creation as He was before, as Nehemiah says, "You are He, Havayah, alone." Although the world has been created, the verse goes on to address that too: "You made [the heavens]... and You give life to them all," which the next paragraph explains.

6 ואתה מחיה וגוי.⁴¹ כי ביו"ד נברא העוה"ב [העולם הבא]⁴² ובה' נברא העוה"ז. והם כל סדר הזמנים ואפילו ימות המשיח ותחיית המתים⁴³ שאינם אלא בחי' יו"ד וה"א.

"and You give life," etc. For with the yud the World to Come was created, and with the hei this world was created; and these are the whole order of times, even the days of Mashiach and the Resurrection of the Dead, which are no more than the level of yud and hei.

The verse continues, "and You give life [to them all]." The Talmud teaches that the World to Come was created with the letter yud and this world with the hei, the first two letters of the Name; all the orders of time, even the days of Mashiach and the Resurrection, are no more than these two letters.

והוא למשל כמו באדם אות⁴⁴ א' נגד כל דבורים שלו שיכול לדבר כל ימי חייו אינו נחשב לכלום כך כל העולמות עליונים ותחתונים כולא קמ"י [קמיה]⁴⁵ כלא חשיב.

This is by way of analogy like a person: one letter, compared to all the words he can speak all the days of his life, counts as nothing at all. So too all the worlds, upper and lower: "all before Him is considered as nothing."

A single letter counts as nothing beside all the words a person can say in his whole life. So too all the worlds, upper and lower, are as nothing before G-d, in the Zohar's words: "all before Him is considered as nothing."

7 וז"ש [וזהו שכתוב] ברגע קטן עזבתיך⁴⁶ שאינה אלא רגע קטן. ומ"ש כי אלף שנים כיום כו'. היינו בזמן הגלות וכמ"ש ואשמורה בלילה.⁴⁷

And this is [the meaning of] what is written, "For a brief moment I forsook you": that it is no more than a brief moment. And what is written, "For a thousand years are like a day," etc., refers to the time of exile, as it is written, "and a watch in the night."

This explains Isaiah's "For a brief moment I forsook you": the exile is no more than a brief moment. The psalm's "For a thousand years [in Your eyes] are like a day... and a watch in the night" describes the time of exile, the "night," when a thousand years are seen as a day.

משא"כ לע"ל [לעתיד לבוא] שיתגלה אלקותו בעולם ואז עין בעין יראו⁴⁸ וראו כל בשר⁴⁹ שהכל נחשב לרגע ולזאת ברגע קטן עזבתיך וברחמים גדולים אקבצך פי' כשאקבצך ברחמים גדולים

Whereas in the Time to Come, when His G-dliness will be revealed in the world, then “they will see eye to eye,” and “all flesh will see” that everything counts as a moment. Therefore, “For a brief moment I forsook you, and with great compassion I will gather you in”: that is, when I gather you in with great compassion,

In the Time to Come G-dliness will be revealed in the world; “they will see eye to eye” and “all flesh will see” that all of time counts only as a moment. So the Alter Rebbe reads the verse’s two halves together: “with great compassion I will gather you” tells when the exile will be seen as “a brief moment.”

דהיינו שיתגלה אלקותו אז תראה כי ברגע קטן עזבתיך וזהו יעלה ויבא זכרוננו כו'. שאינו אלא זכר בעלמא.

that is, when His G-dliness is revealed, then you will see that “for a brief moment I forsook you.” And this is [the meaning of] “May our remembrance rise and come,” etc.: that it is merely a remembrance.

When G-dliness is revealed at the ingathering, it will be seen that the exile was only “a brief moment.” The Alter Rebbe connects this to the prayer “May our remembrance rise and come” (Ya’aleh VeYavo): what is spoken of there is merely a remembrance, in keeping with all of time being as a moment before G-d.

8 וכשישים האדם הדברים האלה על לבו שכל העולם הוא תחת הזמן והזמן הוא נחשב כרגע לפניו ית'

And when a person takes these matters to heart — that the whole world is subject to time, and time counts as a moment before Him, may He be blessed,

The Alter Rebbe now draws the conclusion of the contemplation described above. A person should take to heart that the whole world is bound by time, and that all of time is like a single moment before G-d.

שהוא למעלה מהזמן ואין לפניו שום התחלקות זמן כלל והיתה בלבו כיקוד אש בוערת ותכלה נפשו לדבקה בו ית' וזהו תשובה קדמה לעולם.⁵⁰

who is above time, and before Him there is no division of time whatever — then it will be in his heart like a blaze of burning fire, and his soul will expire [with longing] to cleave to Him, may He be blessed. And this is [the meaning of] “teshuvah preceded the world.”

G-d is above time altogether, and before Him there is no past, present or future. When a person truly absorbs this, his heart burns like fire and his soul longs to the point of expiry to cleave to G-d; this, the Alter Rebbe says, is what the Sages meant by “teshuvah preceded the world.”

שאינ הפי' שהיתה קודם בריאת העולם. שאם אין עולם אין עון אשר חטא ואין תשובה.

For the meaning is not that it existed before the creation of the world: if there is no world, there is no iniquity that one has committed, and there is no teshuvah.

The saying cannot mean that teshuvah existed before creation in time: without a world there is no sin, and so no teshuvah. It must speak of the level of teshuvah, not of its date.

אלא הענין שהתשובה בכלות הנפש הוא למעלה מהזמן והעולם.⁵¹ שהוא לדבקה בו ית' באור א"ס ב"ה שאין לפניו שום התחלקות זמן כלל.

Rather, the point is that teshuvah with the soul's expiry (kelos hanefesh) is above time and the world, for it is to cleave to Him, may He be blessed, to the Infinite Light (Or Ein Sof), blessed be He, before whom there is no division of time at all.

Teshuvah with kelos hanefesh is "before the world" in the sense that it is above time and the world: the soul seeks to cleave to the Infinite Light, before which there is no division of time at all.

שמחמת התבוננות הזה בא לידי תשובה בכלות הנפש ועמ"ש בד"ה שיר השירים⁵² כמ"ש אני הוי' לא שניתי ואתם בני יעקב לא כליתם⁵³ פי' שאין לכם כלות הנפש הרי שכלות הנפש הוא מחמת לא שניתי.

For as a result of this contemplation he comes to teshuvah with the soul's expiry. And see what is written in the discourse beginning "The Song of Songs": as it is written, "I, Havayah, have not changed, and you, children of Yaakov, have not expired" — that is, you do not have the soul's expiry. Thus the soul's expiry comes about because of "I have not changed."

It is the contemplation of G-d's timelessness that brings a person to this teshuvah. Referring to his discourse on "The Song of Songs," the Alter Rebbe reads Malachi's verse as a reproach: "I, Havayah, have not changed," yet "you, children of Yaakov, have not expired," that is, have not come to kelos hanefesh; the knowledge that G-d is unchanged by creation is what should bring the soul to expire in longing.

9 ועיי' ימשיך אלקותו בעולם להיות לו דירה בתחתונים^{54, 55} [ומוסיף אור באצילות] כמ"ש ושמרתם את כל מצותי⁵⁶ ועשיתם אותם⁵⁷ אתם כתיב חסר וי"ו וארז"ל [ואמרו רבותינו זכרונם לברכה] א"ת [אל תקרי] אותם אלא אתם⁵⁸ מעלה עליהם הכתוב כאלו עשאוני.

And through this he will draw His G-dliness down into the world, so that He will have a dwelling place among the lower realms [and he adds light in the World of Atzilus (Emanation)], as it is written, "And you shall keep all My commandments and do them (osam)": it is written atem, without a vav, and our Sages, of blessed memory, said, "Do not read osam ('them') but atem ('you'): Scripture accounts it to them as though they had made Me."

Through such teshuvah a person draws G-dliness down into the world and makes for G-d "a dwelling place among the lower realms," the purpose of creation; a bracket adds that it also adds light in Atzilus. The Sages read the verse's "do them" (osam), written without a vav, as atem, "you": one who keeps the mitzvos is regarded as though he had "made" G-d, that is, made His presence manifest below.

וכתיב (תהלים י"ו) שויתי ה' וגוי. שהוא פי' כמו עשיתי כמו הוד והדר תשוה עליו⁵⁹ (בתהלים כ"א).

And it is written (Psalms 16), "I have set (shivisi) Havayah," etc., which means "I have made," as in "Majesty and splendor You set (teshaveh) upon him" (in Psalms 21).

So too King David's "I have set (shivisi) Havayah [before me always]" means "I have made," for the same verb appears in "Majesty and splendor You set (teshaveh) upon him." David's service made G-d present before him.

והיינו כמ"ש ויעש דוד שם⁶⁰ שכל עיקר כוונתו היה בתורתו ובתפלתו לעשות שם [וע' מזה בזהר פ' בחקתי דקיי"ג א' ב']:⁶¹

And this is as it is written, "And David made a name": for the whole main intent of his Torah and his prayer was to make a name [and see on this in the Zohar, Parshas Bechukosai, 113a-b].

This is the meaning of "And David made a name": the whole intent of David's Torah study and prayer was to "make" G-d's Name, to reveal it below. The Alter Rebbe refers to the Zohar on Bechukosai, which explains the verse this way.

SECTION 3 • 10-12

The letters of the Name and the unification

10 ב ולהבין זה צריך להבין פי לשם יחוד קוב"ה [קודשא בריך הוא] שנתייחד קודם התפלה ליחדא שם י"ה

בוי"ה ביחודא שלים וגם להבין פי אותיות של שם הוי"ה ב"ה דהנה היו"ד מורה על הצמצום

2. To understand this, one must understand the meaning of “For the sake of the unification of the Holy One, blessed be He,” which was instituted before prayer, “to unite the Name yud-hei with vav-hei in perfect unity”; and also understand the meaning of the letters of the Name Havayah, blessed be He. Now, the yud indicates the tzimtzum (contraction),

A new section explains how this unification comes about. Before prayer one says the formula “For the sake of the unification of the Holy One, blessed be He... to unite the Name yud-hei with vav-hei in perfect unity,” and to understand it one must understand the four letters of the Name Havayah, the first of which, the yud, signifies tzimtzum, contraction.

כי עיקר התורה והמצות להיות לו דירה בתחתונים וכל העולמות עליונים ותחתונים הם בזמן שהוא כרגע לפניו ית' ⁶² כוי וצריך לזה כמה בחי וצמצומים והשתלשלות שיהיה בחי זמן.

for the main purpose of the Torah and the mitzvos is that He should have a dwelling place among the lower realms, and all the worlds, upper and lower, are within time, which is as a moment before Him, may He be blessed, etc. For this, many levels and contractions and the chain of descending worlds (hishtalshelus) are needed, so that there will be the dimension of time.

The purpose of the Torah and mitzvos is a dwelling place for G-d below, yet all the worlds exist within time, which is no more than a moment before Him. For G-d's light to relate to time at all, many levels, contractions and stages of descent are needed, and the yud stands for this.

11 ובחי הצמצומים היינו שיסלק בחי עצמותו מכל וכל שהיא בחי א"ס וישרה בזמן וגבול ועמ, ש מזה

בד"ה ולא אבה ⁶³ בפי

The level of the contractions means that He withdraws the level of His essence altogether, which is the level of the Infinite One (Ein Sof), and rests in time and limitation; and see what is written on this in the discourse beginning “And He would not,” in Parshas

The tzimtzum means that G-d withdraws His very essence, the Infinite, altogether, so that His light can rest within time and limitation. The Alter Rebbe refers to his discourse “And He would not,” in Parshas Ki Seitzei, for more on this.

כי תצא ואח"כ בחי' ה' שהוא התפשטות אורך ורוחב ואח"כ ו' שהוא המשכה בשמי' [בשמים] ממעל

Ki Seitzei. Afterwards [comes] the level of the hei, which is expansion in length and breadth; and afterwards the vav, which is a drawing down "in the heavens above

Next comes the first hei, an expansion in length and breadth, and then the vav, a line drawn downward, in the words of the verse, "in the heavens above and on the earth below."

ועל הארץ מתחת ולד' סטרי' בחינת ו"ק [וי קצוות] [וגם שמים רוחניים שהם בחי' אהבה ויראה כו' אש ומים⁶⁴ כו']

and on the earth below," and to the four directions, the level of the six extremities (vav ketzavos) [and also the spiritual heavens, which are the levels of love and awe, etc., fire and water, etc.].

The vav, whose numerical value is six, also extends to the four directions and so corresponds to the six extremities (vav ketzavos), the six emotive attributes. A bracket adds the "spiritual heavens," love and awe, which are fire and water, for the Sages read shamayim (heavens) as esh u'mayim, fire and water.

וזהו בחי' הוי"ו שהוא המשכת אלקותו ממעלה למטה ואח"כ בחינת ה' תתאה וכן בכל השתלשלות העולמות מעולם ועד עולם נעשה צמצום והתפשטות המשכה והתפשטות

This is the level of the vav, which is the drawing down of His G-dliness from above to below; and afterwards the level of the lower hei. And so too in the whole chain of descending worlds (hishtalshelus), from world to world, there is contraction and expansion, drawing down and expansion.

The vav is the drawing down of G-dliness from above to below, and after it comes the lower, final hei. The same pattern of contraction, expansion and drawing down repeats at every stage of the descent from one world to the next.

ולכן נק' עולם מלשון העלם שהעלים והסתיר עצמותו ית' וזהו תשובה קדמה לעולם [ועמ"ש מענין התשובה בד"ה כי המצוה הזאת אשר אנכי מצו⁶⁵ כו']

This is why it is called olam (world), from the word he'elem (concealment), for He concealed and hid His essence, may He be blessed. And this is [the meaning of] "teshuvah preceded the world" [and see what is written on the subject of teshuvah in the discourse beginning "For this commandment which I command you," etc.;

That is why a world is called olam, from he'elem, concealment: each world exists because G-d's essence is hidden from it. Teshuvah "preceded the world" in that it reaches what is before this concealment; a bracket opens here, referring to the discourse on "For this commandment which I command you."

ע"ש ובמדרש בראשית רבה שם איתא שנאמר בטרם הרים יולדו⁶⁶ מאותה השעה תשב אנוש^{67, 68} כו' והיינו כמו שכתוב בד"ה כי ההרים ימושו⁶⁹ כו'

see there. And in the Midrash Bereshis Rabbah there, it says: "as it is said, 'Before the mountains were born'; from that very hour, 'You return man,'" etc. And this is as is written in the discourse beginning "For the mountains may depart," etc.,

The bracket continues with the Midrash already cited, which learns teshuvah's precedence from "Before the mountains were born... You return man," and refers to the discourse on Isaiah's "For the mountains may depart" for further explanation.

וחסדי מאתך לא ימוש כו' אמר מרחמך הוי' שזה הפסוק מדבר בגילוי רחמים גדולים לע"ל [לעתיד לבוא] ע"י התשובה ואזי ההרים ימושו כו' ע"ש והיינו לפי

"but My kindness shall not depart from you," etc., "says Havayah, who has compassion on you": this verse speaks of the revelation of great compassion in the Time to Come through teshuvah, and then "the mountains may depart," etc.; see there. And this is because

That verse ends, "but My kindness shall not depart from you... says Havayah, who has compassion on you," and it speaks of the great compassion that will be revealed in the Time to Come through teshuvah; then even "the mountains may depart."

כי התשובה היא מבחי' ומדרגת בטרם הרים יולדו שקדמה לעולם שהיא גילוי מבחי' אנכי מי שאנכי כו' שלמעלה מבחי' הצמצומים דשם הוי' להיות עולם והעלם

teshuvah is from the level and rank of "before the mountains were born," which preceded the world: it is a revelation from the level of "I am who I am" (Anochi mi she'Anochi), etc., which is above the level of the contractions of the Name Havayah, so that there be a world (olam) and concealment (he'elem),

The reason is that teshuvah comes from the level of "before the mountains were born," before the world: a revelation from "I am who I am" (Anochi mi she'Anochi), G-d's own self, above the contractions of the Name Havayah that make a world and its concealment.

דהיינו למעלה אפילו מעולם האצילות שמקבל מבחי' היו"ד דשם הוי' [וזהו פי' היחוד שיהיה יחיד ומיוחד אחר הצמצום וההתפשטות כמו קודם

that is, above even the World of Atzilus (Emanation), which receives from the level of the yud of the Name Havayah]. And this is the meaning of the unification: that He be single and unique after the contraction and the expansion just as prior

This level is above even the World of Atzilus, which receives from the yud of Havayah, the first contraction; here the bracket closes. The "unification" of the prayer formula means that G-d is revealed as single and unique after the contraction and expansion just as before them.

לכן בלי שום שינוי אלא שבעוה"ז אין היחוד שלם עד ימות המשיח שאז עין בעין יראו⁷⁰ וגוי וראו כל בשר⁷¹ וגוי

to it, without any change. But in this world the unification is not complete until the days of Mashiach, for then “they will see eye to eye,” etc., and “all flesh will see,” etc.

In this world that unity will be complete only in the days of Mashiach, when “they will see eye to eye” and “all flesh will see.”

אבל בעולמות עליונים גם עתה יכול לעשות היחוד שיתגלה יחודו⁷² וזהו והופע בהדר גאון עוזך.⁷³

But in the upper worlds one can effect the unification even now, so that His unity will be revealed. And this is [the meaning of] “And appear in the splendor of the majesty of Your might.”

In the upper worlds the unification can be effected even now, so that G-d’s unity is revealed there. This is what is asked in the Rosh Hashanah prayer, “And appear in the splendor of the majesty of Your might.”

פ"י שיאירו היודי"ן והווי"ן שהם בחי' צמצומים והתשלשלות המשכות והארת אור עליון [ע"י] בשער היחודים

That is, that the yuds and vavs should shine — they being the levels of the contractions and of hishtalshelus, the drawings-down and the radiance of the supernal light [see Shaar HaYichudim,

The “splendor of the majesty” is the shining of the yuds and vavs, the letters that stand for the contractions and the descending flow of the supernal light. The Alter Rebbe cites Sha’ar HaYichudim, from the Arizal’s teachings, and the Kabbalistic work Mishnas Chassidim for this.

פ"ז [פרק ז'] ובמ"ח מסכת היחודים פ"ד] אור א"ס ב"ה יאירו גם למטה מטה אפי' [אפילו] בעוה"ז עד כי וידע כל פעול כו' דקאי על כל הברואים.

chapter 7, and Mishnas Chassidim, Tractate HaYichudim, chapter 4], the Infinite Light (Or Ein Sof), blessed be He — that they should shine even far below, even in this world, until “every creature will know,” etc., which refers to all created beings.

The prayer asks that the Infinite Light shine through these channels even far below, in this world, until “every creature will know” that G-d made it. These words, the Alter Rebbe notes, refer to all created beings.

12 וסוף המאמר מוכיח שהכל ידעו וישיגו אלקותו ית' כי אפס זולתו שזהו לע"ל [לעתיד לבוא] שכ"כ [שכל כך] יאיר ויתגלה אור א"ס ב"ה עד שיהא נתפס ג"כ בשכל האנושי⁷⁴ ומושג בהשגה גשמיית [גשמיים].

And the end of the passage proves that all will know and apprehend His G-dliness, may He be blessed, that there is nothing besides Him. This will be in the Time to Come, when the Infinite Light (Or Ein Sof), blessed be He, will shine and be revealed so greatly that it will be grasped also by the human intellect and apprehended with physical apprehension.

The end of that prayer passage shows that in the Time to Come all will know and grasp G-dliness, that there is nothing besides Him. The Infinite Light will then shine so strongly that even the human mind, and physical perception, will grasp it.

משא"כ בזמן שאין גילוי אור א"ס אלא בנפש אלקית של עובדי ה'. ואף גם זאת אינה בבחי' השגה אלא בבחי' אמונה אשר היא ירושה מאבות.⁷⁵

Whereas at a time when the Infinite Light is revealed only in the G-dly soul of those who serve G-d; and even this is not in the manner of apprehension, but in the manner of faith, which is an inheritance from the forefathers.

Now, by contrast, the Infinite Light is revealed only in the G-dly soul of those who serve G-d, and even there not as understanding but as faith, inherited from the Patriarchs. The Sages call the Jewish people "believers, children of believers."

ולכן כתיב לע"ל [לעתיד לבוא] כשיתגלה אור א"ס ב"ה ובאו במערות צורים⁷⁶ ובמחילות עפר מפני פחד ה' ומהדר גאווה. דהיינו מחמת גילוי בחי' הדר גאון עוזך שהן היודיין והווייזן הנ"ל

This is why it is written of the Time to Come, when the Infinite Light, blessed be He, will be revealed: "And they will go into the caves of the rocks and into the holes of the earth, from before the terror of Havayah and from the splendor of His majesty"; that is, because of the revelation of the level of "the splendor of the majesty of Your might," which are the yuds and vavs mentioned above

This is why Isaiah says of the Time to Come that people will hide "in the caves of the rocks... from before the terror of Havayah and from the splendor of His majesty." That "splendor of majesty" is the revelation of the yuds and vavs described above.

(ולשון הדר גאוננו יובן ע"ד מ"ש במ"א בפ"י כי גאה גאה⁷⁷ כו' ומשם הוא המשכת היודי"ן ווי"ן הנ"ל להיות הגילוי אחר הצמצומים כמו קודם הצמצומים וזהו ממעמקים קראתיך⁷⁸ הוי' כמ"ש בד"ה שובה ישראל עד⁷⁹ ואזי)

(the phrase “the splendor of His majesty” will be understood along the lines of what is written elsewhere on the meaning of “For He is exalted, exalted,” etc.; and from there comes the drawing down of the yuds and vavs mentioned above, so that the revelation after the contractions is as it was before the contractions; and this is [the meaning of] “From the depths I have called You, Havayah,” as is written in the discourse beginning “Return, O Israel, unto”) — and then

A parenthesis explains “the splendor of His majesty” by “For He is exalted, exalted” (ga’oh ga’ah) of the Song at the Sea, discussed elsewhere: from that level come the yuds and vavs, so that the revelation after the contractions is as it was before them. This is also the meaning of “From the depths I have called You, Havayah,” as explained in the discourse beginning “Return, O Israel, unto.” With the parenthesis closed, the sentence resumes: “and then” terror will fall.

תפול אימה ופחד⁸⁰ בגשמי"י [בגשמיים] ממש מן המראה הגדול הזה⁸¹ אשר יראו כל בשר וישיגו פועל אלקים בקרב הארץ הלזו הגשמיות בשכל אנושי הגשמי. שלא יהא גשמיות העולם והאדם מעלים ומסתיר על אור ה':

terror and dread will fall in a truly physical way, from this great sight that all flesh will see, and they will apprehend the work of G-d in the midst of this physical earth with the physical human intellect, so that the physicality of the world and of man will not conceal and hide the light of G-d.

When this is revealed, awe will be felt physically at the great sight that all flesh will see: people will grasp G-d’s work in this physical world with their physical intellect. The physicality of the world and of man will no longer hide G-d’s light.

SECTION 4 • 113-16

Supernal kindness for the lowly

13 ג והנה גילוי יחוד זה שיתגלה אור א"ס ב"ה שלפני ההשתלשלות ולמעלה מן הזמן למטה בסדר ההשתלשלות שתחלת הזמן הוא מתגלה

3. Now, the revelation of this unification — that the Infinite Light (Or Ein Sof), blessed be He, which is before the chain of descending worlds (hishtalshelus) and above time, be revealed below in the order of hishtalshelus — its beginning in time is revealed

A new section begins. The unification described above, the revelation below of the Infinite Light that is before the chain of worlds and above time, will be complete only in the Time to Come, but its beginning is revealed already now.

בבע"ת [בבעלי תשובה] **ששב אל ה' בכל נפשו ומאודו בכלות הנפש מעומקא דלבא כי ע"י התשובה זו נמשך לו הארה מלמעלה מאור א"ס שלפני ההשתלשלות ולמעלה מהזמן**

in the penitent (baal teshuvah) who returns to G-d with all his soul and all his might, with the soul's expiry (kelos hanefesh), from the depth of the heart. For through this teshuvah a radiance is drawn down to him from above, from the Infinite Light that is before hishtalshelus and above time

It is revealed in the baal teshuvah who returns to G-d with all his soul and might, with kelos hanefesh from the depth of his heart. Such teshuvah draws down to him a radiance from the Infinite Light that is above the chain of worlds and above time.

(שהוא בחי' המתנשא מימות עולם כלומר שהוא מרומם למעלה מעלה מבחי' ומדרגת ימי עולם וימות עולם וכמ"ש מזה בד"ה אתם נצבים⁸² והיינו שבחינת ימות עולם הם מקור ושרש הזמן.

(which is the level of "He who is exalted above the days of the world," meaning that He is exalted far, far above the level and rank of "the days of the world" (yemei olam, yemos olam), as is written about this in the discourse beginning "You are standing"; that is, the level of "the days of the world" is the source and root of time.

A parenthesis describes this level with the words of the morning prayers, "He who is exalted above the days of the world": G-d is far above even the "days of the world," the supernal attributes that are the source and root of time. The Alter Rebbe refers to his discourse on "You are standing" for more.

ונק' אלף שנים בעיניך כיום⁸³ כו' שאף שיום זה אינו בבחי' זמן ממש מאחר שכולל אלף שנים כאחת עכ"ז [עם כל זה] הוא מקור ושרש לבחי' זמן

And it is called "A thousand years in Your eyes are like a day," etc.: for although this "day" is not actually in the dimension of time, since it includes a thousand years as one, nevertheless it is the source and root of the dimension of time,

These supernal "days" are what the psalm means by "A thousand years in Your eyes are like a day." Such a "day" is not time as we know it, since it holds a thousand years as one, yet it is the source and root of time.

ולכן נק' ימות עולם אבל הוא ית' בעצמו הוא מתנשא ומרומם לאין קץ מבחי' יומין אלו כי הוא למעלה מהזמן לגמרי)

and therefore it is called "the days of the world." But He Himself, may He be blessed, is exalted and lifted infinitely above the level of these "days," for He is altogether above time).

That is why they are called "the days of the world." G-d Himself is infinitely above even these "days," for He is entirely beyond time; here the parenthesis closes.

ולזאת על ידי המשכת הארה זו גם האדם ימאס חיי הזמן לדבקה באור א"ס ב"ה עצמו ממש כנ"ל.

Therefore, through the drawing down of this radiance, the person too will despise the life of time, so as to cleave to the very Infinite Light, blessed be He, itself, as mentioned above.

Through this radiance the penitent himself comes to despise a life bound by time and longs to cleave to the Infinite Light itself, as described in paragraph 8.

ואף מי שאין דעתו יפה כ"כ [כל כך] לדבקה בו מחמת גדולת ורוממות א"ס ב"ה ממש רק שצר לו

And even one whose mind is not so refined as to cleave to Him because of the greatness and exaltedness of the Infinite One (Ein Sof), blessed be He, Himself, but is only pained by

The Alter Rebbe now considers a person whose understanding is not refined enough to be moved by contemplating G-d's greatness. What moves him is only the pain of his own situation.

מקומו ושעתו שנמשך אחר הבלי הזמן ובחשך שמו יכוסה⁸⁴ ומכיר ערכו ושפלותו ונעשה נבזה בעיניו נמאס⁸⁵ מחמת שנקי רע ומנוויל כו'.

his place and his time — that he has been drawn after the vanities of time, and “his name is covered in darkness” — and he recognizes his worth and his lowliness, and becomes “despicable in his own eyes, repulsive,” because he is called bad and repulsive, etc. —

He is pained by his place and his time, having been drawn after the vanities of time so that, in Koheles's words, “his name is covered in darkness.” Recognizing his true standing and lowliness, he becomes “despicable in his own eyes, repulsive,” as the psalm says, because he sees that he is called bad and repulsive.

עכ"ז [עם כל זה] מאחר שמואס בחייו חיי הזמן נמשך עליו מאליו וממילא חסד ה' להיות בו גילוי אור א"ס ב"ה שלפני ההשתלשלות ולמעלה מן הזמן

nevertheless, since he despises his life, the life of time, G-d's kindness is drawn upon him of itself, as a matter of course, so that there is in him a revelation of the Infinite Light, blessed be He, that is before hishtalshelus and above time.

Even so, because he despises his life in time, G-d's kindness comes to him of its own accord and reveals in him the Infinite Light that is above the chain of worlds and above time.

כי גדול כח החסד עליון שמתפשט לאין קץ ותכלית וכמים היורדים ממקום גבהו למקום נמוך מאד.

For great is the power of the supernal kindness, which spreads without end or limit, like water that descends from its high place to a very low place.

This is the power of the supernal kindness described at the opening of the maamar: it spreads without limit, like water that flows from a height down to the lowest place.

14 ואדרבה במקום שנמוך מאד שם הם מתקבצים יותר כך החסד עליון נמשך ומתפשט דוקא במקום נמוך

On the contrary: in a place that is very low, there they gather the more. So too the supernal kindness is drawn down and spreads specifically in a low place,

Water does not merely reach low places; it gathers most in the lowest. So the supernal kindness spreads specifically in a “low place.”

דהיינו במי שהוא שפל ונבזה בעיניו נמאס וגם הליות בחי' חסד ורחמים אינו נופל אלא על מי שהוא צריך לחסד ורחמנות וכמשל מי

that is, in one who is lowly and “despicable in his own eyes, repulsive.” And also, since the level of kindness and compassion applies only to one who needs kindness and compassion — as in the example of one

That “low place” is a person who is humble and despicable in his own eyes. Moreover, kindness and compassion by their nature go only to one who needs them, and the Alter Rebbe gives an example (the printed הליות is evidently להיות).

שהוא תפוס בבית האסורים שאינו יכול לחזור על הפתחים נתעורר החסד והרחמנות בלבות בני האדם עליו עד שמביאין לו לחם ומזון לבית המאסר וכך הוא

who is held in prison and cannot go begging from door to door: kindness and compassion toward him are aroused in people’s hearts, until they bring him bread and food in the prison. And so it is

When a person is locked in prison and cannot even go begging from door to door, people’s hearts fill with compassion and they bring him bread and food in the prison.

למעלה בחסד עליון שנמשך מאליו וממילא על האדם שצר לו מאד במה שנתפס במאסר הגוף והנפש הבהמית עד שיחפץ וישתוקק מאד להתפשט מלבושים צואים כו'

above, with the supernal kindness, which is drawn of itself, as a matter of course, upon a person who is in great distress at being held in the prison of the body and the animal soul, so that he wishes and yearns greatly to strip off the filthy garments, etc.,

So too above: the supernal kindness comes of itself to one who suffers at being imprisoned in the body and the animal soul and longs to strip off its “filthy garments,” the image from Zechariah’s vision of the High Priest Yehoshua.

וחייו אינם חיים בעיניו ולזאת מעורר רחמים רבים מלמעלה עד שנמשך עליו חיים וחסד מלמעלה ממקור החיים וחיי החיים אי"ס ב"ה ממש

and his life is no life in his eyes. Therefore he arouses great compassion from above, until life and kindness are drawn upon him from above, from the source of life and the Life of all life, the Infinite One, blessed be He, Himself.

His life seems no life to him, and this arouses great compassion above, until life and kindness flow to him from the very source of life, the Infinite One.

וזהו מי אל כמוך⁸⁶ שבחיי אל הוא בחיי חסד ואין החסד שיהיה כחסד עליון המתפשט

And this is [the meaning of] “Who is a G-d (Kel) like You”: for the level of Kel is the level of Chesed (kindness), and there is no kindness like the supernal kindness, which spreads

This is the meaning of “Who is a G-d (Kel) like You”: Kel is kindness, and no kindness compares with the supernal kindness.

לאין קץ ותכלית מרום המעלות מאור אי"ס ב"ה ממש עד מדרגות התחתונות שמעשיי [שמעשיה] הגשמי [הגשמיים / הגשמיות / הגשמית] להחיות רוח שפלים⁸⁷ אשר אסורים במאסר הגוף הגשמי.

without end or limit, from the highest of heights, from the Infinite Light, blessed be He, itself, down to the lowest levels of the physical World of Asiyah (Action), “to revive the spirit of the lowly” who are bound in the prison of the physical body.

It flows without limit from the highest heights, the Infinite Light itself, down to the lowest levels of physical Asiyah, “to revive the spirit of the lowly” (Isaiah) who are imprisoned in physical bodies.

(ובאדרא) (דקל"ב א') ורזא דכתיב מי אל כמוך בעתיק יומין אתמר.⁸⁸ פי עתיק יומין היינו בחיי המתנשא מימות עולם

(And in the Idra) (132a): “And the secret of what is written, ‘Who is a G-d (Kel) like You,’ was said of Atik Yomin.” The meaning of Atik Yomin is the level of “He who is exalted above the days of the world,”

The Zohar’s Idra Rabba says that “Who is a G-d like You” refers to Atik Yomin, “the Ancient of Days.” The Alter Rebbe identifies Atik Yomin with “He who is exalted above the days of the world” of the previous paragraph.

כי עתיק מלשון המעתיק הרים⁸⁹ כלומר שנעתק ומרומם מבחינת ימות עולם וע"ש (דקל"ד ב').

for atik is from the expression “who removes (ha'ma'atik) mountains”; that is, He is removed and exalted from the level of “the days of the world.” And see there (134b).

The word atik is related to “who removes (ha'ma'atik) mountains” in Job: Atik Yomin is removed and exalted above the “days of the world,” the source of time. The Idra speaks of those “days” further on 134b.

וזהו אל עליון גומל חסדים טובים כי אל היינו ע"ש [על שם] התלבשות אור א"ס ב"ה במדת החסד כמ"ש חסד אל כל היום⁹⁰ ואית חסד ואית חסד

And this is [the meaning of] “the most high Kel, who bestows good kindnesses”: for He is called Kel on account of the enclothing of the Infinite Light, blessed be He, in the attribute of Chesed, as it is written, “The kindness of Kel is all the day.” And there is chesed and there is chesed:

This also explains the words of the first blessing of the Amidah, “the most high Kel, who bestows good kindnesses.” G-d is called Kel because the Infinite Light is enclothed in Chesed, but there are two kinds of chesed.

היינו חסד דלבר דאקרי חסד עולם ובהתלבשות אור א"ס להיות עולם חסד יבנה⁹¹ נקי אל עולם⁹²

that is, outer chesed (chesed de'lebar), which is called “kindness of the world” (chesed olam); and in the enclothing of the Infinite Light so that there be a world — “the world is built by kindness” — He is called “Kel of the world” (Kel olam).

Outer chesed is “kindness of the world” (chesed olam), the kindness that builds the world, as in “the world is built by kindness.” As the Infinite Light is enclothed in it to create the world, G-d is called “Kel of the world” (Kel olam), the name by which Avraham called Him.

אך חסד דלגאו שע"ז נאמר ובחסד עליון כל ימוט⁹³ עליון דייקא שהוא מבחי' סוכ"ע זהו פי' אל עליון

But inner chesed (chesed de'legav), of which it is said, “and through the supernal kindness (chesed elyon) he will not falter” — “supernal” (elyon) specifically, for it is from the level of the light that encompasses all worlds (sovev kol almin) — this is the meaning of “the most high Kel” (Kel elyon),

Inner chesed is the “supernal kindness” of the verse “through the supernal kindness he will not falter.” It comes from sovev kol almin, the light that encompasses all worlds and is not bounded by them, and it is “the most high Kel” (Kel elyon).

שהוא למעלה מעלה מבחי' ומדרגת חסד עולם וע"ז נאמר מי אל כמוך ועמ"ש בד"ה לסוסתי בשיר השירים בענין אדם אדמה לעליון⁹⁴ כו' ע"ש.

which is far, far above the level and rank of chesed olam; and of this it is said, “Who is a G-d (Kel) like You.” And see what is written in the discourse beginning “To a mare,” in Shir HaShirim, on the subject of adam (man), “I will be likened (adameh) to the Most High,” etc.; see there.

This inner kindness is far above the kindness that builds the world, and it is what Micah means by “Who is a G-d like You.” The Alter Rebbe refers to his discourse “To a mare” in Shir HaShirim, on man (adam) as one who can be likened (adameh) to the Most High.

15 והנה מבחי' חסד עליון נמשך להיות גומל חסדים טובים שהוא להיות המשכת החסד למטה מטה ועמ"ש סדי"ה ועתה יגדל נא כח אדי⁹⁵ כו'

Now, from the level of supernal kindness [it] is drawn down to be “who bestows good kindnesses,” which is the drawing down of kindness far below. And see what is written at the end of the discourse beginning “And now, may the power of Ado-nai be great,” etc.;

From the supernal kindness comes “who bestows good kindnesses,” kindness drawn down to the lowest levels. The Alter Rebbe refers to the end of his discourse on Moshe’s plea “And now, may the power of Ado-nai be great,” which continues, “Havayah is slow to anger and abundant in kindness, bearing iniquity and transgression.”

ועמ"ש ע"פ ויגמול שקדים⁹⁶ בפרשת קרח ובמ"א ע"פ חסדי ה' כי לא תמנו⁹⁷ כו' וע"פ הוי' יחתו מריבו⁹⁸ ועיין מ"ש בביאור ע"פ משה ידבר⁹⁹ וע' בסידור האריז"ל [הארי"י זכרנו לברכה] בכוונת אוחילה לאל כו'.

and see what is written on the verse “and it bore ripe (vayigmol) almonds,” in Parshas Korach; and elsewhere, on the verse “The kindnesses of Havayah, for we are not consumed,” etc., and on the verse “Havayah — His adversaries will be shattered”; and see what is written in the explanation on the verse “Moshe would speak”; and see in the Siddur of the Arizal, of blessed memory, on the intention of “I will hope to Kel,” etc.

He lists further discussions: on Aharon’s staff, which “bore ripe (vayigmol) almonds,” from the same root as gomel, “bestows”; on “The kindnesses of Havayah, for we are not consumed”; on “Havayah — His adversaries will be shattered”; on “Moshe would speak”; and on the Arizal’s kavanah for the High Holiday prayer “I will hope to Kel.”

וע' בפ"י הרמ"ז [הרב משה זכות] ר"פ שמיני בענין ישראל ישר אל וזהו אשריך ישראל מי כמוך¹⁰⁰ כו'

And see in the commentary of the Ramaz (Rabbi Moshe Zacuto) at the beginning of Parshas Shemini, on Yisrael as yashar Kel (“upright toward Kel”); and this is [the meaning of] “Fortunate are you, Israel; who is like you?” etc.

He also cites the Ramaz, Rabbi Moshe Zacuto, who reads Yisrael as yashar Kel, “upright toward Kel,” the attribute of kindness. Hence Moshe’s blessing, “Fortunate are you, Israel; who is like you?”, echoes “Who is a G-d (Kel) like You?”

ועל דרך זה הוא משארז"ל [מה שאמרו רבותינו זכרונם לברכה] גבי בצלאל בצל אל היית וידעת¹⁰¹ כמ"ש בספר עמ"ה [עמק המלך] שער י"ג פ"מ:¹⁰²

And along these lines is what our Sages, of blessed memory, said regarding Betzalel: "You were in the shadow of Kel (betzel Kel), and you knew," as is written in the book Emek HaMelech, Sha'ar 13, chapter 40.

Similarly, the Sages explain Betzalel's name as "in the shadow of Kel" (betzel Kel): Moshe said to him, "Perhaps you were in the shadow of Kel, and you knew." The Alter Rebbe cites the Kabbalistic work Emek HaMelech for the explanation.

16 ד אך כיצד יומשך ויתגלה חסד עליון מאור א"ס ב"ה ממש בבע"ת [בבעלי תשובה] שהיה רחוק מאור א"ס בתכלית

4. But how can the supernal kindness, from the Infinite Light (Or Ein Sof), blessed be He, itself, be drawn down and revealed in a penitent who was utterly far from the Infinite Light?

A new section asks the central question: how can the supernal kindness, from the Infinite Light itself, be revealed in a penitent who was utterly far from that light?

הנה ע"ז אמר הנביא נושא עון ועובר על פשע.¹⁰³ וכיאר הענין דהנה כגמרא איתא פלוגתא מר אמר נושא עון ומר אמר כובש עון.^{104, 105}

To this the prophet said, "He bears iniquity and passes over transgression." The explanation of the matter: in the Gemara there is a dispute; one Sage says "He bears (nosei) iniquity," and one Sage says "He suppresses (kovesh) iniquity."

The prophet answers with "He bears iniquity and passes over transgression." The Talmud records a dispute about how G-d deals with sin: one Sage says He "bears" (nosei) it, as in this verse, and another says He "suppresses" (kovesh) it, as in the next verse, "He will suppress our iniquities."

SECTION 5 • ¶17-18

Bearing iniquity and suppressing it

17 ושניהם אמת כי הנה מעשה העבירה אשר יעשה האדם לחטוא באחת מכל המצות ל"ת [לא תעשה] או ביטול מ"ע [מצות עשה] הוא רע גמור.¹⁰⁶

And both are true. For the act of transgression that a person commits, sinning against any one of the prohibitions, or the neglect of a positive commandment, is complete evil.

Both opinions in the Talmud are true, because a sin has two parts. The act itself, whether violating a prohibition or neglecting a positive commandment, is complete evil.

אך הכח המתאווה לדברים האסורים הוא הממשיך לבו לבטל ממ"ע [ממצות עשה] הנה הכח ההוא אף שהוא מלובש ברע גמור מ"מ אין בכח זה חטא מצד עצמו

But the faculty that desires forbidden things, or that draws his heart to neglect a positive commandment — that faculty, although it is en clothed in complete evil, nevertheless has no sin in itself,

The faculty within a person that desires forbidden things, or that draws his heart away from a mitzvah, is different: though it is en clothed in complete evil, there is no sin in the faculty itself.

שהרי כח המתאווה הוא שוה בין באיסור בין בהיתר וכן כח הממשיך לבו אלא שהטה כח המתאווה כ"כ

[כל כך] עד שנתלבש במעשה העבירה או שהטה את כח הממשיך הלב עד שנמשך לסור ממ"ע [מצות עשה]

for the faculty of desire is the same whether toward the forbidden or the permitted, and so too the faculty that draws his heart; only that he inclined the faculty of desire so far that it became en clothed in the act of transgression, or he inclined the faculty that draws the heart until it was drawn to turn away from a positive commandment.

Desire as such is neutral; the same faculty desires permitted things as well as forbidden ones. The sin lies only in his having bent it so far that it became en clothed in a forbidden act, or so far that it drew him away from a positive commandment.

אבל מצד כח המתאווה בעצמו הרי יש בכח זה להפוך לכבו מן הקצה אל הקצה מאהבה רעה לאהבת ה' וכמ"ש ואהבת בכל לבבך¹⁰⁷ בשני יצריך^{109, 108} שגם היצה"ר [היצר הרע] ישוב לאהבת ה'.

But as regards the faculty of desire in itself, this faculty has the power to turn his heart from one extreme to the other, from an evil love to the love of G-d, as it is written, "And you shall love with all your heart (levavecha)": with both your inclinations, so that the evil inclination too will turn to the love of G-d.

In itself, then, the power of desire can be turned completely around, from an evil love to the love of G-d. The Mishnah reads "with all your heart (levavecha)," with its doubled letter beis, as "with both your inclinations," so that the evil inclination too comes to love G-d.

18 והטעם כי באמת כח המתאוה מצד עצמו שרשו ויסודתו בהררי קדש¹¹⁰ בקדושה עליונה אלא שבירידת המדרגות ונפילתן בשבה"כ [בשבירת הכלים] נמשך שיהיה כח המתאוה גם לדבר עבירה.

The reason is that in truth the faculty of desire, in itself, has its root and “its foundation in the holy mountains,” in supernal holiness; only that through the descent of the levels and their fall in the shattering of the vessels (sheviras hakeilim), it came about that the faculty of desire is also [drawn] to a matter of transgression.

The reason the power of desire can be transformed is that its true root is “in the holy mountains,” in supernal holiness. Only through the descent of the levels and their fall in the shattering of the vessels, the Kabbalistic account of how holy sparks fell into the lower realms, did it come to desire sin as well.

ולזאת כשישוב אל ה' יוכל להפוך לבו מן הקצה אל הקצה שגם כח המתאוה שהיה מלובש בתאוה רעה ישוב לאהבת ה'

Therefore, when he returns to G-d, he can turn his heart from one extreme to the other, so that even the faculty of desire, which was enclothed in an evil desire, will turn to the love of G-d

So when a person does teshuvah, he can turn his heart completely around, and even the desire that was enclothed in evil turns to the love of G-d.

(ועמ"ש מזה ע"פ זאת חקת התורה¹¹¹ בענין אפר הפרה ועמ"ש סד"ה ויאבק איש¹¹² בענין שהעלו אבק עד כסה"כ [כסא הכבוד]¹¹³)

(and see what is written about this on the verse “This is the statute of the Torah,” on the subject of the ashes of the [red] heifer; and see what is written at the end of the discourse beginning “And a man wrestled,” on the subject of their raising dust up to the Throne of Glory).

A parenthesis refers to the discourse on the red heifer, “This is the statute of the Torah,” and to the end of the discourse on Yaakov’s struggle with the angel, “And a man wrestled,” where the Sages say that they “raised dust up to the Throne of Glory.”

אבל המעשה רע אשר יעשה האדם לחטוא בהנה¹¹⁴ מחמת שהוא באמת רע גמור מצד עצמו א"א לו להתכלל בקדושה כי אין עבירה נעשית מצוה ואין לה תקנה

But the evil deed that a person commits in sinning by them, since it is truly complete evil in itself, cannot be included in holiness, for a transgression does not become a mitzvah, and it has no remedy

The sinful act itself, however, is complete evil in its essence and cannot be absorbed into holiness: a transgression never becomes a mitzvah. There is no repairing it.

אלא ביטולה והעברתה מן העולם כמ"ש לע"ל [לעתיד לבוא] ואת רוח הטומאה אעביר¹¹⁵ וגו' וזהו נושא
עון^{116, 117, 118} וכובש עון נושא עון היינו הכח המתאווה לתאוה רעה

except its nullification and removal from the world, as it is written of the Time to Come, "And I will remove the spirit of impurity," etc. And this is [the meaning of] "bears iniquity" and "suppresses iniquity." "Bears iniquity" refers to the faculty that desires an evil desire,

Its only remedy is to be nullified and removed from the world, as the prophet promises for the Time to Come, "And I will remove the spirit of impurity." This explains the two views in the Talmud: "bears iniquity" refers to the faculty that desires evil.

וכן המחשבה המלוכשת בתאוה זו שזהו נושא עון שמגביהו לעלות לשרשו להתכלל בקדושה עליונה
להפוך לבו ומחשבותיו מן הקצה אל הקצה שגם כח המתאווה ישוב לאהבת ה'.

and likewise the thought encloded in this desire: this is "bears iniquity," for He lifts it to rise to its root, to be included in supernal holiness, to turn his heart and his thoughts from one extreme to the other, so that the faculty of desire too will turn to the love of G-d.

It also includes the thoughts encloded in that desire. G-d "bears" them: He lifts them back to their root so that they are absorbed into supernal holiness, and the person's heart and thoughts turn completely around to the love of G-d.

וכובש עון היינו המעשה בפו"מ [בפועל ממש] שאין לה עלייה והתכללות בקדושה כ"א ביטול והעברה
לע"ל [לעתיד לבוא] מ"מ גם עתה כובשה ומפילה בבחי' מצולות ים^{119, 120, 121} (ע' [עייין] בזה"ג [בזהר חלק ג] פ' אחרי דס"ג סע"ב [סוף עמוד ב] ובפ' אמור דק"א ע"ב ובמק"מ [ובמקדש מלך] ובהר"מ [ובהרב משה זכות] שם)

And "suppresses iniquity" refers to the deed in actual fact, which has no ascent or inclusion in holiness, only nullification and removal in the Time to Come; nevertheless, even now He suppresses it and casts it down to the level of "the depths of the sea" (see the Zohar, Part III, Parshas Acharei, end of 63b, and Parshas Emor, 101b, and in the Mikdash Melech and the Ramaz there),

"Suppresses iniquity" refers to the act itself, which cannot rise and will be removed only in the Time to Come. Until then G-d suppresses it and casts it into "the depths of the sea" (Micah); the Zohar on Acharei and Emor, with its commentators the Mikdash Melech and the Ramaz, explains this phrase.

מקום הקליפות שלא תשוטט באויר העוה"ז להחטיא את האדם ולא ישוב לכסלה¹²² עד עת קץ שיבולע המות לנצח¹²³ ואת רוח הטומאה אעביר כו'

the place of the kelipos (husks), so that it will not roam in the air of this world to cause man to sin, and will not "return to folly," until the time of the end, when "death will be swallowed up forever," and "I will remove the spirit of impurity," etc.

"The depths of the sea" is the realm of the kelipos, where the sin can no longer hover in the air of this world and lead a person to sin, nor "return to folly." There it remains until the end of days, when "death will be swallowed up forever" and the spirit of impurity is removed.

וזהו נושא עון ועובר על פשע¹²⁴ כי פשע היא בחינת המעשה בפו"מ [בפועל ממש] הוא עובר ודורך עליה וכובשה במצולות ים.

And this is [the meaning of] "He bears iniquity and passes over transgression": for transgression (pesha) is the level of the deed in actual fact; He passes over and treads upon it, and suppresses it in the depths of the sea.

This is the meaning of "He bears iniquity and passes over transgression": pesha (transgression) is the act itself, which G-d passes over, treads down and suppresses in the depths of the sea.

משא"כ בחי' עון הוא נושא דהיינו בחי' כח המתאוה ומחשבות האדם ותחבולותיו (וע' עוד מענין נושא עון בזח"ג [בזהר חלק ג] קל"ב ב' קל"ג א' ק"מ ע"ב קמ"א א').

Whereas the level of iniquity (avon) He bears: that is, the level of the faculty of desire, and a person's thoughts and schemes (and see further on the subject of "bears iniquity" in the Zohar, Part III, 132b, 133a, 140b, 141a;

Avon (iniquity) is the faculty of desire, together with a person's thoughts and schemes, and this G-d "bears," lifting it up. A parenthesis lists places in the Zohar's Idra where "bears iniquity" is explained.

ובפ' ויגש דר"ו ע"ב ע"פ עברו יחדיו^{125, 126} ובפ"י הרמ"ז [הרב משה זכות] שם בע"א [באופן אחר] קצת). והנה על ידי שנושא עון ועובר על פשע הוא מסיר המסכים המבדילים.

and in Parshas Vayigash, 206b, on the verse "They passed over together," and in the Ramaz's commentary there, somewhat differently). Now, through His bearing iniquity and passing over transgression, He removes the separating screens.

The list ends with the Zohar on Vayigash, on "they passed over together," and the Ramaz's commentary, which explains it somewhat differently. By bearing iniquity and passing over transgression, G-d removes the screens that separate the person from Him.

ואזי נמשך ממילא ומאליו חסד עליון להיות גילוי אור א"ס ב"ה ממש שלפני ההשתלשלות ולמעלה מן הזמן על נפש האדם כי אני ה' לא שנית¹²⁷ כתיב ואתה הוא קודם שנברא כו' בלי שום שינוי

And then the supernal kindness is drawn down as a matter of course, of itself, so that there is a revelation of the Infinite Light (Or Ein Sof), blessed be He, itself — which is before the chain of descending worlds (hishtalshelus) and above time — upon the person's soul. For it is written, "I, Havayah, have not changed," and "You are He before [the world] was created," etc., without any change;

Once they are gone, the supernal kindness flows of itself, and the Infinite Light that is beyond the chain of worlds and above time is revealed upon the person's soul. This is possible because G-d has not changed: as He was before creation, so He is now.

אך מה שאין זה בגילוי בנפש האדם הוא מחמת כי עונותיכם מבדילים¹²⁸ והם המונעים ומעכבים גילוי זה

but the reason this is not revealed in a person's soul is that "your iniquities separate," and they are what prevent and hold back this revelation.

The only reason this light is not revealed in a person's soul is that, in Isaiah's words, "your iniquities separate": they are what holds the revelation back.

אבל בהסיר המונע ממילא אין שום דבר חוצץ ונגלה כבוד¹²⁹ ה' א"ס ב"ה ממש על נפשו.

But when the obstacle is removed, then as a matter of course nothing at all intervenes, and "the glory of Havayah is revealed," the Infinite One, blessed be He, Himself, upon his soul.

Once the obstacle is removed, nothing stands in between, and "the glory of Havayah is revealed," the Infinite One Himself, upon his soul.

ה אך הנה כתיב לשארית נחלתו וארז"ל [ואמרו רבותינו זכרונם לברכה] למי נושא עון¹³⁰ ועובר על פשע למי שמשים א"ע [את עצמן] כשירים.¹³¹

5. However, it is written, "for the remnant (she'eris) of His inheritance," and our Sages, of blessed memory, said: "For whom does He bear iniquity and pass over transgression? For one who makes himself like leftovers (shirayim)."

A new section adds a condition. The verse says "for the remnant (she'eris) of His inheritance," which the Sages explain as "one who makes himself like leftovers (shirayim)": G-d bears iniquity and passes over transgression only for such a person.

SECTION 6 • ¶19-21

Why the soul does not expire

19 והענין כי הנה כתיב אני הוי' לא שניתי ואתם בני יעקב לא כליתם.¹³² פיי שהנביא קובל על בני יעקב

The explanation is this. It is written, “I, Havayah, have not changed, and you, children of Yaakov, have not expired.” That is, the prophet complains about the children of Yaakov:

The Alter Rebbe explains the condition through Malachi’s verse, “I, Havayah, have not changed, and you, children of Yaakov, have not expired.” He reads it as the prophet’s complaint against the children of Yaakov.

כי הלא אני ה' לא שניתי שאתה הוא לאחר שנברא העולם כמו קודם שנברא שהוא למעלה מגדר הזמן והמקום ואין הזמן והמקום תופסים לפניו כלום

for surely “I, Havayah, have not changed” — “You are He” after the world was created just as before it was created, for He is above the bounds of time and space, and time and space are of no account at all before Him.

G-d is unchanged by creation: He is the same after it as before, for He is above the bounds of time and space, and before Him they count for nothing.

ואי לזאת הוא לבדו הוא יחיד ומיוחד אחר שנברא העולם כמו קודם ואין עוד מלבדו¹³³ ואפס זולתו ולמה אתם בני יעקב לא כליתם.

Therefore He alone is single and unique after the world was created just as before, and “there is nothing else besides Him,” and there is nothing apart from Him. So why have you, children of Yaakov, not expired?

Therefore He alone is single and unique after creation as before, and “there is nothing else besides Him.” So why, asks the prophet, have the children of Yaakov not come to kelos hanefesh?

פיי שאין לכם כלות הנפש לצאת ממאסר הגוף ומגרתקו שלא למשוך אחר צרכי גופו רק לדבקה בו ית' בא"ס ב"ה ובמדותיו כל היום

That is, you do not have the soul’s expiry (kelos hanefesh), to go out of the prison of the body and its sheath — not to be drawn after the needs of one’s body, but only to cleave to Him, may He be blessed, to the Infinite One (Ein Sof), blessed be He, and to His attributes, all day long.

That is, why do they not long to leave the prison of the body and its sheath, to stop pursuing the body’s needs and to cleave only to the Infinite One and His attributes all day long?

כי גם אם לכבו יבין שהאמת כן הוא דכולא קמיה כלא חשיב¹³⁴ מ"מ לא יתפעל בנפשו שיהא נוגע לו אל עצמיו¹³⁵ [עצמיות] הנפש מקרב איש ולב עמוק שתכלה אליו ית' הנפש בתשוקה וצמאון כו'

For even if his heart understands that this is the truth, that "all before Him is considered as nothing," nevertheless he will not be moved in his soul so that it touches the very essence of the soul, "the inner part of a man and a deep heart," that the soul should expire toward Him, may He be blessed, in longing and thirst, etc.

A person may understand with his mind that "all before Him is considered as nothing," and yet not be moved in the essence of his soul, "the inner part of a man and a deep heart," so that his soul would expire toward G-d in longing and thirst.

[ועמ"ש מזה בד"ה בחודש השלישי לצאת]¹³⁶ והסיבה לזה ביאר הנביא באמרו בני יעקב כי יעקב הוא יו"ד עקב¹³⁷ בחי חכמה שירדה בעקביים וסוף המעשה במדרגות

[And see what is written about this in the discourse beginning "In the third month after the going out."] The reason for this the prophet explained in saying "children of Yaakov": for Yaakov is yud-akev (yud-heel), the level of Chochmah (wisdom) that descended into the heels and the final act, in the levels

A bracket refers to the discourse "In the third month." The prophet gives the reason in the words "children of Yaakov": the name Yaakov (יעקב) is read as yud-akev, the yud, Chochmah, that descended into the heel (akev), down to the final act in the lowest levels.

תחתונות דעשי¹³⁸ [דעשיה] גשמי¹³⁸ [גשמיים / גשמיות / גשמית] ובני יעקב הם המקבלים מבחי עקביים¹³⁸ שהנפש נלקחה משם ולפיכך אין הנפש מתפעלת מדברים דקים ורוחניים ואינה בטלה כ"כ [כל כך] באור א"ס ב"ה שלמעלה מההשתלשלות שאינו מאיר לה

that are lowest, of the physical World of Asiyah (Action). And the children of Yaakov are those who receive from the level of the heels, for the soul was taken from there. Therefore the soul is not moved by subtle and spiritual matters, and is not so nullified before the Infinite Light (Or Ein Sof), blessed be He, which is above the chain of descending worlds (hishtalshelus), for it does not shine to it

This is the level of physical Asiyah. The "children of Yaakov" are souls taken from this level of the heels, and so they are not moved by subtle, spiritual matters and are not wholly nullified before the Infinite Light, which is above the chain of worlds.

אלא בריחוק מקום וכמציץ מן החרכים¹³⁹ בבחי' מקיף ואינו נכנס בפנימית הלב להיות תוכו רצוף אהבה¹⁴⁰ בכלות הנפש ממש.

except from a distance, and “as one peering through the lattices,” in the manner of an encompassing [light] (makif); and it does not enter the inner heart, so that “its inside is inlaid with love,” with the soul’s actual expiry.

That light shines to such a soul only from afar, as one “peering through the lattices” (Song of Songs), as an encompassing light (makif). It does not enter the inner heart so that, in the words of the Song, “its inside is inlaid with love” in true kelos hanefesh.

20 והגם שמצד עצמיות הנפש אפי' [אפילו] היא ממדרגה התחתונה מאד הרי היא מ"מ נפש אלקית והיתה בטלה באוא"ס [באור אין סוף] ב"ה ממש כנר בפני האבוקה.

And although, as regards the essence of the soul, even if it is from a very low level, it is nevertheless a G-dly soul and would be nullified before the Infinite Light (Or Ein Sof), blessed be He, itself, like a candle before a torch,

Even a soul from a very low level is, in its essence, a G-dly soul, and in itself it would be nullified before the Infinite Light as a candle’s flame is lost before a torch.

אמנם מצד התלבשותה בנפש הבהמית הנה הנפש אשר היא ממדרגה התחתונה הרי היא מלוכשת מאד ומושרשת בטבע הנפש הבהמית ומשוך אחר צרכי גופו וקשה לה ליפרד ממנו

nevertheless, as regards its being enclothed in the animal soul, the soul that is from the lowest level is deeply enclothed and rooted in the nature of the animal soul, and drawn after the needs of his body, and it is hard for it to separate from it

But as it is enclothed in the animal soul, a soul from the lowest level is deeply clothed and rooted in the animal soul’s nature, drawn after the body’s needs, and finds it hard to separate from them.

(ועמ"ש מזה סד"ה כי אתה נרי)¹⁴¹ מחמת שהיא בבחי' ישות וגסות רוח דהיינו שהרוחניות היא בבחי' גסות ועביות.¹⁴²

(and see what is written about this at the end of the discourse beginning “For You are my lamp”), because it is in a state of selfhood (yeshus) and coarseness of spirit; that is, its spirituality is in a state of coarseness and density.

A parenthesis refers to the end of the discourse “For You are my lamp.” The reason is that such a soul is in a state of yeshus, selfhood, and “coarseness of spirit”: even its spirituality is coarse and dense.

ולזאת נמשכת אחר דברים גסים ועבים ואינה מתפעלת מדברים דקים ורוחנים כי גסות וחומריות הגוף הם המלבישים את הנפש מראשה ועד רגלה ובפרט

Therefore it is drawn after coarse and dense things and is not moved by subtle and spiritual things, for the coarseness and materiality of the body are what clothe the soul from its head to its foot. And especially

So it is drawn to coarse things and is not moved by subtle, spiritual ones, for the body's coarseness and materiality clothe the soul entirely, from head to foot.

בבע"ת [בבעלי תשובה] שמתחלה נמשך אחר צרכי גופו וקשה לו ליפרד ממנו מחמת שהוא מלוכש ומושרש בטבע גסות וחומריות הגוף ונפש הב המית המלבישים אותו.

in a penitent (baal teshuvah), who at first was drawn after the needs of his body, and it is hard for him to separate from it, because he is enclothed and rooted in the nature of the coarseness and materiality of the body and the animal soul, which clothe him.

This is especially so for a penitent, who was at first drawn after the needs of his body. Being clothed and rooted in the coarse nature of the body and the animal soul, he finds it hard to separate from them.

והתלבשות זו נקרא בר"מ [ברעיא מהימנא] בשם סרכות הריאה¹⁴³ (ועי' מזה גי"כ ברע"מ [ברעיא מהימנא] פ' פנחס דרכי"ז סע"ב [סוף עמוד ב]¹⁴⁴ ודרכי"ח ע"א)¹⁴⁵

This enclothing is called in the Raaya Mehemna "adhesions of the lung" (sirchos hare'ah) (and see on this also in the Raaya Mehemna, Parshas Pinchas, end of 227b and 228a),

The Raaya Mehemna, a section of the Zohar, calls this enclothing "adhesions of the lung" (sirchos), the term used in the laws of kashrus for a lung that is stuck to the chest. The Alter Rebbe cites passages in the Raaya Mehemna on Pinchas.

שהריאה נסרכת ודבוקה ומושרשת עד שאינה יכולה להניף על הלב (עי' ברע"מ [ברעיא מהימנא] שם דרל"א סע"א [סוף עמוד א] ודרל"ד א' ודרל"ה)

for the lung becomes adhered, stuck and rooted, until it cannot fan the heart (see the Raaya Mehemna there, end of 231a, and 234a, and 235).

Such a lung is stuck and rooted in place, so that it cannot fan the heart, as the lung's "wings" do in the Zohar's picture of the body.

כי אין לה כח להעלות כנפיה לפרחא ולסלקא קדם מלכא ולכך היא דבוק ומושרש בצרכי גופו.

For it has no strength to raise its wings “to fly and to rise before the King,” and so it is stuck and rooted in the needs of his body.

It lacks the strength to raise its wings and, in the Zohar’s words, “to fly and to rise before the King.” So too the soul is stuck in the needs of the body.

ואינו מרגיש רק עצמו ורצונו ולזאת אף אם לבבו יבין האמת שהעולם שהוא תחת הזמן ומקום הוא כאין ואפס ובטל באוא”ס [באור אין סוף] ב”ה שלמעלה מן ההשתלשלות שאינו בגדר זמן ומקום כלל.

And he feels only himself and his own will. Therefore, even if his heart understands the truth — that the world, which is subject to time and space, is as naught and nothing, and nullified within the Infinite Light, blessed be He, which is above the chain of descending worlds (hishtalshelus) and not within the bounds of time and space at all —

Such a person feels only himself and his own will. He may understand that the world, bound by time and space, is as nothing and nullified before the Infinite Light, which is not within time and space at all.

מ”מז [מ”מ] קשה לו לצאת ממאסר הגוף ואומר מה אעשה שכך נוצרתי. והעצה היעוצה לזה¹⁴⁶ בזהר פ’ שלח (דקס”ח¹⁴⁷ א’)

nevertheless it is hard for him to go out of the prison of the body, and he says, “What can I do? This is how I was created.” And the counsel given for this in the Zohar, Parshas Shelach (168a), [is:]

Even so, it is hard for him to leave the prison of the body, and he excuses himself: “What can I do? This is how I was created.” The Zohar on Shelach gives the counsel for this (the printed מ”מ is evidently מ”מ, “nevertheless”).

אעא דלא סליק ב” [ביה] נהורא מבטשין ל” גופא דלא סליק ב” [ביה] נהורא דנשמתא מבטשין ל”¹⁴⁸

“A log in which the light does not rise is struck; a body in which the light of the soul does not rise is struck.”

“A log in which the light does not rise is struck”: wood that will not catch fire is struck until it lights up. So too a body in which the soul’s light does not shine must be struck, that is, humbled, until the light rises in it.

דהיינו להשפיל א"ע [את עצמו] מזה עצמו שיהא רע בעיניו המעשה שקשה עליו פרידתו מן הגוף וישים אל לבו שגם פושעי ישראל פורקי עול העובר כמה עבירות רק למלאות תאותו.

That is, to humble himself on account of this very thing — that it be bad in his eyes that his parting from the body is hard for him — and to take to heart that even the transgressors of Israel who throw off the yoke — one who commits many transgressions only to satisfy his desire —

The “striking” is humbling oneself over this very failing: being pained that parting from the body is so hard for him. He should consider the transgressors of Israel who throw off the yoke and sin only to satisfy their desires; the next paragraph shows that his excuse is theirs.

21 והגם שיודע שאין בהם ממש אעפ"כ [אף על פי כן] לא יציל את נפשו מלילך בדרכים כאלו. לפי שאינו רוצה לסבול שפלות ודחקות ולזאת הוא מתברך בלבבו לאמר שלום¹⁴⁹ יהיה לי

although he knows that there is nothing real in them, nevertheless does not save his soul from going in such ways, because he does not want to endure lowliness and hardship; and therefore “he blesses himself in his heart, saying, ‘I will have peace,

Such a transgressor knows that his pursuits have no substance, yet he does not save himself from them, because he does not want to suffer lowliness and hardship. So, in the Torah’s words, “he blesses himself in his heart, saying, ‘I will have peace.’”

כי בשרירות לבי אלך כי טבעי גרמה לי ובאמת אין זו טענה כי צריך לשנות את טבעו ולשבור תאותו ולסבול חיי צער נגד כחשו בה'.

for I will go in the stubbornness of my heart” — for my nature caused it. But in truth this is no argument, for he must change his nature, break his desire, and endure a life of pain corresponding to his having denied G-d.

The verse continues, “for I will go in the stubbornness of my heart,” and he adds that his nature made him so. But this is no excuse: a person must change his nature, break his desire and accept a life of hardship to make up for having denied G-d by his sins.

וכך ישים האדם אל לבו לשבור תאות הגוף וחומריותו שלא יהא מונע ומעכב גילוי אור א"ס ב"ה וקדושתו ליבטל וליכלל כו'

And so a person should set his heart on breaking the desire of the body and its materiality, so that it will not prevent and hold back the revelation of the Infinite Light (Or Ein Sof), blessed be He, and His holiness, [so as] to be nullified and included, etc.

So too every person must resolve to break the desires and materiality of the body, so that they do not block the revelation of the Infinite Light and its holiness, in which he would be nullified and included.

ואם אינו משבר תאווה ורוצה בטבעו כתולדתו שקשה לו ליפרד מטבעו הרי טענתו טענת פושעי ישראל ממש:

And if he does not break his desire, and wants [to remain] in his nature as he was born, since it is hard for him to part from his nature, then his argument is exactly the argument of the transgressors of Israel.

If he does not break his desire, preferring to stay as he was born because change is hard for him, his excuse is exactly that of the transgressors of Israel.

SECTION 7 • ¶22-23

A broken and crushed heart

22 והנה כשיעמיק ויתבונן בדברים האלה ויראה עד היכן מגיע רעת ישותו וגסותו יבטש א"ע [את עצמו]

וישפיל נפשו כעפר והגם שביטוש והשפלה זאת אינה מעצמות הנפש בטבעה

Now, when he contemplates these things deeply and sees how far the evil of his selfhood and coarseness reaches, he will strike himself and humble his soul like dust. And although this striking and humbling does not come from the essence of the soul by its nature,

When he contemplates this deeply and sees how far the evil of his selfhood and coarseness reaches, he will “strike” himself and humble his soul like dust. This humbling, however, does not come naturally from the soul’s essence.

150 אלא ע"י יגיעה בהעמקת ההתבוננות. הנה ע"י אמר דוד המע"ה [המלך עליו השלום] לב נשבר ונדכה **אלהים לא תבזה.**

but through toil in deepening contemplation — of this King David, peace be upon him, said, “A broken and crushed (nidkeh) heart, O G-d, You will not despise.”

It comes only through toil in deep contemplation. Of this King David said, “A broken and crushed heart, O G-d, You will not despise.”

דלכאורה אינו מובן וכי ס"ד שהלב נשבר ונדכה **151** יחשב לבזיון עד שאמר דוד המע"ה [המלך עליו השלום] **לא תבזה.**

For at first glance this is not understood: would one have thought that a broken and crushed heart would be considered contemptible, that King David, peace be upon him, had to say, “You will not despise”?

The verse is puzzling: who would have thought that a broken and crushed heart could be contemptible, so that David had to say that G-d will not despise it?

23 והלא אדרבה שבח הוא ללב שיהא נשבר ונדכה וכמ"ש זבחי אלקים רוח נשברה^{152, 153, 154, 155} וכתוב מרום וקדוש אשכון¹⁵⁶ ואת דכא^{157, 158} כו'.

On the contrary, surely it is praiseworthy for the heart to be broken and crushed, as it is written, "The sacrifices of G-d are a broken spirit," and it is written, "I dwell on high and in holiness, and with the crushed (daka)," etc.

On the contrary, a broken heart is praiseworthy: "The sacrifices of G-d are a broken spirit," and Isaiah says that G-d dwells "on high and in holiness, and with the crushed (daka)."

אך הענין יוכן בביאור מלת ונדכה שהוא לשון נפעל משא"כ מלת דכא הוא שם דבר כי מי שהוא דכא באמת ודאי שבח הוא לו אשכון ואת דכא

But the matter will be understood by explaining the word *venidkeh*, which is a passive (*nif'al*) form, whereas the word *daka* is a noun. For one who is truly *daka*, crushed, it is certainly praise for him: "I dwell, and with the crushed"

The answer lies in the grammar. *Nidkeh*, in "broken and crushed," is a passive verb (*nif'al*), "made crushed," while *daka* is a noun describing what a person is; one who is truly *daka* is certainly praised, for G-d dwells with him.

(וע' בזהר פ' אמור ד"צ סע"ב [סוף עמוד ב] ובמק"מ [ובמקדש מלך] שם ועמ"ש בפ' עקב סד"ה ארץ הרים ובקעות¹⁵⁹ וע' בזה"ב [בזהר חלק ב'] פקודי דרל"ג א'. עוד נזכר ענין ואת דכא בזהר ח"א [חלק א'] קפ"א א'. ח"ב [חלק ב'] פ"ו ב'. ח"ג [חלק ג'] ט' א')

(and see the Zohar, Parshas Emor, end of 90b, and the Mikdash Melech there; and see what is written in Parshas Eikev, at the end of the discourse beginning "A land of mountains and valleys"; and see the Zohar, Part II, Pekudei, 233a. The subject of "and with the crushed" is mentioned further in the Zohar, Part I, 181a; Part II, 86b; Part III, 9a).

A parenthesis lists places that discuss "and with the crushed": the Zohar on Emor with the Mikdash Melech, the discourse "A land of mountains and valleys" in Eikev, and further passages in all three parts of the Zohar.

אבל נדכה היינו שע"י יגיעה בהעמקת ההתבוננות הוא משפיל א"ע [את עצמו] ונעשה נדכה ע"י פעולה שעושה בנפשו או ע"י שהקב"ה שולח עליו יסורין מלמעלה להכניע ולהשפילו וסד"א [וסלקא דעתך אמינא] מאחר שאינו דכא באמת לאמיתו מצד עצמו אין זה כלום.

But nidkeh means that through toil in deepening contemplation he humbles himself and becomes crushed through an action that he performs on his soul, or because the Holy One, blessed be He, sends him sufferings from above to subdue and humble him. And one might have thought that since he is not truly, genuinely daka of himself, this is worth nothing.

Nidkeh describes one who has been made crushed: either he humbled himself by toil in contemplation, an action done upon his soul, or G-d sent him sufferings to humble him. One might think that since he is not crushed by his own nature, his brokenness is worth nothing.

לזה התפלל עליו דוד המע"ה [המלך עליו השלום] שגם לב נשבר ונדכה¹⁶⁰ ע"י פעולה לא תבזה עכ"פ [על כל פנים] שגם בפעולת הנדכה יהא גילוי אור א"ס ב"ה

For this King David, peace be upon him, prayed on his behalf: that even a heart broken and crushed through action, "You will not despise" — at any rate, that even in the action of being crushed there will be a revelation of the Infinite Light (Or Ein Sof), blessed be He;

So David prayed that even a heart broken and crushed through such action should not be despised, and that at least in this acquired brokenness the Infinite Light should be revealed.

דהיינו שיהא בטל לאו"א"ס [לאור אין סוף] ב"ה המקיף עליו מלמעלה הגם שאינו נכנס בפנימית לבו וכנ"ל (וגדולה מזו איתא בגמרא בפרק יש בערכין) (ד"י ב')

that is, that he be nullified before the Infinite Light, blessed be He, that encompasses him from above, even though it does not enter the inner part of his heart, as mentioned above. (And greater than this is stated in the Gemara, in the chapter Yesh BaArachin) (16b),

That is, he should be nullified before the Infinite Light that encompasses him from above as a makif, even though it does not enter his inner heart, as explained in paragraph 19. The Talmud in Arachin says something greater still.

בענין ענוה שלא לשמה¹⁶¹ כ"י עוד עיין מענין רוח נשברה לב נשבר ונדכה בגמרא פ"ק [פרק קמא] דסוטה (דף ה' ע"ב)

regarding humility not for its own sake, etc. See further on the subject of "a broken spirit" and "a broken and crushed heart" in the Gemara, the first chapter of Sotah (5b);

There the Talmud rules that humility even not for its own sake is greater than rebuke for its own sake, for through "not for its own sake" one comes to "for its own sake." The Alter Rebbe then lists places on "a broken spirit" and "a broken and crushed heart," beginning with Sotah 5b.

פ"ו דסנהדרין (דמ"ג ע"ב) וברכות ר"פ צו את אהרן ובפ' נשא פייג בפסוק ביום הרביעי נשיא לבני ראובן.¹⁶²

the sixth chapter of Sanhedrin (43b); and in the Midrash Rabbah, at the beginning of "Command Aharon," and in Parshas Nasso, chapter 13, on the verse "On the fourth day, the prince of the children of Reuven";

The list continues with Sanhedrin 43b, where one whose spirit is humble is regarded as though he offered all the sacrifices, and with the Midrash Rabbah on Tzav and on Nasso, on the offering of the prince of Reuven.

ובזח"ג [ובזהר חלק ג] בפ' פינחס (דר"מ [דרעיא מהימנא] ע"א ודרמ"ז א') ברע"מ [ברעיא מהימנא] ובפ' ויקרא (דף ה' ע"א) ובפ"י הרמ"ז [הרב משה זכות] שם שהאריך בזה.

and in the Zohar, Part III, Parshas Pinchas (240a and 247a), in the Raaya Mehemna; and in Parshas Vayikra (5a), and in the commentary of the Ramaz there, who discusses this at length;

It goes on to the Zohar on Pinchas, in the Raaya Mehemna, and on Vayikra, with the Ramaz's long discussion there.

ובסבא דשמפטים (דק"ח א') וברע"מ [וברעיא מהימנא] פ' בהעלותך (דקנ"ג א') ועוד נזכר מזה בזח"א [בזהר חלק א] (קצ"ח א') ח"ב [חלק ב'] (ס"א סע"א [סוף עמוד א] פ"ו ב') ח"ג [חלק ג'] (ט' א' מ"ט סע"א [סוף עמוד א] דרכ"ד סע"ב [סוף עמוד ב]) ובמק"מ [ובמקדש מלך] שם:

and in the Sava of Mishpatim (108a), and in the Raaya Mehemna, Parshas Beha'aloscha (153a). It is mentioned further in the Zohar, Part I (198a); Part II (end of 61a, 86b); Part III (9a, end of 49a, end of 224b); and in the Mikdash Melech there.

It ends with the Sava of Mishpatim, the Raaya Mehemna on Beha'aloscha, and further passages in all three parts of the Zohar, with the Mikdash Melech.

SECTION 8 • ¶24-25

Like leftovers

24 ו זהו לשארית נחלתו^{163, 164} למי שמשים א"ע [את עצמו] כשיריים.¹⁶⁵ דהיינו שמשים עצמו בהיותו מלוכש בגוף בהשתלשלות המדרגות בבחי' זמן ומקום.

6. And this is [the meaning of] “for the remnant (she’eris) of His inheritance”: for one who makes himself like leftovers (shirayim). That is, he makes himself — being enclothed in a body, in the chain of descending levels (hishtalshelus), in the dimension of time and space —

A new section returns to “for the remnant of His inheritance,” which the Sages read as “one who makes himself like leftovers.” The Alter Rebbe explains what this means for a person who is enclothed in a body, within the chain of levels and within time and space.

כשיריים שמלמעלה מן ההשתלשלות הנמשך לו בבחינת מקיף והיינו כשיעמיק ויתבונן בשפלותו איך שהוא מוטבע ומלוכש מאד בנפשו הטבעית אשר עי"ז רחוק הוא מאוד מאור א"ס ב"ה שאינו נמשך אליו

like the leftovers of what is above hishtalshelus, which is drawn to him in the manner of an encompassing [light] (makif). That is, when he deeply contemplates his lowliness — how he is deeply sunk and enclothed in his natural soul, through which he is very far from the Infinite Light (Or Ein Sof), blessed be He, which is drawn to him

He regards himself as receiving only the “leftovers” of the light that is above the chain of worlds, a light that reaches him only as an encompassing light (makif). He comes to this by contemplating how deeply he is sunk in his natural, animal soul, which keeps him far from the Infinite Light.

אלא בבחי' מקיף שע"י נעשה בחי' נדכה כנ"ל מזה נמשך שיהא הוא בטל לבחי' המקיף שעליו.

only as a makif, so that through this he becomes nidkeh (crushed), as mentioned above — from this it follows that he is nullified to the makif that is over him.

Because the Infinite Light reaches him only as a makif, he becomes nidkeh, crushed, as explained above, and through this he becomes nullified before that encompassing light.

וזהו לשארית נחלתו שהשיריים שהם למעלה מבחי' ההשתלשלות הם בחי' נחלתו נחלת יעקב¹⁶⁶ נחל מלשון המשכה

And this is “for the remnant of His inheritance”: the leftovers, which are above hishtalshelus, are the level of “His inheritance” (nachalaso), “the inheritance of Yaakov” — nachal being an expression of drawing forth,

So the verse reads: the “leftovers,” the light from above the chain of worlds, are “His inheritance” (nachalaso), “the inheritance of Yaakov.” The word nachalah is related to nachal, a stream: something drawn forth.

דהיינו ההמשכה וההארה שמאור א"ס ב"ה ויעקב חבל נחלתו¹⁶⁷ (ועד"ז שנתבאר כאן בפ"י לשארית מבואר ג"כ בזהר ס"פ ויצא)

that is, the drawing forth and radiance from the Infinite Light, blessed be He; and “Yaakov is the lot (chevel) of His inheritance.” (And along the lines of what is explained here on the meaning of “remnant,” it is also explained in the Zohar, at the end of Parshas Vayeitzei)

The inheritance is the flow and radiance from the Infinite Light, and “Yaakov is the lot of His inheritance.” A parenthesis notes that the Zohar explains “remnant” in the same way.

(דקמ"ו ע"ב) בפ"י שאר ישוב שאר יעקב¹⁶⁸ אל"ן ברכאן אחרנין דאשתארו.¹⁶⁹ וכת"ב והיה שארית יעקב¹⁷⁰ כ"י כטל כ"י.

(146b), on the meaning of “A remnant shall return, the remnant of Yaakov”: “These are the other blessings that remained.” And it is written, “And the remnant of Yaakov shall be,” etc., “like dew,” etc.

There (146b) the Zohar reads “A remnant shall return, the remnant of Yaakov” as “the other blessings that remained,” and cites “And the remnant of Yaakov shall be... like dew.” These are blessings Yaakov received but set aside for a later time.

ופ"י דאשתארו היינו שאינן מאירים עכשיו בבחי' גילוי וזהו ע"ד מש"כ [מה שכתוב] בפ"י לשארית כשיריים כ"י

The meaning of “that remained” is that they do not shine now in a revealed way; and this is along the lines of what is written on the meaning of “remnant” as “leftovers,” etc.

“That remained” means that they do not shine openly now. This matches the reading of “remnant” as “leftovers”: a light that is present but not revealed.

אך הנחלה וההמשכה היא באה בבחי' מקיף בלבד וזהו נחלה עבר על נפשנו¹⁷¹ שאינה נכנסה בפנימיות הלב להיות תוכו רצוף אהבה¹⁷² לה' בכלות הנפש ממש מעומקא דלבא.

But the inheritance and the drawing forth come only as a makif. And this is [the meaning of] “the stream (nachlah) passed over our soul”: it does not enter the inner dimension of the heart, so that “its inside is inlaid with love” for G-d, with the soul’s actual expiry (kelos hanefesh), from the depth of the heart.

This inheritance comes only as a makif. That is the meaning of “the stream passed over our soul”: it passes over the soul without entering the inner heart, so that the heart is not yet “inlaid with love” in true kelos hanefesh.

25 ומ”מ מאחר שנעשה עי”ז בחי' נדכה יצר לו מאד מה שגופו ונפשו הבהמית מלבישים את הנפש ונעשה שפל בעיניו הרי הוא בטל לבחי' המקיף שעליו ומשים עצתמו כשיריים ונמשך עליו חסד עליון להיות נושא עון

Nevertheless, since through this he becomes nidkeh — it pains him greatly that his body and his animal soul clothe the soul, and he becomes lowly in his own eyes — he is nullified to the makif over him and makes himself like leftovers, and the supernal kindness is drawn upon him, to be “bearing iniquity

Even though the light reaches him only as a makif, he has become nidkeh: it pains him that his body and animal soul clothe his G-dly soul, and he is lowly in his own eyes. So he is nullified before the makif and makes himself like “leftovers,” and the supernal kindness comes to him as “bearing iniquity.”

ועובר על פשע¹⁷³ שהחסד עליון מתפשט במקום נמוך יותר כנ”ל ועי”ז יכול להעלות נפשו ולקשרה באור ה' א”ס ב”ה וקדושתו ולצאת ממאסר ונרתק הגוף והנפש הבהמית המלבישים את נפשו האלקית שלא יהא מושרש ומודבק בהן

and passing over transgression,” for the supernal kindness spreads the more in a lower place, as mentioned above. Through this he can raise his soul and bind it to the light of G-d, the Infinite One (Ein Sof), blessed be He, and His holiness, and go out of the prison and sheath of the body and the animal soul that clothe his G-dly soul, so that he will not be rooted and stuck in them.

It also “passes over transgression,” for supernal kindness spreads most in the lowest place, as explained at the start. Through it he can raise his soul, bind it to the Infinite Light, and leave the prison of the body and the animal soul, no longer rooted and stuck in them.

כי החסד נמשל למים¹⁷⁴ ומים מנתקין סרכות הריאה¹⁷⁵ כשמשקין את הבהמה.¹⁷⁶ וכך החסד גובר ומפריד הנפש האלקית מהתלבשותה והתקשרותה במאסר הגוף ליבטל וליכלל אליו ית':

For kindness (chesed) is likened to water, and water loosens the adhesions of the lung when the animal is given to drink. So too the kindness prevails and separates the G-dly soul from its enclothing and its bond in the prison of the body, to be nullified and included in Him, may He be blessed.

Kindness is likened to water, and water loosens the adhesions of the lung when an animal is given to drink, the very image of paragraph 20. So too the supernal kindness loosens the G-dly soul from the prison of the body, so that it can be nullified and included in G-d.

IN ONE'S AVODAH

Contemplate that the world and all of time are as a moment before G-d, who is unchanged by creation, until the heart burns with longing to cleave to Him. One who cannot reach this should reflect deeply on how far his selfhood and coarseness have taken him, refuse the excuse "this is how I was made," and humble himself until he becomes crushed and sees himself as receiving only G-d's "leftovers." Such brokenness, even when it is acquired through effort, is not despised: it draws the supernal kindness that lifts his desires back to holiness and frees his soul from the body's hold.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that teshuvah is for those who study Torah too, and how do the upper and lower hei correspond to thought and speech?
2. How does contemplating that time is created anew each hour, and is a mere moment before G-d, lead to kelos hanefesh?
3. What is the difference between "bearing" iniquity and "suppressing" it, and why can the desire behind a sin be raised while the act cannot?
4. What distinguishes daka from nidkeh, and why might an acquired brokenness have been thought worthless?
5. In what sense does the penitent receive only "leftovers," and why is recognizing this the condition for G-d's kindness?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 להבין ענין הפסוק

Kehot notes that this maamar appears there with variations, split into five shorter maamarim, and that according to the sources noted there it was said on Shabbos Teshuvah 5556 (1795).

KEHOT'S NOTE

נדפס בשינויים בסי' מאמרי אדה"י הקצרים ושם מחולק לכמה מאמרים: א) ד"ה להבין פי' הפסוק מי א-ל כמוך, ע' קפג. ב) לה"ע התשובה, ע' תקפד. ג) ענין תשובה קדמה לעולם, ע' שכט. ד) להבין מ"ש ויעש דוד שם, ע' קל. ה) להבין מ"ש לב נשבר, ע' רט. ולפי הנסמן במאמרי אדה"י הקצרים שם, מאמר זה הוא משבת תשובה תקנ"ו. ראה גם בהנסמן להלן בהמ"מ לפי האזינו עה, א. קיצורים לד"ה זה באוה"ת דברים כרך ז ע' ביתצב. חלק מהמאמר (מלהלן סא, א שו"ה בתחתונים) נמצא ג"כ בשינויים בסי' מאמרי אדה"י — פרשיות ע' תקסה ומתחיל: ושמרתם. באוה"ת תצוה ע' אתרא ובאוה"ת ויקרא כרך א ע' קיב מציין לד"ה זה "בדרושי עשיית".

2 א-ל הוא חסד

Kehot points to the lexicon, under the letter alef, for Kel as a name of Chesed, as the Alter Rebbe says here.

KEHOT'S NOTE

ראה ג"כ מא"א אות א, ס"פ.

3 חסד א-ל כל היום

Kehot's note points to Psalms 50:3 for these words.

Tehilim 50:3: תהילים

KEHOT'S NOTE

תהלים נ, ג.

4 חסד אל כל היום

"The kindness of Kel is all the day." The Alter Rebbe brings it to show that the Name Kel denotes Chesed, kindness. Kehot's note reads Psalms 50:3; the words are in 52:3.

Tehilim 52:3: תהילים

מה־תתהלל בְּרָעָה הַגְּבוּר חֶסֶד אֵל כָּל־הַיּוֹם:

Why boastest thou thyself of evil, O mighty man? The mercy of G-d endureth continually.

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5 למים שיורדים

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

KEHOT'S NOTE

ע' תענית (ז, א). [כ].

6 ממקום גבוה למקום נמוך

Rabbi Chanina bar Idi teaches that words of Torah are likened to water: as water leaves a high place and goes to a low place, so the Torah endures only in one whose mind is

humble. The Alter Rebbe uses the image of water flowing downward for G-d's kindness.

Taanit 7a:15 ט"ו א: תענית

ואמר רבי חנינא בר אידי: למה נמשלו דברי תורה למים, דכתיב: "הוי כל צמא לכו למים", לומר לה: מה מים מניחין מקום גבוה והולכין למקום נמוך, אף דברי תורה אין מתקיימין אלא במי שידעתו שפלה.

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7 מי א-ל כמוך

"Who is a G-d like You, who bears iniquity and passes over transgression for the remnant of His inheritance..." The whole maamar is an explanation of this verse.

Micah 7:18 מ"ח ז: מיכה

מִי־אֵל כְּמוֹךָ נִשְׂא עוֹן וְעָבַר עַל־פֶּשַׁע לְשֹׂאֲרֵית נִחֲלָתוֹ לֹא־חֲזִיק לְעַד אֲפֹ כִי־חַפֵּץ חֶסֶד הוּא:

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

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KEHOT'S NOTE

מיכה ז, יח.

PARAGRAPH 2

8 Rava teaches that whoever passes over his own traits has all his transgressions passed over, "as it is said, 'He bears iniquity and passes over transgression': for whom does He bear iniquity? For one who passes over transgression." The text cites Megillah 28a.

Megillah 28a:14 ד"א: מגילה

ולא עמדתי על מדותי — דאמר רבא: כל המעביר על מדותיו — מעבירין ממנו כל פשעיו, שנאמר: "נושא עון ועובר על פשע". למי נושא עון — למי שעובר על פשע.

Nor did I insist on retribution: as Rava said: He who waives his right to retribution they waive retribution for all his sins, as it says, "Who pardons sins and passes over transgression" (Micah 7:18). For whom does He forgive sin? For one who passes over transgression.

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9 נושא עון ועובר על פשע

In Beshalach, G-d tells Moshe to be like Him, repaying good for evil, "as it is said, 'Who is a G-d like You, who bears iniquity and passes over transgression.'" The text cites Parshas Beshalach (chapter 26) among the places the verse is expounded.

Shemot Rabbah 26:2 ב"ב: שמות

... הוי דומה לי מה אני משלם טובה תחת רעה, אף אתה הוי משלם טובה תחת רעה, שנאמר (מיכה ז, יח): מי אל כמוך נושא עון ועובר על

פסע. רבי יהודה אומר: עבור על חטייא שלהם. ורבי נחמיה אומר: עבור לפני העם, מי שיש בו גאווה יבא וידבר כנגדך. וקח אתך מזקני ישראל, שיהיו עדים שלא יהו אומרים לך מעיינות היו שם. (שם שם, שם): ומטף אשר הכית בו את היאור אמר לפניו: רבונו של עולם! מטה זה של פורענות הוא, הוא הבאיש המים במצרים, והוא הביא עשר מכות על ...

"Amalek came." What is written prior to the matter? "The entire congregation of the children of Israel traveled...there was no water for the people to drink" (Exodus 17:1). For the people there was not, but for the flocks and the cattle there was. Immediately they came to engage in a dispute with Moses and said to him: "Why did you take us up out of Egypt [to kill us and our children and our cattle with thirst]?" (Exodus 17:3). From here, Rabbi Yehoshua would say: The house collapsed; too bad ...

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10 וטהור עינים מראות ברע

"[You are] too pure of eyes to see evil." Holiness cannot rest on coarse evil, so the kindness cannot descend into it.

חבקוק א':יג:13 Habakkuk

טהור עינים מראות רע והביט אל־עמל לא תוכל למה תביט בוגדים תהירש בכלע רשע צדיק ממונו:

Thou that art of eyes too pure to behold evil, And that canst not look on mischief, Wherefore lookest Thou, when they deal treacherously, And holdest Thy peace, when the wicked swalloweth up The man that is more righteous than he;

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KEHOT'S NOTE

חבקוק א', יג.

11 The continuation of the maamar's opening verse: "who bears iniquity and passes over transgression for the remnant of His inheritance." The Alter Rebbe reads "bears" and "passes over" as two ways G-d deals with two levels of sin.

מייכא ז':יח:18 Micah

מי־אל כמוך נשא עון ועבר על־פשע לשא־רית נחלתו לא־החזיק לעד אפו כִּי־חפץ חסד הוא:

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

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12 Rabbi Acha bar Chanina reads "for the remnant of His inheritance": not for all of His inheritance, but (17b) "for one who makes himself like a remnant." The text cites the first chapter of Rosh Hashanah (17a) for this condition.

ראש השנה י"ז א:ט"ז:16 Rosh Hashanah

"לשא־רית נחלתו", אמר רבי אחא בר חנינא: אליה — וקוץ בה: "לשא־רית נחלתו" — ולא לקל נחלתו,

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רבות ר"פ נצבים

Kehot identifies the Midrash Rabbah at the beginning of Nitzavim as Devarim Rabbah, section 8, and points to this page of Sefer HaMaamarim 5626 in connection with it.

KEHOT'S NOTE

פ"ח. בסה"מ תרכ"ו (הוצאת תשמ"ט) ע"ש.

ובכ"י בשלח (פכ"ו)

Kehot points to the Tzemach Tzedek's Or HaTorah on Nach in connection with the Midrash in Beshalach.

KEHOT'S NOTE

אוה"ת נ"ך כרך א ע"תצב. בסה"מ תרכ"ו שם.

גדולה תשובה שמגעת

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

KEHOT'S NOTE

יומא פו, סע"א.

גדולה תשובה שמגעת עד כסא הכבוד

Rabbi Levi: "Great is teshuvah, for it reaches the Throne of Glory, as it is said, 'Return, O Israel, unto Havayah your G-d.'" The Alter Rebbe begins his detailed explanation with it.

יומא פ"ו א:ט"ז:16 Yoma

רב יהודה רמי, כתיב: "שובו בנים שובכים ארפא משובתיכם", וכתיב: "הנה) אנכי בעלתי בכם ולקחתי אתכם אחד מעיר ושנים ממשפחה!" לא קשיא: כאן מאהבה או מיראה, כאן על ידי יסורים. אמר רבי לוי: גדולה תשובה שמגעת עד כסא הכבוד, שנאמר: "שובה ישראל עד הי אלקיך".

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תשובה תשוב ה'

The Raaya Mehemna on Nasso reads teshuvah as "tashuv hei," the return of the hei to its place in the Name. The Alter Rebbe speaks of the upper hei and the lower hei.

זוהר III, 122a זח"ג קכב,

KEHOT'S NOTE

זח"ג קכב, א. ראה אנה"ת רכ"ד. זח"ג (קכג, א-ב) רע"מ. ועי' מאו"א ע' תשובה סי' ס. [כ].

ולהבין זה צריך להבין מהות התשובה

The section from here is printed there, with variations, as a separate short maamar on the matter of teshuvah (see note 60:68).

KEHOT'S NOTE

ראה מאמרי אדה"ז הקצרים ע' תקפד (הני"ל).

ואיש בער לא ידע

"A boorish man does not know, and a fool does not understand this." It describes those who think teshuvah is only for sinners.

תהילים צ"ב:7:71 Psalms

איש־בער לא ידע וכסיל לא־יבין את־זאת:

A brutish man knoweth not, Neither doth a fool understand this.

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KEHOT'S NOTE

תהלים צב, ז.

20 על אנשים יושבי אוהל ולומדי תורה

That Shabbos Shuvah maamar explains that on Shabbos G-d ceased from enclothing Himself in action and in speech, the Ten Utterances, and so a person rests from weekday speech.

KEHOT'S NOTE

ראה לקמן טו, ג. ר"פ האינינו. ועוד.

21 שתורה שנכתב . ה' עילאה ותושבע"פ היא ה' תתאה

Kehot points to the lexicon's entries on the Torah and on the letter hei for the Written Torah as the upper hei and the Oral Torah as the lower hei.

KEHOT'S NOTE

ע' מאו"א מערכת תורה טו וריש מערכת ה, ס"א. [כ].

22 עונותיכם היו מבדילים

"Rather, your iniquities have separated between you and your G-d." It shows why kindness cannot descend where pesha stands: sin is a barrier.

ישעיהו נ"ט:2:2

כי אם־עונותיכם היו מבדלים בינכם לבין אֱלֹהֵיכֶם וחס־אֱלֹהֵיכֶם הִסְתִּירוּ פְנֵיהֶם מִפְּנֵי מַשְׁמוֹעַ:

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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KEHOT'S NOTE

ישע"י נט, ב.

PARAGRAPH 3

23 ארז"ל

"Seven things were created before the world was created: Torah, teshuvah, the Garden of Eden, Gehinnom, the Throne of Glory, the Holy Temple and the name of Mashiach." Kehot gives this as the Sages' saying.

Pesachim 54a

KEHOT'S NOTE

פסחים נד, א. וש"נ. [כ].

24 ארז"ל שבעה דברים קדמו לעולם

This section is printed there, with variations, as a short maamar on "teshuvah preceded the world" (see note 60:68).

KEHOT'S NOTE

ראה מאמרי אדה"ז הקצרים ע' שכט (הני"ל).

25 עיקר התשובה היא בלב

Tanya says the same words: even one who has already done proper teshuvah should know that "the essence of teshuvah is in the heart," and the heart has many levels, so he can return again at a deeper level.

KEHOT'S NOTE

...להבין ענין הפסוק מי אל כמוך וגוי שהוא

ראה רמב"ם ה' תשובה פ"ב, ה"ג. תניא פרק כט (לו, ב). לעיל נח, ד הערה וכמארו"ל.

26 The Midrash lists six things that preceded the creation of the world, and Rabbi Ahava son of Rabbi Z'eira adds teshuvah, citing "Before the mountains were born... You return man to dust." The text refers to this chapter in brackets.

Bereshit Rabbah 1:4

PARAGRAPH 4

27 שיאת אלפי שני

Rav Ketina: "The world exists for six thousand years, and for one [thousand] it is desolate." The Alter Rebbe uses it for the span of the world in time.

Rosh Hashanah 31a:8-9

ראש השנה ל"א א-ח"ט-9-8:31a Rosh Hashanah וקמפלג' בדרב קטינא, דאמר רב קטינא: שיאת אלפי שני הוה עלמא וחד חרוב, שנאמר: "ונשגב ה' לבדו ביום ההוא". אמר אב"י: תרי חרוב, שנאמר: "יחיינו מיומים". במוספי דשבתא מה היו אומרים? אמר רב ענן בר רבא אמר רב: "היו לך".

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Sanhedrin 97a:12

אמר רב קטינא: שית אלפי שני הוה עלמא, וחד חרוב, שנאמר: "ונשגב ה' לבדו ביום ההוא". אמר אב"י: תרי חרוב, שנאמר: "יחיינו מיומים ביום השלישי קמנו ונחיה לפנ"ו".

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KEHOT'S NOTE

ר"ה לא, א. סנהדרין צו, א.

28 והזמן הוא נברא

That passage says that time too is created: there was an order of time before this world from the emanation of Atzilus and the spiritual worlds, but before that no order of time applied, for G-d is entirely above time.

KEHOT'S NOTE

ראה לעיל בלק ע, ג.

29 בכל שעה צירוף אחד

Tanya teaches that in each hour a different flow comes down from the upper worlds, while the life-force of the previous hour returns to its source in "running and returning," since one of the twelve permutations of Havayah rules in each of the twelve hours of the day, and the permutations of Ado-nai at night.

תניא, חלק ראשון; ליקוטי אמרים 41:26 Tanya, Likkutei Amarim

מ"א:כ"ו

וקשלו"מ שעות הרבה רצופות, יש לו להתבונן בהקנה זו הנזכרת לעיל, בכל שעה ושעה על כל פנים, כי בכל שעה ושעה היא המשכה אחרת מעולמות עליונים להחיות התחתונים, והמשכת החיות שבשעה שלפניה - חזרת למקורה [בסוד "רצוא ושוב" שבספר יצירה] עם כל התורה ומעשים טובים של התחתונים, כי בכל שעה שולט צירוף אחד מייב צירופי שם הוי"ה ברוה"הא בייב שעות היום, וצירופי שם אדנ"י בלילה, כנודע.

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KEHOT'S NOTE

ראה תניא פמ"א (נח, ב) ובליקוט פירושים ומ"מ — חסידים לשם. רשימות לכ"ק אדמו"ר ח' קמא. עטרת ראש ט, ב ואילך. סה"מ תרכ"ט (הוצאה באותיות מרובעות) ע' שלד.

30

והחיות רצוא ושוב

"And the chayos ran and returned, like the appearance of a flash." Chassidus reads it as the pulse of all life: rising to the source and returning to the body.

יחזקאל א':י"ד Ezekiel 1:14

והחיות רצוא ושוב כמראה הבהק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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KEHOT'S NOTE

יחזקאל א, יד.

PARAGRAPH 5

31

"And the chayos ran and returned." The hour and the heartbeat both follow this pattern of running and returning.

יחזקאל א':י"ד Ezekiel 1:14

והחיות רצוא ושוב כמראה הבהק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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32

האדם שהוא עולם קטן

The words here quote Kohelet Rabbah 1:8; the passage is shown below.

Kohelet Rabbah 1:8 קוהלת רבה א':ח

כל הדברים יגעים לא יוכל וגוי, דברי הפסלה מנגעין את האדם, קורא היום, כבש שמה. סלע כעופרת, מעוט חתיכות. מתפללות בטור מסכן, חתוכין שריון חתוכין. שור משפט בטור מסכן, תרדיון בחרדל. רבי יונתן נשר שצריה אול להדה מגדלה דצבעיה מיתאסייא, הוה תמן חד ספר, אמר, בשביל שערך באתה לכאן לרפאתו, אמר לקה שיטפו מאלל, והא בבית שש ביה סעל לרפאתו, ואני העתקתי לכאן להחיש מחיה, קם ורבע לקה על רגליו, אמר לקה ...

"All matters are wearying; man cannot utter it, the eye is not satisfied with seeing, nor the ear filled with hearing" (Ecclesiastes 1:8). "All matters are wearying; man cannot...." Matters of platitude render a person weary. Koreh hayom - assemble there; literally means "read there." However, koreh can be used to mean assemble (see Deuteronomy 33:19) and hayom is translated in Aramaic as yemama, which is similar to taman, there. Thus, one could say koreh hayom is a type of hint or code for "assemble there." sela ka'oferet - few ...

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Zohar I, 134b זח"א קלד, כב

KEHOT'S NOTE

ראה אבדרי"ג רפ"א. קה"ר א, ד. תנחומא פקודי ג. תז"ו תס"ט קרוב לתחלתו. זח"א קלד, ב. מו"נ ח"א, פע"ב.

33

שהוא עולם קטן

The Midrash teaches that the Mishkan is equal to the whole world and to the creation of man, "who is a miniature world." The Alter Rebbe uses the idea to read the heartbeat as a mirror of the world's life-force.

Midrash Tanchuma, Pekudei 3:3 מד"ש תנחומא, פקודי ג':ג

... ואמלא אתו רוח אלקים בהכמה (שמות לא, ג). ללמדך, שהמשכן שקול כנגד כל העולם, וכנגד יצירת האדם שהוא עולם קטן. כיצד, כשבא הקדוש ברוך הוא את עולמו, כילוד אשה בראו. מה ילוד אשה מתחיל משבורם ומוותם לכאן ולכאן לארבעה צדדיו, כה התחיל הקדוש ברוך הוא לבראת את עולמו מאבן שתיה תחלה, וממנה השתת העולם. ולמה נקרא שמה אבן שתיה, מפני שממנה התחיל הקדוש ברוך הוא לבראת את עולמו. וברא בית המקדש ...

Another explanation of It hath been already (Eccles. 1:10). It is written: The L-rd by wisdom founded the earth (Prov. 3:19) and also: I have filled him with the spirit of wisdom (Exod. 31:3). This teaches us that the Tabernacle was equal both to all the world and to a human embryo, which is a world in miniature. 5:75, n. 20. How is that so? When the Holy One, blessed be He, created His world, He did so just as a child is born to a woman. A child starts ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

34

סד"ה כי כאשר השמים החדשים

The end of that discourse explains "the new heavens and the new earth that I make" as a revelation from above in the Time to Come, through an arousal from above alone.

KEHOT'S NOTE

תו"א ב, ג.

35

מבשרי אחזה אלוה

"From my flesh I behold G-d." Chassidus uses it for learning about the divine from the workings of the human soul, as the analogy here does.

Job 19:26 איוב י"ט:כ"ו

ואחר עורי נקפוזאת ומבשרי אחזה אלוה:

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

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KEHOT'S NOTE

איוב יט, כו.

36

בביאור ע"פ יונת

That biur, which opens with "For My thoughts are not your thoughts," explains that G-d's Supreme Thought sees to the end of all generations in a single glance and is above time; time comes into being only when the flow descends into speech.

KEHOT'S NOTE

לקמן ש"ש יז, ד.

37

כי לא מחשבתי מחשבותיכם

"For My thoughts are not your thoughts." The text refers to the biur on "My dove," which opens with this verse and

shows that G-d's thought is above time.

Isaiah 55:8 ח"ה:ח"ה:ח"ה

כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם ה'

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

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38 אני ה' לא שנית

"For I, Havayah, have not changed." Creation brought no change in G-d: He is as single after it as before.

Malachi 3:6 ח"ה:ח"ה:ח"ה

כי אני ה' לא שנית ואתם בני יעקב לא קליתם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

39 אתה הוא ה' לבדך

"You are He, Havayah, alone; You made the heavens... and You give life to them all." The Alter Rebbe reads "alone" as G-d's unity after creation, and goes on to "You made" and "You give life."

Nehemiah 9:6 ח"ה:ח"ה:ח"ה

אתה 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 לה משתחווים:

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

נחמיה ט, ו.

40 אתה הוא קודם שנה"ע

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

KEHOT'S NOTE

תפלת השחר.

PARAGRAPH 6

41 ואתה מחיה וגו'

"...and You give life to them all." The paragraph explains why the existence of created worlds does not change G-d's unity.

Nehemiah 9:6 ח"ה:ח"ה:ח"ה

אתה 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 לה משתחווים:

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,

...להבין ענין הפסוק מי אל כמור וגו' שהוא

and Thou preservest them all; and the host of heaven worshippeth Thee.

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42 ביו"ד נברא העוה"ב

Rabbi Yehudah bar Ilai teaches from "These are the generations of the heavens and the earth when they were created" (be-hibar'am, "with hei He created them") that this world was created with hei and the World to Come with yud.

Menachot 29b:13-14 ח"ה:ח"ה:ח"ה

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

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KEHOT'S NOTE

מנחות כט, ב.

43 ואפילו ימות המשיח ותחיית המתים

That passage says that all the life of the World to Come, the lower Gan Eden and the days of Mashiach is only the radiance of the Shechinah, a single glimmer: the World to Come was created with the yud, a great contraction, like one letter compared with G-d's essence.

Song of Songs 3:4 ח"ה:ח"ה:ח"ה

כמעט שעברתי מהם עד שמצאתי את שאהבה נפשי אחזתיו ולא ארפנו עד ששקביאתיו אל ביתי אמי ואל חדר הורתי:

Scarce had I passed from them, When I found him whom my soul loveth: I held him, and would not let him go, Until I had brought him into my mother's house, And into the chamber of her that conceived me.

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KEHOT'S NOTE

ראה לקמן שה"ש ג, ד.

44 למשל כמו באדם אות א'

Tanya ch. 20 uses the analogy of a single utterance, which is as nothing compared with the soul and its power of speech, to show how all the worlds are as nothing before G-d.

KEHOT'S NOTE

תניא פרק כ. אוה"ת שה"ש ע"י נב.

45 כולא קמ"י כלא חשיב

The Zohar's introduction describes true awe as fear of G-d because He is the root of all worlds, "and all before Him is considered as nothing."

Zohar I, 11b ח"ה:ח"ה:ח"ה

KEHOT'S NOTE

זח"א יא, ב.

PARAGRAPH 7

46 **ברגע קטן עזובתיך**

“For a brief moment I forsook you, and with great compassion I will gather you in.” The Alter Rebbe reads the second half as the time when the first will be seen to be true.

ישעיהו נ"ד:7

ברגע קטן עזובתיך וברחמים גדלים אקבצך:

For a small moment have I forsaken thee; But with great compassion will I gather thee.

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KEHOT'S NOTE

ישעיי נד, ז.

47 **כי אלף שנים כיום . . ואשמורה בלילה**

“For a thousand years in Your eyes are like yesterday when it has passed, and a watch in the night.” The Alter Rebbe applies it to the time of exile.

תהילים צ"ד:4

כי אלף שנים בעיניך כיום אתמול כי יעבר ואשמורה בלילה:

For a thousand years in Thy sight Are but as yesterday when it is past, And as a watch in the night.

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KEHOT'S NOTE

תהלים צ, ד.

48 **עין בעין יראו**

“For they will see eye to eye when Havayah returns to Zion.” It describes the open revelation of the Time to Come.

ישעיהו נ"ב:8

קול צפיה נשאו קול יחדו ירגנו כי עין בעין יראו בשוב 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

ישעיי נב, ח.

49 **וראו כל בשר**

“The glory of Havayah will be revealed, and all flesh together will see.” In the Time to Come even physical eyes will see G-dliness.

ישעיהו מ"ה:5

ונגלה כבוד ה' ויראו 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

ישעיי מ, ה.

PARAGRAPH 8

50 **תשובה קדמה לעולם**

The Talmud counts teshuvah among the seven things created before the world. The Alter Rebbe explains that this speaks of teshuvah's level, above time, not of a time before creation.

פסחים נ"ד א:ח-ט"ז 54a:8-9

לא קשיא: הא באור דידן, הא באור דגיהנם. אור דידן — במוצאי שבת, אור דגיהנם — בערב שבת. ואור דגיהנם בערב שבת איברי? והא תניא: שבקע דברים נבראו קודם שנברא העולם, ואילו הן: תורה, ותשובה, וגן עדן, וגיהנם, וכסא הכבוד, ובית המקדש, ושמו של משיח. תורה, דקתיב: "הי קנני ראשית דרכי". תשובה, דקתיב: "בטרם הרים ילדי", וקתיב: "תשב אנשי עד דכא ותאמר שובו בני אדם".

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KEHOT'S NOTE

פסחים נד, א. ועליהם האזינו האי ספ"ג [עב, ג]. [כ]. ראה יהל אור עי ש.כא. קטע מכאן מובא בסה"מ תרכ"ט (הוצאת תשנ"ב) עי ש.סח, וראה יהל אור עי תקמג בענין למעלה מהזמן.

51 **למעלה מהזמן והעולם**

Kehot points to Or HaTorah on Vayeshev for teshuvah that is above time and the world.

KEHOT'S NOTE

ראה אוה"ת וישב רסו, א.

52 **בד"ה שיר השירים**

That discourse explains that G-d is called the groom and the Congregation of Israel the bride (kallah), and that every Jewish soul is a "bride." One meaning of kallah is from kilayon, "consuming," the soul's longing that consumes all else: the kelos hanefesh spoken of here.

Song of Songs 1:1 א:א

שיר השירים אשר לשלמה:

THE song of songs, which is Solomon's.

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KEHOT'S NOTE

לקמן שה"ש א, א.

53 **אני הוי' לא שניתי ואתם בני יעקב לא כליתם**

“For I, Havayah, have not changed, and you, children of Yaakov, have not been consumed (lo chelisem).” The Alter Rebbe reads lo chelisem as “you have not come to kelos hanefesh,” though G-d's unchanging nature should bring you to it.

מלאכי ג:6

כי אני ה' לא שניתי ואתם בני־יעקב לא כליתם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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PARAGRAPH 9

54 דירה בתחתונים

Kehot's note points to Bamidbar Rabbah 13:8 for these words.

Bamidbar Rabbah 13:8:ח"ג:ח

KEHOT'S NOTE

ראה תנחומא נשא טז. במד"ר יג, ח.

55 להיות לו דירה בתחתונים

"When the Holy One, blessed be He, created the world, He desired to have a dwelling place among the lower realms, as He has in the upper ones." This is the purpose of creation that teshuvah and the mitzvot fulfill.

Midrash Tanchuma, Nasso 16:1א:טז

... באתי לגני אחותי כלה (שה"ש ה, א). אמר רבי שמואל בר נחמן, בשעה שבא הקדוש ברוך הוא את העולם, נתאוו שיהא לו דירה בתחתונים כמו שיש בעליונים. ברא את האדם וצוה אותו ואמר לו: מכל עץ הגן אכל תאכל, ומעץ הדעת טוב ורע לא תאכל ממנו (בראשית ב, טז-יז). ועבר על צויו. אמר לקה הקדוש ברוך הוא, כך הייתי מתאוו שיהא לי דירה בתחתונים כמו שיש לי בעליונים, וכך אחד צויתי אותה ולא שמרת אותה. מיד סלק הקדוש ...

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. 5:7. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

56 ושמרתם את כל מצותי

From here on, the maamar is printed there, with variations, as a short maamar on "And David made a name" (see note 60:68).

KEHOT'S NOTE

שמות כב, לא. מכאן ואילך ראה מאמרי אדה"צ הקצרים ע' קל. מאמרי אדה"צ על פרשיות התורה פ' קדושים ע' תקסה.

57 ושמרתם את כל מצותי ועשיתם אותם

"And you shall keep My commandments and do them (osam), I am Havayah." The word is written defectively, which allows the reading atem, "you." Kehot's note prints Shemos 22:31; the verse is in Vayikra.

Leviticus 22:31א:כב

ושמרתם מצותי ועשיתם אתם אני ה'

And ye shall keep My commandments, and do them: I am the L-RD.

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58 א"ת אותם אלא אתם

On Bechukosai the Zohar reads "and do them" as "as though you made Me," for one who keeps the Torah's mitzvot makes, as it were, the holy Name above; it then explains "And David made a name" the same way. The text cites this passage (113a-b).

Zohar III, 113aא

סנהדרין צ"ט ב:י"ב:99b:12

אמר ר' יש לקיש: כל המלמד את בן חבירו תורה, מעלה עליו הכתוב כאילו עשה, שנאמר: "ואת הנפש אשר עשו בחרן". רבי אלעזר אומר: כאילו עשאו לדברי תורה, שנאמר: "ושמרתם את דברי הברית הזאת ועשיתם אתם". רבא אומר: כאילו עשאו לעצמו, שנאמר: "ועשיתם אתם" - אל תקרי "אתם" אלא "אתם".

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Vayikra Rabbah 35:7ז:ל"ה

KEHOT'S NOTE

זח"ג קיג, א. וראה סנהדרין צט, ב. ויקר' לה, ז.

59 "Majesty and splendor You set (teshaveh) upon him." The same root means placing or making, which supports the reading of shivisi.

Psalms 21:6ו:כ"א

גדול כבודו בישועתך הוד והדר תשנה עליו:

His glory is great through Thy salvation; Honour and majesty dost Thou lay upon him.

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60 ויעש דוד שם

"And David made a name." The Alter Rebbe, following the Zohar, reads it as David making G-d's Name revealed through his Torah and prayer.

II Samuel 8:13ג:ח

ויעש דוד שם בשבו מהכותו את־אֲרָם בְּגִיא־מִלַּח שְׁמוֹנֶה עָשָׂר אֶלֶף:

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

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KEHOT'S NOTE

ש"ב ח, יג.

61 "I have set Havayah before me always." The Alter Rebbe reads shivisi as "I have made."

Psalms 16:8ח:ט"ז

שויתי ה' לנגדי תמיד כי מימיני בל־אָמוּט:

I have set the L-RD always before me; Surely He is at my right hand, I shall not be moved.

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PARAGRAPH 10

62 וכל העולמות עליונים . כרגע לפניו ית'

The parallel text there reads: "For the world is in time, and how can He, who is above time and the world, dwell there? But it is through the tzimtzum by which He contracted

Himself.” It states plainly why the yud, the contraction, is needed.

KEHOT’S NOTE

במאמרי אדה"י הקצרים עי קל הלשון "דהנה העולם הוא בזמן ואין יכול הוא ית' לדור שם שהוא למעלה מהזמן והעולם, אמנם הוא ע"י צמצום שצמצם א"ע". וראה במאמרי אדה"י פרשיות פ' אמור ע' תקסה.

PARAGRAPH 11

63

ועמ"ש מזה בד"ה ולא אבה

That discourse explains that Chochmah comes into being from the Infinite Light only as a small, contracted glimmer, after G-d's essence has been hidden "in darkness," as hair grows from the skull that covers the brain and bears no comparison to the brain itself.

KEHOT’S NOTE

לעיל לה, ד.

64

שמים . . אש ומים

"What is shamayim? ... Fire and water (esh u'mayim): the Holy One, blessed be He, brought them and mixed them together and made the firmament from them." The Alter Rebbe calls love and awe the "spiritual heavens," fire and water.

חגיגה י"ב א"י"ט-כ"ט-19-20a Chagigah 12a:19-20

מאי "שמים"? אמר רבי יוסי בר חנינא: ששם מים. במתניתא תנא: אש ומים, מלמד שהביאן הקדוש ברוך הוא וטרפן זה בזה, ועשה מהן רקיע. שאל רבי ישימאל את רבי עקיבא כשהיו מהלכין בדרך, אמר לקה: אתה ששימשת את נחום איש גם זו עשרים ושתים שנה, שהיה דורש כל "אתיו" שבתורה, "את השמים ואת הארץ", מה היה דורש בהן? אמר לו: אילו נאמר "שמים וארץ", הייתי אומר: "שמים" — שמו של הקדוש ברוך הוא. עכשיו שנאמר: ...

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KEHOT’S NOTE

חגיגה יב, א.

65

כי המצוה הזאת אשר אנכי מצוך

"For this commandment which I command you today is not hidden from you." It is the opening verse of the discourse to which the Alter Rebbe refers for the subject of teshuvah.

דברים ל"א:11 Deuteronomy 30:11

כי המצוה הזאת אשר אנכי מצוך היום לא נפלאה היא ממך ולא רחקה היא:

For this commandment which I command thee this day, it is not too hard for thee, neither is it far off.

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66

בטרם הרים יולדו

"Before the mountains were born, and You formed the earth and the world." The Midrash learns from it that teshuvah preceded the world.

Psalms 90:2 תהילים צ"ב:2

בטרם הרים ילדו ותחולל ארץ ותבל ומעולם עד עולם אתה אל:

Before the mountains were brought forth, Or ever Thou hadst formed the earth and the world, Even from everlasting to everlasting, Thou art G-d.

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67

תשב אנוש

"You return man to dust, and You say, 'Return, children of man.'" The Midrash reads it with the previous verse: from that very hour, teshuvah was ready.

Psalms 90:3 תהילים צ"ג:3

תשב אנוש עד דכא ותאמר שובו בני אדם:

Thou turnest man to contrition; And sayest: 'Return, ye children of men.'

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68

בטרם הרים יולדו מאותה השעה תשב אנוש

Rabbi Ahava son of Rabbi Z'eira adds teshuvah to the things that preceded the world, citing "Before the mountains were born" and "You return man." The text refers to this Midrash, cited in paragraph 3.

Bereshit Rabbah 1:4 ראשית רבה א"ד:4

... "יהי שמו לעולם וגוי" [לפני שמש ינון שמו] רבי אבהו ברבי ועירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ג) "תשב אנוש עד דכא וגוי" אבל איני יודע איזה מהם קודם אם התורה קדמה לכסא הכבוד ואם כסא הכבוד קודם לתורה א"ר אבא בר כהנא התורה קדמה לכסא הכבוד שנאמר "הי קנני ראשית דרכי" [קדם מפעלו מאן] קודם לאותו שכתוב בו "נכון כסאך מאז". ר' הונא ור' ירמיה בשם רבי שמואל בר ר' יצחק אמרו מחשבתן של ישראל קדמה לכל דבר משל למלך ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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69

כי ההרים ימושו

"For the mountains may depart and the hills be removed, but My kindness shall not depart from you... says Havayah, who has compassion on you." The Alter Rebbe reads it as the great compassion revealed through teshuvah in the Time to Come.

Isaiah 54:10 ישעיהו נ"ד:10

כי ההרים ימושו והגבעות תמוסינה וחסדי מאתך לא ימושו וברית שלומי לא תמוט אמר מרחמך הי

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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70

עין בעין יראו

“For they will see eye to eye when Havayah returns to Zion.” In the days of Mashiach the unification will be complete even in this world.

ישעיהו נ"ב:ח"ה: Isaiah 52:8

קול צפיק נשאו קול יחדו ירננו כי עין בעין יראו קשוב הי 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

ישעיי נב, ח.

71

וראו כל בשר

“The glory of Havayah will be revealed, and all flesh together will see.” Even physical beings will perceive G-dliness.

ישעיהו מ"ה:5 Isaiah 40:5

ונגלה כבוד הי וראו כל-בשר יחדו כי פי הי 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

ישעיי מ, ה.

72

וזהו פי היחיד . . שיתגלה יחודו

In Or HaTorah on Beha'aloscha the Tzemach Tzedek writes that the revelation of the Infinite Light below just as above is what is called “the unification of the Holy One, blessed be He”; the volume on Nach quotes a passage from here.

KEHOT'S NOTE

באוה"ת בהעלותך שלז: ור"ל שיהי גילוי אוא"ס כמו למעלה ממש זהו נקי יחוד קוב"ה. ראה אוה"ת נ"ך כרך ב עי תתקבא שמביא קטע מכאן.

73

הופע בהדר גאון עוזך

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

KEHOT'S NOTE

בתפלת שמ"ע לר"ה.

PARAGRAPH 12

74

שיהא נתפס ג"כ בשכל האנושי

Or HaTorah on Shemos refers to this passage on the Infinite Light being grasped even by the human intellect in the Time to Come; Kehot also points to Or HaTorah on Bereshis on the same theme.

KEHOT'S NOTE

ראה אוה"ת פי שמות עי פד שמציין לכאן. ראה גם באוה"ת בראשית נ, א.

75

אמונה אשר היא ירושה מאבות

The words here quote Shabbat 97a:4; the passage is shown

below.

שבת צ"ז א:ד"ה: Shabbat 97a:4

אמר ריש לקיש: החושד בכשרים — לוקה בגופו, דכתיב: “והן לא יאמינו לי וגו'”, ונגליא קמי קודשא בריה הוא דמהימני ישראל. אמר לו: הן מאמינים בני מאמינים, ואתה אין סופך להאמין.

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KEHOT'S NOTE

ראה שבת צז, א.

76

ובאו במערות צורים

“And they will go into the caves of the rocks and into the holes of the earth, from before the terror of Havayah and from the splendor of His majesty, when He rises to shake the earth.” The Alter Rebbe reads it as awe felt physically at the revelation of the Time to Come.

ישעיהו כ"ט:19 Isaiah 2:19

ובאו במערות צורים ובמחלות עפר מפני פחד הי ומחדר גאון בקומו לערץ הארץ:

And men shall go into the caves of the rocks, And into the holes of the earth, From before the terror of the L-RD, And from the glory of His majesty, When He ariseth to shake mightily the earth.

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KEHOT'S NOTE

ישעיי ב, יט.

77

כי גאה גאה

“For He is exalted, exalted.” The Alter Rebbe refers to his explanation of this phrase elsewhere for the meaning of “His majesty” (ge'ono).

שמות ט"ו:1 Exodus 15:1

אז לשיר-משה ובני ישראל את-השירה הזאת לה' ויאמרו לאמר אשירה לה' כי-גאה גאה סוס ורכבו רמה בים:

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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78

ממעמקים קראתיך הוי

“From the depths I have called You, Havayah.” The Alter Rebbe connects it with drawing down the revelation that is as before the contractions.

תהילים ק"ל:1 Psalms 130:1

שיר המעלות ממעמקים קראתיך הי

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

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79

שובה ישראל עד

“Return, O Israel, unto Havayah your G-d.” It is the opening verse of the discourse to which the text refers.

הושע י"ד:2 Hosea 14:2

שובה ישראל עד הי אלקיך כי כשלת בעונך:

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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80 תפול אימה ופחד

“Terror and dread will fall upon them.” The Alter Rebbe uses the phrase for the awe that the revelation of the Time to Come will bring even to the physical.

Exodus 15:16 ט"ו:ט"ז

תפל עליהם אימתה ופחד בגדל זרועה ידמו כאבן עדי-עבר 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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81 המראה הגדול הזה

Moshe at the burning bush: “Let me turn aside and see this great sight.” The Alter Rebbe borrows the phrase for the revelation that all flesh will see in the Time to Come.

Exodus 3:3 ג:ג

ויאמר משה אסרה-נא ואראך את-המראה הגדל הזה מדוע לא-יבצר הקנה:

And Moses said: ‘I will turn aside now, and see this great sight, why the bush is not burnt.’

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PARAGRAPH 13

82 אתם נצבים

“You are standing today, all of you, before Havayah your G-d.” It opens the discourse to which the Alter Rebbe refers for the “days of the world.”

Deuteronomy 29:9 ט:ט

אתם נצבים היום כלכם לפני ה' אלקיכם ראשיכם שבטיכם וקנייכם ושטריכם כל איש ישראל:

Ye are standing this day all of you before the L-RD your G-d: your heads, your tribes, your elders, and your officers, even all the men of Israel,

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83 אלף שנים בעיניך כיום

“For a thousand years in Your eyes are like yesterday when it has passed.” The Alter Rebbe reads the “day” that includes a thousand years as the supernal root of time.

Psalms 90:4 ד:ד

כי אלף שנים בעיניך כיום אתמול כי יעבר ואשמורה בלילה:

For a thousand years in Thy sight Are but as yesterday when it is past, And as a watch in the night.

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84 ובחשך שמו יכוסה

“For it comes in vanity and goes in darkness, and its name is covered in darkness.” It describes the penitent who sees

...להבין ענין הפסוק מי אל כמוך וגו' שהוא

how his life was spent on the vanities of time.

Ecclesiastes 6:4 ד:ד

כי-בהבל בא ובחשך ילך ובחשך שמו יכסה:

for it cometh in vanity, and departeth in darkness, and the name thereof is covered with darkness;

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85 נבזה בעיניו נמאס

“Despicable in his own eyes, repulsive.” The Alter Rebbe uses it for the penitent’s lowliness, which draws the supernal kindness down to him.

Psalms 15:4 ד:ד

נבזה בעיניו נמאס ואת-יראי ה' יכבד נשבע להרע ולא ימר:

In whose eyes a vile person is despised, But he honoureth them that fear the L-RD; He that sweareth to his own hurt, and changeth not;

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PARAGRAPH 14

86 מי אל כמוך

The maamar’s verse, now explained as the inner, supernal kindness that is beyond compare.

Micah 7:18 ח:י"ח

מי-אל כמוך נשא עון ועבר על-פשע לשארית נחלתו לא-יהחזיק לעד אפו כי-תפץ חסד הוא:

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

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87 להחיות רוח שפלים

“I dwell on high and in holiness, and with the crushed and lowly of spirit, to revive the spirit of the lowly.” The supernal kindness reaches down to those who are low in their own eyes.

Isaiah 57:15 ט"ו:ט"ז

כי כה אומר רם ונשא שכן עד וקדוש שמו מרום וקדוש אשכון ואת-דכא ושפל-רוח להחיות רוח שפלים ולהחיות לב נדכאים:

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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88 ורזא דכתיב מי אל כמוך בעתיק יומין אתמר

The Idra Rabba: “And the secret of what is written, ‘Who is a G-d like You,’ was said of Atik Yomin,” in the first tikkun of the supernal beard. The Alter Rebbe quotes it to show

that this kindness comes from the level above “the days of the world.”

ספר הזוהר, האדרא רבא י"א:ק"י-ק"י"ב 11:100-112 Zohar, Idra Rabba

89 המעתיק הרים

“Who removes mountains, and they know not.” The Alter Rebbe derives atik, “removed,” from ma’atik.

איוב ט:ה' ט' Job 9:5

הַמַּעֲתִיק הָרִים וְלֹא יָדְעוּ אֲשֶׁר הִפָּכָם בְּאִפּוֹ:

Who removeth the mountains, and they know it not, When He overturneth them in His anger.

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90 חסד אל כל היום

“The kindness of Kel is all the day.” G-d is called Kel because the Infinite Light is en clothed in Chesed.

תהילים נ"ב:ג' Psalms 52:3

מִהֲתַתְּהֶלֶל בְּרָעָה הַגְּבוּר חֶסֶד אֶל כָּל־הַיּוֹם:

Why boastest thou thyself of evil, O mighty man? The mercy of G-d endureth continually.

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91 עולם חסד יבנה

“For I said, the world is built by kindness.” This is the outer kindness, chesed olam, which brings the world into being.

תהילים פ"ט:ג' Psalms 89:3

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבְנֶה שְׁמַיִם תָּכֵן אֲמוֹנֶתְךָ בָּהֶם:

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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92 אל עולם

Avraham “called there in the name of Havayah, Kel olam.” The Alter Rebbe reads it as G-d en clothed in the kindness that builds the world.

בראשית כ"א:ל"ג Genesis 21:33

וַיֵּטֶע אַבְרָהָם בְּבֵאֵר שֶׁבַע וַיִּקְרָא שְׁם בְּשֵׁם ה' אֵל עוֹלָם:

And Abraham planted a tamarisk-tree in Beer-sheba, and called there on the name of the L-RD, the Everlasting G-d.

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93 ובחסד עליון כל ימוט

“For the king trusts in Havayah, and through the kindness of the Most High he will not falter.” The Alter Rebbe reads chesed elyon as the inner, supernal kindness from sovev kol almin.

תהילים כ"ח:ח' Psalms 21:8

כִּי־יִהְיֶה מֶלֶךְ בַּטָּח בְּה' וּבְחֶסֶד עֲלִיוֹן כָּל־יָמוּט:

For the king trusteth in the L-RD, yea, in the mercy of the Most High; he shall not be moved.

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94 אדמה לעליון

“I will be likened to the Most High.” The discourse the Alter Rebbe cites reads adam (man) from adameh.

ישעיהו י"ד:י"ד Isaiah 14:14

אֶעֱלֶה עַל־כָּמְתֵי עַב אֲדָמָה לְעֵלְיוֹן:

I will ascend above the heights of the clouds; I will be like the Most High.'

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PARAGRAPH 15

95 ועתה יגדל נא כח אד'ר

“And now, may the power of Ado-nai be great, as You have spoken.” Moshe’s plea after the spies, which goes on to the attributes of mercy; the Alter Rebbe refers to the end of his discourse on it.

במדבר י"ד:י"ז Numbers 14:17

וְעַתָּה יִגְדֹּל־נָא כֹחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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96 ויגמול שקדים

Aharon’s staff “blossomed and bore ripe almonds.” The verb vayigmol shares its root with gomel chasadim, “who bestows kindnesses.”

במדבר י"ז:כ"ג Numbers 17:23

וַיְהִי מִמָּחֳרָת וַיָּבֹא מֹשֶׁה אֶל־אַהֲלֵי הָעֵדוּת וַהֲנִיחָה פָּרַח מִטֶּהֱ־אַהֲרֹן לְבֵית לֵוִי וַיֵּצֵא פָּרַח וַיִּצָּץ צִיץ וַיִּגְמַל שְׁקָדִים:

And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and bloomed blossoms, and bore ripe almonds.

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97 חסדי ה' כי לא תמנו

“The kindnesses of Havayah, for we are not consumed, for His compassion has not ended.” One of the discussions of divine kindness to which the text refers.

איכה ג' כ"ב Lamentations 3:22

חֲסִדֵי ה' כִּי לֹא־תִמְנוּ כִּי לֹא־כָלוּ רַחֲמָיו:

Surely the L-RD’S mercies are not consumed, Surely His compassions fail not.

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98 הו"י יחתו מריבוי

“Havayah — His adversaries will be shattered,” from Chanah’s song. The text refers to its explanation of this verse elsewhere.

שמואל א ב' י"ז I Samuel 2:10

ה' יַחַתּוּ מְרִיבָיו עָלָיו בְּשָׁמַיִם יִרְעַם ה' יָדִינוּ אֶפְסֵי־אָרְצוֹ וַיִּתְּנוּ־עוֹ לְמַלְכוֹ וַיִּרְם קֶרֶן מִשִּׁיחוֹ:

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge

the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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99

משה ידבר

“Moshe would speak, and G-d would answer him with a voice.” The text refers to its explanation of this verse.

Exodus 19:19 ט"ט:י"ט שמות

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחֹקֵק מֵאֵד מִשֶּׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְּקוֹל:

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

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100

אשריך ישראל מי כמוך

“Fortunate are you, Israel; who is like you, a people saved by Havayah.” The Alter Rebbe links it to “Who is a G-d like You,” through Yisrael as yashar Kel.

Deuteronomy 33:29 כ"ט:ל דברים

אַשְׁרִיךְ יִשְׂרָאֵל מִי כְמוֹךָ עִם נוֹשֵׁעַ בְּה' מִגֵּן עֲזָרָה וְאִשְׁרֵי-חֶרֶב גִּאֲוֹתָהּ וַיִּכְחַשׁוּ אֲבִיךָ לָהּ וְאַתָּה עַל-בְּמוֹתֶימוּ תִּדְרָה:

Happy art thou, O Israel, who is like unto thee? A people saved by the L-RD, The shield of thy help, And that is the sword of thy excellency! And thine enemies shall dwindle away before thee; And thou shalt tread upon their high places.

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101

בצל אל היית וידעת

When Betzalel pointed out that the Mishkan must be made before its vessels, Moshe said, “Perhaps you were in the shadow of Kel and you knew,” for Betzalel was named for his wisdom.

Berakhot 55a:12 א"י:י"ב ברכות

... שְׁמָא כָּה אָמַר לָהּ הַקְדוּשׁ בְּרוּךְ הוּא, “עֲשֵׂה מִשְׁכָּן אֲרוֹן וְכֵלִים”! אָמַר לוֹ: שְׁמָא בְּצַל אֵל הָיִיתָ וַיִּדְעָתָּ?

R. Samuel b. Nahmani said in the name of R. Jonathan : He was called Basalel because of his wisdom : for at the time that the Holy One, blessed be He, said to Moses, "Go, tell Besalel, 'Make for Me a tabernacle, an ark and vessels'," Moses went and inverted the order, saying to him, "Make an ark and vessels and a tabernacle." He replied, "Moses, our teacher, it is the way of the world for a man to build a house and afterwards furnish it ; but thou ...

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102

Kehot's note points to Numbers 16:1-18:32 for these words.

Numbers 16:1-18:32 ח"ה:ל"ב:י"ח-ט"ז:י"ז במדבר

PARAGRAPH 16

103

נושא עון ועובר על פשע

The maamar's verse, which will now be explained through

the two aspects of sin.

Micah 7:18 ח"ז:י"ח מיכה

מִי־אֵל כְּמוֹךָ נֹשֵׂא עוֹן וְעוֹבֵר עַל־פֶּשַׁע לְשֹׂאֲרֵית נִחַלְתּוֹ לֹא־הִחְזִיק לְעַד אָפוּ כִּי־תִחַפֵּץ חֶסֶד הוּא:

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

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104

מר אמר נושא עון ומר אמר כובש עון

On “abundant in kindness,” Rabbi Eliezer says G-d suppresses the sin, citing “He will suppress our iniquities,” and Rabbi Yosi bar Chanina says He bears it, citing “He bears iniquity and passes over transgression.”

Rosh Hashanah 17a:12 א"י:י"ב ראש השנה

בֵּית הַלֵּל אוֹמְרִים: “וְרַב חֶסֶד” — מִשֶּׁה כָּלְפִי חֶסֶד. הִכִּי עֲבִיד? רַבִּי אֱלִיעֶזֶר אוֹמֵר: כּוֹבֵשׁ, שֶׁנֶּאֱמַר: “יָשׁוּב יִרְחַמְנוּ יִכְבֹּשׁ עֲוֹנוֹתֵינוּ.” רַבִּי יוֹסִי בַר חֲנִינָא אָמַר: נוֹשֵׂא, שֶׁנֶּאֱמַר: “נוֹשֵׂא עוֹן וְעוֹבֵר עַל פֶּשַׁע.”

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

105

כובש עון

“He will again have compassion on us; He will suppress our iniquities.” This is the verse behind the opinion that G-d “suppresses” sin.

Micah 7:19 ט"ט:י"ח מיכה

יָשׁוּב יִרְחַמְנוּ יִכְבֹּשׁ עֲוֹנוֹתֵינוּ וְתִשְׁלִיךְ בְּמַצְלוֹת יָם כָּל־חַטֹּאוֹתֵם:

He will again have compassion upon us; He will subdue our iniquities; And Thou wilt cast all their sins into the depths of the sea.

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PARAGRAPH 17

106

הוא רע גמור

Tanya ch. 1 teaches that at the time a person commits a sin he is called “a complete rasha,” and that even one who transgresses a minor rabbinic prohibition is called a rasha.

KEHOT'S NOTE

ראה תניא פרק א.

107

ואהבת בכל לבבך

“And you shall love Havayah your G-d with all your heart, with all your soul and with all your might.” The Alter Rebbe quotes it with the Sages' reading of “your heart.”

Deuteronomy 6:5 ה"ו:ו' דברים

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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108

ואהבת בכל לבבך בשני יצירך

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

KEHOT'S NOTE

ברכות פ"ט, מ"ה.

109

ואהבת בכל לבבך בשני יצריך

"With all your heart: with both your inclinations, the good inclination and the evil inclination." This shows that the faculty of desire, the evil inclination, can itself be turned to the love of G-d.

Mishnah Berakhot 9:5 ט"ה: ט' משנה ברכות

חייב אדם לברך על הרעה כשם שהוא מברך על הטובה, שנאמר (דברים ו) ואהבת את יי אלקיך בכל לבבך ובכל נפשך ובכל מאדך. בכל לבבך, בשני יצריך, ביצר טוב וביצר רע. ובכל נפשך, אפלו הוא נוטל את נפשך. ובכל מאדך, בכל ממונה. דבר אחר בכל מאדך, בכל מדה ומדה שהוא מודה לה הוי מודה לו במאד מאד. לא יקל אדם את ראשו כנגד שער המזרח, שהוא מכון כנגד בית קדשי הקדשים. לא יכנס להר הפית במקלו, ובמנעלו, ...

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

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

PARAGRAPH 18

110

ויסודתו בהררי קדש

"Its foundation is in the holy mountains." The Alter Rebbe applies it to the faculty of desire, whose root is in supernal holiness.

Psalms 87:1 א"ו: תהלים

לבני־קרח מזמור שיר יסודתו בהררי־קדש:

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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111

זאת חקת התורה

"This is the statute of the Torah," the opening of the law of the red heifer, the verse of the discourse to which the text refers.

Numbers 19:2 ב"ב: במדבר

זאת חקת התורה אשר־צוה ה' לאמר דבר אל־בני ישראל ויקחו אליה פרה אדמה תמימה אשר אין־בה מום אשר לא־עלה עליה על:

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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112

ויאבק איש

"And a man wrestled with him until the break of dawn."

The text refers to the end of its discourse on this verse.

בראשית ל"ב: כ"ה Genesis 32:25

ויותר יעקב לבדו ויאבק איש עמו עד עלות השחר:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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113

שהעלו אבק עד כסה"כ

Rabbi Yehoshua ben Levi: Yaakov and the angel "raised dust from their feet up to the Throne of Glory." The discourse the text cites uses it for raising what is low up to the highest level.

Chullin 91a:18 חולין צ"א א: י"ח

ורבנן האי בהאבקו עמו מאי דרשי ביה מבעי ליה לכאידך דרי יהושע בן לוי דאמר רי יהושע ב"ל מלמד שהעלו אבק מרגלותם עד כסא הכבוד כתיב הכא בהאבקו עמו וכתיב התם (נחום א, ג) וענן אבק רגליו

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114

אשר יעשה האדם לחטוא בהנה

"...of all that a person does, sinning by them." The Alter Rebbe uses the Torah's phrase for the sinful act itself.

Leviticus 5:22 ויקרא ה': כ"ב

או־מִצָּא אֶבְדָּה וְכַחֵשׁ בָּהּ וְנִשְׁבַּע עַל־שֹׁקֶר עַל־אֶחָת מִכָּל אֲשֶׁר־יַעֲשֶׂה הָאָדָם לְחַטֹּא בְּהֵנָּה:

or have found that which was lost, and deal falsely therein, and swear to a lie; in any of all these that a man doeth, sinning therein;

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115

ואת רוח הטומאה אעביר

"And I will also remove the prophets and the spirit of impurity from the land." In the Time to Come the evil of the sinful act will be removed from the world.

Zechariah 13:2 זכריה י"ג: ב'

וְהָיָה כִּי־יִהְיֶה נֶאֱמָר ה' צְבָאוֹת אֶכְרִית אֶת־שְׁמוֹת הָעִצְבִּים מִן־הָאָרֶץ וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמָאָה אֶעֱבִיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכרי' יג, ב.

116

נושא עון

In the Idra Rabba, "bears iniquity" is named as the second tikkun of the beard of Atik Yomin. The text lists this page among the Zohar's discussions of "bears iniquity."

ספר הזוהר, האדרא רבא י"א קי"ב-112:11-13:123 זכריה י"ג: ב'

117

נושא עון

The Idra Rabba again names "bears iniquity" as the second tikkun, as in the beard of Atik Yomin. The text lists

this page.

ספר זוהר, האדרא רבא ל"ג:ע"ח-35:289-33:278 Zohar, Idra Rabba
ל"ה:רפ"ט

118

נושא עון

The Idra Rabba describes one tikkun as "bears iniquity" from one side and "passes over transgression" from the other. The text lists this page.

ספר זוהר, האדרא רבא 35:289-41:297 Zohar, Idra Rabba
ל"ה:רפ"ט-מ"א:רצ"ז

119

מצולות ים

"He will suppress our iniquities, and You will cast all their sins into the depths of the sea." The Alter Rebbe reads it as the suppression of the sinful act.

Micah 7:19 ט"ז:מ"ח

ישוב ירחמנו יקבש עונותינו ותשליך במצלות ים כל חטאותם:

He will again have compassion upon us; He will subdue our iniquities; And Thou wilt cast all their sins into the depths of the sea.

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120

מצולות ים

In Acharei the Zohar describes how the sins of Israel are taken and cast to the place called "the depths of the sea," citing Micah. The text refers to this passage.

ספר זוהר, אחרי מות כ"ק:ד-20:124-21:130 Zohar, Achrei Mot
כ"א:ק"ל

121

מצולות ים

In Emor the Zohar explains that a sin cast into "the depths of the sea" is never found again, for the waters cover it. The text refers to this passage.

ספר זוהר, אמור מ'רל"ד-רמ"ד 40:234-244 Zohar, Emor

Another lesson is this, that the sin of this righteous man is hidden in what are called "the depths of the sea", just as one who falls into the depths of the sea can never be found, because the waters cover him. What are these "depths of the sea"? It is a deep mystery, which R. Simeon has explained. All those that come from the violent side and are attached to the "evil species," the lower crowns, like Azazel on the Day of Atonement, are called the "depths (m'zuloth=darifying region) ...

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

122

ולא ישוב לכסלה

"...and let them not return to folly." The sinful act, cast into the depths, will not return to lead a person to sin.

Psalms 85:9 ט"ז:מ"ח

אשמעה מה ידבר האל ה' כי ידבר שלום אליעמו ואלי חסידיו ואל ישובו לכסלה:

I will hear what G-d the L-RD will speak; For He will speak peace unto His people, and to His saints; But let them not turn back to folly.

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123

שיבולע המות לנצח

"He will swallow up death forever." Until then the act is only suppressed; then it will be removed entirely.

ישעיהו כ"ה:ח Isaiah 25:8

בלע המות לנצח ומחה אדני ה' דמעה מעל כליפנים וחרפת עמו יסיר מעל כלי הארץ כי ה' דבר:

He will swallow up death for ever; And the L-rd GOD will wipe away tears from off all faces; And the reproach of His people will He take away from off all the earth; For the L-RD hath spoken it.

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KEHOT'S NOTE

ישע"י כה, ח.

124

נושא עון ועובר על פשע

The maamar's verse, now read as two different treatments: avon (the desire) is borne upward, pesha (the act) is passed over and trodden down.

Micah 7:18 ט"ז:מ"ח

מי יאל כמוך נשא עון ועבר עלי פשע לשארית נחלתו לא יחזיק לעד אפו כי יחפץ חסד הוא:

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

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125

עברו יחדיו

"For behold, the kings assembled; they passed over together." The Zohar on Vayigash reads it in connection with "passes over transgression."

Psalms 48:5 ט"ז:מ"ח

כ"ה הנה המלכים נועדו עברו יחדיו:

For, lo, the kings assembled themselves, They came onward together.

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126

עברו יחדיו

On Vayigash the Zohar reads "they passed over together" as the joining of the upper and lower worlds, for the sins of the world are not passed over until they join, as it is written, "and passes over transgression."

ספר זוהר, ויגש ג'כ"ו-ה:ל"ו Zohar, Vayigash 3:26-5:36

R. Judah said: 'There is in this verse a recondite doctrine of faith, to wit, that when G-d is pleased with Israel and their union is crowned, then two worlds meet together in union, the one opening its store-house, and the other gathering in the contents. Thus, "lo, the kings assembled themselves", to wit, the two holy worlds, the upper world and the lower world.' R. Hiya said: 'The same effect is produced by the sacrifices, for when a sacrifice is offered up and each section receives its due, then ...

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

127

אני ה' לא שנית

"I, Havayah, have not changed." The Infinite Light is the same as before creation; only the sins hide it.

Malachi 3:6 ג'ר: לאכי

כי אני ה' לא שנית ואתם בני יעקב לא כליתם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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128

עונותיכם מבדילים

"Your iniquities have separated between you and your G-d." Once the sins are borne and passed over, nothing separates.

Isaiah 59:2 ב'ט: שיעיהו

כי אם-עונותיכם היו מבדלים בינכם לבין אלליכם וחטאותיכם הסתירו פנים מכם משמוע:

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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129

ונגלה כבוד ה'

"The glory of Havayah will be revealed." The Alter Rebbe applies it to the revelation of the Infinite One upon the penitent's soul.

Isaiah 40:5 ה'ה: ישיעיהו

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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130

וארז"ל למי נושא עון

Rabbi Acha bar Chanina: "for the remnant of His inheritance," and not for all His inheritance.

Rosh Hashanah 17a:14-15 י"ד-ט"ו: ראש השנה י"ז א' י"ד-ט"ו

רבא אמר: כל המעביר על מדותיו — מעבירין לו על כל פשעיו, שנאמר: "נושא עון ועובר על פשע". למי נושא עון — למי שעובר על פשע. רב הונא בריה דרב יהושע חלש, על רב פפא לשילי בקה. חזייה דחליש לקה עלמא, אמר להו: צביתו לקה ונודתא. לסוף איתפח, הנה מיכסיה רב פפא למיחזייה. אמרו לקה: מאי חזית? אמר להו: אין, הכי הנה, ואמר להו הקדוש ברוך הוא: הואיל ולא מוקים במיליה — לא תקומו בהדה, שנאמר: "נושא עון ועובר על ...

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

KEHOT'S NOTE

ר"ה יז, א-ב.

131

למי שמשים א"ע כשירים

The Talmud's conclusion: G-d bears iniquity and passes over transgression "for one who makes himself like left-overs." The next section explains what this means.

Rosh Hashanah 17b:1 ב'א: ראש השנה י"ז ב'א

למי שמשים עצמו כשירים.

PARAGRAPH 19

132

אני הוי' לא שנית ואתם בני יעקב לא כליתם

"For I, Havayah, have not changed, and you, children of Yaakov, have not been consumed." The Alter Rebbe reads it as a complaint: G-d is unchanged, yet you have not come to kelos hanefesh.

Malachi 3:6 ג'ר: לאכי

כי אני ה' לא שנית ואתם בני יעקב לא כליתם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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133

ואין עוד מלבדו

"You have been shown to know that Havayah is G-d; there is nothing else besides Him." G-d remains single after creation.

Deuteronomy 4:35 ד'ל"ה: דברים

אתה הראת לדעת כי ה' הוא האלקים אין עוד מלבדו:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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KEHOT'S NOTE

דברים ד, לה.

134

דכולא קמיה כלא חשיב

"All before Him is considered as nothing." A person can know this with his mind and still not be moved in his soul.

ספר זוהר, הקדמה כ'קפ"ה-20:188-22:199 Zohar, Introduction

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

135

מקרב איש ולב עמוק

"...the inner part of a man, and a deep heart." The Alter Rebbe uses it for the essence of the soul that understanding alone does not reach.

Psalms 64:7 י"ז: תהילים

יחפשו עולות תמנו חפש מחפש וקרוב איש ולב עמוק:

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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136

בחודש השלישי לצאת

"In the third month after the going out of the children of Israel from Egypt." It is the verse of the discourse to which

the text refers.

Exodus 19:1:ט:א: שמות

בחדש השלישי לצאת בני ישראל מארץ מצרים ביום הזה באו מדבר סיני:

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

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- 137** **יעקב הוא יו"ד עקב**
Kehot points to the lexicon's entry on Yisrael for the reading of Yaakov as yud-akev.

Zohar I, 196a:א קצו, זח"א

KEHOT'S NOTE

ראה קה"י ערך ישראל. כי"כ בתו"א ויצא [כא, א] ד"ה ושבתי בשלום — ועי' במג"א [מגן אבות ברדיטשוב תרס"ב] ד"ה וישב יעקב סי"ג ביאור"ד. ועי' ד"ה לא הביט און ביעקב פ"ד [עא, ד]. ועי' תו"א סדי"ה וישב יעקב בארץ כו' [כו, ב]. ובד"ה הבאים ישרש יעקב [נג, ד]. ושם בד"ה ויאבק איש בפי וישלח גבי כי לא יכול לו [כו, ג]. עו"ש בד"ה בכ"ה בכסלו [כט, א] ועל ידו אוחות יו"ד אוחות את העקב של עשו כו'. (ועי' ע"ז זח"א קצו, א). ע"ל אמור (לה, רע"ד). ושי"נ בדיוק. [כ].

- 138** **ובני יעקב הם המקבלים מבחי' עקביים**
Kehot points to the Rebbe Rashab's long series of discourses for the souls that receive from the level of the heels.

KEHOT'S NOTE

ראה המשך בששה"ק ח"ב עי' תתקצב.

- 139** **וכמציץ מן החרכים**
"...peering through the lattices." The Infinite Light reaches such souls only from outside and from afar.

Song of Songs 2:9:ט:ב שיר השירים

דומה דודי לזכאי או לעפר האילים הנהיזה עומד אחר כתלנו משגיח מן החלונות מציץ מן החרכים:

My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the windows, He peereth through the lattice.

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KEHOT'S NOTE

ע"פ שה"ש ב, ט.

- 140** **תוכו רצוף אהבה**
"Its inside inlaid with love." This is the inward love of kelos hanefesh that these souls lack.

Song of Songs 3:10:י:ג שיר השירים

עמודיו עשה כסף ופידתו זהב מרקבו ארגמן תוכו רצוף אהבה מבנות ירושלם:

He made the pillars thereof of silver, The top thereof of gold, The seat of it of purple, The inside thereof being inlaid with love, From the daughters of Jerusalem.

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PARAGRAPH 20

- 141** **כי אתה נר**
"For You are my lamp, Havayah." It opens the discourse to which the text refers.

II Samuel 22:29:כ"ב:כ"ט שמואל ב

כ"י אתה נירי הי' נה' יגיה חשכי:

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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- 142** **שהרוחניות היא בבחי' גסות ועביות**

The Rebbe Rashab writes there that even the smallest glimmer, coming through very many contractions, is still G-dliness, and refers to this maamar on "coarseness of spirit." He suggests that such a glimmer may be lower than the soul's coarseness of spirit, since one is inward and the other outward, but leaves it for further study, for the soul too becomes a "yesh."

KEHOT'S NOTE

ראה בסה"מ תרע"ח בד"ה למען ידעו עי' לא: . . ואפי' הארה קטנה ביותר הבאה ע"י ריבוי צמצומים מאד, הי' מ"מ אלקות. ועמ"ש בד"ה להבין ענין מי א-ל כמוך בענין גסות הרוח כו', ואפשר י"ל דבחי' הארה אלקית שבאה בריבוי צמצומים הי' למטה במדרי' מבחי' גסות הרוח דנשמה להיות שזה בחי' פנימיות וזה בחי' חיצוניות כו'. ומ"מ צ"ע שהרי הנשמה נעשה בבחי' יש כו', ע"ש. וע"ע המשך בששה"ק תער"ב ח"א עי' שפז ועי' תקנג. ח"ג עי' איתסת ועי' אישנה.

- 143** **סרכות הריאה**
The Raaya Mehemna on Pinchas speaks of the moisture in the lung from which its adhesions come, and of the "wings of the lung." The Alter Rebbe cites it for the soul stuck in the body like an adhering lung.

ספר הזהר, פנחס מ"ו:רס"ו-מ"ח:ערי"ה Zohar, Pinchas 46:266-48:278

- 144** **ברע"מ . . דרכי' סע"ב**

The Tzemach Tzedek cites this Raaya Mehemna on the wings of the lung, which must be without adhesion, and writes that one may say the heart that the lung's wings fan is Malchus, and the six wings of the lung are the six wings of the seraphim that raise Malchus.

KEHOT'S NOTE

באוה"ת נ"ך כרך א עי' קסד מציין "בענין כנפי ריאה צ"ל בלא סירכא" ע"ש שכתב שמכאן "י"ל דכנפי הריאה המניפי על הלב הוא מלי' וששה כנפי הריאה הם ששה כנפי השרפים שהם המעלים את המלי'.

- 145** **נקרא ברע"מ בשם סרכות הריאה**

In that manuscript of the parallel discourse there is a gloss by the Chassid Rabbi Rivlin (מוהר"א ריבלין) on the words "and in the Raaya Mehemna this level is called adhesions of the lung," pointing to the Zohar on Tzav, page 28, and to a manuscript discourse beginning "Lemaan tizkeru" on this.

KEHOT'S NOTE

בבוכ 269 רעו, א בדי"ה ענין תשובה קדמה לעולם (הנדפס במאמרי אדה"ז הקצרים עי שכת-של), נמצא הגהת הרה"ח וכו' מוהר"א ריבלין על התיבות "ובר"מ נקי בחי' זו בשם סרכות הריאה": פ' צו דכ"ה ועי' כ"י [כתב-יד] ד"ה למען תזכור ע"ז.

146 והעצה היעוצה לזה

Kehot points to a discussion there of the counsel for one whose body does not let the soul's light shine.

KEHOT'S NOTE

ראה סה"מ תרס"ט עי קיח ואילך.

147 בזהר פ' שלח (דקס"ח א')

Tanya ch. 29 brings this "counsel given in the holy Zohar," "a log in which the light does not rise is struck...", for one whose heart is closed like stone, and explains it as making oneself despicable in one's own eyes.

KEHOT'S NOTE

ראה תניא פ' כט. וראה באוה"ת פ' חקת עי תתל.

148 אעא דלא סליק ב"י נהורא מבטשין ל"י גופא דלא סליק ב"י נהורא דנשמתא מבטשין ל"י

On Shelach the head of the heavenly academy reveals: "A log whose light does not rise is struck, and it shines; a body in which the light of the soul does not rise is struck, and the light of the soul rises." The Alter Rebbe reads "striking" as humbling oneself.

Zohar, Sh'lach 25:202-26:210 כ"ו:ר"ב-כ"ו:ר"י

PARAGRAPH 21

149 מתברך בלבבו לאמר שלום יהי לי

"And he blesses himself in his heart, saying, 'I will have peace, for I will go in the stubbornness of my heart.'" The Torah's words for one who sins and assures himself that all will be well.

Deuteronomy 29:18 כ"ט:י"ח

והיה בשמעו את דברי האלה הזאת והתברך בלבבו לאמר שלום יהיה לי כי בשירות לבי אלה למען ספוט הרוח את ההצמאה:

and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying: 'I shall have peace, though I walk in the stubbornness of my heart—that the watered be swept away with the dry';

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KEHOT'S NOTE

דברים כט, יח.

PARAGRAPH 22

150 לב נשבר ונדכה אלקים לא תבוז

"The sacrifices of G-d are a broken spirit; a broken and crushed heart, O G-d, You will not despise." The Alter Rebbe asks why the verse needs to say "You will not despise."

Psalms 51:19 ט"ט:י"א

זכחי אלקים רוח נשברה לב נשבר ונדכה אלקים לא תבוז:

...להבין ענין הפסוק מי אל כמוך וגוי שהוא

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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KEHOT'S NOTE

תהלים נא, יט. וראה גם מאמרי אדה"ז הקצרים עי רטו.

151 וכי ס"ד שהלב נשבר ונדכה

Or HaTorah on Chukas refers to this question, why a broken and crushed heart would be thought contemptible, and discusses it again further on.

KEHOT'S NOTE

באוה"ת פ' חוקת עי תתלו מציין לכאן. וראה שם גם עי תתנח.

PARAGRAPH 23

152 The same teaching of Rabbi Yehoshua ben Levi in the sixth chapter of Sanhedrin, which the text cites at 43b.

סנהדרין מ"ג ב:ב' 43b:2

ואמר רבי יהושע בן לוי: בזמן שפית המקדש קיים, אדם מקריב עולה – שבר עולה בידו, מנחה – שבר מנחה בידו. אבל מי שדעתו שפלה, מעלה עליו הכתוב כאילו הקריב כל הקרבנות כולן, שנאמר: "זכחי אלקים רוח נשברה". ולא עוד, אלא שאין תפלתו נמאסת, שנאמר: "לב נשבר ונדכה אלקים לא תבוז".

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153 Whoever's mind is humble is regarded as though he offered all the sacrifices, as it says, "The sacrifices of G-d are a broken spirit," and his prayer is not despised, as it says, "A broken and crushed heart... You will not despise."

סוטה ה' ב:ב' 5b:2

אמר רבי יהושע בן לוי: בא וראה כמה גדולים גמוליו הרוח לפני הקדוש ברוך הוא, ששפעה שבית המקדש קיים אדם מקריב עולה – שבר עולה בידו. מנחה – שבר מנחה בידו. אבל מי שדעתו שפלה, מעלה עליו הכתוב כאילו הקריב כל הקרבנות כולם, שנאמר: "זכחי אלקים רוח נשברה". ולא עוד, אלא שאין תפלתו נמאסת, שנאמר: "לב נשבר ונדכה אלקים לא תבוז".

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154 זכחי אלקים רוח נשברה

"The sacrifices of G-d are a broken spirit." A broken spirit is praised, which is why "You will not despise" needs explaining.

Psalms 51:19 ט"ט:י"א

זכחי אלקים רוח נשברה לב נשבר ונדכה אלקים לא תבוז:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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155 רוח נשברה

The Zohar notes that only of this offering is it written "a broken spirit," unlike other offerings, which bring peace

and joy above and below. It is among the places the text lists.

Zohar, Tazria 24:123-25:134 קל"ד:כ"ה-קל"ה:ג-כ"ה:ה

156

מרום וקדוש אשכון

"I dwell on high and in holiness, and with the crushed and lowly of spirit." Daka here is one who is crushed in his very nature.

Isaiah 57:15 ו"ט:ט"ו

כי כה אומר רם ונשא שכן עד וקדוש שמו מרום וקדוש אשכון ואת דכא ושפל רוח להחיות רוח שפלים ולהחיות לב נדכאים:

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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KEHOT'S NOTE

ישעיהו נז, טו.

157

ואת דכא

In Emor the Zohar asks why the Holy One, blessed be He, who rests only in a whole place, rests in a broken vessel, "with the crushed and lowly of spirit," and answers that such a place is the most whole of all, for one who lowers himself draws the supernal majesty to rest on him. The text cites the end of 90b.

Zohar, Emor 11:36-13:46 מ"ו:מ"ג-מ"ז:מ"ו

158

ואת דכא

In Pekudei the Zohar cites "with the crushed and lowly of spirit" as the place the Holy One, blessed be He, desires. The text lists this page.

Zohar, Pekudei 25:234-26:246 ו"ד:מ"ו-מ"ז:מ"ו
For, when the sun turns away his face from the moon, and does not shine upon her, she has no light whatever and so does not shine, but is poverty-stricken and dark on all sides; but when the sun turns towards her and radiates his light upon her, then her face is illumined and she adorns herself for him as a woman for a man. She thus is then invested with the dominion of the world. So David adorned himself after this very manner. Now he would appear poor and ...

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159

בפי עקב סד"ה ארץ הרים ובקעות

There the Alter Rebbe reads "a land of mountains and valleys" as Avraham's kindness (the mountain) flowing from his "I am dust and ashes" (the valley), self-nullification.

KEHOT'S NOTE

לעיל יח, ב.

160

לב נשבר ונרכה

Rabbi Shimon teaches that the poor are closest to the King, as it is written, "A broken and crushed heart, O G-d,

You will not despise," for no one is as broken-hearted as a poor man. The text lists this page.

Zohar, Beshalach 27:358-28:368 כ"ז:שנ"ח-כ"ח:שס"ח

"wilt do what is right in His sight" refers to the Zaddik; "and will give ear to His commandment" refers to Nezhah (Victory), while Hod (Majesty) is indicated in the words: "and keep all His statutes". Further, the words "I am the L-rd that healeth thee" refer to the Holy King." AND THE L-RD SAID UNTO MOSES, BEHOLD I WILL RAIN BREAD FROM HEAVEN FOR YOU. R. Judah quoted here the verse: Blessed is he who considereth the poor: the L-rd will deliver him in time of trouble (Ps. 41, ...

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161

Asked which is better, rebuke for its own sake or humility not for its own sake, the Talmud answers that humility even not for its own sake is better, for from "not for its own sake" one comes to "for its own sake."

Arakhin 16b:8 ח"ב:ח"ז

בצא מיניה רבי יהודה בריה דרבי שמעון: תובתה לשמה וענוה שלא לשמה, הי מיניהו עדיפא? אומר ליה: ולא מודית דענוה לשמה עדיפא, דאמר רב: ענוה גדולה מכולם? שלא לשמה נמי עדיפא, דאמר רב יהודה אמר רב: לעולם יעסוק אדם בתורה ובמצות אף על פי שלא לשמה, שמתוך שלא לשמה בא לשמה.

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162

ביום הרביעי נשיא לבני ראובן

"On the fourth day, the prince of the children of Reuven." The text cites the Midrash Rabbah on Nasso on this verse.

Numbers 7:30 ו'ל:ל

ביום הרביעי נשיא לבני ראובן אליצור בן שדיאור:

On the fourth day Elizur the son of Shedeur, prince of the children of Reuben:

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PARAGRAPH 24

163

לשארית נחלתו

Kehot points to Or HaTorah on Bereshis for another discussion of "for the remnant of His inheritance."

KEHOT'S NOTE

ראה גם אוה"ת בראשית ז, א.

164

לשארית נחלתו

"...for the remnant of His inheritance." The final words of the phrase, now explained as the condition for the kindness.

Micah 7:18 ח"ז:מ"ח

מיאל כמוך נשא עון ועבר על פשע לשארית נחלתו לא תחזיק לעד אפו כי ירחיק חסד הוא:

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

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

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174 **החסד נמשל למים**

Kehot points to the lexicon's entry on water, which is likened to Chesed, as the maamar says here and at its opening.

KEHOT'S NOTE

ראה מא"א אות מ, סט"ז.

175 **ומים מנתקין סרכות הריאה**

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

KEHOT'S NOTE

ביצה מ, סע"א.

176 **כשמשקין את הבהמה**

The Mishnah speaks of watering animals before slaughtering them, and the Talmud explains that a person should give his animal water and then slaughter it "because of the adhesion of the hide." Kehot cites it for the Alter Rebbe's image of water loosening adhesions.

ביצה מ"א: י"ד-ט"ו 40a:14-15 Beitzah

מתני' אין משקין ושוהטין את המדבריות, אבל משקין ושוהטין את הפירות. אלו הן ביטות — הלכות בעיר. מדבריות — הלכות באפר. גמי' למה לי למימר משקין ושוהטין? מילתא אגב אורחיה קא משמע לן, דלשקין אינש בהמתו וחדר לשחוט, משום סרכא דמשקא.

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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