



LIKKUTEI TORAH • ROSH HASHANAH • MAAMAR 6

שיר המעלות ממעמקים קראתיך ה'

A Song of Ascents: From the
Depths I Have Called You, Havayah



Every Jew's soul has two levels: Yaakov, which gives life to the body and can be cut off by sin, and Yisrael, the soul's encompassing root, which is never separated from G-d. Calling "from the depths" means reflecting on how far the G-dly soul has fallen, which opens the depth of the heart, arouses G-d's boundless compassion, and leads to drawing G-dliness down into this world through Torah and mitzvos.

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

Every Jew's soul has two levels: Yaakov, which gives life to the body and can be cut off by sin, and Yisrael, the soul's encompassing root, which is never separated from G-d. Calling "from the depths" means reflecting on how far the G-dly soul has fallen, which opens the depth of the heart, arouses G-d's boundless compassion, and leads to drawing G-dliness down into this world through Torah and mitzvos.

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

Psalm 130 is said during the Ten Days of Teshuvah, when each Jew comes closer to G-d until all stand face to face on Yom Kippur. To explain this, the maamar first describes the soul. As G-d's light both surrounds all worlds unchanged (sovev) and fills each world in its measure (memalei), so the soul has two levels: Yaakov, the intellect and the body's life, the soul's "heel"; and Yisrael, "a head for Me," above body and intellect and never separated from G-d. Even a light sin at the heel makes the head fall, so that Yisrael no longer shines into the soul in the body; hence "Return, O Israel." The Shema, read as the soul speaking to itself, shows Yisrael united with Havayah, the source of a love of self-sacrifice in every Jew. To reveal this hidden love, one arouses the boundless "Father of compassion" by bringing oneself back to one's heart, knowing one's root and how far one has fallen. Love must lead to drawing G-dliness down through Torah and mitzvos. This is the call "from the depths": the depth of the heart, rooted in the soul's encompassing level, calling G-d to be revealed below.

OUTLINE

- 1 The psalm of the Ten Days** ¶1
"From the depths" is said in the Ten Days of Teshuvah, when every Jew's inner will to be face to face with G-d comes to the fore, after a year of turning his back.
- 2 Two levels of the soul** ¶2-3
The soul is not the intellect but "a part of G-d above." As G-d's light is sovev, unchanging, and memalei, received by each world in its measure, so the soul has two levels: Yaakov, the heel that gives life to the body, and Yisrael, the head that is never separated from G-d.
- 3 Why Yisrael needs teshuvah** ¶4-5
A small stumble at the heel makes the head fall, so Yisrael's light no longer reaches the soul in the body. The Shema shows Yisrael united with Havayah, the root of a love of self-sacrifice that sin can only hide.

4 The Father of compassion

¶6-8

The hidden love is revealed by arousing G-d's compassion beyond reason: knowing his root and how far he has fallen, a person has compassion on the G-dly part within him, as in the confession. But love must lead to drawing G-dliness below.

5 Torah, mitzvos and two kinds of teshuvah

¶9-11

G-dliness is drawn down through Torah and mitzvos done with intent. Teshuvah rises through prayer and descends through Torah, as in "He encircled him, He instructed him," mirrored in Sukkos and Shemini Atzeres.

6 Calling from the depths

¶12

"From the depths" is the depth of the heart, rooted in the soul's encompassing level, the mazal; from there a person calls G-d to be revealed below as above.

7 Hearing the voice

¶13-14

"Hearken to my voice" asks G-d to hear the hidden love within the voice; "the voice of my supplications" is prayer for one's own needs, the lowest level, which the angels must carry up.

KEY CONCEPTS

Yaakov and Yisrael יעקב וישראל

Two levels of the soul. Yaakov (yud and eikev, "heel") is the intellect and the force that gives life to the body; Yisrael (li rosh, "a head for Me") is the soul's encompassing root above body and intellect, never separated from G-d.

Sovev kol almin and memalei kol almin סובב כל עלמין וממלא כל עלמין

G-d's light as it surrounds all worlds unchanged, and as it fills each world in the measure that world can receive. The soul has the same two aspects.

Av HaRachaman and Av HaRachamim אב הרחמן ואב הרחמים

"The compassionate Father," whose compassion stays within what reason requires, and "the Father of compassion," whose compassion is boundless and forgives even after many sins. Teshuvah arouses the second.

The depth of the heart (umka deliba) עומקא דליבא

The innermost will of the heart, rooted in the soul's encompassing level. It is opened by reflecting on how far the G-dly soul has fallen.

Mazal מזל

The soul's encompassing level, which remains above; it is called mazal because it makes light flow (mazil) into the soul within the body.

Teshuvah from below and from above תשובה מלמטה למעלה ומלמעלה למטה

Prayer joins the soul in the body to its root above; Torah and mitzvos then draw the Infinite Light down into the soul within the body.

SECTION 1 • 11

The psalm of the Ten Days

1 שיר המעלות¹ ממעמקים² קראתיך^{3, 4, 5, 6, 7, 8, 9, 10, 11} ה'. ממעמקים הוא לשון שעושה עומק משם קראתיך ה' והוא ניתן לומר בעשיית [בעשרת ימי תשובה]^{12, 13} [בגמרא נזכר פסוק זה פ"ק [פרק קמא] דברכות (י"א א')

“A Song of Ascents: From the depths I have called You, Havayah.” “From the depths” (mima’amakim) is an expression for one who makes a depth: from there, “I have called You, Havayah.” And it was instituted to be said during the Ten Days of Teshuvah. [This verse is mentioned in the Gemara: in the first chapter of Berachos (11a),

The maamar opens with the first verse of Psalm 130. The Alter Rebbe reads mima’amakim actively: not only calling out from a low place, but making a depth within oneself and calling to G-d from there. This psalm was instituted to be said during the Ten Days of Teshuvah, from Rosh Hashanah to Yom Kippur, and a bracketed note begins to list where the verse is discussed, starting with the first chapter of tractate Berachos.

פ"ג [פרק ג'] דתענית (כ"ג ב') וברכות סדר ויקרא ס"פ ג' ובשה"ש [ובשיר השירים] רבה בפ' אני חבצלת¹⁴ השרון¹⁵ ובקהלת רבה בפסוק שמור רגליך כאשר.¹⁶

chapter 3 of Taanis (23b); and in the Rabbos, Seder Vayikra, at the end of section 3; and in Shir HaShirim Rabbah, on the passage “I am the rose of Sharon”; and in Koheles Rabbah, on the verse “Guard your feet when [you go].”

The list continues with the Talmud and the Midrash. In Taanis, Rabbi Yonah would go and stand in a low place to pray for rain, citing this verse, and Koheles Rabbah likewise teaches that one should pray from a low place rather than a high one.

בזח"ב [בזהר חלק ב'] בפ' בשלח (דס"ג ע"ב)¹⁷ ובמק"מ [ובמקדש מלך] שם וס"פ ויקרא (דכ"ו ע"א) ובפ' אחרי (דס"ט א' וד' ע' [שבעים] ע"ב)

In Zohar, Part II, in Parshas Beshalach (63b), and in the Mikdash Melech there; and at the end of Parshas Vayikra (26a); and in Parshas Acharei (69a and 70b);

The note turns to the Zohar, which expounds this verse in Beshalach, Vayikra and Acharei, and to the Mikdash Melech, a commentary on the Zohar. In Acharei the Zohar calls the hidden depth from which one calls to G-d “teshuvah,” the source from which streams flow out.

ובפ' ואתחנן (דרס"ה ע"ב) ובפ' הרמ"ז [הרב משה זכות] שם ובפ' ויחי דרכ"א] כי בכל השנה האדם הולך
אחר שרירות לבו כמ"ש כי פנו אלי עורף.¹⁸

and in Parshas Va'eschanan (265b), and in the commentary of the Ramaz (Rabbi Moshe Zacuto) there; and in Parshas Vayechi, folio 221.] For all year long a person follows the stubbornness of his heart, as it is written, "For they have turned their back to Me."

The note ends with the Zohar on Va'eschanan and Vayechi and the Ramaz's commentary. The main text then explains why this psalm belongs to these days: all year a person follows his own inclinations, turning to G-d, in Jeremiah's words, the back of the neck and not the face.

אבל בעשי"ת [בעשרת ימי תשובה] בכל יום ויום כאו"א [כל אחד ואחד] נתקרב אל השי"ת [השם יתברך] ונתעלה
בכל יום יותר עד יוהכ"פ [יום הכפורים] ונעשים כל נשמות ישראל עם השי"ת [השם יתברך] פב"פ [פנים בפנים]
והוא מחמת רצון שרצונו של כל אדם להתקרב אל השי"ת [השם יתברך] בבחי' פנים כו'

But during the Ten Days of Teshuvah, every single day, each and every one draws closer to G-d, may He be blessed, and rises higher each day, until Yom Kippur; and all the souls of Israel become face to face with G-d, may He be blessed. And this is because of will: the will of every person is to come close to G-d, may He be blessed, in the level of "face" (panim), etc.

During the Ten Days each person comes closer to G-d day by day, until on Yom Kippur all the souls of Israel stand "face to face" with Him. This is possible because every Jew's real will is to be close to G-d in the manner of "face" (panim), the opposite of the turned back of the rest of the year.

[ועמ"ש מזה בפ' אחרי בד"ה כי ביום הזה יכפר¹⁹ ובסמוך בד"ה שובה ישראל עד ובד"ה לבאר ענין
יוהכ"פ [יום הכפורים]].^{20, 21, 22}

[And see what is written about this in Parshas Acharei, in the discourse beginning "For on this day He shall atone"; and close by, in the discourse beginning "Return, O Israel, unto"; and in the discourse beginning "To explain the matter of Yom Kippur."]

The Alter Rebbe refers the reader to other discourses on this theme: one on Yom Kippur in Parshas Acharei, one on "Return, O Israel" printed close by, and one explaining Yom Kippur.

SECTION 2 • ¶2-3

Two levels of the soul

2 והנה צריך להבין ענין נשמות ישראל דלא כמו שסוברים העולם שהנשמה היא רק החיות והשכל

שבתוך האדם שבו משיג את השי"ת [השם יתברך]

Now, we need to understand the matter of the souls of Israel. [It is] not as people think, that the soul is only the life-force and the intellect within a person, with which he grasps G-d, may He be blessed,

The maamar now asks what “the souls of Israel” really are. A common view holds that the soul is simply the life-force and the intellect within a person, the faculty with which he comes to know G-d.

כמו שכליכים אחרים שמשגי עניינים אחרים בודאי אינו נקרא נשמות ישראל כי הנשמה היא חלק אלוה ממעל שהוא למעלה מהשכל [ועמ"ש מענין נשמה בביאור ע"פ ולא תשבית ²³ מלח ²⁴ בפי ויקרא]

like other intellects, with which one grasps other subjects. That is certainly not what is called “the souls of Israel,” for the soul is “a part of G-d above,” which is above intellect. [And see what is written on the matter of the soul in the explanation (biur) on the verse “And you shall not withhold the salt,” in Parshas Vayikra.]

The Alter Rebbe rejects this: intellect is something any mind has and uses for other subjects too, so it cannot be what makes a Jewish soul. The soul is “a part of G-d above,” and as such it stands above intellect; for more, he refers to his explanation on “And you shall not withhold the salt.”

אך הענין שהנשמה הוא בכי' בחי' יעקב וישראל ונקדים להבין פי' השמים כסאי והארץ ²⁵ הדום רגלי מהו הדום רגלי שהוא מדרגה התחתונה ²⁶ שהיא שרפרף ²⁷ והשמים כסאי

But the matter is that the soul is in two levels, Yaakov and Yisrael. Let us first understand the verse “The heavens are My throne, and the earth is My footstool.” What is “My footstool”? It is the lowest level, which is a stool. And “the heavens are My throne”

Rather, the soul has two levels, called Yaakov and Yisrael. To explain them he first turns to the verse “The heavens are My throne, and the earth is My footstool”: the footstool is the lowest level, a stool under the feet, while the throne is the higher one.

והוא מדרגה עליונה והאמת כך הוא שהמלאכים עליונים עומדים תמיד באימה ויראה בלי שום מח"י
[מחשבה זרה] כלל מחמת שהם משיגים תמיד אלהות בהתגלות אמנם בהארץ אינו כן בהתגלות אלהות.²⁸

is the higher level. And in truth it is so: the supernal angels stand constantly in dread and awe, without any stray thought at all, because they constantly grasp G-dliness openly. But on the earth it is not so with the revelation of G-dliness.

Heaven and earth differ in how openly G-dliness is seen in them. The angels above perceive G-dliness openly, so they stand in constant awe with no stray thought, while on earth G-dliness is not revealed in this way; the next paragraph asks how such a difference fits with G-d's unchanging nature.

3 ולכאורה הוא תמוה שהרי נאמר אני הוי' לא שנית. ²⁹ אך התירוץ ע"ז דהנה יש ב' בחי' סוכ"ע וממכ"ע

[וממלא כל עולמין]

At first glance this is puzzling, for it is said, "I, Havayah, have not changed." But the answer to this is that there are two levels: the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin).

This raises a difficulty: G-d says, "I, Havayah, have not changed," so how can He be seen openly in heaven but not on earth? The answer rests on two ways in which G-d's light relates to the worlds: sovev kol almin, the light that surrounds all worlds, and memalei kol almin, the light that fills each world from within.

והנה בבחי' סוכ"ע אין שום שינוי קודם הבריאה ולאחר הבריאה בכל עולמות עליונים ותחתונים בשוה
כעיגול שמתעגל ומסבב אף למטה והוא למעלה מן השכל והזמן היה הוה ויהיה ברגע א' שאין השכל
משיג זה

Now, in the level of sovev kol almin there is no change at all between before the creation and after the creation; [it is] in all the worlds, higher and lower, equally, like a circle that curves around and encircles even below. And it is above intellect and time: "was, is and will be" in one instant, which the intellect does not grasp.

Sovev kol almin is the same before creation and after it, and equally present in the higher and lower worlds, like a circle whose curve reaches the bottom as fully as the top. It is above intellect and above time, where "was, is and will be" are one instant, which the mind cannot grasp.

אמנם השינוי הוא בבחי' ממכ"ע [ממלא כל עלמין] דהנה בע"מ [בעשרה מאמרות] נברא העולם^{30, 31} שנשתלשלו מאמר יהי אור ויהי כן יהי רקיע³² ויהי כן והשינוי הוא מצד המקבלים כי כל עולם משיג לפי שכלו.

The change, however, is in the level of memalei kol almin. For the world was created with Ten Utterances, which descended in a chain: the utterance “Let there be light,” and it was so; “Let there be a firmament,” and it was so. And the change is from the side of the recipients, for each world grasps according to its intellect.

Change belongs only to memalei kol almin, the light that enters the worlds through the Ten Utterances of creation, which came down one after another. Even there the change is not in G-d but in the recipients: each world grasps G-dliness according to its own capacity.

וזהו השמים כסאי³³ עולמות עליונים משיגים יותר אלהות והארץ הדום רגלי הם המדרגה התחתונה שאינם משיגים כ"כ [כל כך].

And this is [the meaning of] “The heavens are My throne”: the higher worlds grasp G-dliness more; “and the earth is My footstool”: these are the lowest level, which do not grasp as much.

This explains the verse: the heavens, the higher worlds, grasp more G-dliness and are His “throne,” while the earth, the lowest level, grasps less and is His “footstool.”

(ועמ"ש באריכות ע"פ השמים כסאי.³⁴ דר"ל [דרוזה לומר] שמבחי' השמים שהוא מקיף עליון הסוכ"ע משם דייקא נמשך להיות בחי' כסאי שהוא מקור לג"ע [לגן עדן] העליון ועיין בע"ח [בעץ חיים] שער כסה"כ [כסא הכבוד].

(And see what is written at length on the verse “The heavens are My throne.” That is to say: from the level of “the heavens,” which is the supernal encompassing light (makif), the sovev kol almin, from there specifically it is drawn down to become the level of “My throne,” which is the source of the higher Gan Eden. And see in Etz Chaim, the Gate of the Throne of Glory.

A parenthetical note points to the Alter Rebbe's longer explanation of this verse in Torah Ohr. There “heaven” is the supernal encompassing light, sovev kol almin, and from it in particular comes the level of “throne,” the source of the higher Gan Eden; he also refers to the Arizal's Etz Chaim, in the Gate of the Throne of Glory.

וענין בחי' זו בנשמה הוא בחי' יחידה³⁵ שלמעלה מהשכל בכל מאדך³⁶ בחי' רצוא שבחי' זו נקי' השמים ועמ"ש בד"ה יכ המצוה הזאת³⁷ בפ"י לא בשמים היא³⁸ כו'. ובחי' ארץ זהו המשכה למטה בחי' שוב.

And this level in the soul is the level of yechidah, which is above intellect: "with all your might" (bechol me'odecha), the level of ratzo (running forth); this level is called "the heavens." And see what is written in the discourse beginning "For this commandment," on the explanation of "It is not in heaven," etc. And the level of "earth" is the drawing downward, the level of shov (returning).

In the soul, "heaven" is yechidah, the soul's highest level, above intellect, which shows itself as "with all your might" and as ratzo, the soul's running toward G-d. "Earth" is the drawing down into life below, shov, the soul's return to its task in the world.

וגם י"ל [יש לומר] ב' בחי' אלו דכסאי והדום רגלי זהו ענין מקור ב' בחי' עלמין סתימין ועלמין דאתגליין. ומכ"ז [ומכל זה] יובן איך שבי' בחי' אלו דשמים וארץ הנ"ל שייכים לב' בחי' ישראל ויעקב המבואר לקמן בסמוך

It may also be said that these two levels, "My throne" and "My footstool," are the matter of the source of the two levels of the hidden worlds (almin stimin) and the revealed worlds (almin d'isgalyan). And from all this it will be understood how these two levels of heaven and earth mentioned above relate to the two levels of Yisrael and Yaakov, explained shortly below:

Throne and footstool may also be the sources of "the hidden worlds" and "the revealed worlds." With this the note prepares to link heaven and earth to the two levels of the soul, Yisrael and Yaakov.

כי השמים שהוא בחי' יחידה זהו בחי' ישראל ויעקב הוא בחי' נר"נ [נפש רוח נשמה] המתלבשים בכלים וזהו בחי' והארץ הדום כו' וז"ש [וזהו שכתוב] וישב יעקב בארץ מגורי אביו³⁹ כו' וכמ"ש במ"א על פסוק זה שזהו ענין ההמשכה בבחי' שוב)

for "the heavens," which is the level of yechidah, is the level of Yisrael; and Yaakov is the level of nefesh, ruach and neshamah, which are vested in vessels, and this is the level of "and the earth is [My] footstool," etc. And this is [the meaning of] what is written, "And Yaakov dwelt in the land of his father's sojournings," etc., as is explained elsewhere on this verse, that this is the drawing-down in the level of shov.)

"Heaven," yechidah, is Yisrael; Yaakov is nefesh, ruach and neshamah, the levels of the soul that are vested in the body's faculties, and this is "earth." So "And Yaakov dwelt in the land" speaks of the soul's drawing down into the world, the movement of shov.

והנה כמו שבכללות החיות יש ב' בחי' סוכ"ע וממכ"ע [וממלא כל עלמין] כמ"כ [כמו כן] בנשמת האדם יש ג"כ ב' בחי' אלו וע"ז נאמר ויברא את האדם בצלמו⁴⁰ בצלם אלקים וזהו ענין ב' הבחי' יעקב וישראל.

Now, just as in the life-force as a whole there are two levels, sovev kol almin and memalei kol almin, so too in the soul of man there are also these two levels. And of this it is said, "And He created man in His image, in the image of Elokim"; and this is the matter of the two levels, Yaakov and Yisrael.

Just as G-d's life-force has two aspects, sovev and memalei, so the human soul has the same two aspects. This is why the verse says man was created "in His image, in the image of Elokim": two images, which are Yaakov and Yisrael.

(ועמ"ש מענין זה שבנשמה יש ב' בחי' כמו סוכ"ע וממכ"ע [וממלא כל עלמין] בד"ה ציון במשפט תפדה⁴¹.⁴² ועמ"ש בד"ה כי תצא⁴³ שזהו ענין בצלמו בצלם אלקים. וע' בזהר וישלח)

(And see what is written on this matter, that in the soul there are two levels like sovev kol almin and memalei kol almin, in the discourse beginning "Zion shall be redeemed with justice." And see what is written in the discourse beginning "When you go out," that this is the matter of "in His image, in the image of Elokim." And see in the Zohar, Vayishlach)

A note refers to the discourse "Zion shall be redeemed with justice," where the two levels of the soul are compared to sovev and memalei, and to the discourse "When you go out" on "in His image, in the image of Elokim." It also points to the Zohar in Vayishlach.

(דף קע"ד א') דבחי' ישראל ובחי' יעקב זהו כענין בחי'⁴⁴ הוי' ובחי' אלקים נמצא שזהו ענין בצלמו בצלם אלקים כו'

(folio 174a), that the level of Yisrael and the level of Yaakov are like the level of Havayah and the level of Elokim. It follows that this is the matter of "in His image, in the image of Elokim," etc.,

The Zohar there says that Yaakov is sometimes called Yisrael and sometimes Yaakov, just as G-d is sometimes called Havayah and sometimes Elokim. Hence the double phrase "in His image" and "in the image of Elokim" refers to these two levels of the soul.

שהוא בחי' סוכ"ע וממכ"ע [וממלא כל עלמין] בחי' יעקב יו"ד עקב⁴⁵ הוא חכמה⁴⁶ דהיינו השכל מה שהוא משיג אלהות ומה שמאיר ומחיה את הגוף ברמ"ח אבריי [אברים] הוא

which is the level of sovev kol almin and memalei kol almin. The level of Yaakov is yud [and] eikev (heel): [the yud] is Chochmah (wisdom), that is, the intellect, with which he grasps G-dliness; and that which illuminates and animates the body in its 248 limbs is

These two levels of the soul are like sovev and memalei. The name Yaakov is read as yud and eikev, "heel": the yud stands for Chochmah, the intellect that grasps G-dliness, while the force that gives life to the body's 248 limbs is only the soul's "heel."

רק עקב מן הנשמה בחי' רגלי הנשמה (וכמ"ש מזה סד"ה שמאלו תחת לראשי⁴⁷ ועמ"ש מזה ג"כ בד"ה לא הביט און⁴⁸ ביעקב)

only the heel of the soul, the level of the feet of the soul. (As is explained on this at the end of the discourse beginning "His left hand is under my head"; and see what is also written on this in the discourse beginning "He has not beheld iniquity in Yaakov.")

The part of the soul that enlivens the body is thus only the soul's "feet." The Alter Rebbe refers to the end of his discourse "His left hand is under my head" and to "He has not beheld iniquity in Yaakov" for more on this.

ובחינת ישראל הוא לי ראש והוא בחי' נשמה שהיא למעלה מן הגוף ומן השכל ובחי' זו הוא א' יחיד ומיוחד עם השי"ת [השם יתברך] בלי שום פירוד בשום אופן

And the level of Yisrael is li rosh ("a head for Me"), and it is the level of the soul that is above the body and above the intellect. And this level is one, unique and united with G-d, may He be blessed, without any separation in any way.

Yisrael is read as li rosh, "a head for Me": the level of the soul that is above both the body and the intellect. At this level the soul is one with G-d, with no separation at all.

(ועמ"ש מזה בד"ה ולהבין בתוספת ביאור ענין השופר ועמ"ש מענין פי' ישראל לי ראש⁴⁹ ס"פ שלח בד"ה אני דפי' ציצית ועמ"ש בד"ה יונתי ועמ"ש עוד מזה בד"ה ואתחנן גבי ועתה ישראל שמע כו')

(And see what is written on this in the discourse beginning "And to understand," in the additional explanation of the matter of the shofar. And see what is written on the meaning of Yisrael as li rosh at the end of Parshas Shelach, in the discourse beginning "I" (Ani) in the passage of tzitzis. And see what is written in the discourse beginning "My dove." And see what is further written on this in the discourse beginning "And I besought," regarding "And now, O Israel, hearken," etc.:

Further references explain the reading li rosh and the difference between Yisrael and Yaakov, in discourses on the shofar, on the passage of tzitzis, on "My dove," and on "And now, O Israel, hearken."

שבחי' ישראל ובחי' יעקב זהו כענין שמשא וסיהרא וכמו בהשמש אין שום שינויים בחי' לא שנית כך בבחי' ישראל⁵⁰ כו' ע"ש ועי' בהרמ"ז [בהרב משה זכות] ר"פ שמיני)

that the level of Yisrael and the level of Yaakov are like the sun and the moon (shimsha and sihara): just as in the sun there are no changes at all, the level of "I have not changed," so in the level of Yisrael, etc.; see there. And see in the Ramaz (Rabbi Moshe Zacuto), at the beginning of Parshas Shemini.)

One of them compares Yisrael and Yaakov to the sun and the moon: the sun's light does not change, as G-d says "I have not changed," while the moon waxes and wanes. So too the level of Yisrael does not change; the Ramaz at the beginning of Shemini is also cited.

ובחיי זו יש בכאוי"א [בכל אחד ואחד] מישראל אפי' [אפילו] קל שבקלים ומי"ש הכרת תכרת הנפש⁵¹ מחמת שעיקר עבירות חמורות שהוא חייבי כריתות זה נאמר על בחי' יעקב שנכרתה משרשה

And this level is in each and every one of Israel, even the lowest of the low. And as for what is written, "The soul shall be utterly cut off," because the chief grave transgressions are those that carry kareis (excision): this is said of the level of Yaakov, which is cut off from its root;

The level of Yisrael is present in every Jew, even the lowest. When the Torah says that a soul is "cut off" (kareis) for the gravest sins, this refers to the level of Yaakov, which can be cut off from its root.

אבל בחי' ישראל אינה נפרדת ממנו ית' בשום אופן [ועמ"ש בד"ה שחורה אני⁵² גבי בני אמי נחרו בי ובד"ה ביום השמע"צ [השמיני עצרת]⁵³ בענין כי אבי ואמי עזבוני כו'].^{54, 55}

but the level of Yisrael is not separated from Him, may He be blessed, in any way. [And see what is written in the discourse beginning "I am black," regarding "My mother's sons were incensed against me"; and in the discourse beginning "On the eighth day, an assembly," on the matter of "For my father and my mother have forsaken me," etc.]

The level of Yisrael, however, can never be separated from G-d. The Alter Rebbe refers to his discourses on "I am black" and on Shemini Atzeres, where "my father and my mother have forsaken me" is explained.

SECTION 3 • ¶4-5

Why Yisrael needs teshuvah

4 ומי"ש שובה ישראל עד⁵⁶ הוי' אלקיך. ולכאורה הוא תמוה ישראל מה חטא והלא אינה נפרדת ומה צריך תשובה.

And as for what is written, "Return, O Israel, unto Havayah your G-d": at first glance this is puzzling. Yisrael, what sin did it commit? Is it not inseparable? And what need does it have for teshuvah?

The verse "Return, O Israel, unto Havayah your G-d" now seems puzzling. If the level of Yisrael is never separated from G-d, what sin could it have, and why would it need teshuvah?

אך זהו שאמר הושע הנביא כי כשלת בעונך⁵⁷ עד"מ אדם הנכשל ברגלו באבן הכאה קטנה ומזה נופל כל גופו וראשו מגיע לארץ בהכאה גדולה מחמת שהראש הוא גבוה יותר.

But this is what the prophet Hoshea said: "For you have stumbled in your iniquity." By way of analogy: a person who stumbles with his foot on a stone, a small blow, and from this his whole body falls and his head reaches the ground with a great blow, because the head is higher.

The answer is in the same verse: "For you have stumbled in your iniquity." A person who trips on a stone gets only a small knock on his foot, yet his whole body falls, and his head, which is highest, strikes the ground hardest.

כך הוא הנמשל כשאדם נכשל בעון קל אפי' [אפילו] ביטול תורה שאפשר לו לעסוק בתור' [בתורה] ואינו עוסק או ביטול מ"ע [מצות עשה]

So it is in the analogue: when a person stumbles in a light sin, even neglect of Torah, when he is able to occupy himself with Torah and does not, or neglect of a positive commandment,

In the same way a person may stumble in what seems a light sin, such as neglecting Torah study when he could learn, or failing to do a positive commandment.

כמו צדקה שאפשר לו ליתן ואינו נותן ומכ"ש [ומכל שכן] בעברו על מל"ת [מצות לא תעשה] אף שנראה לאדם עבירה קטנה והוא

such as charity, when he is able to give and does not give; and all the more so when he transgresses a prohibitive commandment, even though it seems to a person a small transgression; and it is

An example is not giving charity when he is able to give; transgressing a prohibition is all the more serious, even if it seems minor to him.

כמו שדחה רגלו ממקום מעמדו והוחלק מעט אף כאן שנכשל בעון הנ"ל דהיינו רגלי השכינה בחי' יעקב מחמת זה נופל הנשמה בחי' ישראל לצד אחר ואינה מאירה בעקבו [היינו]

like one whose foot is pushed from where it stands and slips a little. Here too, when he stumbles in the sin mentioned above, that is, [when] the feet of the Shechinah (Divine Presence), the level of Yaakov, [stumble], because of this the soul, the level of Yisrael, falls to another side and does not shine in his heel. [That is,

Such a sin is like the foot slipping a little: it touches only the "feet of the Shechinah," the level of Yaakov. Yet because of it the higher soul, Yisrael, falls "to another side" and no longer shines into the heel, the part of the soul within the body.

כמו הלבנה כשמתרחקת מן השמש וחציה התחתון הוא חושך לפי שאינו מקבל אור השמש כך הרשעים בחשך ידמו⁵⁸ והנשמה שבתוך הגוף אינה מאירה כלל היינו שאין מאיר בה מבחי' ישראל שהוא בחי' שמשא כו'.

like the moon when it moves away from the sun, and its lower half is dark because it does not receive the sun's light. So "the wicked are silenced in darkness," and the soul within the body does not shine at all; that is, nothing shines in it from the level of Yisrael, which is the level of the sun (shimsha), etc.

The moon is the image: when it moves away from the sun, its lower half is dark, since it receives no sunlight. So "the wicked are silenced in darkness": the soul in the body receives no light from Yisrael, which is like the sun.

5 ועדי' י"ל [יש לומר] פ"י עון עקבי יסובני^{59,60} פ"י שעם היות שהחטא הוא בבחי' עקב ורגלי הנשמה עכ"ז [עם כל זה] זהו הגורם שגם בחי' הסובב והמקיף של הנשמה אינו מאיר וזהו ענין עונותי עברו ראשי.⁶¹

Along these lines one may explain the meaning of "The iniquity of my heels surrounds me": the meaning is that although the sin is in the level of the heel and the feet of the soul, nevertheless this is what causes the encompassing and surrounding level of the soul, too, not to shine. And this is the matter of "My iniquities have passed over my head."

The verse "The iniquity of my heels surrounds me" is read the same way: although the sin is at the level of the heel, the lowest part of the soul, it causes even the soul's encompassing, surrounding level to stop shining. "Surrounds" (yesubeni) echoes sovev, "encompassing," and the same idea is in "My iniquities have passed over my head."

(וע' בזהר פ' מקץ דקצ"ח סע"א [סוף עמוד א] ודקצ"ט רע"א) ולזה צריך תשובה. וזהו ג"כ פ"י שמע ישראל⁶² ה' אלקינו ה' אחד.

(And see in the Zohar, Parshas Mikeitz, at the end of 198a and the beginning of 199a.) And for this, teshuvah is needed. And this is also the meaning of "Hear, O Israel, Havayah is our G-d, Havayah is One."

The Zohar in Mikeitz is cited on "the iniquity of my heels." This is why teshuvah is needed, and the same idea explains the first verse of the Shema.

ולכאורה למה נאמר ג' שמות אך הפי' הוא כך שמע לשון הבנה ⁶³ ישראל הוא בחי' הנשמה הנקרא ישראל וכ"א [וכל אחד / וכל אחת] צריך לומר לנשמה שמע והבן ^{64, 65} אתה ישראל בחי' הנשמה ה' אלקינו ה'

At first glance, why are three Names said? But the meaning is as follows: "Hear" is a term for understanding. "Israel" is the level of the soul that is called Yisrael. And each one must say to the soul: Hear and understand, you, Yisrael, the level of the soul: "Havayah our G-d, Havayah,"

Why does the Shema mention three Names? "Hear" means "understand," and "Israel" addresses the level of the soul called Yisrael: each person says to his own soul, "Understand, Yisrael," what the verse goes on to say.

שהוא פי' הי' [היה] הוה ויהיה ברגע א' וע"כ נרמז הכל בתיבה א' ה' שהוא למעלה מהשכל הוא אלהינו which means "was, is and will be" in one instant; and therefore it is all alluded to in one word. Havayah, which is above intellect, is "our G-d,"

The Name Havayah combines "was, is and will be" in one instant, so all three are alluded to in a single word. Havayah, which is above intellect, is "our G-d."

היינו כחינו וחיותנו ⁶⁶ ה' אחד הוא כולא חד ⁶⁷ ובחי' נשמה זו הנקרא ישראל נתאחד עם הוי' ביה [ר"ל] [רוצה לומר]

that is, our strength and our life-force. "Havayah is One" is "all is one" (kula chad). And this level of the soul, which is called Yisrael, is united with Havayah, blessed be He. [That is to say:

Elokeinu, "our G-d," is read as "our strength and our life-force." "Havayah is One" means "all is one," and the level of the soul called Yisrael is united with Havayah.

כי ב' שמות הוי' שבק"ש [שבקריאת שמע] הוא ע"ד מ"ש בזהר פ' אחרי (דע"ג א') קב"ה [קודשא בריך הוא] סתים וגליא ⁶⁸ היינו סכ"ע [סובב כל עלמין] וממכ"ע [וממלא כל עלמין] וכמ"כ [וכמו כן] ישראל סתים וגליא

the two Names Havayah in the recital of Shema are along the lines of what is said in the Zohar, Parshas Acharei (73a): "The Holy One, blessed be He, is hidden and revealed," that is, the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin); and likewise, "Israel is hidden and revealed."

The two mentions of Havayah in the Shema correspond to the Zohar's teaching that the Holy One, blessed be He, is "hidden and revealed," that is, sovev and memalei. The same Zohar says that Israel too is "hidden and revealed."

והיינו שבחי ישראל זהו בחי הסובב והמקיף שבנשמה וזהו שנתאחד עם שם הוי" ב"ה הסוכי"ע] וכשיתבונן כך מזה נתעורר מדת האהבה להשי"ת [להשם יתברך]

And this means that the level of Yisrael is the encompassing and surrounding level within the soul, and this is what is united with the Name Havayah, blessed be He, the sovev kol almin.] And when one contemplates this, from this the attribute of love for G-d, may He be blessed, is aroused.

The hidden side of Israel, the soul's encompassing level, is the level of Yisrael, and it is united with Havayah as sovev kol almin. Contemplating this awakens love for G-d.

וזהו ואהבת את⁶⁹ הוי" אלקיך פי' שהוא תמיד אלהיך ולא כמו הבן שנלקח ממוח האה ונפרד ממנו אח"כ ואעפ"כ [ואף על פי כן] יש לו אהבה לבנו

And this is [the meaning of] "And you shall love Havayah your G-d": that is, that He is always "your G-d." And not like a son, who is taken from the brain of the father and afterwards becomes separate from him; and even so, he has love for his son,

This is the meaning of "And you shall love Havayah your G-d": He is always "your G-d," never separate from you. A human son is different, for although he comes from his father's brain, he afterwards becomes separate, even though his father still loves him.

אך אינו שוה לכל נפש יש בן שיכול⁷⁰ למסור נפשו בשביל אהבת אביו ויש בן שאין לו מס"נ [מסירות נפש]

but it is not the same for every soul: there is a son who can give up his life for the love of his father, and there is a son who has no self-sacrifice (mesirus nefesh);

Because a son is separate, his love for his father is not the same in everyone: one son would give his life for his father, another would not.

וגם אינו מחויב ע"פ הדין⁷¹ כי חייך קודמין⁷² ואבדתו ואבדת אביו⁷³ אבדתו קודמת כו'. וזה מחמת שהוא נהיה מהות בפ"ע [בפני עצמו].

nor is he obligated [to it] by law, for "your life comes first," and "his own lost object and his father's lost object: his own lost object comes first," etc. And this is because he has become an entity of his own.

Nor does Jewish law require a son to give his life for his father: "your life comes first," and when both he and his father have lost something, his own loss comes first. All this is because the son has become a being of his own.

אך הנשמה אינו כך רק כולא חד ואינה נפרדת⁷⁴ ממנו ית' כלל⁷⁵ [וע' בזהר תרומה (דקל"ו סע"ב [סוף עמוד
(ב]

But the soul is not so; rather, “all is one,” and it is not separated from Him, may He be blessed, at all. [And see in the Zohar, Terumah (end of 136b),

The soul is not like that: it is “all one” with G-d and never separate from Him at all. The Zohar in Terumah is cited on this unity.

ובאדר"ז [ובאדרא זוטא] (דרצ"א א') ועד"ז יובן בנש"י [בנשמות ישראל] ועמ"ש בד"ה אלה פקודי⁷⁶ המשכן⁷⁷
בענין עדות לישראל ועמ"ש בד"ה וכל בניך⁷⁸ בפ"י בינה בן י"ה כו']

and in the Idra Zuta (291a); and in the same way it will be understood regarding the souls of Israel. And see what is written in the discourse beginning “These are the accounts of the Mishkan,” on the matter of “a testimony to Israel”; and see what is written in the discourse beginning “And all your children,” on the explanation of Binah as ben Yah (“son of Yah”), etc.]

The Idra Zuta is cited as well, and from these the unity of the souls of Israel with G-d can be understood. The Alter Rebbe also refers to his discourses on “a testimony to Israel” and on Binah as ben Yah, “son of Yah.”

לכן מוכרח להיות לה אהבה אפי' [אפילו] בכל לבבך ובכל נפשך במס"נ [במסירות נפש] ממש^{79,80} וזה
האהבה שהיא מחמת שה' אלהיך יש בכל אחד ואחד מישראל אפי' [אפילו] בקל שבקלים

Therefore it must necessarily have love, even “with all your heart and with all your soul,” with actual self-sacrifice. And this love, which is because “Havayah [is] your G-d,” is in each and every one of Israel, even in the lowest of the low,

Therefore the soul must love G-d even “with all your heart and with all your soul,” to the point of real self-sacrifice. This love, which comes from Havayah being “your G-d,” exists in every Jew, even the lowest.

כמאמר אע"פ [אף על פי] שחטא ישראל הוא⁸¹ אך האהבה היא מסותרת אצלו (ועמ"ש מזה בד"ה שחורה
אני כו') כמו אור הנר שמסתירים אותו במקום חושך. לכך צריך לעשות תשובה להסי' ר החושך
ולגלות מצפוננו וזהו שובה ישראל:)^{82,83,84,85}

as the saying [goes], “Although he has sinned, he is Israel.” But the love is hidden within him (and see what is written on this in the discourse beginning “I am black,” etc.), like the light of a candle that is hidden in a dark place. Therefore one must do teshuvah, to remove the darkness and to reveal what is hidden in him. And this is “Return, O Israel.”

As the Sages say, “although he has sinned, he is Israel,” but in such a person the love is hidden, like a candle's light covered in a dark place. Teshuvah removes the darkness and reveals the hidden love, and this is “Return, O Israel.”

SECTION 4 • ¶6-8

The Father of compassion

6 ב והעצה לגלות מצפוני לבו להסיר החושך שכך הוא דהנה יש ב' מיני רחמנות אב הרחמן ואב הרחמים ופ' אב הרחמן הוא המרחם על העדם במה שהשכל מחייב לרחם עליו

2. And the way to reveal the hidden recesses of his heart, to remove the darkness, is as follows. There are two kinds of compassion: “the compassionate Father” (Av HaRachaman) and “the Father of compassion” (Av HaRachamim). The meaning of “the compassionate Father” is one who has compassion on a person to the extent that the intellect obliges having compassion on him,

The second section gives the way to reveal the love hidden in the heart. There are two kinds of divine compassion: Av HaRachaman, “the compassionate Father,” whose compassion goes as far as reason requires, and Av HaRachamim, “the Father of compassion.”

כמו למשל אדם יש לו מדת רחמנות זו שמרחם על חבירו כשמפייסו אחר שצער פגעם ושתים שהשכל מחייבו למחול לו ולא יותר וזו ג"כ בחי' אב הרחמן אצל השי"ת [השם יתברך] כביכול

as, for example, a person has this attribute of compassion: he has compassion on his fellow when [the fellow] appeases him after having pained him once or twice, for the intellect obliges him to forgive him, but no more. And this, too, is the level of “the compassionate Father” with G-d, may He be blessed, so to speak.

A person may have the first kind: he forgives a friend who hurt him once or twice and then asked forgiveness, since reason demands it, but no more. G-d's compassion of this kind, so to speak, is called “the compassionate Father.”

אבל מדת אב הרחמים הוא רחמים גדולים בלי שיעור אף שאין השכל מחייב למחול לו ולרחם עליו.

But the attribute of “the Father of compassion” is great compassion without limit, even when the intellect does not oblige forgiving him and having compassion on him.

“The Father of compassion” is great compassion without limit, which forgives even where reason does not require it.

דהיינו אחר שחטא הרבה פעמים מאד אעפ"כ [אף על פי כן] כשמבקשים ממנו סלח לנו אבינו ג"פ [גי פעמים]
 בכל יום הוא מוחל וסולח לו וזהו פי' חנון המרבה לסלוח וצריכים אנו לעורר רחמים גדולים

That is: after he has sinned very many times, nevertheless, when we ask of Him, "Forgive us, our Father," three times every day, He pardons and forgives him. And this is the meaning of "Gracious One, who forgives abundantly." And we need to arouse great compassion,

Even after very many sins, when we ask "Forgive us, our Father" in the Amidah three times a day, G-d forgives; the blessing ends "Gracious One, who forgives abundantly." This great compassion is what we need to arouse.

דהיינו ביגמה"ר [ב"ג מדות הרחמים] מי אל כמוך נושא עון ועובר על פשע⁸⁶ שמגביה העון ועובר על פשע
 שמעבירו הוא מי אל כמוך.

that is, the Thirteen Attributes of Mercy: "Who is a G-d like You, who bears iniquity and passes over transgression": He lifts up the iniquity; "and passes over transgression": He makes it pass away. This is "Who is a G-d like You."

It is aroused through the Thirteen Attributes of Mercy as Micah lists them, beginning "Who is a G-d like You." "Bears iniquity" is read as lifting the sin up and away, and "passes over transgression" as making it pass away.

וזהו כי אבי ואמי עזבוני⁸⁷ היינו בחי' אב הרחמן ועכ"ז [ועם כל זה]⁸⁸ וה' יאספני היינו בחי' אב הרחמים

And this is [the meaning of] "For my father and my mother have forsaken me": this is the level of "the compassionate Father"; and nevertheless, "Havayah will gather me in": this is the level of "the Father of compassion."

The verse "For my father and my mother have forsaken me, but Havayah will gather me in" shows both kinds. The father and mother who forsake are the compassion bound by reason; Havayah who gathers in is the boundless "Father of compassion."

אך האיך מעוררים רחמים גדולים הוא על פי מ"ש והיה כי יבואו עליך⁸⁹ כל הדברים האלה והשבות
 אל לבבך כו'.

But how does one arouse great compassion? It is according to what is written: "And it shall be, when all these things come upon you... and you shall bring back to your heart," etc.

How is this great compassion aroused? Through the verse "And it shall be, when all these things come upon you ... and you shall bring back to your heart."

פִּי וְהִשְׁבוֹת דְּהֵיִינוּ שִׁישִׁיב אִיע [את עצמו] אֵל לִבּוֹ שֶׁמִּקּוֹדֶם צָרִיךְ לִידַע מִקּוֹמוֹ וּשְׂרָשׁוֹ שֶׁהִיא מִתְחַלָּה וְעַכְשִׁיו סָר מִמֶּנּוּ בְּכַדִּי שִׁידַע לַחֲזוֹר לְמִקּוֹמוֹ הָרָאשׁוֹן כִּי מִי שֶׁאֵינוֹ יוֹדַע בֵּיתוֹ וְתוֹעָה בְּדֶרֶךְ אֵינוֹ יוֹדַע לְהִכֵּן לַחֲזוֹר

The meaning of “and you shall bring back” is that he should bring himself back to his heart: first he must know his place and his root, where he was at first and from which he has now turned away, so that he may know [how] to return to his original place. For one who does not know his home and is lost on the road does not know where to return to.

“Bring back to your heart” means bringing oneself back to one’s heart: first a person must know his place and root, where he was at first and from which he has turned away, so that he knows where to return. One who does not know where his home is cannot find the way back.

וְצָרִיךְ גִּיכ לְהַכִּיר וּלְהַבִּין מִקּוֹמוֹ שֶׁהוּא עַכְשִׁיו בְּאִיזָה מִקּוֹם הוּא תוֹעָה וְכִשִּׁישִׁיב אֵל לִבּוֹ זֹאת⁹⁰ וַיִּמְצָא אִיע [את עצמו] שֶׁלִּבּוֹ פּוֹנֶה מִן דֶּרֶךְ הַיָּשָׁר אֶל תְּאוֹוֹת.

And he must also recognize and understand his place where he is now, in what place he is lost. And when he takes this to heart and finds in himself that his heart turns from the straight path to cravings —

He must also recognize where he is now, and in what place he is lost. He is to see plainly that his heart has turned from the straight path toward cravings; the next paragraph shows what this realization arouses.

וְאִם לַחֲשֹׁךְ אָדָם לֹאמַר הֲלֹא הִי פָעַל זֹאת שֶׁהוֹרִיד הַנִּשְׁמָה לְמַטָּה וְגַם חוֹרֵבֵן בִּיָּה מִי זֶה אָמַר וְתֵהִי אִם⁹¹ הִי לֹא צוּה לְזֶה מִשִּׁיב הַפִּי אֲשֶׁר הִדִּיחַ⁹² הִי אֶלְקִיךְ שֶׁמָּה שְׁכוּוֹנַת הַשִּׁיטָה [הַשֵּׁם יִתְבָּרַךְ] הִתָּה לְהַדְחָה בְּעֵלְמָא וְכִשִּׁיתְבוֹנֵן

And if a person whispers to you, saying, “Surely G-d did this, that He brought the soul down below; and also the destruction of the Holy Temple: ‘Who is it that spoke and it came to be, if G-d did not command it?’”, to this the verse replies: “where Havayah your G-d has driven you,” meaning that the intention of G-d, may He be blessed, was merely a driving-away. And when he contemplates

One might object that G-d Himself sent the soul down into the body and brought about the destruction of the Temple, for “who spoke and it came to be, unless G-d commanded it?” The verse answers with the words “where Havayah your G-d has driven you”: G-d intended only a driving-away, and the person must still respond to where he has fallen.

שהוא במקום נמוך בגוף ונה"ב [ונפש הבהמית] בזה מעורר עליו רחמים גדולים על חלק אלוה שיש לו שנתאחד עם ה' ב"ה שנפל ונתרחק כ"כ [כל כך] מאיגרא רמא⁹³ ממקום חיותו.

that he is in a low place, in the body and the animal soul, by this he arouses great compassion upon himself, for the part of G-d that he has, which is united with G-d, blessed be He, and which has fallen and become so distant, "from a high roof," from the place of its life.

When a person sees that he is in a low place, in the body and the animal soul, he arouses great compassion for the part of G-d within him. That G-dly part, one with G-d, has fallen so far, "from a high roof," away from the source of its life.

8 וזהו וישוב אל⁹⁴ ה' וירחמהו פ"י שירחם על השי"ת [השם יתברך] ב"ה. ולזה אנו אומרים כל הווידוים אשמנו בגדנו כו'.

And this is [the meaning of] "And he shall return to Havayah, and he will have compassion on Him": the meaning is that he should have compassion on G-d, may He be blessed, blessed be He. And for this [reason] we say all the confessions, "We have been guilty, we have betrayed," etc.

The Alter Rebbe reads "And he shall return to Havayah, and he will have compassion on Him" as the person who returns having compassion on G-d, that is, on the G-dly part within himself that has fallen. This is why we recite the whole confession, "We have been guilty, we have betrayed."

דלכאורה למה זה הסיפור והלא השי"ת [השם יתברך] יודע⁹⁵ תעלומות לב. אך כ"ז [כל זה] אנו אומרים כדי לעורר רחמים גדולים

For at first glance, why this recounting? Surely G-d, may He be blessed, knows the secrets of the heart! But we say all this in order to arouse great compassion.

Why recount our sins at all, when G-d knows the secrets of the heart? We say them in order to arouse great compassion.

לכן אומרים קודם אשמנו אלהינו שהוא חכנו וחיותנו ואלהי אבותינו הוא גבוה מעל גבוה⁹⁶ (ועמ"ש מזה בד"ה אלה תולדות יצחק)⁹⁷

Therefore, before "We have been guilty," we say "our G-d," which is our strength and our life-force, "and the G-d of our fathers," which is high above the high (and see what is written on this in the discourse beginning "These are the generations of Yitzchak"),

So before the confession we say "our G-d," our strength and life-force, "and G-d of our fathers," who is "high above the high." Naming how lofty the source of our life is shows how far it has fallen.

והוא מאיגרא רמא כו' ומחמת זה נתעורר רחמים גדולים מלמעלה וממילא נתעורר אצל האדם ג"כ אהבה להבורא ית'.

and it is [fallen] “from a high roof,” etc. And because of this, great compassion is aroused from Above, and as a matter of course love for the Creator, may He be blessed, is also aroused in the person.

The G-dly soul has fallen “from a high roof,” and seeing this arouses great compassion from above. At the same time it naturally awakens the person’s love for the Creator.

אך לא ישאר בכך שלא יעשה כלום כמה שסוברין העולם שזהו תכלית השלימות כשיש לו מעט אהבה.

But one should not remain at this, doing nothing [more], as people think, that this is the ultimate perfection, when one has a little love.

But one should not stop there and do nothing further, as many people think that having a little love is already perfection.

אך העיקר הוא להמשיך אלהותו ית' למטה להיות לו דירה בתחתונים^{98,99} שזהו דוקא תכלית הבריאה לזכור תמיד ולהתבונן שמלא כל הארץ כבודו¹⁰⁰ ולהאריך בזה.¹⁰¹

Rather, the main thing is to draw His G-dliness, may He be blessed, down below, so that He have a dwelling place among the lower realms, which is precisely the purpose of creation: to remember always and to contemplate that “the whole earth is full of His glory,” and to dwell at length on this.

The main thing is to draw G-dliness down below, so that G-d has a dwelling place among the lower realms, which is the purpose of creation. This means always remembering, and contemplating at length, that “the whole earth is full of His glory.”

SECTION 5 • ¶9-11

Torah, mitzvos and two kinds of teshuvah

9 וזהו תענוג עליון וכל המאריך בא ח"ד¹⁰² כו'. אך איך הוא ההמשכה הוא ע"י תורה ומצות שהם רמ"ח אברין דמלכא^{103,104} וכל התורה שמותיו של הקב"ה¹⁰⁵

And this is the supernal delight, and “whoever prolongs [the word] Echad (One),” etc. But how is the drawing-down [accomplished]? It is through Torah and mitzvos, which are “the 248 limbs of the King”; and the whole Torah is the Names of the Holy One, blessed be He.

Dwelling at length on this contemplation is the supernal delight, as in the Sages’ “whoever prolongs the word Echad” in the Shema. The drawing down comes through Torah and mitzvos: the mitzvos are “the 248 limbs of the King,” and the whole Torah is made of G-d’s Names.

וזה יכול כ"א [כל אחד / כל אחת] אפי' [אפילו] הדיוט כשאומר הלכה ואגדה כו' או כשעושה איזה מצוה
ובלבד שיכוין להמשיך אלהותו ית' אל חיותו וחלקו ממעל

And this each one can do, even a simple person, when he says halachah and aggadah, etc., or when he performs some mitzvah, provided that he intends to draw His G-dliness, may He be blessed, into his life-force and his portion from above,

Anyone can do this, even a simple person, whenever he says words of halachah or aggadah or does a mitzvah. The condition is that he intends to draw G-dliness into his own life-force and into his soul, the part of G-d above.

כי חלק¹⁰⁶ ה' עמו שיתאחד וידבק חלקו עם השי"ת [השם יתברך] ויתגלה אלהותו ית' לעין כל כמאמר כי
עין בעין יראו¹⁰⁷ ונגלה כבוד¹⁰⁸ הוי' וזהו לשם יחוד כו'

for "the portion of Havayah is His people": that his portion should become united and cleave to G-d, may He be blessed, and His G-dliness, may He be blessed, be revealed to every eye, as it is said, "For eye to eye they shall see," and "The glory of Havayah shall be revealed." And this is [the meaning of] "For the sake of the unification," etc.,

For "the portion of Havayah is His people": the soul is G-d's own portion, and the aim is that it unite with Him and that His G-dliness be revealed to every eye, as the prophets promise. This is the plain meaning of the formula "For the sake of the unification" said before a mitzvah.

לפי פשוטו שלא יחפוץ שום דבר כמ"ש מי לי בשמים¹⁰⁹ כו' וא"א להמשיך אלהותו ית' כ"א לתוך כלי
[כלים] דהיינו תומ"צ [תורה ומצות] וכל אותיות התורה הם כלים כמ"ש וכלים מכלים שונים¹¹⁰ ויין מלכות

רב

in its plain sense: that he should desire nothing [else], as it is written, "Whom do I have in heaven," etc. And it is impossible to draw down His G-dliness, may He be blessed, except into vessels, that is, Torah and mitzvos; and all the letters of the Torah are vessels, as it is written, "and vessels differing one from another, and royal wine in abundance,"

It means wanting nothing but G-d, as in "Whom do I have in heaven but You." G-dliness can be drawn down only into vessels, which are Torah and mitzvos, and every letter of the Torah is a vessel, as hinted in "vessels differing one from another, and royal wine in abundance."

דהיינו השראת השכינה ובזמן שבהמ"ק [שבית המקדש] קיים היה עיקר השראת השכינה בק"ק [בקדש הקדשים] ומשם מתפשט לכל העולם ועכשיו כשחרב בהמ"ק [בית המקדש] אין להקב"ה בעולמו¹¹¹

that is, the resting of the Shechinah (Divine Presence). When the Holy Temple stood, the main resting of the Shechinah was in the Holy of Holies, and from there it spread out to the whole world. And now that the Holy Temple is destroyed, "the Holy One, blessed be He, has in His world

The "royal wine" in the vessels is the resting of the Shechinah. When the Temple stood, the Shechinah rested chiefly in the Holy of Holies and spread from there to the whole world.

אלא ד"א [ד' אמות] של הלכה עיקר השראת השכינה ומשם מתפשט לכל העולם כולו כמו הנשמה שעיקר השראתה במוח ומשם מתפשטת לכל הגוף כולו להחיותו.

only the four cubits of halachah": [these are] the main resting of the Shechinah, and from there it spreads out to the entire world, like the soul, whose main resting is in the brain, and from there it spreads out to the whole body to give it life.

Now that the Temple is destroyed, the Shechinah rests chiefly in "the four cubits of halachah" and spreads from there to the whole world. So too the soul rests chiefly in the brain and spreads from there to give life to the whole body.

[וביאור הענין היינו כי יש ב' בחי' תשובה הא' מלמטה למעלה וזהו ע"י התפלה שהיא בחי' סולם^{112, 113} מצוב ארצה כו']

[The explanation of the matter is that there are two levels of teshuvah. The first is from below upward, and this is through prayer, which is the level of "a ladder set on the earth," etc.,

A bracketed note explains that there are two kinds of teshuvah. The first is from below upward, through prayer, which is "a ladder set on the earth" whose top reaches heaven.

עד שע"י מתחבר ומתאחד בחי' הנשמה שבתוך הגוף עם בחי' מקורה ושרשה בחי' מזליה להיות שובה ישראל דייקא שיהיה העבודה בבחי' ומדרגת ישראל

until through this the level of the soul that is within the body joins and becomes one with the level of its source and root, the level of its mazal, so that it be "Return, O Israel" specifically: that the service be in the level and rank of Yisrael,

Through prayer the soul in the body joins its source and root, its mazal, the part of the soul that remains above. This is "Return, O Israel" in the precise sense: service at the level of Yisrael.

שהוא בחי' סובב ומקיף שבנפש ועיין מענין בחי' עבודה זו סדי"ה כי קרוב אליך הדבר מאד¹¹⁴ כו' וזהו ענין למס"נ [למסירות נפש] באחד בקי"ש [בקריאת שמע].¹¹⁵

which is the encompassing and surrounding level within the soul. And see on the matter of this level of service at the end of the discourse beginning "For the thing is very near to you," etc. And this is the matter of self-sacrifice (mesirus nefesh) at [the word] Echad in the recital of Shema.

The level of Yisrael is the soul's encompassing level, and its service is the readiness to give one's life when saying "One" in the Shema. The Alter Rebbe refers to the end of his discourse "For the thing is very near to you" on this service.

10 ואחר כך צ"ל תשובה מלמעלה למטה להמשיך גילוי אור א"ס ב"ה מלמעלה למטה אל הארת הנשמה שבתוך הגוף והיינו ע"י התורה ומצות וכמ"ש במ"א ע"פ קומי לך רעיתי יפתי¹¹⁶ כו'.

And afterwards there must be teshuvah from above downward: to draw the revelation of the Infinite Light (Or Ein Sof), blessed be He, from above downward into the illumination of the soul that is within the body. And this is through the Torah and mitzvos, as is explained elsewhere on the verse "Arise, my love, my fair one," etc.

The second kind of teshuvah is from above downward: drawing the revealed Infinite Light down into the light of the soul within the body. This comes through Torah and mitzvos, as the Alter Rebbe explains elsewhere on "Arise, my love, my fair one."

ותשובה זו¹¹⁷ שמלמעלה למטה מבואר בזהר פ' ויקרא (די"ו ע"א) וב' בחינות תשובה אלו זהו ענין יסובבנהו יבוננהו כמשי"ת [כמו שיתבאר]

And this teshuvah from above downward is explained in the Zohar, Parshas Vayikra (16a). And these two levels of teshuvah are the matter of "He encircled him, He instructed him," as will be explained.]

The Zohar in Vayikra discusses this teshuvah from above downward. The two kinds of teshuvah are hinted in "He encircled him, He instructed him," as the maamar now explains.

וזהו ג"כ פ"י ימצאהו בארץ מדבר.¹¹⁸ פ"י ימצאהו לחלק אלוה במקום הקליפות כשנמשך אחר תאוות הגוף ההוה ונפסד.

And this is also the meaning of "He found him in a desert land." "He found him" means: [He finds] the part of G-d in the place of the kelipos (husks), when it is drawn after the cravings of the body, which comes into being and perishes.

"He found him in a desert land" describes G-d finding the G-dly part of the soul in the place of the kelipos, the forces that conceal holiness. This happens when the soul is drawn after the cravings of the body, which comes into being and passes away.

ובתהו ילל ישימון יסובבנהו פי' יתעורר רחמים גדולים שהוא כתר שהוא סובב ומקיף [ועי' מתגלה ג"כ בחי' הסובב והמקיף שבנפש להיות שובה ישראל דייקא]

“And in the waste, a howling wilderness, He encircled him”: the meaning is that great compassion will be aroused, which is Keser (the Crown), which encompasses and surrounds. [And through this the encompassing and surrounding level within the soul is also revealed, so that it be “Return, O Israel” specifically;

“In the waste, a howling wilderness, He encircled him” means that great compassion is aroused, and this compassion is Keser, the Crown, which surrounds and encompasses. Through this the soul’s own encompassing level is revealed, which is “Return, O Israel” in the precise sense.

והוא ענין התקשרות בחי' סתים שבנשמה בבחי' סתים דקוב"ה [דקודשא בריך הוא] כביכול דהיינו בבחי' סוכ"ע וזהו ענין יסובבנהו ואח"כ נמשך להאיר בפנימית ע"י התומ"צ [התורה ומצות]

and this is the bonding of the hidden level within the soul with the hidden level of the Holy One, blessed be He, so to speak, that is, with the level of the light that encompasses all worlds (sovev kol almin). And this is the matter of “He encircled him.” And afterwards it is drawn down to shine in an inward manner, through the Torah and mitzvos;

This is the bond between the hidden level of the soul and the hidden level of G-d, so to speak, sovev kol almin, and it is “He encircled him.” Afterwards this light is drawn inward to shine within, through Torah and mitzvos.

וזהו ענין יבוננהו וכתרגומו אלפינון פתגמי אורייתא¹¹⁹ וגם מלשון בנין ע"ד מ"ש ויבן ה' אלקים כו'.¹²⁰

and this is the matter of “He instructed him” (yevonenehu), as the Targum renders it, “He taught them the words of the Torah”; and also from the term binyan (building), along the lines of what is written, “And Havayah Elokim built,” etc.

That is “He instructed him”: the Targum renders it “He taught them the words of the Torah.” The word yevonenehu also suggests binyan, “building,” as in “And Havayah Elokim built.”

11 ועמ"ש בד"ה וכל בניך למודי¹²¹ מענין אל תקרי בניך אלא בוניך¹²² ועמ"ש מזה ג"כ בד"ה יונתי ובד"ה תורה צוה וגם יסובבנהו היינו שהקיפם בענני כבוד

And see what is written in the discourse beginning "And all your children [shall be] taught," on the matter of "Do not read banayich (your children) but bonayich (your builders)"; and see what is also written on this in the discourse beginning "My dove" and in the discourse beginning "The Torah [Moshe] commanded." And also, "He encircled him" means that He surrounded them with the Clouds of Glory;

The note refers to the discourse on "And all your children shall be taught," where the Sages' "do not read banayich, your children, but bonayich, your builders" is explained, and to discourses on "My dove" and "The Torah Moshe commanded." "He encircled him" also refers to the Clouds of Glory with which G-d surrounded Israel in the desert.

וזהו ענין חג הסוכות שאחר יוהכ"פ [יום הכפורים] ועשי"ת [ועשרת ימי תשובה] שע"ז נמשכים התגלות מקיפים עליונים מבחי"סוכ"ע ואח"כ נמשכ"י [נמשכים / נמשכין] ומתגל"י ג"כ בבחינת פנימית בשמיני עצרת כו'

and this is the matter of the festival of Sukkos, which comes after Yom Kippur and the Ten Days of Teshuvah, through which revelations of supernal encompassing lights (makifim) are drawn down from the level of the light that encompasses all worlds (sovev kol almin); and afterwards they are drawn down and revealed also in an inward manner on Shemini Atzeres, etc.,

This is the theme of Sukkos, which follows Yom Kippur and the Ten Days of Teshuvah: through them, encompassing lights from sovev kol almin are revealed, as the sukkah surrounds a person. Afterwards, on Shemini Atzeres, they are drawn inward.

וכמ"ש במ"א [יבוננהו פי' יתבונן שמכה"כ [שמלא כל הארץ כבודו] להמשיך אלהותו ית' שיהיה לו דירה בתחתונים ע"י תומ"צ [תורה ומצות] כו'.

as is explained elsewhere.] "He instructed him" (yevonenehu) means yisbonen, he will contemplate that "the whole earth is full of His glory," [so as] to draw down His G-dliness, may He be blessed, so that He have a dwelling place among the lower realms through Torah and mitzvos, etc.

"He instructed him" (yevonenehu) is read as "he will contemplate" (yisbonen) that the whole earth is full of His glory. This contemplation leads a person to draw G-dliness down through Torah and mitzvos, making a dwelling place for G-d below.

כנשר הוא רחמנות רחמים גדולים יעיר קנו כו' ויהיה התגלות אלהותו ואז ה' בדד ינחנו¹²³ כו' [ועמ"ש מזה בד"ה כנשר יעיר¹²⁴ כו']:

“As an eagle” is compassion, great compassion; “stirs up its nest,” etc., and there will be a revelation of His G-dliness; and then “Havayah alone shall lead him,” etc. [And see what is written on this in the discourse beginning “As an eagle stirs up,” etc.]

“As an eagle stirs up its nest” stands for great compassion, after which G-dliness is revealed. Then “Havayah alone shall lead him,” and the Alter Rebbe refers to his discourse on “As an eagle stirs up its nest.”

SECTION 6 • 112

Calling from the depths

12 וזהו פי' ממעמקים מדבר המעמיק שמביא לידי עומקא דליבא דהיינו מחמת שיתבונן שהנשמה מתייחדת עמו וחלק מהנשמה מאירה בגוף

And this is the meaning of “From the depths”: it speaks of one who goes deep, which brings [him] to the depth of the heart (umka deliba). That is, because he will contemplate that the soul is united with Him, and a part of the soul shines in the body,

Now the opening verse is explained: “from the depths” speaks of one who goes deep and reaches the depth of the heart. He reaches it by contemplating that his soul is united with G-d, while only a part of the soul shines in the body.

והוא רחוק מאד מהשרש שלה מחמת החושך והענן זה מביא לידי גילוי עומקא דליבא שירצה רק התגלות אלהותו ית' שיהיה מכה"כ [מלא כל הארץ כבודו] ע"י תומ"צ [תורה ומצות] כנ"ל [וגם

and it is very far from its root because of the darkness and the cloud; this brings to the revelation of the depth of the heart: that he will want only the revelation of His G-dliness, may He be blessed, so that “the whole earth [be] full of His glory,” through Torah and mitzvos, as mentioned above. [And also,

That part is very far from its root because of the darkness and the cloud of the body. This reflection brings out the depth of the heart: a desire only that G-dliness be revealed, so that the whole earth is full of His glory through Torah and mitzvos.

כי שרש העומקא דליבא הוא נמשך מבחי' המקיף של הנשמה שכאשר היא מאירה בתוך הנשמה שבגוף because the root of the depth of the heart is drawn from the encompassing level of the soul; for when it shines within the soul that is in the body,

A bracketed note adds that the depth of the heart has its root in the soul's encompassing level, which shines into the soul within the body.

אזי הוא מתגלה בבחי' עומקא דליבא ותעלומות לב וכמ"ש בד"ה שמאלו תחת לראשי הנ"ל גבי וכלל מאדך ¹²⁵ ובד"ה

then it is revealed as the level of the depth of the heart and the hidden recesses of the heart, as is explained in the discourse beginning "His left hand is under my head," mentioned above, regarding "and with all your might," and in the discourse beginning

When that encompassing level shines within, it appears as the depth of the heart, its hidden recesses. The Alter Rebbe refers to his discourse "His left hand is under my head," on "and with all your might," and to a further discourse.

כי תצא ¹²⁶ גבי לך אמר לבי בקשו פני ¹²⁷ כו' שפנימית הלב הוא הארה והמשכה מבחי' סוכ"ע ועמ"ש בביאור ע"פ כי המצוה הזאת. ^{128, 129}

"When you go out," regarding "Of You my heart has said, 'Seek My face,'" etc., that the inwardness of the heart is an illumination and drawing-down from the level of the light that encompasses all worlds (sovev kol almin). And see what is written in the explanation (biur) on the verse "For this commandment."

In the discourse "When you go out," on "Of You my heart has said, 'Seek My face,'" the inwardness of the heart is shown to be a light drawn from sovev kol almin. The biur on "For this commandment" is cited as well.

ולכן נקרא המקיף של הנשמה בשם מזל ע"ש [על שם] שמזיל וממשיך כו' וזהו שנקרא ג"כ ממעמקים שמביא וממשיך בחי' עומקא דליבא.

And therefore the encompassing [level] of the soul is called by the name mazal, because it drips down (mazil) and draws down, etc. And this is why it is also called "from the depths" (mima'amakim): for it brings and draws down the level of the depth of the heart.

That is why the soul's encompassing level is called mazal, from mazil, "to make flow," since it makes light flow down. For the same reason it is called "from the depths": it brings out the depth of the heart.

ועי' בזהר בשלח (דס"ג ע"ב) ¹³⁰ ממעמקים עמקא דכולא שמשפיע בבחי' עומקא דכירא כו' אמר ר' [רבי] חזקיה כד כו' אשרי כולא ואכליל כולא בהאי עמיקא עילאה.

And see in the Zohar, Beshalach (63b): "From the depths": the depth of all, which bestows into the level of "the depth of the well," etc. "Rabbi Chizkiyah said: When," etc., "[He] causes all to rest and includes all in this supernal depth."

The Zohar in Beshalach explains "from the depths" as "the depth of all," which flows into "the depth of the well." There Rabbi Chizkiyah says that when the most hidden Atik wishes to bring blessing to the worlds, He places and includes everything in this supernal depth.

והיינו גילויי בחי' סוכ"ע סתימא דכל סתימין כו' ע"ש ועד"ז יובן בנפש שהגילוי מבחנית סתים שבנשמה שהוא מבחי' הסוכב והמקיף הוא בבחי' עומקא דליבא כנ"ל]

And this is the revelation of the level of sovev kol almin, “the most hidden of all hidden,” etc.; see there. And in the same way it will be understood in the soul: the revelation from the hidden level within the soul, which is from the encompassing and surrounding level, is in the level of the depth of the heart, as mentioned above.]

This depth is the revelation of sovev kol almin, “the most hidden of all hidden.” In the soul likewise, what is revealed from its hidden, encompassing level appears as the depth of the heart.

וזהו קראתיך¹³¹ ה' כאדם הקורא לחבירו שיבוא אצלו כך הוא קורא להשי"ת [להשם יתברך] (ועמ"ש מזה בד"ה שובה ישראל עד)

And this is “I have called You, Havayah”: as a person who calls his friend to come to him, so he calls G-d, may He be blessed (and see what is written on this in the discourse beginning “Return, O Israel, unto”),

“I have called You, Havayah” is like a person calling his friend to come to him: he calls G-d to come. The Alter Rebbe refers to his discourse on “Return, O Israel” on this.

שיתגלה אלהותו בעולם התחתון שיהיה נגלה כבוד¹³² ה' וראו כל בשר יחדו כמו בעולם העליון:¹³³ that His G-dliness be revealed in the lower world, that “the glory of Havayah shall be revealed, and all flesh shall see together,” as in the higher world.

The call is that G-dliness be revealed in this lower world as it is in the higher world, so that “the glory of Havayah shall be revealed, and all flesh shall see together.”

SECTION 7 • ¶13-14

Hearing the voice

¹³ ה' שמעה בקולי.¹³⁴ שמעה לשון הבנה שיתבונן בקולי ולא אמר לקולי כי פ"י בקולי מה שבתוך קולי “G-d, hearken to my voice (shim'ah bekoli).” Shim'ah is a term for understanding: that He discern in my voice. And it does not say lekoli (“to my voice”), because bekoli means what is within my voice,

The psalm's second verse, “G-d, hearken to my voice,” is read closely: “hearken” (shim'ah) means “understand,” that G-d should discern what is in my voice. The verse says bekoli, “in my voice,” and not lekoli, “to my voice,” because it asks Him to hear what is inside the voice.

דהיינו האהבה מסותרת שיש בכל אדם למסור נפשו על קדה"ש [קידוש השם] אפי' [אפילו] בקל שבקלים¹³⁵ (ועמ"ש מענין שמעה בקולי בד"ה תקעו בחדש שופר^{136, 137} ועמ"ש בד"ה לסוסתי בענין כי אמרתי עולם חסד יבנה¹³⁸ אמירה היא בלב כו'):

that is, the hidden love that is in every person, to give up his life for the sanctification of G-d's Name, even in the lowest of the low. (And see what is written on the matter of "hearken to my voice" in the discourse beginning "Blow the shofar on the New Moon"; and see what is written in the discourse beginning "To My mare," on the matter of "For I said, 'The world shall be built with kindness': saying is in the heart, etc.)

What is inside the voice is the hidden love in every Jew, even the lowest, ready to give his life to sanctify G-d's Name. The Alter Rebbe refers to his discourses "Blow the shofar on the New Moon" and "To My mare," where the "saying" in "For I said, 'The world shall be built with kindness'" is a saying in the heart.

14 תהיינה אזניך קשובות לקול תחנוני.¹³⁹ הוא מדרגה פחותה מכולם דהיינו מי שמבקש על עצמו¹⁴⁰ (ולא שמעורר רחמים על חלק אלוה שבו שירד מאיגרא רמא כו' ולכן נאמר לקול תחנוני ולא בקולי)

"Let Your ears be attentive to the voice of my supplications." This is a level lower than all of them: one who asks for himself (and not that he arouses compassion for the part of G-d within him, which has descended "from a high roof," etc.; and therefore it says "to the voice (lekol) of my supplications" and not bekoli).

The next words, "Let Your ears be attentive to the voice of my supplications," describe the lowest level of all: one who prays only for his own needs. He is not arousing compassion for the G-dly part within him that has fallen, so the verse says lekol, "to the voice," and not bekoli, "in my voice."

והיא לא פרוחה לעילא מעצמה לזה אמר תהיינה אזניך הם המלאכים הנקרא אזני ה' קשובות לקול תחנוני דייקא דהיינו תחינה שלי שמבקש על עצמו שהם יעלו התפלות למעלה לפני השי"ת [השם יתברך] ב"ה אמן

And it does not fly upward by itself. For this he said, "Let Your ears" (these are the angels, who are called "the ears of G-d") "be attentive to the voice of my supplications" specifically, that is, my own supplication, in which he asks for himself: that they should raise the prayers on high before G-d, may He be blessed, blessed be He. Amen.

Such a prayer does not fly upward by itself, so the verse asks that "Your ears," the angels who are called the ears of G-d, attend to it. They are to carry these prayers, in which a person asks for himself, up before G-d.

(ודקדוק זה לחלק בין מ"ש שמע' [שמעלה] בקולי ובין מ"ש לקולי ע' [עיין] כיוצא בזה בפ' ראה ע"פ כי תשמע בקול¹⁴¹ כו' ועיין בזהר פ' וישלח (דקס"ט סע"א [סוף עמוד א]):

(And for this precise distinction between what is written, shim'ah bekoli, and what is written, lekoli, see something similar in Parshas Re'eh, on the verse "When you hearken to the voice," etc. And see in the Zohar, Parshas Vayishlach (end of 169a).)

A note points to a similar distinction between bekol and lekol in the discourse on "When you hearken to the voice" in Parshas Re'eh. It also cites the Zohar in Vayishlach.

IN ONE'S AVODAH

Do not be content with a moment of love for G-d. Reflect on your root and on how far your G-dly soul has fallen into the body's cravings, until it moves the depth of your heart and arouses compassion for the G-dly part within you; then turn that feeling into action, drawing G-dliness into the world through Torah study and mitzvos done with the intent that His glory fill the earth.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe insist that the soul is not the intellect, and how do the names Yaakov and Yisrael express the difference?
2. If the level of Yisrael is never separated from G-d, in what sense does it need teshuvah?
3. How does a son's love for his father differ from the soul's love for G-d, and what follows for self-sacrifice?
4. What does it mean to have compassion on G-d, and why does reciting the confession arouse great compassion?
5. Why is a little love for G-d not enough, and how do Torah and mitzvos complete it?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 שיר המעלות

Kehot notes that this maamar was said in 5555 (1794-95), and that another transcript of it (hanachah) is printed in this volume of the Alter Rebbe's discourses.

KEHOT'S NOTE

נאמר בשנת תקנ"ה — ראה להלן ברשימת הכתבי-יד. הנחה אחרת במאמרי אדה"צ — כתובים ח"א ע" קטז.

2 שיר המעלות ממעמקים

The opening verse of Psalm 130. The maamar reads "from the depths" as the depth a person makes within himself, from which he calls to G-d.

Psalms 130:1 א' ק"ל תהילים

שיר המעלות ממעמקים קראתיך ה'

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

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

KEHOT'S NOTE

תהלים קל, א.

3 When rain was needed, Rabbi Yonah would go and stand in a deep place, as it is written, "From the depths I have called You," and pray. The Alter Rebbe lists it among the places where the verse is cited.

Taanit 23b:10 י"ב כ"ג תענית

תקופי דאָרעא ד'ישראל כגון רבי יונה אבוי דרבי מני, כי הוה מצטריך עלמא למיטרא, הוה צייל לביתיה ואמר להו: הבו לי גואלי, ואייל ואייתי לי בוזא עיבורא. כי הוה נפיק לברא, אזיל וקאי בדוכתא עמיקתא, דכתיב: "ממעמקים קראתיך ה'", וקאי בדוכתא צניעא, ומפסי בשקא, ובעי רחמי, ואתי מיטרא. כי הוה אתי לביתיה, אמרי לקה: אייתי מר עיבורא? אמר להו: אמנא, הואיל ואתא מיטרא, השתא רוח עלמא.

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

4 ממעמקים קראתיך ה'

The first chapter of Berachos teaches that a person should not stand in a high place to pray but in a low place, "as it is said, 'From the depths I have called You.'" The text's own reference reads 11a; the passage is on 10b.

Berachot 10b:26-27 י"ב כ"ו ברכות

ואמר רבי יוסי ברבי חנינא משום רבי אליעזר בן עקיבא: אל יעמוד אדם במקום גבוה ויתפלל, אלא במקום נמוך ויתפלל. שנואמר: "ממעמקים קראתיך ה'". תניא נמי הכי: לא יעמוד אדם לא על גבי כסא, ולא על גבי שרפרף, ולא במקום גבוה, ויתפלל, אלא במקום נמוך, ויתפלל. לפי שאין גבהות לפני המקום. שנואמר "ממעמקים קראתיך ה'". וכתוב: "תפלה לעני כי יעטף".

R. Jose b. R. Hannina also said in the name of R. Eliezer b. Jacob : Let not a man stand on an elevated place and pray,

but let him pray in a lowly place; as it is said, "Out of the depths have I called Thee, O L-rd" (Ps. cxxx. 1). There is a teaching to the same effect : Let not a man stand upon a chair, or a stool, or any elevated place to pray, but let him pray in a lowly place, because there can ...

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

5 ממעמקים קראתיך ה'

The end of section 3 of Vayikra Rabbah quotes "Deep waters are the counsel in a man's heart" and then this verse. It is one of the Midrashic places the text lists.

Vayikra Rabbah 3:7 ג' ו' יקרא רבה

6 ממעמקים קראתיך ה'

Rabbi Chizkiyah teaches that one who prays must direct heart and will to draw blessings from "the depth of all," "the depth of the well," from which the streams flow. The maamar returns to this passage in its closing section.

Sofar Zohar, Beshalach 28:408-418 ת"ח ת"ח-ת"ח ספר

R. Hezekiah discoursed on the verse: "A song of degrees. Out of the depth have I cried unto thee" (Ps. 130, 1, 2). 'This Psalm', he said, 'is anonymous, because All-hidden, wishes to bless the universe, He lets His gifts of Grace congregate in that supernal depth, from where they are to be drawn, through human prayer, into the "Cistern", so that all the streams and brooks may be filled therefrom.' AND MOSES SAID UNTO THEM, LET NO MAN LEAVE OF IT UNTIL THE MORNNG. R. Judah said: Every day ...

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

7 ממעמקים קראתיך ה'

At the end of Vayikra, Rabbi Yose teaches that one who wishes to draw blessings down must pray with the intent of the heart, to draw from that deep stream, as it is written, "From the depths I have called You."

Sofar Zohar, Vayikra 66:445-67:449 ס"ו תמ"ה-ס"ז תמ"ט ויקרא

8 שיר המעלות ממעמקים קראתיך

In Acharei, Rabbi Yehudah opens his discourse on teshuvah and atonement with this psalm. The text's own reference reads 69a; Kehot cites 69b for the custom of saying the psalm during the Ten Days of Teshuvah.

Sofar Zohar, Achrei Mot 39:235-41:245 מות ל"ט רל"ה-מ"א זכר

R. Judah cited here the verse: "A song of ascents. Out of the depths have I cried unto thee, O L-rd" (Ps. CXXXI). 'We have learnt', he said, 'that when G-d was about to create man, He consulted the Torah and she warned Him that he would sin before Him and provoke Him.

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

9 ממעמקים קראתיך ה'

Rabbi Abba calls the hidden place above “the depth of the well,” and says that this depth of depths is called teshuvah: one who wishes to return and be purified must call to G-d from it. The text’s own reference reads 70b; the passage begins on 70a.

ספר הזהר, אחרי מות מ"א:רמ"ה-43:254-41:245 Zohar, Achrei Mot
מ"ג:רנ"ד
When is a man purified of his sin? R. Isaac said: ‘When he returns to the Most High King and prays from the depths of his heart, as it is written, “From the depths I cried unto thee”.’ R. Abba said: ‘There is a hidden place above, which is “the depth of the well”, whence issue streams and sources in all directions. This profound depth is called Repentance, and he who desires to repent and to be purified of his sin should call upon G-d from this depth. We have ...
The Zohar; London, Soncino Press, 1933 (Public Domain)

10 ממעמקים קראתיך ה'

In Va'eschanan the Zohar teaches that one who prays must ask from “the depth of all” in order to draw blessings down, as it is written, “A Song of Ascents: From the depths I have called You.”

ספר הזהר, ואתחנן ט"ו:ק"ה-114:105-15:105 Zohar, Vaetchanan
י"ו:ק"ד

11 ממעמקים קראתיך ה'

In Vayechi the Zohar explains “the lily of the valleys” (ha'amakim) as the one that stands in “the depth of all,” and cites this verse for the meaning of “depths.”

ספר הזהר, ויחי כ"ז:כ"ח-237:226-28:226 Zohar, Vayechi

12 ניתקן לומר בעשיית

Kehot refers to the sources gathered there on the custom of saying “From the depths” during the Ten Days of Teshuvah.

KEHOT'S NOTE

כמבוי בפע"ח [תפלת] ר"ה (פ"ז) ב' הרמ"ע מפאנו מענין העשרה עומקים בעשיית. ועי' זהר אחרי (סט, ב). ועי' במג"א [שוי"ע או"ח] (סי' נד, סק"ב). [כ]. ראה גם בהנסמן בסי' מאמרי אדה"ז — פרשיות עי' תתמא.

13 קראתיך ה' והוא ניתקן לומר בעשיית

The Magen Avraham records from the Arizal's writings the custom of saying “From the depths I have called You” during the Ten Days of Teshuvah, between Yishtabach and Yotzer. Kehot cites it for the custom the text mentions.

מגן אברהם נ"ד:ב' 54:2 Magen Avraham

המספר וכו'. ובכתבים כתב לומר בעשרת ימי התשובה מזמור ממעמקים קראתיך ה' בין ישתבח ליצור וצ"ע:

Magen Avraham (Public Domain)

14 On “I am the rose of Sharon,” Rabbi Acha reads this verse as the song the Congregation of Israel sings when G-d looks deep into her. The text cites it by that passage.

שיר השירים רבה ב'א:ג' 2:1:3 Shir HaShirim Rabbah

רבי יודן ורבי אליעזר. רבי יודן אומר, אני חבצלת, לא היא חבצלת ולא היא שושנה, אלא כל זמן שהיא קטנה הוא קורא אותה חבצלת, הגדילה קורא אותה שושנה, חבצלת, ולמה נקראת חבצלת, שחבויה בצלה. אומר רבי אליעזר, משל את הצדיקים במשכב שבמינים, ובמשכב שבאותו המין. המשכב שבמינים, כשושנה, ובמשכב שבאותו המין, שושנת העמקים, ולא כשושנת ההר שנוחה להכמש, אלא כשושנת העמקים שמרטבת והולכת. ...

Rabbi Yudan and Rabbi Eliezer, Rabbi Yudan said: “I am a rose [havatzelet] [of Sharon, a lily [shoshana] of the valleys],” is it not a havatzelet and is it not a shoshana? not the same as shoshana? Although generally translated differently, as rose and lily, the midrash assumes that the havatzelet and shoshana are the same flower. Rather, as long as it is small, [the verse] calls it havatzelet, when it grows larger, it calls it shoshana. “Rose [havatzelet],” why is it called havatzelet? Because it is shrouded in its ...

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15 “I am the rose of Sharon, the lily of the valleys.” The text names the Midrash on this verse as a place where “From the depths” is expounded.

שיר השירים ב'א:1 Song of Songs

אני חבצלת השרון שושנת העמקים:

I am a rose of Sharon, A lily of the valleys.

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16 שמור רגליך כאשר

“Guard your feet when you go to the house of G-d.” The text names the Midrash on this verse among its sources.

קהלת ד'י"ז:17 Ecclesiastes

שמור רגלך כאשר תלך אל־בית האלקים וקרוב לשמע מלת הכסילים זבח כִּי־אֵינָם יֹדְעִים לַעֲשׂוֹת רָע:

Guard thy foot when thou goest to the house of G-d, and be ready to hearken: it is better than when fools give sacrifices; for they know not that they do evil.

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17 בוח"ב בפי בשלח (דס"ג ע"ב)

The Tzemach Tzedek discusses this Zohar passage on “From the depths” (Zohar II, Beshalach 63b) in his Or HaTorah on Shir HaShirim.

KEHOT'S NOTE

ראה אוה"ת שה"ש ע"מ. ביאורו להצ"צ כרך ב ע' תשעו.

18

כי פנו אלי עורר

“For they have turned their back to Me, and not their face.” The Alter Rebbe uses it for the state of the rest of the year, in contrast to the “face to face” of Yom Kippur.

Jeremiah 2:27: ירמיהו ב' כ"ז

אמרים לעץ אבי אתה ולאבן את ילדנו כי פנו אלי ערך ולא פנים ובעת רעתם יאמרו קומה והושיענו:

Who say to a stock: ‘Thou art my father’, and to a stone: ‘Thou hast brought us forth’, for they have turned their back unto Me, and not their face; but in the time of their trouble they will say: ‘Arise, and save us.’

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KEHOT'S NOTE

ירמיה ב, כז.

19

“For on this day He shall atone for you.” It is the opening of the discourse on Yom Kippur in Parshas Acharei to which the text refers.

Leviticus 16:30: ויקרא ט"ז ל

כ"ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה' תטהרו: For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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20

Kehot's note points to Jeremiah 16:12 for these words.

Jeremiah 16:12: ירמיהו ט"ז יב

ואתם הרעתם לעשות מאבותיכם והנכם הלכים איש אחרי שריות לבו: הרע לבלתי שמע אלי:

and ye have done worse than your fathers; for, behold, ye walk every one after the stubbornness of his evil heart, so that ye hearken not unto Me;

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21

Kehot's note points to Berakhot 11a for these words.

Berakhot 11a: ברכות י"א א

22

On “Guard your feet when you go to the house of G-d,” the Midrash teaches that a person should never stand in a high place to pray, only in a low place, citing this verse.

Kohelet Rabbah 4:17: א' י"ז

שמור רגלך כאשר תלך אל בית האלקים, תני לא יקנס אדם להר הבית במעות צרורות בסדינו, ובאבק שעל רגליו, ובפונדתו התגורה לו מבחוצ, היאך מה דאת אמר: שמור רגלך כאשר תלך. רבי יוסי בן יהודה אומר (אסתר ד, ב): ויבוא עד לפני שער המלך כי אין לבוא אל שער המלך וגו', ומה לכבוד מלך בשר ודם לא יעשה כן לכבוד מלך מלכי המלכים על אחת כמה וכמה. רבי אדא ברבי שמעון בשם רבי נתן לעולם לא יעמד אדם במקום גבוה ...

“Guard your feet when you go to the house of G-d, and draw near to heed. This is better than fools giving an offering, as they do not know to perform evil” (Ecclesiastes 4:17). “Guard your feet when you go to the house of G-d” - it is taught: A person may not enter the Temple Mount with coins bound in his shawl, with dust that is on his feet, and with his money belt girded on the outside [of his clothing], as it is stated: “Guard your feet when ...

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PARAGRAPH 2

23

בביאור ע"פ ולא תשבית

That biur explains that even Chochmah, the first of the soul's ten faculties, is only a vessel for the soul's essence, as the brain is a vessel for intellect.

Leviticus 4:2: ויקרא ד' ב

דבר אלי בני ישראל לאמר נפש כיתחטא בשגגה מכל מצות ה' אשר לא תעשינה ועשה מאחת מהנה:

Speak unto the children of Israel, saying: If any one shall sin through error, in any of the things which the L-RD hath commanded not to be done, and shall do any one of them:

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KEHOT'S NOTE

לעיל ויקרא ד, ב. וראה שם בשם מהר"ל מפראג.

24

ולא תשבית מלח

“And you shall not withhold the salt of the covenant of your G-d.” The verse opens the biur in Likkutei Torah, Vayikra, to which the text refers for the nature of the soul.

Leviticus 2:13: ויקרא ב' י"ג

וקלקרבן מנחתך במלח תמלח ולא תשבית מלח ברית אלקיך מעל מנחתך על קלקרבןך תקריב מלח:

And every meal-offering of thine shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy G-d to be lacking from thy meal-offering; with all thy offerings thou shalt offer salt.

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25

השמים כסאי והארץ

“The heavens are My throne, and the earth is My footstool.” The maamar uses the two images for the higher and lower levels in creation and, later, in the soul.

Isaiah 66:1: י"ז א' י"ז

כה אמר ה' השמים כסאי והארץ הדם רגלי איזה בית אשר תבנו לי ואיזה מקום מנוחת:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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KEHOT'S NOTE

ישעי"ו טו, א.

26

שהוא מדרגה התחתונה

Kehot explains that the lower and higher levels here are the two levels in the soul, “head” and “foot.” The Tzemach Tzedek's Or HaTorah on Shemos refers to this passage on that theme, together with other discourses.

KEHOT'S NOTE

בין ב' המדרגות שבנשמה ראש ורגל. עיין באוה"ת פ' שמות ע' לו שמציין לכאן, וכן מציין לכמה מקומות בדא"ח. וראה גם אוה"ת כי תשא ע' אתתסב.

27

שהיא שרפרף

Beis Shammai argue that heaven was created first, for no one makes a footstool (shrafrat) before a throne, citing "The heavens are My throne, and the earth is My footstool." The Alter Rebbe uses the same word for the footstool.

חגיגה י"ב א:כ"א:20 Chagigah 12a:20

שאל רבי ישמעאל 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: "את השמים ואת הארץ", "שמים" — שמים ממש, "ארץ" — ארץ ממש.

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

KEHOT'S NOTE

ראה חגיגה יב, א.

28

חלק אלו-ה ממעל

"What is the portion of G-d from above." In Chassidus the phrase names the G-dly soul, "a part of G-d above," which the Alter Rebbe places above intellect.

איוב ל"א:ב'2: Job 31:2

ומה חלק אלוה ממעל ונחלת שדי ממרים:

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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KEHOT'S NOTE

איוב לא, ב.

PARAGRAPH 3

29

אני הוי לא שנית

"For I, Havayah, have not changed." The verse sharpens the question: if G-d does not change, how can heaven and earth differ in what they perceive of Him?

מלאכי ג:ו'3:6 Malachi

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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30

בע"מ נברא העולם

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

KEHOT'S NOTE

אבות רפ"ה.

31

בע"מ נברא העולם

"With ten utterances the world was created." The Alter Rebbe uses it for memalei kol almin, the light that comes down step by step through the utterances of creation.

משנה אבות ה':א'1: Pirkei Avot 5:1

בעשרה מאמרות נברא העולם. ומה תלמוד לומר, והלא במאמר אחד יכול להפראות, אלא להפריע מן הרשעים שמאבדיו את העולם שנברא

בעשרה מאמרות, ולתן שכר טוב לצדיקים שמקיימין את העולם שנברא בעשרה מאמרות:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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32

יהי רקיע

"Let there be a firmament." Another of the utterances; the maamar gives these as examples of the chain of utterances.

בראשית א':ו'1:6 Genesis

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

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

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33

"The heavens are My throne, and the earth is My footstool." The higher worlds that grasp more of G-dliness are the "throne," the lowest level the "footstool."

ישעיהו ס"ו:א'66:1 Isaiah

כה אמר ה' השמים כסאי והארץ הדם רגלי איזה בית אשר תבנולי ואיזה מקום מנוחתי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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34

באריכות ע"פ השמים כסאי

There the Torah is called "heaven" and G-d's "throne," since sitting lowers a person's stature, as the Torah brings G-d's will and wisdom down into physical mitzvos.

KEHOT'S NOTE

תו"א א, ב.

35

בחי יחידה

The Midrash gives five names for the soul: nefesh, ruach, neshamah, chayah and yechidah. The Alter Rebbe identifies "heaven" with yechidah, the soul's highest level.

בראשית רבה ט"ד:9 Bereshit Rabbah 14:9

חמשה שמות נקראו לה: נפש, רוח, נשמה, יחידה, חיה. נפש, זה הדם, שנאמר (דברים יב): כי הדם הוא הנפש. רוח, שהיא עולה ויורדת, שנאמר (קהלת ג): מי יודע רוח בני האדם העולה היא למעלה. נשמה, זו האופיה, דברייא אמרין האופייתא טבא. חיה, שכל האברים מתים והיא חיה בנוף. יחידה, שכל האברים משנים שנים והיא יחידה בנוף, הדא הוא דכתיב (איוב לד) אם ישים אליו לבו רוחו ונשמתו אליו יאסוף. רבי יהושע בר נחמיה ורבנן. רבי יהושע בר נחמיה אמר: אם ישים אלקים לבו על האדם הזה, רוחו כבר היה בידו, ...

It [man's soul] is called by five names: nefesh (Genesis 2:7), ruah (Ezekiel 37:14), neshama (Genesis 2:7), yehida (Psalms 22:21), haya (Psalms 143:3). Nefesh - this refers to blood, as

it is stated: "For blood is the soul [nefesh]" (Deuteronomy 12:23). Ruah – because it ascends and descends, as it is stated: "Who knows the spirit of the sons of man? Does it ascend upward?" (Ecclesiastes 3:21). also means wind, which ascends and descends. Neshama – this refers to man's intellect, as people say: Intellect is good. Haya – because ...

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KEHOT'S NOTE

ב"ר יד, ט. ראה אוה"ת בראשית ח"ג תעט, א.

36

בכל מאדך

"And you shall love Havayah your G-d ... with all your might." "With all your might," love beyond measure, is linked here to yechidah, above intellect.

Deuteronomy 6:5: דברים ו' ה'

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

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

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KEHOT'S NOTE

דברים ו, ה.

37

בד"ה כי המצוה הזאת

There "it is not hidden from you" is memalei kol almin, which is vested within the souls of Israel, and "it is not far" is sovev kol almin, which does not vest itself but is not far either, since it shines as an encompassing light.

KEHOT'S NOTE

לעיל פי נצבים מה, ד ואילך.

38

לא בשמים היא

"It is not in heaven." The verse belongs to the passage "For this commandment," whose discourse the text cites for the meaning of "heaven."

Deuteronomy 30:12: דברים ל' י"ב

לֹא בַשָּׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה-לָנוּ הַשָּׁמַיִם וְיִקְחֵה לָנוּ וְיִשְׁמְעֵנוּ אֹתָהּ וְנַעֲשֶׂהָ:

It is not in heaven, that thou shouldest say: 'Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?'

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39

וישב יעקב בארץ מגורי אביו

"And Yaakov dwelt in the land of his father's sojournings." Yaakov "in the land" is the soul drawn down into the world, the movement of shov.

Genesis 37:1: בראשית ל"ז א'

וַיָּשָׁב יַעֲקֹב בְּאֶרֶץ מְגֻרֵי אָבִיו בְּאֶרֶץ כְּנָעַן:

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

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KEHOT'S NOTE

בראשית לז, א.

40

ויברא את האדם בצלמו

"And G-d created man in His image, in the image of Elokim He created him." The double "image" is read as the two levels of the soul, like sovev and memalei.

Genesis 1:27: בראשית א' כ"ז

וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

And G-d created man in His own image, in the image of G-d created He him; male and female created He them.

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KEHOT'S NOTE

בראשית א, כז.

41

"Zion shall be redeemed with justice." It opens the discourse in Likkutei Torah, Devarim, to which the text refers for the two levels in the soul.

Isaiah 1:27: ישעיהו א' כ"ז

צִיּוֹן בְּמִשְׁפַּט תִּפְדָּה וְשִׁבְיָהּ בְּצִדְקָה:

Zion shall be redeemed with justice, And they that return of her with righteousness.

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42

בד"ה ציון במשפט תפדה

The discourse "Zion shall be redeemed with justice" opens with the purpose of the souls' descent into bodies, which is for the sake of an ascent.

KEHOT'S NOTE

לעיל פי דברים א, א.

43

בד"ה כי תצא

The biur on "When you go out" says that of the human soul, too, it is written "in His image, in the image of Elokim." The tzelem divides into the tzadi, the G-dliness vested within the soul, and the lamed, the encompassing level called mazal, the soul that stays above the body.

KEHOT'S NOTE

ראה לעיל פי כי תצא לו, ד.

44

בחי" ישראל ובחי" יעקב זהו כענין בחי" הוי' ובחי" אלקים

The Zohar in Vayishlach says that just as G-d is sometimes called Havayah and sometimes Elokim, so the patriarch is sometimes called Yisrael and sometimes Yaakov, each by a known level. The Alter Rebbe applies this to the two levels of the soul.

Zohar, Vayishlach 16:169-17:178: ט"ז קס"ט-ט"ז קע"ח

But the truth is that, as we have learned, the name TETRAGRAMMATON (L-rd) is everywhere expressive of the attribute of mercy. Now, assuredly, G-d is named TETRAGRAMMATON (L-rd), as it is written: "I am the L-rd TETRAGRAMMATON" (Ibid. 8). Yet we see that at times His name is called Elohim (G-d), which is everywhere expressive of judgement. The explanation is that when the righteous are numerous among mankind, He is called by the name of TETRAGRAMMATON (L-rd), the name which implies mercy, but when sinners abound, He is called by ...

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

45 יעקב יו"ד עקב
the passage shares nothing with the note
KEHOT'S NOTE
ע"ל (סב, רע"א). ושי"ג. [כ].

46 יו"ד הוא חכמה
Kehot refers to this Kabbalistic lexicon, under the entry for the letter yud, for the yud as Chochmah.
KEHOT'S NOTE
ראה קה"י בערכו.

47 סד"ה שמאלו תחת לראשי
There not all of the soul is vested in the body, only a spark of it, while its main part remains above as an encompassing light.
KEHOT'S NOTE
תו"א פ' כי תשא.

48 בד"ה לא הביט און
That discourse opens with the two levels above, Yaakov and Yisrael, citing the Zohar in Balak and in Vayishlach (174a), and explains them as two kinds of service: Yaakov as a servant and Yisrael as a son.
KEHOT'S NOTE
לעיל פ' בלק.

49 ישראל לי ראש
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
לקמן מציין לכמה מקומות בד"א.

50 כענין שמשא . . בבחי' ישראל
Kehot notes that this passage, comparing Yisrael and Yaakov to the sun and the moon, is quoted in note 17 of that maamar.
KEHOT'S NOTE
מובא בד"ה ציון במשפט תשל"ה (סה"מ מלוקט ח"א ע' קנב) הערה 17.

51 הכרת תכרת הנפש
"That soul shall be utterly cut off." The Alter Rebbe limits this "cutting off" to the level of Yaakov; the level of Yisrael is never separated.
Numbers 15:31
במדבר ט"ו:ל"א
כי דבריה פָּנָה וְאֶת־מִצְוֹתוֹ הִפְרָה תִּכְרַת תִּכְרַת הַנֶּפֶשׁ הַהִוא עֲוֹנָה בָּהּ:
Because he hath despised the word of the L-RD, and hath broken His commandment; that soul shall utterly be cut off, his iniquity shall be upon him.
Miqrā according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
KEHOT'S NOTE
במדבר טו, לא.

52 בד"ה שחורה אני
There the hidden love, called "black fire," is concealed all

שיר המעלות ממעמקים קראתיך ה'

week ("I am black") and revealed on Shabbos.

Song of Songs 5:4:ד' ה' שירים
דודי שְׁלַח יָדוֹ מִן־הַחֹר וּמִעַי הָמוּ עָלָיו:
My beloved put in his hand by the hole of the door, And my heart was moved for him.
Miqrā according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
KEHOT'S NOTE
לקמן שה"ש ה, ד.

53 ובד"ה ביום השמע"צ
There "for my father and my mother have forsaken me" is one who has incurred kareis and lost the natural love in his soul, and "Havayah will gather me in" comes through his root above, his mazal.
KEHOT'S NOTE
לקמן פג, ב.

54 ה"י הוה ויהי
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
פיוט וכל מאמינים.

55 יהי אור ויהי כן יהי רקיע ויהי כן
"Let there be light." The first of the utterances through which the world came into being.
Genesis 1:3:א' בראשית
וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אֹר:
And G-d said: 'Let there be light.' And there was light.
Miqrā according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
KEHOT'S NOTE
ראה בראשית א, ג-1.

PARAGRAPH 4

56 שובה ישראל עד ה' אלקיך
"Return, O Israel, unto Havayah your G-d, for you have stumbled in your iniquity." The Alter Rebbe asks how the level of Yisrael can need return, and answers from the second half of the verse.

Hosea 14:2:ב' הושע
שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בְּעֹנֶךָ:
Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.
Miqrā according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
KEHOT'S NOTE
הושע יד, ב.

57 כי כשלת בעונך
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
הושע שם.

58 הרשעים בחושך ידמו
From Chanah's prayer: "and the wicked shall be silenced in darkness." The Alter Rebbe applies it to the soul in the

body when the light of Yisrael does not reach it.

I Samuel 2:9 ט"ז: א ב' שמואל

רגלי חסידו ישמר ורשעים בחשך ידמו כִּי־לֹא בָכָה יִגְבֹּר־אִישׁ:

He will keep the feet of His holy ones, But the wicked shall be put to silence in darkness; For not by strength shall man prevail.

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KEHOT'S NOTE

ש"א ב, ט.

PARAGRAPH 5

59

עון עקבי יסובני

"Why should I fear in days of evil, when the iniquity of my heels surrounds me?" The Alter Rebbe reads "heels" as the lowest part of the soul and "surrounds" as reaching its encompassing level.

Psalms 49:6 ט"ז: תהילים

לָמָּה אִירָא בַּיָּמִי רָע עוֹן עַקְבִּי יִסּוּבְנִי:

Wherefore should I fear in the days of evil, when the iniquity of my supplanters compasseth me about,

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KEHOT'S NOTE

תהלים מט, ו.

60

עון עקבי יסובני

In Mikeitz, Rabbi Elazar expounds this verse: a person may fear without knowing why, because of sins he "treads with his heels" and pays no heed to. The text cites this passage.

Zohar, Miketz 6:104-8:115 קט"ח:ק"ד-מקץ ר' ספר הזוהר

R. Eleazar here discoursed on the text: Wherefore should I fear in the days of evil the iniquity of my heels that compasseth me about? (Ps. 49, 6). 'There are', he said, 'three classes who fear, and know not what they fear, as we have laid down elsewhere. One kind is the man who has committed sins without realizing that they were sins, and he is therefore afraid of "days of evil", to wit, days that are under the jurisdiction of the evil one, that is, the evil prompter, who ...

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

61

עונותי עברו ראשי

"For my iniquities have passed over my head." Sin at the level of the heel reaches even the soul's "head."

Psalms 38:5 ה"ח: תהילים

כִּי עוֹנֹתַי עָבְרוּ רֹאשִׁי כִּמְשָׁא כָבֵד יִכָּבְדוּ מִמֶּנִּי:

For mine iniquities are gone over my head; as a heavy burden they are too heavy for me.

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KEHOT'S NOTE

תהלים לח, ה.

62

"Hear, O Israel, Havayah is our G-d, Havayah is One." The verse is read as a person's words to his own soul, the level

called Yisrael.

Deuteronomy 6:4 ד"ד: דברים

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:

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

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

63

שמע לשון הבנה

Rashi explains that "hear" (tishma) in Pharaoh's words to Yosef means understanding and listening. Kehot cites it for "Hear is a term for understanding."

Rashi on Genesis 41:15 ט"ו: על בראשית

תשמע חלום לפתר אותו. תִּשְׁמָעוּן וְתִבְיִן חֲלוֹם לְפָתֵר אוֹתוֹ: תשמע. לְשׁוֹן הַבְנָה וְהַאֲזָנָה, כְּמוֹ שׁוֹמֵעַ יוֹסֵף, אֲשֶׁר לֹא תִשְׁמָע לְשׁוֹנוֹ, אֲנִשְׁנִי־דָרָא בְּלָעוּ:

means thou payest heed to and UNDERSTANDEST A DREAM TO INTERPRET IT. תשמע means understanding and paying heed to. Examples are: (42:23) "Joseph (שומע) understood"; (Deuteronomy 28:49) "[a people] whose tongue thou shalt not understand (תשמע)". old French entendre.

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

64

שמע והבן

There the recital of Shema is explained as deep contemplation that Havayah is "was, is and will be," all equal before Him with no change, "I, Havayah, have not changed," and that He Himself is "our G-d."

KEHOT'S NOTE

ל'יזח"ג (קלח, ב). ועי' בפ' שלח — פ' נסכים (מ, ג). [כ].

65

שמע והבן

The Idra Rabba says that Binah is included in hearing: "Hear," that is, "understand." Kehot notes that "hear and understand" is the Zohar's wording.

Zohar, Idra Rabba 31:238-32:248 רבאדרא האדרא ספר הזוהר

ל"א:רל"ח-ל"ב:רמ"ח

66

אלקינו . . כחנו וחיותנו

In Balak the Alter Rebbe concludes that "our G-d" means the Name Havayah itself is our strength and life-force.

KEHOT'S NOTE

עבד"ה מה טובו קרוב לסוף"א (עג, ב). ועי' בפ' פנחס (פ, א). ושם [מסעי] (צא, ג). ועי' בואתחנן (יב, ג). וכאן (סג, א). [כ].

67

כולא חד

The Zohar in Terumah speaks of the light of Abba and Imma and the firstborn son shining in one another "to be all one." The text cites it for the soul's unity with G-d.

Zohar, Terumah 15:182-16:192 ט"ו:קפ"ב-טרומה ספר הזוהר

ט"ז:קצ"ב

Then, when it is time to descend again, the supernal spirits accompany them until they reach safely their human habitations. It is incumbent upon the wise to recite certain vers-

es calculated to arouse that supernal holy spirit of the Sabbath coronation, as, for instance: "The spirit of the L-rd G-d is upon me; for the L-rd hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, etc." (Isa. 61, 1); or, "Whithersoever the spirit was ...

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

68

קב"ה סתים וגליא

In Acharei the Zohar teaches that three are bound together, the Holy One, blessed be He, the Torah and Israel, and each is "hidden and revealed." The Alter Rebbe applies this to the two Names Havayah in the Shema and to the two levels of the soul.

ספר הזהר, אחרי מות מ"ט:רצ"ו-50:305-49:296 Zohar, Achrei Mot

And Israel themselves are in two grades, corresponding to the two grades of the Torah, the disclosed and the undisclosed. To all who have been circumcised and stamped with the holy impress, we impart those things in the Torah which are on the surface, the letters and the plain contents and the precepts, and no more. This is indicated in the words, "He telleth his words to Jacob".

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

69

ואהבת את הוי' אלקיך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The love comes from His always being "your G-d."

דברים ו':ה"ו Deuteronomy 6:5

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

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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70

יש בן שיכול למס"ג

Moshe asks to be counted as a son who toils for his father and mother and loves them more than himself and his own soul. Kehot cites it for the son who can give his life for love of his father.

Zohar III, 281a רפא, זח"ג

KEHOT'S NOTE

ראה זח"ג רפא, א. אוה"ת פ' משפטים ע' אירסח.

71

וגם אינו מחויב ע"פ הדין

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

KEHOT'S NOTE

וראה תושי"ע ס"מ, ס"ה.

72

חייר קודמין

Rabbi Akiva's ruling: "your life comes before your fellow's life." It shows that a son is not obliged to give his life even for his father.

Bava Metzia 62a:2 ס"ב א:ב'2

ורבי יוחנן, האי "וחי אחיה עמה" מאי עביד לקה? מבני לקה לכדתניא: שנים שהיו מהלכין בדרך ובני אהרן קיתונו של מים, אם שותין

שיר המעלות ממעמקים קראתיה

שניהם - מתים. ואם שותה אחד מהן - מגיע לישוב. דרש בן פטורא: מוטב שישתו שניהם וימותו, ואל יראה אחד מהם במיתתו של חברו. עד שבא רבי עקיבא ולימד: "וחי אחיה עמה", תייר קודמים לחי חברו.

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KEHOT'S NOTE

ב"מ סב, א.

73

אבדתו ואבדת אביו

"His own lost object and his father's lost object: his own comes first." The Alter Rebbe uses it to show that the son has become a separate being.

Bava Metzia 33a:7-8 ח'א:ז-ח'א:ז

מתני' אבדתו ואבדת אביו - אבדתו קודמת. אבדתו ואבדת רבו - שלו קודם. אבדת אביו ואבדת רבו - של רבו קודמת, שאביו הביאו לעולם הזה, ורבו שלמדו חכמה מביאו לחי העולם הבא. ואם אביו חכם - של אביו קודמת.

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KEHOT'S NOTE

ב"מ לג, א.

74

כולא חד ואינה נפרדת

In the Idra Zuta, Rabbi Shimon says that all he has taught is "all one," with no separation in it, and explains Binah as Abba and Imma, Yah, with the son within them.

ספר הזהר, האדרא וזוטא י"ט:ע"ז-פ"ז Zohar, Idra Zuta 19:77-87

75

אך הנשמה אינו כך רק כולא חד ואינה נפרדת ממנו ית' כלל

The note infers from this sentence that the duty of self-sacrifice to sanctify G-d's Name stems also from Israel being G-d's children, who are never separate from Him.

KEHOT'S NOTE

שמוה משמע, שהחיוב דמס"ג על קדושת הוא גם מצד זה שבניי הם בנים להקב"ה (מכיון שאינם נפרדים). ועיין בתניא ספכ"ד: אפי' בעבירה קלה כו' גזירת הכתוב הוא (דלכאורה משמע דגז"ה הוא ביהרג ואל יעבור — אף שייל דיעבור פ"א כדי שישמור פעמים הרבה). — לקו"ש ח"י ע' 394 הערה 54.

76

בד"ה אלה פקודי

There "the tribes of Yah, a testimony to Israel" is explained: the union of the letters yud and hei, the hidden world above the order of the worlds, is drawn into the souls of Israel, who are then called "the tribes of Yah."

KEHOT'S NOTE

לעיל פ' פקודי ד, א.

77

"These are the accounts of the Mishkan, the Mishkan of the testimony." It opens the discourse in Likkutei Torah, Pekudei, to which the text refers on "a testimony to Israel."

שמות ל"ח:21 Exodus 38:21

אלה פקודי המשכן משכן העדת אשר פקד עליי משה עבדת ה' ליום ביד איתמר בן אהרן הכהן:

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the

commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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78

בד"ה וכל בניך

There "Binah is ben Yah" is explained: the love called "son" is born of yud and hei, Chochmah and Binah, and mainly from Binah, as a child's brain comes from the father's but grows in the mother.

KEHOT'S NOTE

לעיל פי' ראה.

79

ובכל נפשך במס"נ ממש

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

KEHOT'S NOTE

ראה ברכות פ"ט, מ"ה.

80

ובכל נפשך במס"נ ממש

The Mishnah explains "with all your soul" as "even if He takes your soul." The Alter Rebbe calls it actual self-sacrifice.

Mishnah Berachot 9:5 ח"ט: ט"ז

חַיֵּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֶׁשֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמָר (דברים ו) וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל לִבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מַאֲדְךָ. בְּכָל לִבְּךָ, בְּשֵׁנֵי יַצְרֶיךָ, בְּיֶצֶר טוֹב וּבְיֶצֶר רָע. וּבְכָל נַפְשְׁךָ, אֶפְלוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ. וּבְכָל מַאֲדְךָ, בְּכָל מְוֹנֶה. דָּבָר אֲחֵר בְּכָל מַאֲדְךָ, בְּכָל מְדָה וּמְדָה שֶׁהוּא מוֹדֵד לָךְ הָיִי מוֹדָה לוֹ בְּמַאֲד מֵאֵד. לֹא יִקַּל אָדָם אֶת רֹאשׁוֹ כְּנִגְדַּ שַׁעַר הַמְּזוּזָה, שֶׁהוּא מְכֻוֵּן כְּנִגְדַּ בֵּית קְדוֹשֵׁי הַקְּדוֹשִׁים. לֹא יִכְנֹס לְהֵר הַבֵּית בְּמִקְלוֹ, וּבְמַנְעֵלוֹ, ...

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

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81

אע"פ שחטא ישראל הוא

"Although he has sinned, he is Israel." The Alter Rebbe brings it to show that the love remains, hidden, even in one who has sinned.

Sanhedrin 44a:2-3 א"ב-ג: א"ד

"חטא ישראל". אָמַר רַבִּי אֱבָא בַר יִבְדָּא: אֶף עַל פִּי שְׁחָטָא, יִשְׂרָאֵל הוּא. אָמַר רַבִּי אֱבָא: הֵיִינוּ דְאִמְרֵי אִינְשֵׁי: אֶסָּא דְקָאִי בִּינֵי חִלְפֵי, אֶסָּא שְׁמִיָּה, וְאֶסָּא קְרוֹ לֵקָה. "וְגַם עָבְרוּ אֶת בְּרִיתִי אֲשֶׁר צִוִּיתִי אוֹתָם גַּם לְקַחוּ מִן הַחֶרֶם גַּם גָּבְבוּ גַם כִּחְשׁוּ גַם שָׁמוּ בְּכָלֵיהֶם". אָמַר רַבִּי אִילְעָא מְשׁוּם רַבִּי יְהוֹנָה בַּר מִסְפָּרְתָּא: מִלְמַד שֶׁעָבַר עָלָיו עַל חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, שֶׁנֶּאֱמָר חֲמִשָּׁה "גַּם".

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KEHOT'S NOTE

סנהדרין מד, א.

82

שמע לי הבנה

The words here quote I Samuel 3:10; the passage is shown below.

I Samuel 3:10 א"ג: י"י

וַיָּבֹא ה' וַיִּתְּצֵב וַיִּקְרָא כְּפַעַם-כְּפַעַם שְׁמוּאֵל שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל דְּבַר כִּי שָׁמַע עֲבָדְךָ:

And the L-RD came, and stood, and called as at other times: 'Samuel, Samuel.' Then Samuel said: 'Speak; for Thy servant heareth.'

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KEHOT'S NOTE

ראה ש"א ג, י. רש"י בראשית מא, טו.

83

יש בי מיני רחמנות

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה לעיל מא, א. אוה"ת כי תשא ע' ב'סט.

84

מי א-ל כמוך

Kehot's note points to Micah 7:18 for these words.

Micah 7:18 ז"י: י"ח

מִי־אֵל כְּמוֹךָ נִשְׂא עֲוֹן וְעָבַר עַל־פֶּשַׁע לְשֹׁאֲרֵית נִחְלָתוֹ לֹא־הֶחְזִיק לְעַד אָפוּ כִּי־חִפֵּץ 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.

85

Kehot's note points to Zohar, Terumah 54:591 for these words.

ספר הזוהר, תרומה נ"ד: תקצ"א Zohar, Terumah 54:591

PARAGRAPH 6

86

מי אל כמוך נושא עון ועובר על פשע

"Who is a G-d like You, who bears iniquity and passes over transgression." These verses in Micah are the Thirteen Attributes of Mercy, read here as lifting the sin away and making it pass.

Micah 7:18 ז"י: י"ח

מִי־אֵל כְּמוֹךָ נִשְׂא עֲוֹן וְעָבַר עַל־פֶּשַׁע לְשֹׁאֲרֵית נִחְלָתוֹ לֹא־הֶחְזִיק לְעַד אָפוּ כִּי־חִפֵּץ 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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87

אבי ואמי עזבוני

"For my father and my mother have forsaken me, but Havayah will gather me in." The first half is the limited

“compassionate Father,” the second the boundless “Father of compassion.”

Psalms 27:10 כי יאספני תהלים

כי יאספני תהלים כי יאספני:

For though my father and my mother have forsaken me, The L-RD will take me up.

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KEHOT'S NOTE

תהלים כו, י.

88 כי אבי ואמי עזבוני היינו בתי אב הרחמן ועכ"ז וה' יאספני היינו בתי אב הרחמים

the passage shares nothing with the note

KEHOT'S NOTE

כאשר בתי "אבי ואמי" שבנפשו היא אצלו בשלימות, אז די לו גם בבתי "אב הרחמן" — הרחמים דהשתלי, בתי "אבי ואמי" שלמעלה. אבל כאשר בתי "אבי ואמי" [בתי השתלי] שבנפשו עזבונו, הנה עי"ז נעזב הוא ח"ו גם מבתי "אבי ואמי" שלמעלה. ואז — צריך [וע"ז המבואר באה"ק סי' יו"ד] הוא לבתי הרחמים שלמעלה מהשתלי. — לקו"ש ח"ו ע' 231.

89 והי כי יבואו עליך

“And it shall be, when all these things come upon you ... and you shall bring it back to your heart.” The Alter Rebbe reads “bring back to your heart” as a person bringing himself back to his heart.

Deuteronomy 30:1 דברים

והיה כי יבואו עליך כל־הדברים האלה הברכה והקללה אשר נתתי לפניך והשבת אלי־לִבְּךָ בְּכָל־הַגּוֹיִם אֲשֶׁר הִדִּיתָ ה' אֱלֹהֶיךָ שְׁמָה:

And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt bethink thyself among all the nations, whither the L-RD thy G-d hath driven thee,

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KEHOT'S NOTE

דברים ל, א.

90 וכשישים אל לבו זאת . . לזה משיב הפי

The manuscripts read: when he takes this to heart and finds himself “among all the nations,” his heart turned from the straight path and craving all that the nations want, in an impure air and land among them; and if someone whispers, “Did not G-d do all this, exiling us among the nations?”, the verse answers.

KEHOT'S NOTE

בהכתבי־יד יש כאן נוסח: וכשישים אל לבו כזאת וימצא א"ע בכל הגוים פי שלבבו פונה מן הדרך הישר ומתאוה בכל התאוות מה שכל הגוים רצונם והוא באור טמא ובארץ טמאה בין הגוים ואם לחשך אדם לומר והלא הי' פעל כי' לגלותנו בין הגוים לזה משיב הפסוק.

PARAGRAPH 7

91 מי זה אמר ותהי אם הי לא צוה

“Who is it that spoke and it came to be, unless G-d commanded it?” The objector uses it to say that the soul's de-

scent and the Temple's destruction were G-d's own doing.

Lamentations 3:37 איכה ג' ל"ז

מי זה אמר ותהי אדני לא צוה:

Who is he that saith, and it cometh to pass, When the L-rd commandeth it not?

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KEHOT'S NOTE

ראה איכה ג, לז.

92 אשר הדיחך הי אלקיך שמה

“Among all the nations where Havayah your G-d has driven you.” The Alter Rebbe reads “driven” as a mere driving-away, not the end of the relationship.

Deuteronomy 30:1 דברים

והיה כי יבואו עליך כל־הדברים האלה הברכה והקללה אשר נתתי לפניך והשבת אלי־לִבְּךָ בְּכָל־הַגּוֹיִם אֲשֶׁר הִדִּיתָ ה' אֱלֹהֶיךָ שְׁמָה:

And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt bethink thyself among all the nations, whither the L-RD thy G-d hath driven thee,

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93 מאיגרא רמא

When Rebbe reached the verse “He cast down from heaven to earth,” the scroll fell from his hand and he said, “From a high roof to a deep pit.” The Alter Rebbe uses the phrase for the G-dly soul's fall from its source into the body.

חגיגה ה' ב:ט"ז-ט"ז Chagigah 5b:16-17

רבי הוה נקט ספר קינות וקא קרי בגויה, כי מטא להאי פסוקא “השליך משמים ארץ” — נפל מן זדיה, אמר: מאיגרא רם לבינא עמיקתא. רבי ורבי חייא הוו שקלי ואזלי באורחא, כי מטו ללהוא מתא, אמרי: איכא צורבא מרבנן הכא? נזיל וניקביל אפיה. אמרי: איכא צורבא מרבנן הכא, ומאור עינים הוא. אמר לקה רבי חייא לרבי: תיב את, לא תולול בנשיאותך. איזיל אנא ואקביל אפיה.

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

PARAGRAPH 8

94 וישוב אל הי וירחמהו

“Let him return to Havayah, and He will have compassion on him.” The Alter Rebbe reads it the other way: the one who returns has compassion on G-d, on the G-dly part of his soul.

Isaiah 55:7 ישעיהו נ"ה ז'

עֲזֹב רָשָׁע דַּרְכוֹ וְאִישׁ אֱוֹן מִחֻשְׁבְּתָיו וְיָשָׁב אֵלֵיהֶּ וִירַחֲמֵהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יִרְבֶּה לְסֻלּוֹחַ:

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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KEHOT'S NOTE

ישע"י נה, ז.

95 השי"ת יודע כל תעלומות לב

"For He knows the secrets of the heart." Since G-d already knows, the confession must serve another purpose: to arouse compassion.

Psalms 44:22ב"כ: תהלים מ"ד

הלא אֱלֹקִים יִחְקְרוּזֹאת כִּי־הוא יֵדַע תַּעֲלָמוֹת לֵב:

Would not G-d search this out? For He knoweth the secrets of the heart.

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KEHOT'S NOTE

ראה תהלים מד, כב.

96 גבוה מעל גבוה

"For one higher than the high watches." The phrase describes the lofty source, "G-d of our fathers," from which the soul has fallen.

Ecclesiastes 5:7ז"ו: קהלת ה'

אם־עֲשֶׂה רֶשׁ וְגִגֹּל מִשְׁפָּט וְצָדִיק תִּרְאֶה בְּמִדְיָנָה אֲלִי־תִתְמָה עֲלֵי־הַחֲפֹץ כִּי גִבָּה מֵעַל גִּבָּה שֹׁמֵר וּגְבוּהִים עֲלֵיהֶם:

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

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KEHOT'S NOTE

קהלת ה, ז.

97 בד"ה אלה תולדות יצחק

There Avraham is drawing down from above, which brings about the levels called "G-d of our fathers," while Yitzchak is service from below upward, without end.

KEHOT'S NOTE

ראה תו"א יז, ג.

98 דירה בתחתונים

Kehot's note points to Bamidbar Rabbah 3:8 for these words.

Bamidbar Rabbah 3:8ח"ג: במדבר רבה

KEHOT'S NOTE

תנחומא נשא טז. במד"ר ג, ח.

99 להיות לו דירה בתחתונים

When G-d created the world, He desired to have a dwelling place among the lower realms as He has among the higher ones. The Alter Rebbe calls this the very purpose of creation.

Midrash Tanchuma, Nasso 16:1א"ז: מדרש תנחומא, נשא ט"ז

... באתי לגני אחותי כלה (שה"ש ה, א). אמר רבי שמואל בר נחמן, בשעה שברא הקדוש ברוך הוא את העולם, נתאווה 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 מתאווה שיהא לי דירה בתחתונים כמו שיש לי בעליונים, ודבר אחד צויתי אותך ולא שמרת אותו. 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)

100 שמלא כל הארץ כבודו

"Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." A person is to contemplate this constantly and at length.

Isaiah 6:3ג'ו: ישעיהו ו'

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

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

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KEHOT'S NOTE

ישע"ו, ג.

101 אליקנו . כחנו וחיותנו

Earlier in this same maamar, in the explanation of the Shema, "Havayah, which is above intellect, is our G-d" is read as "our strength and our life-force." The Kehot notes there list other discourses with this reading.

KEHOT'S NOTE

ע"ל (סב, ד). וש"נ. [כ].

PARAGRAPH 9

102 וכל המאריך בא ח"ד

"Whoever prolongs the word Echad, his days and years are prolonged." The Alter Rebbe links it to dwelling at length on the contemplation of G-d's unity.

ברכות י"ג ב: י"ד-ט"ו: Berachot 13b:14-15

תניא סוכוס אומר: כל המאריך ב"אחד", מאריך לו ימיו ושנותיו. אמר רב אחא בר יעקב: ובדלית. אמר רב אשי: ובלבד שלא יחטוף בחית. רבי ירמיה הנה יתיב קמיה דרבי [חייא בר אבא], חזייה דהנה מאריך טובא, אמר לקה: כיון דאמליכתיה למעלה ולמטה ולארבע רוחות השמים — תו לא צריכת.

There is a teaching : Symmachus says : Whoever prolongs the pronunciation of the word ehad "one," his days and years are prolonged for him. Rab Aha b. Jacob said : Especially the letter D. Rab Ashe said: Only he must not slur over the letter H. R. Jeremiah was sitting in the presence of R. Hiyya b. Abba, and noticed that he prolonged [the word ehad] exceedingly. He said to him : So long as thou hast proclaimed His Kingship above and below and the four winds of heaven, ...

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103

ומצות שהם רמ"ח אברין דמלכא

Tanya explains that the soul's thought, speech and action are garments of the 613 mitzvos, and that the 248 positive commandments are "the 248 limbs of the King," through which one cleaves to G-d.

Zohar I, 170b קע, זח"א

Zohar II, 118a קיח, זח"ב

תניא, חלק ראשון; ליקוטי אמרים 4:3-4 Tanya, Likkutei Amarim
ד"ג-ד"

... וְחִפֵּץ לְדַבֵּקָה בּוֹ בְּאַמֶּת, וְאֵי אֶפְשָׁר לְדַבֵּקָה בּוֹ בְּאַמֶּת, כִּי אִם בְּקִיּוּם רמ"ח פקודין, שֶׁהֵם רמ"ח אברין דמלכא כְּכֹל, כְּמוֹ שֶׁכְּתוּב בְּמָקוֹם אַחֵר. וְהִירָאָה הִיא שְׂרֵשׁ לְשִׁס"ה לֹא תַעֲשֶׂה, כִּי יֵרָא לְמַרְדּוּ בְּמֶלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ-בְּרוּךְ-הוּא. אוֹ יֵרָאָה פְּנִימִית מִזוֹ, שֶׁמִּתְבַּשֵּׁשׁ מִגְדוּלָתוֹ, לְמַרְוֹת עֵינֵי כְבוֹדוֹ וְלַעֲשׂוֹת הָרַע בְּעֵינָיו, כֹּל תּוֹעֵבֶת ה' אֲשֶׁר שָׁנָא, הֵם הַקְּלִיפּוֹת וְסִטְרָא אַחְרָא, אֲשֶׁר יְנִיקֶתָם מִהָאֵדָם הַתַּחְתּוֹן וְאַחֲזִיתָם בּוֹ הוּא בְּשִׁס"ה מִצְוֹת לֹא תַעֲשֶׂה.

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KEHOT'S NOTE

ראה ת"ז ת"ל. זח"א קע, ב. זח"ב קיח, א. תניא פ"ד. רפכ"ג.

104

רמ"ח אברין דמלכא

The Tikkunei Zohar speaks of the 248 commandments as the commandment of Havayah in every limb of the King. The mitzvos are the "limbs" through which G-d's will is expressed.

Tikkunei Zohar 74a:8 ח"א:ע"ד

ועוד מצוה דא עמודא דאמצעימא, דאיהו מצוה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהו אש"ר, והכי צדיק מצוה ועושה מתרוניהו, ובגין דא אתמר על תרוניהו אשר קדשנו, אמא קדשנו ואבא צונו, על מאן על שכנתא תתא, דאיהו פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודין, איהי מצות יהויה בכל אבר ואבר דמלכא, איהי מצוה, ועוד אשר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

105

וכל התו שמותיו של הקב"ה

In Pinchas the written Torah is called mikra, "calling," as one calls a friend by name, for the whole Torah is the Names of the Holy One, blessed be He.

Zohar III, 73a קע, זח"ג

KEHOT'S NOTE

רמב"ן בהקדמתו עה"ת. יונת אלם פכ"ט. וראה זח"ג עג, א. ובכ"מ. וראה בהנסמן לעיל פינחס עו, ב. להלן דרושים לש"ש סז, א.

106

כי חלק ה' עמו

"For the portion of Havayah is His people." The soul is G-d's own portion, and its task is to unite with Him.

Deuteronomy 32:9 ט"ב:ט"ז

כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶלֶל נִחְלָתוֹ:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט.

107

כי עין בעין יראו

"For eye to eye they shall see, when Havayah returns to Zion." It describes G-dliness revealed to every eye.

Isaiah 52:8 ח"ב:ח"ז

קוֹל צִפִּיק נִשְׁאוּ קוֹל יַחְדּוֹ יִרְנְנוּ כִּי עֵין בְּעֵין יֵרָאוּ בְּשׁוּב ה' צִיּוֹן:

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

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KEHOT'S NOTE

ישע"י נב, ח.

108

ונגלה כבוד ה'

"And the glory of Havayah shall be revealed." The goal of drawing G-dliness down is that it be openly revealed.

Isaiah 40:5 מ"ה:ה"ז

וְנִגְלָה כְבוֹד ה' וְיֵרָאוּ כָּל-בָּשָׂר יַחְדּוֹ כִּי פִי ה' דִּבֶּר:

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

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KEHOT'S NOTE

ישע"י מ, ה.

109

מי לי בשמים

"Whom do I have in heaven, and besides You I desire nothing on earth." It defines the intent of "for the sake of the unification": wanting nothing but G-d.

Psalms 73:25 כ"ה:ע"ג

מִי־לִי בַשָּׁמַיִם וְעַמֶּה לֹא-תִפְצִי בְּאַרְצִי:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

110

וכלים מכלים שונים

At Achashverosh's feast, "vessels differing one from another, and royal wine in abundance." The vessels are the letters of the Torah, and the royal wine is the resting of the Shechinah. (Kehot's note reads 1:6; the words are in 1:7.)

Esther 1:7 ז"ז:אסתר

וְהִשְׁקוּת בְּכָלִי וְהֵב וְכָלִים מִכָּלִים שׁוֹנִים וְיֵין מַלְכוּת רַב כִּי־ד הַמֶּלֶךְ:

And they gave them drink in vessels of gold—the vessels being diverse one from another—and royal wine in abundance, according to the bounty of the king.

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KEHOT'S NOTE

אסתר א, ו.

111

אין להקב"ה בעולמו

"From the day the Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of ha-

lachah alone.” The Alter Rebbe calls them the main resting place of the Shechinah today.

ברכות ח' א:י"ח-י"ט 8a:18-19 Berakhot

והיינו דאמר רבי חייא בר אמי משמיה דעולא: מיום שחרב בית המקדש אין לו להקדוש ברוך הוא בעולמו אלא ארבע אמות של הלכה בלבד. ואמר אביי: מריש הנה גריסנא בגו ביתא ומצלינא בבי כנישתא. כיון דשמענא להא דאמר רבי חייא בר אמי משמיה דעולא — מיום שחרב בית המקדש אין לו להקדוש ברוך הוא בעולמו אלא ארבע אמות של הלכה בלבד — לא הנה מצלינא אלא היכא דגריסנא.

That agrees with what R. Hiyya b. Ammi said in the name of 'Ulla : Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, in His Universe the four cubits of Halakah alone. And Abbai said ; At first I used to study at home and pray in Synagogue, but after hearing the statement of R. Hiyya b. Ammi in the name of 'Ulla — "Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, ...

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KEHOT'S NOTE

ברכות ח, א.

112

התפלה שהיא בחי' סולם

Yaakov's dream: "a ladder set on the earth, and its top reached heaven." Prayer is this ladder, by which the soul rises to its root.

בראשית כ"ח:י"ב-י"ג 28:12 Genesis

Zohar I, 266b זח"א רסו, בבב

KEHOT'S NOTE

בראשית כח, יב. זח"א רסו, ב. זח"ג שו, ב. ת"ז תמ"ה.

113

שהיא בחי' סולם

The Tikkunei Zohar says that prayer is the ladder on which the angels of G-d ascend and descend. Kehot cites it for prayer as a ladder.

Tikkunei Zohar 82b:5-83a:3 תקוני זוהר פ"ב ב:ה' פ"ג א:ג' 82b:5-83a:3

114

כי קרוב אליך הדבר מאד

"For the thing is very near to you, in your mouth and in your heart, to do it." It opens the discourse the Alter Rebbe cites on this service.

דברים ל':י"ד 30:14 Deuteronomy

כִּי־קָרֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹ:

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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115

וזהו"ע למסור נפשו באחד

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

KEHOT'S NOTE

ראה תשרי הרשב"א ח"ה סנ"ה. בי"ח טאו"ח רסס"א. פע"ח שי הק"ש, פ"יב.

PARAGRAPH 10

116

קומי לך רעיתי יפתי

"Arise, my love, my fair one, and come away." It opens the discourse the Alter Rebbe cites on teshuvah from above downward through Torah and mitzvos.

Song of Songs 2:10 שיר השירים ב':י

עֲנֵה דוּדִי וְאָמַר לִי קוֹמִי לְךָ רַעֲיָתִי יָפֵתִי וְלִכְיִי־לָךְ:

My beloved spoke, and said unto me: 'Rise up, my love, my fair one, and come away.

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117

ותשובה זו

Rabbi Yehudah asks when it is called teshuvah, and answers: when Imma rejoices over her children and each level returns to its place and is blessed. The Alter Rebbe cites it for the teshuvah that comes from above.

Sofar Zohar, ויקרא ל"ה:רנ"ז-ל"ז:רס"ח 35:257-37:268 Zohar, Vayikra

1The first 34 lines of the Hebrew text are untranslated as explained in the Translator's note on Page 15b.R. Abba was once sitting before R. Simeon, when R. Eleazar entered. R. Simeon thereupon quoted the verse: "The righteous shall flourish like the palm tree, etc." (Ps. 92, 12). 'The palm', he said, 'is the slowest of all trees to mature, taking seventy years. The reason why the righteous is compared here to the palm tree is one which the Companions are reluctant to reveal, although it is indicated by the ...

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

118

ימצאהו בארץ מדבר

"He found him in a desert land, and in the waste, a howling wilderness; He encircled him, He instructed him." The Alter Rebbe reads each phrase as a stage in the soul's return.

דברים ל"ב:י" 32:10 Deuteronomy

יִמְצְאֵהוּ בָּאָרֶץ מִדְבָּר וּבַתְּהוֹ לֵלֵל יִשְׁמַן יִסְבְּכֵנָהוּ יְבוֹנְנֵהוּ יַצְרֵנָהוּ כְּאִישׁוֹ עֵינָיו:

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

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KEHOT'S NOTE

דברים לב, י.

119

אלפיון פתגמי אורייתא

Targum Onkelos renders "He instructed him" as "He taught them the words of His Torah." This is the drawing of the light inward through the Torah.

תרגום אונקלוס על דברים ל"ב:י" 32:10 Onkelos Deuteronomy

ספיק צרפיהון בארעא מדברא ובית צחונא אתר די לית מ"א אשונון סחור סחור לשכנתיה אלפנון פתגמי אורייתא נטרנון כבבת ציניהון:

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

120

ויבן ה' אלקים

"And Havayah Elokim built the rib." The verb "built" supports reading yevonenenu as building as well as understanding.

בראשית ב: כ"ב: Genesis 2:22

ויבן ה' אלקים את־הצלע אשר־לקח מן־הָאָדָם לְאִשָּׁה וַיְבָאָהּ אֵלֶיָּהָ אָדָם:

And the rib, which the L-RD G-d had taken from the man, made He a woman, and brought her unto the man.

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KEHOT'S NOTE

בראשית ב, כב.

PARAGRAPH 11

121

וכל בניך למודי

"And all your children shall be taught of Havayah, and great shall be the peace of your children." It opens the discourse the text cites.

ישעיהו נ"ד: י"ג: Isaiah 54:13

וְכָל־בְּנֵיךָ לְמוֹדֵי ה' וְרַב שְׁלוֹם בְּנֵיךָ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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122

אל תקרי בניך אלא בוניך

"Do not read banayich, your children, but bonayich, your builders": Torah scholars increase peace in the world. It fits the reading of yevonenenu as "building."

ברכות ס"ד א: Berakhot 64a:14

אֵל תִּקְרִי "בְּנֵיךָ" אֶלָּא "בּוֹנֵיךָ". "שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ וְאִין לְמוֹ מְכַשׁוּל". "יְהִי שְׁלוֹם בְּחִילָה שְׁלֹחַ בְּאַרְמְנוֹתֶיךָ". "לְמַעַן אַחֵי וְרַעֵי אֲדַבְּרָה נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית ה' אֲלַקְיֵנוּ אֲבַקֶּשֶׁה טוֹב לָךְ". "ה' עוֹ לְעִמּוֹ יִתֵּן ה' יִבְרַךְ אֶת עַמּוֹ בְּשְׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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123

ה' בדר ינחנו

"Havayah alone shall lead him, and there is no strange god with him." It describes the revelation of G-dliness that follows.

דברים ל"ב: י"ב: Deuteronomy 32:12

ה' בַּדְּר יִנְחֵנוּ וְאִין עִמּוֹ אֵל נֹכַר:

The L-RD alone did lead him, And there was no strange god with Him.

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124

כנשר יעיר

"As an eagle stirs up its nest, hovering over its young." The eagle stands for great compassion.

דברים ל"ב: י"א: Deuteronomy 32:11

כְּנֶשֶׁר יַעִיר קִנּוֹ עַל־גּוֹזְלָיו יִרְחֹף יִפְרֹשׁ כְּנָפָיו יִשְׁאַהּוּ עַל־אֲבָרְתּוֹ:

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

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PARAGRAPH 12

125

ובכל מאדך

"And with all your might." The discourse cited explains it as the service of the soul's "head," its root above, which is also the root of the depth of the heart.

דברים ו': ה': Deuteronomy 6:5

וְאַהַבְתָּ 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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126

ובד"ה כי תצא

There "Seek My face" is read as seeking the inner point of the heart, its hidden will, which must be searched out and brought from concealment into revelation.

KEHOT'S NOTE

לעיל תצא לו, ב.

127

לך אמר לבי בקשו פני

"Of You my heart has said, 'Seek My face.'" The discourse cited reads "My face" as the inwardness of the heart, drawn from sovev kol almin.

תהילים כ"ז: ח': Psalms 27:8

לָךְ אָמַר לִבִּי בִקְשׁוּ פָנַי אֶת־פְּנֵיךָ ה' אֲבַקֶּשׁ:

In Thy behalf my heart hath said: 'Seek ye My face'; Thy face, L-RD, will I seek.

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128

בביאור ע"פ כי המצוה הזאת

There "it is not hidden from you" is memalei kol almin, vested within the souls of Israel, and "it is not far" is sovev kol almin, which does not vest itself but shines as an encompassing light.

KEHOT'S NOTE

לעיל נצבים מה, ד.

129

כי המצוה הזאת

"For this commandment which I command you this day is not hidden from you, nor is it far." It opens the biur in Likkutei Torah, Nitzavim, to which the text refers.

דברים ל': י"א: Deuteronomy 30:11

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לֹא־נִפְלְאָת הִוא מִמֶּךָ וְלֹא רְחֹק הִוא:

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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130 **ועי בזהר בשלח (דס"ג ע"ב)**

Kehot notes that the wording of this Zohar passage, as quoted here, appears in the Tzemach Tzedek's Or HaTorah on Nach.

KEHOT'S NOTE

הלשון באוה"ת נ"ך כרך ב ע' א"א.

131 **קראתיך ה'**

"From the depths I have called You, Havayah." The call is an invitation to G-d to come and be revealed below.

Psalms 130:1 ק"ל:א' תהילים

שיר המעלות ממעמקים קראתיך ה'

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

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132 **נגלה כבוד ה' וראו כל בשר יחדו**

"And the glory of Havayah shall be revealed, and all flesh shall see together." It describes the revelation the call asks for.

Isaiah 40:5 ת"ה:ה' ישעיהו

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

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

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133 Rabbi Chizkiyah explains "from the depths" as "the depth of all," "the depth of the well," from which springs flow to bless everything, and says that the most hidden Atik places all in this supernal depth. The Alter Rebbe identifies it with sovev kol almin.

Zohar, Beshalach 28:408-418 ת"ח-ת"ח ת"ח

PARAGRAPH 13

134 **שמעה בקולי**

"G-d, hearken to my voice; let Your ears be attentive to the voice of my supplications." The Alter Rebbe notes the preposition: bekoli, "in my voice."

Psalms 130:2 ק"ל:ב' תהילים

אֲדֹנָי שְׁמָעָה בְּקוֹלִי תְהִינָה אָזְנוֹךָ קְשׁוּבוֹת לְקוֹל תַּחֲנוּנֵי:

L-rd, hearken unto my voice; let Thine ears be attentive to the voice of my supplications.

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135 **האהבה מסותרת . . אפי בקל שבקלים**

These chapters of Tanya explain the hidden love inherited from the Patriarchs, present in every Jew, even the lowest, which shows itself in the readiness to give one's life rather than deny G-d's unity.

KEHOT'S NOTE

ראה תניא פי' יח-יט.

136 **בד"ה תקעו בחדש שופר**

There the plain blast of the shofar is the cry of the heart from its inmost point, above wisdom, which cannot be put into words, and of it is said "hearken bekoli," what is within my voice, the inwardness of the heart.

KEHOT'S NOTE

לעיל נד, ג.

137 **תקעו בחדש שופר**

"Blow the shofar on the New Moon." It opens the discourse in Likkutei Torah, Rosh Hashanah, to which the text refers on "hearken to my voice."

Psalms 81:4 ד"א:ד' תהילים

תקעו בחדש שופר בכסה ליום חגנו:

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

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138 **כי אמרתי עולם חסד יבנה**

"For I said, 'The world shall be built with kindness.'" The discourse cited explains this "saying" as a saying in the heart.

Psalms 89:3 ט"ג:ט' תהילים

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבְנֶה שָׁמַיִם תִּכְנֶן אֲמוֹנָתְךָ כָּהֶם:

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

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PARAGRAPH 14

139 **תהינה אזניך קשובות לקול תחנוני**

"Let Your ears be attentive to the voice of my supplications." Here the verse says lekol, "to the voice," which the Alter Rebbe reads as a lower kind of prayer.

Psalms 130:2 ב'ל:ב' תהילים

אֲדֹנָי שְׁמָעָה בְּקוֹלִי תְהִינָה אָזְנוֹךָ קְשׁוּבוֹת לְקוֹל תַּחֲנוּנֵי:

L-rd, hearken unto my voice; let Thine ears be attentive to the voice of my supplications.

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140 **מדרגה פחותה . . שמבקש על עצמו**

Kehot points to this collection of the Alter Rebbe's short discourses for a parallel treatment of prayer for one's own needs as the lowest level.

KEHOT'S NOTE

ראה גם סי' מאמרי אדה"ו הקצרים ע' תט. מאמרי אדה"ו ענינים ע' ל.

141

כי תשמע בקול

“When you hearken to the voice of Havayah your G-d.” It opens the discourse in Likkutei Torah, Re'eh, which distinguishes bekol from lekol.

דברים י"ג:19ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹהֶיךָ לְשַׁמֵּר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֶנְכִי מְצַוֶּה הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹהֶיךָ:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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THE CHASSIDISHE PARSHA

About this edition

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

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

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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