LIKKUTEI TORAH · SHABBOS SHUVAH · MAAMAR 3

שובה ישראל עד הויה אלקיך כו׳

“Return, O Israel, unto Havayah your G-d”

Teshuvah is not only repentance for sin but the return of all things to their source; from the depth of the heart it reaches G-d’s own “face,” the Infinite Light above Chochmah and the Torah, the only place from which sin can be forgiven. Its purpose is awe, the setting aside of the self before G-d’s kingship, and “Return unto (ad)” means returning that kingship to its source so that it rests in the soul permanently.

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

THE BIG IDEA

Teshuvah is not only repentance for sin but the return of all things to their source; from the depth of the heart it reaches G-d's own "face," the Infinite Light above Chochmah and the Torah, the only place from which sin can be forgiven. Its purpose is awe, the setting aside of the self before G-d's kingship, and "Return unto (ad)" means returning that kingship to its source so that it rests in the soul permanently.

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

THE MAAMAR IN BRIEF

The maamar asks why Hosea says "return ad Havayah" rather than simply "to Havayah." It first explains how G-d, who fills all things, can be "near" in the Ten Days of Teshuvah and "return" to us: nearness is a matter of face and back, and every level of G-dliness, like the soul's thought, speech and action, has outer and inner dimensions. Shabbos, when the life-force of the worlds returns to G-d's thought, shows what teshuvah is: the return of things to their source, which is why even the righteous do teshuvah. Its essence is the higher teshuvah of the depth of the heart, a love beyond reason that seeks G-d's "face," the Infinite Light above Chochmah. Since sin blemishes the Torah, which is Chochmah, forgiveness must come from above it, "from the depths," evoked "as water reflects face to face." Forgiveness is for the sake of awe, the nullification of created existence before G-d's kingship, drawn down through the blessings over mitzvos and the Shema. That kingship is called ad, eternity; "Return, O Israel, ad" means bringing it back to its source, so that it rests in the soul permanently.

OUTLINE

1 **The question: why "ad"?** ¶1

Why does the verse say "return ad Havayah" rather than "to Havayah"? The word shuvah means both returning oneself and bringing something else back.

2 **Face and back** ¶2–5

G-d, who fills all things, is "near" or "far" as two people are when they face each other or turn away; sin draws from holiness's "back," and teshuvah restores the "face." Like the soul's thought, speech and action, G-d's creating, forming and making (Beriah, Yetzirah, Asiyah) are outflows with outer and inner layers, while He Himself does not change.

3 **Shabbos and teshuvah** ¶6–10

On Shabbos G-d "rests" from speech and action and the worlds live from His thought, as the life-force returns to its source; so שבת shares its letters with תשב, "return." Teshuvah is the return of things to their source, for the righteous too, and its essence is the higher teshuvah of the inner heart, a love beyond reason that raises thought, speech and action into their root above intellect.

4 **"Your face, Havayah, I will seek"** ¶11–14

The higher teshuvah draws down G-d's "face," the Infinite Light above Chochmah, compared with which Chochmah and the Torah are "back." Since sin blemishes the Torah, forgiveness comes from "the depths" above it, evoked by the depth of the heart and by self-nullification, "as water reflects face to face"; then "Havayah will gather me in."

5 **"That You may be feared"** ¶15–24

Forgiveness, like creation itself, is for the sake of awe: a world created as a "something" that sets itself aside before G-d's kingship, for there is no king without a people. The blessings over mitzvos and the two verses of the Shema draw this nullification down, first the higher unity and then the lower, and the Ten Days of Teshuvah draw it down for the whole year.

6 **Ad: the eternal kingship** ¶25–28

Ad means eternity, which belongs to Malchus, G-d's kingship in time, an illumination of the endless Ein Sof. "Return, O Israel, ad" means returning Malchus to its source, so that G-d's kingship rests in the soul permanently, "a tent that shall not be moved."

7 **"Take words with you"** ¶29–34

Sin is a fall; the remedy is the Thirteen Attributes of Mercy, which are above Chochmah and are evoked by teshuvah from the depth of the heart, which words only bring into the open. G-d as "All" forgives, since no blemish reaches above Chochmah. Teshuvah surpasses the offerings, and in the Ten Days G-d Himself, not the angels, receives our prayers, and we reach His "face."

KEY CONCEPTS

Higher teshuvah תשובה עילאה

Teshuvah from the depth of the heart, above reason: not only repentance for sins but the return of the soul, and of all things, to their source. It is why the righteous also do teshuvah.

The depth of the heart עומקא דליבא

The innermost point of the heart, beyond understanding, like the thought of one whose life depends on a matter. From it come the higher teshuvah and the readiness to give one's life for G-d's oneness.

Face and back פנים ואחוריים

The inner and outer dimensions of G-dliness: where G-d's light is revealed in abundance is "face," where it is contracted is "back." Relative to the Infinite Light, even Chochmah and the Torah are "back."

Thought, speech and action מחשבה דבור ומעשה

The soul's three outflows, and above, the worlds of Beriah, Yetzirah and Asiyah: "I created him, I formed him, I also made him." On Shabbos the world lives from G-d's thought alone.

"From the depths" ממעמקים

G-d's hidden essence above Chochmah, the source of forgiveness, called into revelation by the depth of the human heart, "as water reflects face to face."

Nullification of the something ביטול היש

The purpose of creation: a world that seems to exist on its own but sets itself aside before G-d's kingship. This is the substance of awe.

Higher and lower unity יחודא עילאה ויחודא תתאה

The higher unity: all is as nothing before G-d ("Havayah is One"). The lower unity: the world exists but is nullified before His kingship ("Blessed be the Name of the glory of His kingdom").

Ad עד

Eternity: the name of G-d's kingship, Malchus, as it is revealed in time without end. "Return ad" means returning it to its source.

SECTION 1 • ¶1

The question: why "ad"?

1 שובה ישראל עד[1] הויה[2] אלקיך כו׳. להבין מהו לשון עד והל״ל [והוה ליה למימר] שובה להוי׳. הענין כי

"Return, O Israel, unto (ad) Havayah your G-d," etc. To understand: what is [meant by] the word ad ("unto")? It should have said, "Return to Havayah." The explanation is this:

> The maamar opens with Hosea 14:2, the first words of the haftarah read on Shabbos Shuvah, the Shabbos between Rosh Hashanah and Yom Kippur. The prophet says "return ad Havayah," using ad ("unto, as far as") where the simpler le ("to") would have done, and the maamar sets out to explain why.

הנה לשון שובה יש בו ב׳ פירושים. הא׳ כמשמעו שובה את[3] עצמך.[4] והב׳ כמו שובה ה׳ את שביתנו שהוא פועל יוצא.[5]

the word shuvah ("return") has two meanings. The first is as it sounds: return yourself. The second is as in "Return (shuvah), O Havayah, our captivity," which is a transitive verb.

> The Hebrew shuvah can be intransitive, "return yourself," or transitive, "bring back," as in Psalms 126:4, "Return, O Havayah, our captivity," where G-d is asked to bring the captives back. Both senses will be used: a person returns to G-d, and, at the end of the maamar, something is brought back to its source.

SECTION 2 • ¶2–5

Face and back

2 ולהבין זה צ״ל מ״ש דרשו ה׳ בהמצאו קראוהו בהיותו קרוב שדרשו רז״ל [רבותינו זכרונם לברכה] על[6] עשרת ימי תשובה שאז הוא בהמצאו והיותו קרוב וכמ״ש שובו אלי ואשובה אליכם.[7]

To understand this, we need to understand what is written, "Seek Havayah when He may be found; call upon Him when He is near," which our Sages, of blessed memory, expounded as referring to the Ten Days of Teshuvah, for then He "may be found" and "is near"; and as it is written, "Return to Me, and I will return to you."

> Isaiah 55:6 calls on us to seek G-d "when He may be found" and "when He is near," and the Talmud (Rosh Hashanah 18a) applies this to the ten days from Rosh Hashanah to Yom Kippur. Malachi 3:7 adds that when we return to G-d, He returns to us.

ולכאורה לא שייך היותו קרוב ואשובה אליכם לגבי הקב״ה אשר מכה״כ [מלא כל הארץ כבודו] וכתיב את השמים ואת הארץ אני מלא[8] ולית אתכר פנוי מיניה[9] בשלמא לגבי האדם שייך שפיר לומר שובה אלי בשביל שנתרחק מקרבת אלהים לדבקה בו ית׳ ונמשך אחר ההפך.[10]

Now, seemingly, "being near" and "I will return to you" do not apply to the Holy One, blessed be He, of Whom [it is said], "the whole earth is full of His glory," and it is written, "I fill the heavens and the earth," and "there is no place empty of Him." Granted, with regard to a person it is quite fitting to say "return to Me," since he has distanced himself from nearness to G-d, from cleaving to Him, may He be blessed, and has been drawn after the opposite.

> The difficulty: G-d fills all of existence, as Jeremiah 23:24 and Isaiah 6:3 say and as the Tikkunei Zohar puts it, "there is no place empty of Him." A person can rightly be told to return, because by sin he has moved away from closeness to G-d and followed the opposite.

אבל הקדוש ברוך הוא אשר מלא כל הארץ כבודו[11] לא שייך עליו לומר שנתרחק שמכה״כ [שמלא כל הארץ כבודו] תמיד.

But of the Holy One, blessed be He, of Whose glory the whole earth is full, it is not fitting to say that He has become distant, for the whole earth is always full of His glory.

> G-d, by contrast, cannot be said to have moved away, since His glory fills the earth at every moment. So what can it mean that He is "near" at one time and "returns" at another?

אך הענין שהוא כמשל ב׳ בני אדם שעומדים בקירוב מקום סמוכים זה אצל זה הנה כשהם פונים זה לזה פנים בפנים הרי קרובים ממש אבל אם א׳ הפך פניו מחבירו הרי קרובים נעשו רחוקים.[12]

However, the matter is like the analogy of two people who stand close in place, near one another: when they turn to each other face to face, they are truly close; but if one turns his face away from his fellow, those who were close have become distant.

> The answer begins with an analogy: two people standing side by side are close when they face each other, but if one turns his face away they become distant without either moving. Nearness here is a matter of facing, not of place.

3 וכך גבי עבודת כוכבים כתיב וסרתם ועבדתם אלהים אחרים[13] דהיינו בחינת אחוריים וגם בכל עבירות כן הוא ברוחניות שהעובר על איזה עבירה יונק מבחי׳ אחוריים דקדושה ואינו ממשיך השפע מבחי׳ פנימיות

So too, regarding idolatry it is written, "and you turn aside and serve other gods (elohim acherim)," that is, the level of the back (achorayim). And so it is, spiritually, with all transgressions as well: one who commits any transgression draws nourishment from the level of the back of holiness, and does not draw down the flow from the level of the inner dimension (pnimiyus).

> Deuteronomy 11:16 describes idolatry as "turning aside," turning one's face from G-d; the gods are called acherim ("other"), which is linked to achorayim, "the back." Every sin works the same way spiritually: the sinner draws his life from holiness's "back," its external flow, and not from its inner dimension.

אבל ע״י התשובה ואשובה אליכם בבחי׳ פנים להמשיך לו השפע מבחי׳ פנימית ולהבין איך שייך לפניו ית׳ לשון פנים ואחור.

But through teshuvah (return), "I will return to you" in the manner of the face, to draw down the flow to him from the level of the inner dimension. Now, to understand how the terms "face" and "back" can apply before Him, may He be blessed:

> Teshuvah turns the person to face G-d again, and then G-d "returns" to him face to face, giving him life from the inner dimension. This raises the question of what "face" and "back" can mean in relation to G-d.

והרי כתיב ג״כ וראית את אחורי[14] ופני לא יראו שאפילו בקדושה עצמה יש בחי׳ אחוריים[15] (ועמ״ש מזה בד״ה זכור את אשר עשה לך עמלק[16] כו׳ בפ׳ תצוה).

for indeed it is also written, "You shall see My back, but My face shall not be seen," [showing] that even in holiness itself there is the level of the back. (And see what is written about this in the discourse beginning "Remember what Amalek did to you," etc., in Parshas Tetzaveh.)

> That holiness itself has a face and a back is shown by G-d's words to Moshe in Exodus 33:23: "You shall see My back, but My face shall not be seen." The text refers the reader to its discussion of this in Torah Ohr, in the discourse on "Remember what Amalek did to you," printed with Parshas Tetzaveh.

הנה מבשרי אחזה[17] שיש באדם מחשבה דיבור ומעשה שכולן הן התפשטות החיות מהנפש שבמעשה יש כח הפועל בנפעל

"From my flesh I behold": in a person there are thought, speech and action, all of which are the spreading forth of the life-force from the soul, for in action there is the power of the doer within the thing done.

> Job 19:26, "from my flesh I behold G-d," is the basis for learning about G-d's ways from the workings of the human soul. A person's soul expresses itself in three garments, thought, speech and action, and even in action the doer's power is present in what he does.

אך התפשטות החיות שבמעשה הוא בחי׳ חיצוניות מכח החיות שבנפש ובחי׳ הדיבור הוא פנימי יותר והמחשבה יותר פנימית ופנימית לפנימית במחשבה עצמה שיש מחשבה בעלמא שהיא בחי׳ חיצוני׳ לגבי בחי׳ המחשבה שנגעה עד הנפש

However, the spreading forth of the life-force in action is the level of the outer dimension (chitzoniyus) of the power of the life-force in the soul; speech is more inward, and thought more inward still; and there is an inward of the inward within thought itself, for there is mere thought, which is the outer dimension in relation to thought that has touched the soul,

> These garments are graded: action is the most external, speech more inward, thought more inward still. Even within thought there are layers: idle, surface thought is outer compared with thought that reaches the soul itself.

כמו החושב בדבר שחייו תלויין בו שהמחשבה ההיא בעומקא דליבא ששם פנימית ותוכיות החיות ותוך תוכו.

as when one thinks about a matter on which his life depends: that thought is in the depth of the heart (umka deliba), where the inwardness and the core of the life-force are, and the core of its core.

> The example is thinking about something on which one's life depends: such thought comes from umka deliba, Aramaic for "the depth of the heart," the innermost core of a person's life. This phrase will be central later, as the source of the highest teshuvah.

4 והנה כל הבחי׳ הללו הן בהתפשטות החיות מהנפש משא״כ הנפש עצמה שהיא למעלה מהתפשטות החיות אשר ממנה בתוך הגוף אינה מקבלת שום שינוי.

Now, all these levels are in the spreading forth of the life-force from the soul; whereas the soul itself, which is above the spreading forth of the life-force that [issues] from it into the body, undergoes no change at all.

> Thought, speech and action are all outflows of the soul's life-force into the body. The soul itself stands above them and is not changed by whether it thinks, speaks or acts.

וכך עד״מ יש בחי׳ מחשבה דבור ומעשה לפניו ית׳ הגם שנאמר[18] כי לא מחשבותי מחשבותיכם[19] וגם בבחי׳ הדיבור הרי מדיבור האדם אינו יכול להיות שום התהוות מה שאין כן בדבר ה׳ שמים נעשו[20] כי הוא אמר[21] ויהי.

And so, by way of analogy, there are the levels of thought, speech and action before Him, may He be blessed, even though it is said, "For My thoughts are not your thoughts"; and also with regard to speech, from a person's speech no coming-into-being can result, whereas "by the word of Havayah the heavens were made," "for He spoke, and it came to be."

> By analogy, G-d too is described as having thought, speech and action, even though Isaiah 55:8 says His thoughts are not like ours. His speech is unlike ours as well: human words create nothing, while G-d's word brought the heavens into being (Psalms 33:6, 9).

מ״מ דבררה תורה כלשון בני אדם מחשבה[22] דבור ומעשה לגבי הקב״ה היינו מ״ש בראתיו יצרתיו אף עשיתיו.[23] [עמ״ש מזה בד״ה מי מנה].[24]

Nevertheless, the Torah spoke in the language of people: thought, speech and action with regard to the Holy One, blessed be He, are what is written, "I created him, I formed him, I also made him." [See what is written about this in the discourse beginning "Who has counted."]

> The principle that "the Torah speaks in the language of people" (Berachos 31b) allows us to use these human terms for G-d. The three appear in Isaiah 43:7: "I created him" (thought), "I formed him" (speech), "I also made him" (action); the text refers to its fuller treatment in Likkutei Torah, Balak.

בראתיו בחי׳ מחשבה כי בריאה היא מאין ליש כך המחשבה היא מאין שלא נולדו ונתהוו בחי׳ אותיות קודם המחשבה ואותיות המחשבה הן בבחי׳ העלם.

"I created him" is the level of thought: for creation (beriah) is from nothing to something, and so thought is from nothing, for letters were not born and did not come into being before thought, and the letters of thought are in a state of concealment.

> Beriah, "creation," means something from nothing, and thought is like that: before thought there are no letters at all. Even once thought has letters, they remain hidden within the person.

וכך בחינת הבריאה היא להיות עלמין סתימין דלא אתגליין[25, 26] (כמו עד״מ אותיות המחשבה שאינן נפרדים. משא״כ אותיות הדבור שיוצא ההבל לחוץ. ועמ״ש בד״ה אז ישיר בפ׳ בשלח).

And so the level of Beriah (Creation) is to be "hidden worlds that are not revealed" (as, by way of analogy, the letters of thought, which are not separate, whereas with the letters of speech the breath goes outward. And see what is written in the discourse beginning "Then [Moshe] sang," in Parshas Beshalach).

> So the World of Beriah is called "hidden worlds that are not revealed," a phrase from Elijah's prayer in the introduction to the Tikkunei Zohar. Thought's letters are not separate from the thinker, whereas speech goes out on the breath; the text refers to its discourse "Az Yashir" in Torah Ohr, Beshalach.

ויצרתיו בחינת עולם הדבור להיות שהדיבור הוא גילוי ההעלם שבמחשבה ונקרא יצרתיו מלשון צורה שמצייר החומר ההיולי שהוא בבחי׳ ההעלם והצורה הוא גילוי להחומר

"I formed him" is the level of the world of speech, since speech is the revelation of what is concealed in thought; and it is called yetzartiv ("I formed him") from the word tzurah ("form"), which shapes the primal matter (hyle), which is in a state of concealment, and the form is the revelation of the matter.

> "I formed him" (yetzartiv) is the World of Yetzirah, the level of speech, which reveals what thought holds hidden. The word comes from tzurah, "form": form shapes the primal matter, called by its Greek philosophical name hyle, which in itself is formless and hidden, and so form is its revelation.

ואף עשיתיו הוא עולם המעשה ונקרא בלשון אף שהתלבשות המחשבה בבחי׳ המעשה אינה כהתלבשותו בבחי׳ הדבור ששם מתלבשת ממש עד שהיו לאחדים.

And "I also made him" is the world of action; and it is called by the word af ("also") because the investment of thought in action is not like its investment in speech, where it is truly invested, until they become one.

> "I also made him" is the World of Asiyah, the level of action, and the extra word af ("also") marks a further step down. Thought enters speech so fully that they become one, but it does not enter action that way.

משא״כ המעשה הוא דבר נפרד וכל זה בהתפשטות החיות להיות גילוי העולמות שהם מבחי׳ זיו והארה בלבד.

Whereas action is a separate thing. And all this is in the spreading forth of the life-force, so that there be a revelation of the worlds, which are only from the level of a radiance and an illumination.

> A deed stands apart from the one who did it. All three levels belong to G-d's outflowing life-force, which brings the worlds into revealed existence; and the worlds are only a radiance and glow of His light.

משא״כ באי״ס ב״ה עצמו לית מחשבה תפיסא ביה כי אני[27] הוי׳ לא שניתי ונמצא שיש כמה בחי׳ אחוריים וחיצוני׳ לגבי פנימית המלובשת בתוכן ופנימית לפנימית עד רום המעלות:[28]

Whereas of the Infinite One (Ein Sof), blessed be He, Himself, "no thought can grasp Him," for "I, Havayah, have not changed." It follows that there are many levels of the back and the outer dimension in relation to the inner dimension that is vested within them, and the inner of the inner, up to the highest of heights.

> G-d's own essence, the Infinite One, is beyond all this: no thought can grasp Him, and as Malachi 3:6 says, "I, Havayah, have not changed," just as the soul is unchanged by its outflow. There are thus many levels of back and outer dimension, each with an inner dimension within it, and inner within inner, without end.

5 (קיצור ביאור ענין פנימיות ואחוריים. בראתיו יצרתיו[29] אף עשיתיו):

(Summary: an explanation of the matter of the inner dimension and the back; "I created him, I formed him, I also made him.")

> A brief summary line printed at the end of the section: it explained face and back (inner and outer) in G-dliness, using the three verbs of Isaiah 43:7 for thought, speech and action.

SECTION 3 • ¶6–10

Shabbos and teshuvah

6 ב והנה בשבת כתיב כי ששת ימים עשה[30] וגו׳. וביום השביעי שבת. ולכאורה אינו מובן[31] שהרי הוא ית׳ מחדש בכל יום מע״ב [מעשה בראשית]

2. Now, regarding Shabbos it is written, "For in six days He made," etc., "and on the seventh day He rested." Seemingly this is not understood, for He, may He be blessed, renews the work of creation every day,

> The second section opens with Exodus 31:17: G-d made the world in six days and rested on the seventh. The difficulty is that G-d never stops creating: He renews the work of creation every day, as the morning prayers say.

וגם בשבת מחדש להיות השפעת והמשכת החיות שאילו היה מסתלק כרגע ח"ו [חס ושלום] היה העולם חוזר לאין ואפס ולכן אומרים גם בשבת המחדש בטובו.[32]

and on Shabbos too He renews [it], so that there be the bestowal and drawing-down of life-force; for were it withdrawn for a moment, G-d forbid, the world would revert to nothingness and nought. Therefore on Shabbos too we say, "Who renews in His goodness."

> If the creative life-force were withdrawn even for an instant, the world would cease to exist, so it must continue on Shabbos as well. That is why the Shabbos morning prayer, in the Yotzer blessing, also says that G-d "renews in His goodness." What, then, does "He rested" mean?

אך הענין דכתיב כי ששת ימים עשה דייקא דהיינו מה שנתפשט ונמשך החיות ע"י בחי׳ עשייה אבל בשבת שבת מבחינת התלבשות בבחי׳ עשייה וגם לא נתלבש בבחי׳ הדיבור שהם עשרה מאמרות שבהם[33] נברא העולם[34]

However, the explanation is that it is written "For in six days He made" specifically, that is, that the life-force spread forth and was drawn down by means of the level of action (asiyah); but on Shabbos He rested from the level of being invested in the level of action, and also was not invested in the level of speech, which is the Ten Utterances by which the world was created.

> The answer lies in the verse's word "made": during the six days the life-force came down through the level of action. On Shabbos G-d rested from being clothed in action, and also from being clothed in speech, the Ten Utterances by which, as the Mishnah in Avos says, the world was created.

ולכן כתיב ממצוא חפצך ודבר דבר[35] וארז"ל [ואמרו רבותינו זכרונם לברכה] שלא יהא דיבורך של שבת[36] כו׳ והיינו כי להיות בצלם אלקים ברא את האדם[37] לכך צריך לשבות בשבת מפני

Therefore it is written, "from pursuing your affairs and speaking words," and our Sages, of blessed memory, said, "that your speech on Shabbos should not be [like your weekday speech]," etc. That is: since "in the image of G-d He created man," he must therefore rest on Shabbos, because

> This is the source of a Shabbos law: Isaiah 58:13 asks us to refrain on Shabbos from "pursuing your affairs and speaking words," and the Talmud (Shabbos 113b) derives that our speech on Shabbos should not be like our weekday speech. Since man is made in the image of G-d (as in Genesis 9:6), his rest follows G-d's.

כי בו שבת[38] הקב״ה והקב״ה שבת מבחינת הדיבור כי ששת ימים עשה היינו ע״י עשרה מאמרות וביום השביעי שבת מהם

on it the Holy One, blessed be He, rested; and the Holy One, blessed be He, rested from the level of speech: "For in six days He made," that is, through the Ten Utterances, "and on the seventh day He rested" from them;

> G-d's own rest was a rest from speech: the six days of "making" were the Ten Utterances, and on the seventh day He ceased from them. So a person, made in His image, refrains on Shabbos from weekday speech.

אלא התלבשות אור א״ס ב״ה להוות ולהחיות הברואים ולדש בטובו מאין ליש בשבת בוא בבחי׳ המחשבה לבדה שהוא עולם הבריאה[39, 40]

rather, the investment of the Infinite Light (Or Ein Sof), blessed be He, to bring the creatures into being and give them life, and to renew [them] in His goodness from nothing to something, is on Shabbos in the level of thought alone, which is the World of Beriah (Creation).

> Creation does not stop on Shabbos: the Infinite Light still brings the creatures into being, gives them life and renews them from nothing. But on Shabbos it is clothed only in G-d's "thought," the level of the World of Beriah, and not in speech or action.

ולכן נמשכה נשמה יתירה בשבת[41] דהיינו מעולם הבריאה (עיין בזח״א [בזהר חלק א] פ׳ נח דע״ה ע״ב ע״פ שער החצר הפנימית[42] ובמק״מ [ובמקדש מלך] שם בשם הפע״ח [הפרי עץ חיים] ועמ״ש בד״ה והיה מדי חדש בחדשו)

Therefore an additional soul (neshamah yeseirah) is drawn down on Shabbos, namely from the World of Beriah (see the Zohar, Part I, Parshas Noach, 75b, on [the verse] "The gate of the inner court," and the Mikdash Melech there, in the name of the Pri Etz Chaim; and see what is written in the discourse beginning "And it shall be, from new moon to new moon"),

> This explains the "additional soul" that, according to the Talmud (Beitzah 16a), a person receives on Shabbos: it comes from Beriah. The text refers to the Zohar on Ezekiel's "gate of the inner court," which is closed on the six weekdays and opened on Shabbos, to the Mikdash Melech's commentary there citing the Pri Etz Chaim, and to its own discourse on Isaiah 66:23.

שהוא עולם הנשמות ומשם נמשך גם כן שפע וחיות העוה״ז הגשמי׳ [הגשמיים / הגשמיות / הגשמית] שבבחינת העשיה. ולכן ארז״ל [אמרו רבותינו זכרונם לברכה] דיבור אסור הרהור מותר[43]

which is the world of souls; and from there the flow and life-force of the physical world, which is in the level of Asiyah, are also drawn. Therefore our Sages, of blessed memory, said, "Speech is forbidden; thought is permitted."

> Beriah is the world of souls, and on Shabbos even the physical world of Asiyah receives its life from there. That is why, as the Talmud (Shabbos 113b) puts it, weekday speech is forbidden on Shabbos but thinking about such matters is permitted: Shabbos is the day of thought.

אבל אין זה בדרך התלבשות אלא בחינת עשיה הוא בבחי׳ ביטול לגבי בחי׳ המחשבה הנ״ל.

But this is not by way of investment; rather, the level of action is in a state of self-nullification (bittul) in relation to the level of thought mentioned above.

> The physical world still receives life on Shabbos, but not by G-d's thought being clothed in it as on weekdays. Rather, the level of action is in a state of bittul, nullified before the level of thought that sustains it.

7 ולזה יש נוסחאות בברכת יוצר[44] בשבת שאין אומרים מה רבו מעשיך כו׳ לפי שבשבת אין ההתלבשות בבחי׳ עשיה

For this reason there are versions of the Yotzer blessing on Shabbos in which "How many are Your works," etc., is not said, because on Shabbos there is no investment in the level of action.

> On weekdays the Yotzer blessing before the morning Shema includes "How many are Your works, Havayah" (Psalms 104:24), and some prayer rites leave it out on Shabbos. Their reasoning follows from what was just said: on Shabbos G-d is not clothed in action, so it would seem wrong to speak of His "works."

אבל באמת הנוסחא העיקרית[45] לומר גם בשבת מה רבו מעישך כי גם בחי׳ מחשבה הוא בחי׳ עשיה לגבי קוב״ה [קודשא בריך הוא] ואפילו בחינת חכמה

But in truth the principal version is to say "How many are Your works" on Shabbos too, for the level of thought, too, is the level of action in relation to the Holy One, blessed be He, and even the level of Chochmah (wisdom),

> The Alter Rebbe rules that the principal version says it on Shabbos too. Relative to G-d Himself, even His "thought," and even Chochmah, the highest of the Sefiros, counts as "action," something He made.

כדכתיב כולם בחכמה עשית[46] אלא אנת הוא חכים[47] פי׳ שמתלבש בבחי׳ חכים ואף גם זאת לא בחכמה ידיעא כו׳.

as it is written, "You made them all with wisdom." Rather, "You are wise": meaning that He is invested in the level of "wise," and even this is "not with a known wisdom," etc.

> The proof is the same verse: "You made them all with wisdom," so wisdom too is among the things made. G-d is called "wise," as in Elijah's prayer in the Tikkunei Zohar, only in that He clothes Himself in wisdom, and even then "not with a known wisdom."

8 והנה לשון שביתה שנאמר אצל הקב״ה כי בו שבת הוא עד״מ כאדם השובת ונח ממלאכתו אשר עשה שבשעת מעשה היה שכלו ומחשבתו מלובשים במעשה ההיא ואח״כ כששובת חזרו שכלו ומחשבתו למקורן.

Now, the term "resting" that is said of the Holy One, blessed be He, "for on it He rested," is, by way of analogy, like a person who rests and ceases from the work he did: at the time of the deed his intellect and thought were invested in that deed, and afterwards, when he rests, his intellect and thought return to their source.

> To explain what "resting" means for G-d, the Alter Rebbe uses the image of a person who stops work. While working, his mind and thought were absorbed in the task; when he stops, they return to their source within him.

וגם המעשה ההיא כלולה בהם שבשכלו ומחשבתו יש ג״כ בחי׳ המעשה דהיינו בחי׳ מעשה שבשכל

And that deed, too, is included in them, for in his intellect and thought there is also the level of the deed, namely, the level of action that is within the intellect:

> The finished work is not simply left behind: it remains included in his mind as "action within the intellect," his understanding of what he did.

שהוא מתבונן בשכלו על המעשה שעשה והרי עולה החיות המתפשט ושכלו ומחשבתו שנתלבש במעשה וחוזר להתכלל במקורו הוא השכל והמחשבה.

he contemplates in his mind the deed he did; and so the life-force that spread forth, his intellect and thought that had been invested in the deed, ascends and returns to be included in its source, which is the intellect and thought.

> When he reflects on what he has done, the life-force that went out into the deed rises back and is absorbed into its source, his intellect and thought.

וכך עד״ז בשבת עולה החיות שנמשך בששת ימי המעשה בע״מ [בעשרה מאמרות] שנברא העולם לבחי׳ המחשבה (דהיינו שעלמין דאתגליין מקבלים החיות ממקום שמקבלים עלמין סתימין ונקרא חצר הפנימית הפונה קדים[48] ועלמין סתימין מתעלים יותר כו׳)[49]

In the same way, on Shabbos the life-force that was drawn down in the six days of work, through the Ten Utterances by which the world was created, ascends to the level of thought (that is, the revealed worlds receive life-force from the place from which the hidden worlds receive, and this is called "the inner court that faces east"; and the hidden worlds ascend higher still, etc.).

> So too on Shabbos: the life-force that flowed into the world during the six weekdays through the Ten Utterances rises back to the level of thought. The revealed worlds then receive from the same place as the hidden worlds, which Ezekiel 46:1 calls "the inner court that faces east," and the hidden worlds rise higher still.

ולכן שבת אותיות תשב[50] שענין שבת וענין תשובה[51] הכל אחד דהיינו חזרת הדברים למקורן ושרשן כי

Therefore שבת (Shabbos) has the letters of תשב (tashev, "return"), for the matter of Shabbos and the matter of teshuvah are all one, namely, the return of things to their source and root. For

> The letters of Shabbos (שבת) can be rearranged to spell tashev (תשב), "return": Shabbos is a return of all things to their source, which is exactly what teshuvah means. The Kehot note points to the Midrash in which Adam, on learning the power of teshuvah, sang the Psalm for the Shabbos day.

הנה תשובה אינה מעבירות שבידו דוקא אלא תשובה היא להשיב נפשו[52] שירדה מטה מטה ונתלבשה בדברים גשמיים אל מקורה ושרשה לדבקה בו ית׳ לבטל רצונו מפני רצון עליון

teshuvah is not necessarily for the transgressions in his hands; rather, teshuvah is to return his soul, which descended lower and lower and was invested in physical things, to its source and root, to cleave to Him, may He be blessed, to nullify his will before the Supreme Will.

> Teshuvah in its essence is not only repentance for sins. It is the return of the soul, which has descended into a body and into physical things, to its source, to cleave to G-d and set its own will aside before His.

ולכן ניתקנו עשרת ימי תשובה ויוהכ״פ [ויום הכפורים] גם לצדיקים גמורים[53] כי זה כל האדם[54] ועיקר התשובה הוא

Therefore the Ten Days of Teshuvah and Yom Kippur were instituted for the completely righteous as well, "for this is the whole of man." And the essence of teshuvah is

> That is why the Ten Days of Teshuvah and Yom Kippur were instituted even for the completely righteous, who have no sins to repent of. Returning to one's source is, in the words of Ecclesiastes 12:13, "the whole of man."

כמו שכתוב לך אמר לבי בקשו פני[55] כו׳ פי׳ פנימית הלב[56] שהלב אומר בקשו פני (ועמ״ש בד״ה כי תשמע בקול[57] בענין חצר הפנימית ומפתחות הפנימיות)

as it is written, "To You my heart said, 'Seek My face,'" etc. The meaning is the inner dimension (pnimiyus) of the heart: the heart says, "Seek My face." (And see what is written in the discourse beginning "For you shall hearken to the voice," on the matter of the inner court and the inner keys.)

> The heart of teshuvah is Psalms 27:8: "To You my heart said, 'Seek My face.'" The "face" is read as the inner dimension of the heart, as Tanya also explains it (Iggeres HaKodesh 4); the text refers to its discourse on "For you shall hearken to the voice" (Likkutei Torah, Re'eh) for the inner court and the inner keys.

והוא בחי׳ תשובה עילאה[58] מעומקא דליבא כאדם המעמיק במוחו ולבו ומחשבתו בדבר שחייו תלויין בו ונוגע עד הנפש ממש.[59]

This is the level of the higher teshuvah (teshuvah ila'ah), from the depth of the heart, like a person who immerses his mind, his heart and his thought deeply in a matter on which his life depends, and which touches the very soul.

> This is "higher teshuvah" (teshuvah ila'ah), which comes from the depth of the heart (umka deliba), like the thought of one whose life depends on a matter, described in paragraph 3. It touches the soul itself, not only the mind.

כך ישים אל לבו אהבת ה׳ מקרב איש ולב עמוק[60] כמ״ש מי לי בשמים[61] ועמך לא חפצתי בארץ כלה שארי ולבבי[62] וגו׳.

So should one set his heart on the love of G-d, "from the inward part of a man and a deep heart," as it is written, "Whom do I have in heaven? And with You, I desire nothing on earth. My flesh and my heart are consumed," etc.

> A person should bring his love of G-d into this depth, "the inward part of a man and a deep heart" (Psalms 64:7). Its expression is Psalms 73:25-26: wanting nothing in heaven or on earth but G-d, until "my flesh and my heart are consumed" with longing.

9 והיינו אהבה רבה לי טעם ודעת כי אהבה הנלקחה מטעם ודעת המושג ומובן בהתבוננות שכלו ורוח בינתו אין בה עומק כ״כ [כל כך] להיות כלה שארי ולבבי כ׳ [כתב]

That is, "great love" (ahavah rabbah) without reason and knowledge. For love derived from reason and knowledge, grasped and understood through the contemplation of one's intellect and the spirit of one's understanding, does not have so much depth as to be "My flesh and my heart are consumed," etc.;

> This deep love is ahavah rabbah, "great love," which is beyond reason. Love produced by contemplation is real, but it is limited by the understanding that produced it, and it cannot reach the point of "my flesh and my heart are consumed."

רק היא אהבה רבה שלמעלה מטעם ודעת שאינו רוצה ליפרד מיחודו ית׳ כי חלק הוי׳ ממש עמו[63] וע״כ יש בכח ל ישראל למסור נפשו[64] באחד[65]

only the great love that is above reason and knowledge, in which one does not want to be separated from His unity, may He be blessed, for "a portion of Havayah," truly, is "with him." Therefore it is in the power of every Jew to give up his soul in [declaring G-d] One.

> Great love is the soul's refusal to be parted from G-d's unity, because it is truly "a portion of Havayah" (Deuteronomy 32:9). For this reason every Jew is able to give up his life for G-d's oneness, as in the word "One" of the Shema.

והיא היא בחי׳ תשובה וחזרת הדברים למקורן כי כמו שיש מחשבה דבור ומעשה בפו״מ [בפועל ממש] כך יש כל בחי׳ הללו בשכל

And this itself is the level of teshuvah and the return of things to their source. For just as there are thought, speech and action in actual deed, so all these levels exist in the intellect

> This love is itself teshuvah: the return of things to their source. To show this, the Alter Rebbe notes that thought, speech and action exist not only in actual deeds but also within the intellect.

(שבחי׳ מעשה שבשכל זהו כענין בחי׳ שכל המעשיי׳ [המעשיי] הנזכר בשמונה פרקים להרמב״ם [להרבי משה בן מימון][66] דהיינו השכל שבעשייה איך לעשות מלאכת מחשבת כו׳ שזהו בחי׳ האחרונה שבשכל ונקרא עשייה שבשכל כו׳ וכמ״ש במ״א.

(the level of action within the intellect is like the level of "practical intellect" mentioned in the Rambam's Eight Chapters, namely the intellect that is within doing: how to do skilled work (meleches machsheves), etc.; this is the last level in the intellect and is called action within the intellect, etc., as is explained elsewhere.

> In a parenthesis he identifies "action within the intellect" with what the Rambam, in the first of his Eight Chapters, calls the practical intellect: the know-how of skilled crafts. It is the lowest level of the intellect.

והנה הנמשל מזה למעלה כי הנה מחודומ״ע [מחשבה דבור ומעשה] הן בי״ע ומדומ״ע [ומדבור ומעשה] שבחכמה היינו בי״ע דאצילות כי דרך כלל אצי׳ הוא בחי׳ חכמה.[67]

Now, the analogue of this above: thought, speech and action are Beriah, Yetzirah and Asiyah; and the thought, speech and action within Chochmah are Beriah, Yetzirah and Asiyah of Atzilus, for in general Atzilus is the level of Chochmah.

> Above, the parallel is that thought, speech and action are the worlds of Beriah, Yetzirah and Asiyah. Since Atzilus as a whole corresponds to Chochmah, the thought, speech and action within Chochmah are the Beriah, Yetzirah and Asiyah of Atzilus.

אך יש באצילות עצמו ג״כ בי״ע וכמ״ש בביאור ע״פ ועתה יגדל נא[68] ומודומ״ע [ומחשבה דבור ומעשה] שלמעלה מהשכל זהו מ״ש בע״ח [בעץ חיים] דא״ק [דאדם קדמון][69] נקרא אדם דבריאה כו׳ ונקרא מחשבה הקדומה[70] ועיין בזח״א [בזהר חלק א] נח)

But within Atzilus itself there are also Beriah, Yetzirah and Asiyah, as is explained in the Biur on "And now, I pray, let [the power] be great." And the thought, speech and action that are above intellect are what is written in Etz Chaim, that Adam Kadmon is called "the Adam of Beriah," etc., and is called "the primordial thought"; and see the Zohar, Part I, Noach)

> Atzilus itself also contains its own Beriah, Yetzirah and Asiyah, as the text's Biur on "And now, I pray, let the power of my L-rd be great" (Numbers 14:17) explains. There are even thought, speech and action above intellect: Etz Chaim calls Adam Kadmon, the level above Atzilus, "the Adam of Beriah" and "the primordial thought."

(דס״ה ע״א) ועמ״ש בביאור ע״פ את שבתותי תשמרו וע״פ ראיתי והנה מנורת זהב.[71] וכך כל בחי׳ הללו הן במקורן ושרשן

(65a). And see what is written in the Biur on "You shall keep My Shabbosos" and on "I saw, and behold, a menorah of gold." And so all these levels are in their source and root,

> The Zohar cited (Part I, 65a) describes the "supernal thought" reaching toward the hidden will above it, and the text refers to its Biurim on "You shall keep My Shabbosos" and on Zechariah's golden menorah. The conclusion: all these levels exist in their source and root.

שהוא למעלה מן השכל וע״י התשובה מעומקא דליבא שלמעלה מהשכל עולה גם החיות שבמחשבה דו״מ [דבור ומעשה] ונכלל למעלה מן השכל:

which is above intellect; and through teshuvah from the depth of the heart, which is above intellect, the life-force that is in thought, speech and action also ascends and is included above intellect.

> That root is above intellect. Teshuvah from the depth of the heart, which is itself above intellect, lifts the life-force of a person's thought, speech and action into that root, just as on Shabbos the worlds rise to their source.

10 (קיצור ענין וביום השביעי שבת[72] מבחי׳ אשר עשה ונמשך החיות מבחי׳ מחשבה שהוא חצר הפנימית ולכן שבת אותיות תשב. בקשו פני פנימית הלב):

(Summary: the matter of "And on the seventh day He rested" from the level of "which He made," and the life-force is drawn from the level of thought, which is the inner court; and therefore שבת (Shabbos) has the letters of תשב (tashev). "Seek My face": the inner dimension of the heart.)

> A summary line closing the second section. It recalls its points: on Shabbos G-d rested from "making," the world then lives from His thought (the "inner court"), שבת shares its letters with תשב ("return"), and "Seek My face" means the inner dimension of the heart.

SECTION 4 • ¶11–14

"Your face, Havayah, I will seek"

11 ג והנה ע״י נמשך להיות את פניך[73] הוי׳ אבקש פניך בחי׳ פנימית עליון יאר ה׳ פניו אליך[74] ובחי׳

3. Now, through this there is drawn down [the fulfillment of] "Your face, Havayah, I will seek": "Your face" is the level of the Supernal inner dimension (pnimiyus); "May Havayah make His face shine upon you." And the level of

> The third section: teshuvah from the inner heart draws down a response from G-d's own inner dimension. This is the "face" in "Your face, Havayah, I will seek" (Psalms 27:8), and the face that shines in the Priestly Blessing, "May Havayah make His face shine upon you" (Numbers 6:25).

פנים למעלה הוא אור א״ס ב״ה שלמעלה מהחכמה ונקרא פנים עד״מ כמו שבאדם עיקר החיות הוא בפניו ששם התגלות כל החושים ראיה ושמיעה ריח ודבור.

"face" above is the Infinite Light (Or Ein Sof), blessed be He, that is above Chochmah. And it is called "face" by way of analogy: just as in a person the main life-force is in his face, for there all the senses are revealed, sight and hearing, smell and speech,

> "Face" above means the Infinite Light that is higher than Chochmah. The analogy is a person's face, where his life shows most: there all the senses are revealed, sight, hearing, smell, and speech.

משא״כ העורף יש בו חיות מועט ומצומצם מאד עד שנחשב בבחי׳ דומם לגבי החיות הנמשך בפנים כך הוא למעלה מה

whereas the back of the neck has very little and very limited life-force, to the point that it is considered like the inanimate compared with the life-force drawn into the face. So it is above: that

> The back of the neck, by contrast, has so little life that compared with the face it is almost like inanimate matter. The same distinction applies above.

שמתגלה בו חיות ואור א״ס ב״ה בגילוי רב נקרא בחי׳ פנים לגבי בחי׳ אחוריים ובחי׳ חיצוני׳ שאין מתגלה בהן

in which the life-force and the Infinite Light, blessed be He, are revealed with great revelation is called the level of "face," in relation to the level of the back and the level of the outer dimension (chitzoniyus), in which there is revealed

> Where G-d's life and light are revealed in abundance, that is called "face"; where only a little, contracted life-force is revealed, that is called "back" or the outer dimension.

אלא חיות מועט ומצומצם וחיצוני׳ עליון נעשה פנימית תחתון וכמה בחי׳ זו למעלה מזו זו פנימית מזו עד רום המעלות את פניך הוי׳ הוא גילוי אור א״ס ב״ה בעצמו ובכבודו הסוכ״ע

only a little, very limited life-force. And the outer dimension of the higher becomes the inner dimension of the lower; and there are many levels, one above the other, one more inward than the other, up to the highest of heights. "Your face, Havayah" is the revelation of the Infinite Light, blessed be He, Himself, in His very glory, the light that encompasses all worlds (sovev kol almin),

> These terms are relative: the outer dimension of a higher level becomes the inner dimension of the level below, and so on through many tiers. The "face" David sought is the revelation of the Infinite Light itself, the light that encompasses all worlds, too great to enter them.

שהוא עיקר החיות שאין ערוך אליו ית׳ כלל עכד שבחי׳ ח״ע [חכמה עילאה] נחשבת לגבי אור א״ס ב״ה עצמו הסוכ״ע בבחי׳ עשיה גשמי׳ [גשמיים / גשמיות / גשמית] ובחי׳ דומם.

which is the essence of life, there being no comparison to Him, may He be blessed, at all, to the point that the level of the higher Chochmah (Chochmah Ila'ah) is considered, in relation to the Infinite Light, blessed be He, Himself, the light that encompasses all worlds, like physical action and the level of the inanimate.

> That light is the true essence of life and is beyond all comparison. Relative to it, even the higher Chochmah, the wisdom of Atzilus, counts as mere physical action, like the inanimate.

וזהו שביקש דהע״ה [דוד המלך עליו השלום] את פניך הוי׳ אבקש (עיין מזה בהרמ״ז [בהרב משה זכות] פ׳ אמור בדף צ״ג ע״ב)[75]

And this is what David the King, peace be upon him, requested: "Your face, Havayah, I will seek" (see on this the Ramaz, Parshas Emor, page 93b):

> This is what King David asked for when he said, "Your face, Havayah, I will seek." The text refers to the Ramaz (Rabbi Moshe Zacuto) in his commentary on the Zohar, Parshas Emor.

להיות בנפשו גילוי הארת אור א״ס ב״ה ממש יאר ה׳ פניו אליך הארת פנים מרצון העליון שלמעלה מהחכמה

that there be in his soul a revelation of the illumination of the very Infinite Light, blessed be He. "May Havayah make His face shine upon you": the shining of the face from the Supreme Will that is above Chochmah.

> David asked that the very Infinite Light be revealed in his soul. The Priestly Blessing's "shining face" is likewise a light from the Supreme Will, which is above Chochmah.

כי חכמה היא בחי׳ יו״ד[76] אשר אות יו״ד הוא נקודה שהוא בחי׳ צמצום וכל סדר ההשתלשלות שהוא התפשטות גדולת א״ס ב״ה בריבוא רבבות מדריגות ועולמות אין מספר

For Chochmah is the level of the yud, and the letter yud is a point, which is the level of tzimtzum (contraction); and the whole order of the chain of descending worlds (hishtalshelus), which is the spreading forth of the greatness of the Infinite One, blessed be He, into myriads upon myriads of levels and worlds without number,

> Chochmah is lower than that Will: it is represented by the letter yud, a mere point, which signifies contraction. The whole chain of worlds is the unfolding of G-d's greatness into countless levels and worlds.

הנה במקום גדולתו שם אתה מוצא ענותנותו[77] כי אימתי אקרי גדול כשהוא בעיר אלקינו[78] כו׳ דהיינו בחי׳ צירופי אותיות כי אותיות הן המשכות מלשון אתא כו׳.

behold, "in the place of His greatness, there you find His humility"; for "when is He called great? When He is in the city of our G-d," etc., that is, the level of the combinations of letters; for letters (osiyos) are drawings-down, from the word asa ("came"), etc.

> Yet that greatness is itself a descent: as the Talmud says (Megillah 31a), where you find G-d's greatness you find His humility. The Zohar says G-d is called "great" when He is "in the city of our G-d," which the Alter Rebbe reads as His descent into combinations of letters, since osiyos ("letters") is related to the Aramaic asa, "came," a drawing down.

12 וזהו וחכם באחור ישבחנה.[79] שכל בחי׳ השבח של גדולתו ית׳ והתפשטותו שבבחי׳ חכמה הוא בחי׳ אחוריים לגבי בחי׳ הפנימי׳ [הפנימיות / הפנימית] שהוא רצון העליון ב״ה הסוכ״ע.

And this is [the meaning of] "and the wise man praises it from behind": every level of praise of His greatness, may He be blessed, and of His spreading forth, which is in the level of Chochmah, is the level of the back in relation to the inner level, which is the Supreme Will, blessed be He, the light that encompasses all worlds.

> Proverbs 29:11 says the wise man "stills it afterward" (be'achor yeshabchenah), and the Alter Rebbe reads it as "praises it from behind." All praise of G-d's greatness as it unfolds through Chochmah is praise of His "back," compared with the inner level, the Supreme Will that encompasses all worlds.

וזהו וראית את אחורי כי מרע״ה [משה רבינו עליו השלום] זכה לתורה ואורייתא מחכמה נפקת.[80] אבל ופני לא יראו[81] שגילוי אור א״ס ב״ה עצמו הסוכ״ע שלמעלה מהתורה

And this is [the meaning of] "You shall see My back": for Moshe our teacher, peace be upon him, merited the Torah, and "the Torah issues from Chochmah." But "My face shall not be seen": for the revelation of the Infinite Light, blessed be He, Himself, the light that encompasses all worlds, which is above the Torah

> This explains Exodus 33:23: Moshe saw G-d's "back" in that he received the Torah, and "the Torah issues from Chochmah," as the Zohar says. G-d's "face," the Infinite Light above the Torah, could not be seen.

והוא מקור התורה אינו מתגלה בבחי׳ ראיה והשגה כי לית מחשבה תפיסא ביה כלל[82] אלא בבחינת תשובה כי עמך הסליחה.[83]

and is the source of the Torah, is not revealed in the manner of seeing and comprehension, for "no thought can grasp Him at all," but only by way of teshuvah: "For with You is forgiveness."

> That light, the source of the Torah, cannot be reached by seeing or comprehension, since "no thought can grasp Him at all." It is reached through teshuvah, as Psalms 130:4 says: "For with You is forgiveness."

פי׳ שבחי׳ הסליחה הוא בבחי׳ עמך ממש כי משם לוקחה ונמשכה כמ״ש ממעמקים קראתיך[85, 84] הוי׳ פי׳ קראתיך כאדם הקורא

That is: the level of forgiveness is in the very level of "with You," for from there it is taken and drawn down, as it is written, "From the depths I called You, Havayah." That is, "I called You" like a person calling

> Forgiveness comes from "with You" itself, from G-d's own being. Psalms 130:1, "From the depths I called You," describes how it is drawn down: by calling, as one calls to a friend who is far away.

לחבירו ממקום למקום כך קורא וממשיך בחינת גילוי הוי׳ ממעמקים מבחינת ישת חשך סתרו[86] סתימא דכל סתימין ומשם קראתיך להיות גילוי בחי׳ הוי׳

his fellow from place to place: so one calls and draws down the level of the revelation of Havayah "from the depths," from the level of "He made darkness His hiding place," the most hidden of all hidden; and from there "I called You," that there be a revelation of the level of Havayah.

> The penitent calls the revelation of Havayah up from "the depths," the utterly hidden level that Psalms 18:12 calls "He made darkness His hiding place," the most hidden of all hidden. From there he calls it into revelation.

כי בחי׳ ממעמקים עצמה א״א לבא לידי גילוי כ״א בבחי׳ הוי׳ שהוא צמצום המשכה והתפשטות כו׳

For the level of "the depths" itself cannot come to revelation except in the level of Havayah, which is contraction, drawing-down and spreading forth, etc.,

> What is in "the depths" can be revealed only through the Name Havayah, whose letters stand for contraction, drawing-down and spreading forth. The hidden must be contracted and channeled in order to appear.

וכמ״ש במ״א וקריאה והמשכה זו היא מחמת כמים הפנים לפנים[87] להיות בחי׳ ממעמקים עומקא דליבא באתעדל״ת [באתערותא דלתתא] ועי״ז אתערותא דלעילא ג״כ בחי׳ ממעמקים וכשם שמלמעלה למטה א״א לבא בחי׳ ממעמקים לידי גילוי אלא בבחינת צמצום והתפשטות כו׳.

as is explained elsewhere. And this calling and drawing-down comes about because "as water [reflects] face to face": there being the level of "the depths," the depth of the heart, in the arousal from below (isarusa dilesata), through this the arousal from above (isarusa dileila) is also the level of "the depths." And just as from above to below the level of "the depths" cannot come to revelation except in the level of contraction and spreading forth, etc.,

> Proverbs 27:19 says, "As water reflects face to face, so is the heart of man to man." When a person's arousal from below comes from the depth of his heart, it evokes an arousal from above from G-d's own "depths"; and just as revelation from above requires contraction and spreading forth, so does the response below.

כך צ״ל ב אתערותא דלתתא כמים הפנים לפנים ממטה למעלה ג״כ בחי׳ צמצום שהוא בחי׳ הסתקלות לסלק ולבטל א״ע [את עצמו] שלא יעשה בשביל עצמו

so too in the arousal from below, "as water [reflects] face to face," from below to above, there must also be the level of contraction, which is the level of withdrawal: to remove and nullify oneself, so as not to act for one's own sake.

> The arousal from below also needs a "contraction": the person withdraws and nullifies himself, so that he no longer acts for his own sake. This self-removal is the human counterpart of G-d's contraction.

ומזה יבא למדריגת ממעמקי׳ [ממעמקים] ומשם נמשך מחילת עוונות כי הפגם הוא שפוגם בתורה שהיא חכמתו ית׳ וכך חייבה חכמתו להיות זו מ״ע [מצות עשה] וזו מל״ת [מצות לא תעשה]

And from this he will come to the level of "the depths," and from there forgiveness of sins is drawn down. For the blemish is that he blemishes the Torah, which is His wisdom, may He be blessed; and so His wisdom dictated that this be a positive commandment and that a prohibitive commandment.

> Through such self-nullification a person reaches "the depths," the source of forgiveness of sins. Sin is a blemish in the Torah, which is G-d's wisdom; it is that wisdom which determined which acts are positive commandments and which are prohibitions.

אבל למעלה מהחכמה שם אין פגם מגיע כי שממית בידים תתפש[88] והיא בהיכלי מלך והעובר על התורה שהיא בחי׳ חכמה צריך להמשיך ממקום עליון למעלה מן החכמה היא בחי׳ ממעמקים

But above Chochmah, there no blemish reaches, for "the spider takes hold with its hands, and it is in the king's palaces." And one who transgresses the Torah, which is the level of Chochmah, must draw down from a higher place, above Chochmah, which is the level of "the depths,"

> No blemish reaches above Chochmah. Proverbs 30:28, the spider that is "in the king's palaces," is cited for this: what reaches the palaces does not reach the King above them. So one who has transgressed the Torah, which is Chochmah, must draw from a higher place, "the depths" above Chochmah.

וכמו עד״מ אם נתקלקל מוצא מים צריך לחפור בעומק המעיין לתקן וכך אנת הוא ממלא כל

as, by way of analogy, if the outlet of a spring has been damaged, one must dig in the depth of the spring to repair it. And so: "You are He who fills all

> The analogy: when the outlet of a spring is damaged, it is repaired by digging deeper, into the spring's own depth. The same idea is in Elijah's prayer in the Tikkunei Zohar: G-d "fills all Names" and is "the completion of them all."

שמהן[89] ואנת הוא שלימו דכולהו[90] פי׳ ממלא כל שמהן שהתורה כולה היא שמותיו של הקב״ה[91] שכמו שע״י שם האדם אשר יקרו לו

Names, and You are the completion of them all." The meaning of "fills all Names": the whole Torah is the Names of the Holy One, blessed be He. For just as through a person's name, by which they call him,

> The "Names" are the Torah: the whole Torah consists of the Names of the Holy One, blessed be He, as the Zohar says and as the Kehot note shows from the Ramban's introduction to his Torah commentary. A name is what people call a person by.

הנה ע״י קריאה זו נמשך האדם ופונה אל הקורא כך התורה היא בחי׳ שם להקב״ה להיות קוראין וממשיכין גילוי אלקותו ית׳ ע״י התורה

behold, through this calling the person is drawn and turns to the one who calls, so the Torah is the level of a name for the Holy One, blessed be He, so that through the Torah one calls and draws down the revelation of His G-dliness, may He be blessed.

> When a person is called by name, he turns toward the one calling. So too the Torah is G-d's "name": by learning it and keeping it we call Him and draw His G-dliness down.

כי רמ״ח מצות הן רמ״ח אברין דמלכא[92] שבהם נמשך חיות ואור א״ס ב״ה כמו שבאברי האדם עד״מ נמשך הדם הוא הנפש[93]

For the 248 mitzvos are the 248 limbs of the King, through which the life-force and the Infinite Light, blessed be He, are drawn, as, by way of analogy, into a person's limbs the blood is drawn, which is the soul.

> The Tikkunei Zohar calls the 248 positive mitzvos "the 248 limbs of the King." Through them G-d's life and light flow, as blood flows through a person's limbs; "the blood is the soul" (Deuteronomy 12:23).

ולכן ע״י התורה נמשך אור א״ס ב״ה אבל מי שהעביר את הדרך ופגם בתורה הנה זאת תקונו לשוב אל ה׳ ממעמקים מעומקא דליבא.

Therefore, through the Torah the Infinite Light, blessed be He, is drawn down. But one who has strayed from the way and blemished the Torah, this is his rectification: to return to G-d "from the depths," from the depth of the heart.

> Torah and mitzvos are therefore the normal channel of the Infinite Light. One who has strayed and blemished that channel must repair it from beyond it, by returning to G-d "from the depths," from the depth of the heart, which reaches the level that "fills all Names."

13 וכמ״ש ויצעקו אל[94] ה׳ בצר להם[95] ואזי ממשיך מעומק העליון בחי׳ אור א״ס ב״ה עצמו הסוכ״ע

As it is written, "And they cried out to Havayah in their distress": and then he draws down from the Supernal depth the level of the Infinite Light (Or Ein Sof), blessed be He, Himself, the light that encompasses all worlds (sovev kol almin),

> Psalms 107:6, "They cried out to Havayah in their distress," is the cry from the depth of the heart. Through it the penitent draws down from the supernal depth the Infinite Light itself, the light that encompasses all worlds.

כי הוא הממלא כל שמהן ואיהו שלימו דכולהו ועי״ז משלים וממלא כל החסרונות והפגמים. וזהו כי אבי ואמי עזבוני[96] וה׳ יאספני כי

for He is the One who "fills all Names" and "is the completion of them all," and through this He completes and fills all the deficiencies and blemishes. And this is [the meaning of] "For my father and my mother have forsaken me, but Havayah will gather me in." For

> Because that light "fills all Names and completes them all," as quoted above, it can fill every lack and repair every blemish in the Torah. Psalms 27:10 expresses this: "For my father and my mother have forsaken me, but Havayah will gather me in."

הנה הנשמה מתחלקת לעשר בחינות ומדרגות ז׳ מדות וג׳ שכליים והן נמשכות מלמעלה מבחי׳ לך הוי׳ הגדולה והגבורה כו׳ ז׳ מדות וכן השכלים כי ה׳ יתן חכמה[97] מפיו דעת ותבונה.

behold, the soul divides into ten levels and degrees: seven emotive attributes (middos) and three intellectual ones. And they are drawn from above: the seven attributes from the level of "Yours, Havayah, are the greatness and the might," etc.; and so too the intellectual ones: "For Havayah gives wisdom; from His mouth, knowledge and understanding."

> To explain the verse, the Alter Rebbe describes the soul's ten powers: seven emotive attributes and three intellectual faculties. They derive from G-d's own attributes, the emotions from those listed in I Chronicles 29:11 ("Yours, Havayah, are the greatness and the might ..."), the intellect from Proverbs 2:6 (wisdom, knowledge and understanding).

והנה כללות המדות הן אהבה ויראה נק׳ בשם בן ובת. כי באהבה נאמר זכר חסדו[98] וביראה נאמר אשה יראת[99] ה׳

Now, the emotive attributes as a whole, love and awe, are called by the names "son" and "daughter": for of love it is said, "He remembered (zachar) His kindness," and of awe it is said, "a woman who fears Havayah."

> Love and awe, which include all the emotions, are called "son" and "daughter." Love is the son, as in Psalms 98:3, "He remembered (zachar) His kindness," zachar also meaning "male"; awe is the daughter, as in Proverbs 31:30, "a woman who fears Havayah."

(וזהו שאמרו רז״ל [רבותינו זכרונם לברכה] בת בתחלה סימן יפה לבנים[100] כי ראשית והתחלת העבודה הוא להמשיך עליו בחי׳ יראה וכמ״ש בזהר ע״פ בזאת יבא אהרן[101] כו׳ וכמ״ש במ״א) והשליים נק׳ בשם אב

(This is what our Sages, of blessed memory, said: "A daughter first is a good sign for sons"; for the beginning and start of [divine] service is to draw upon oneself the level of awe, as is explained in the Zohar on "With this shall Aharon come," etc., and as is explained elsewhere.) And the intellectual ones are called by the names "father"

> In a parenthesis, the Talmud's saying "a daughter first is a good sign for sons" (Bava Basra 141a) is read as: divine service should begin with awe, the "daughter," and the "sons," love, follow; the Zohar on "With this shall Aharon come" (Leviticus 16:3) says the same. The intellectual faculties, for their part, are called "father" and "mother."

ואם המולידים המדות כנודע שהמדות נולדו ונתהוו מן השכליים.[102] והנה מי שהעביר את הדרך ופגם בתורה שהיא[103] חמתו יתברך נקרא אבי ואמי עזבוני

and "mother," who give birth to the emotive attributes, as is known that the emotive attributes are born and come into being from the intellectual ones. Now, one who has strayed from the way and blemished the Torah, which is His wisdom, may He be blessed, is called "my father and my mother have forsaken me";

> They are "father" and "mother" because the emotions are born from the intellect. One who has blemished the Torah, which is G-d's wisdom, has damaged the source on which his intellect and emotions depend, and so he says, "My father and my mother have forsaken me."

אבל מ״מ וה׳ הוא גילוי א״ס ב״ה עצמו ממש יאספני דהיינו שיאסף ויקבץ כל חלקי הנפש למעלה מעלה מבחי׳ התחלקותם כי ההתחלקות הוא מחכמה ולמטה.[104]

but nevertheless, "and Havayah," which is the revelation of the very Infinite One, blessed be He, Himself, "will gather me in": that is, that He will gather and collect all the parts of the soul, far above the level of their division, for division is from Chochmah downward.

> Yet "Havayah," the Infinite One Himself, "will gather me in": He gathers all the soul's scattered powers together from a level far above their division. The soul's division into separate faculties begins only from Chochmah downward.

אבל למעלה מן החכמה שם הן בבחינת התכללות[105] ועיין מ״ש ע״פ והי׳ יגיה חשכי[107, 106] והיינו ע״י כמים הפנים לפנים בהיות הנפש ג״כ בבחי׳ התכללות במס״נ [במסירות נפש] ממש

But above Chochmah, there they are in a state of inclusion. (And see what is written on "And Havayah illuminates my darkness.") And this comes about through "as water [reflects] face to face," when the soul too is in a state of inclusion, through actual self-sacrifice (mesirus nefesh),

> Above Chochmah all the powers are included in one. This gathering from above is evoked, "as water reflects face to face," when the soul itself becomes one through actual mesirus nefesh; the text refers to its discussion of "And Havayah illuminates my darkness."

שהוא למעלה מטעם ודעת כנ״ל ואותה אנו מבקשים אל תסתר פניך[108] ממני בחי׳ פנימית הנ״ל.

which is above reason and knowledge, as mentioned above. And this is what we request: "Do not hide Your face from me," the level of the inner dimension (pnimiyus) mentioned above.

> Mesirus nefesh is above reason and knowledge, as paragraph 9 explained. This is what we ask in Psalms 27:9: "Do not hide Your face from me," that is, do not withhold Your inner dimension.

אל תט באף עבדך פי׳ שלא תטה את עבדך לבחי׳ אף עשיתיו שהוא התפשטות בחי׳ חיצונית החיות אלא מבחי׳ פנימית כי עמך הסליחה כו׳:[110, 109]

"Do not turn Your servant away in anger (af)": meaning, do not turn Your servant to the level of "I also (af) made him," which is the spreading forth of the level of the outer dimension (chitzoniyus) of the life-force, but rather from the level of the inner dimension, "for with You is forgiveness," etc.

> The verse continues, "Do not turn Your servant away in anger (af)." The Alter Rebbe reads af as the af of "I also (af) made him" (Isaiah 43:7), the outer dimension of the life-force: we ask not to be dealt with from the outer level but from the inner one, where "with You is forgiveness."

14 (קיצור. ענין את פניך הוי׳ אבקש. הארת פנים שלמעלה מהחכמה וחכם באחור ישבחנה. והיא בחי׳ מ״ש ופני לא יראו ומ״מ כי עמך ממש הסליחה. כי אבי ואמי עזבוני והי׳ יאספני):

(Summary: the matter of "Your face, Havayah, I will seek"; the shining of the face that is above Chochmah, and "the wise man praises it from behind"; and this is the level of what is written, "My face shall not be seen," and nevertheless "with You," truly, "is forgiveness"; "For my father and my mother have forsaken me, but Havayah will gather me in.")

> A summary line closing the third section: the "face" above Chochmah, which David sought and which cannot be "seen," yet from which forgiveness comes; and G-d gathering the soul when its "father and mother" have forsaken it.

SECTION 5 • ¶15–24

“That You may be feared”

15 ד והנה תכלית המכוון מתשובה בעומקא דליבא זו להיות בקשו פני ואת פניך הוי׳ כנ״ל הוא מ״ש

4. Now, the ultimate intent of this teshuvah in the depth of the heart, so that there be “Seek My face” and “Your face, Havayah,” as mentioned above, is what is written,

> The fourth section asks what the purpose is of this teshuvah from the depth of the heart, which reaches G-d’s own “face.”

כי עמך הסליחה למען תורא[111] פי׳ שעיקר גילוי הסליחה הוא כדי להיות גילוי בחינת יראתו ית׳ ולקיים שום תשים עליך מלך.[112]

“For with You is forgiveness, that You may be feared.” That is: the main [purpose of] the revelation of forgiveness is so that there be a revelation of the level of awe of Him, may He be blessed, and to fulfill “You shall surely set a king over yourself.”

> The answer is the end of Psalms 130:4: “For with You is forgiveness, that You may be feared.” Forgiveness is revealed so that awe of G-d will be revealed, fulfilling “You shall surely set a king over yourself” (Deuteronomy 17:15), accepting G-d as King.

16 וזהו תכלית המכוון במעשה בראשית. כמ״ש והאלקים עשה שייראו מלפניו[113] סוף דבר הכל נשמע[114] את האלקים ירא[115] וגו׳ כי זה כל האדם.

And this is the ultimate intent of the work of creation, as it is written, “And G-d has made [it so] that they fear before Him”; “The end of the matter, all having been heard: fear G-d,” etc., “for this is the whole of man.”

> Awe is also the purpose of creation itself: “G-d has made it so that they fear before Him” (Ecclesiastes 3:14), and “The end of the matter … fear G-d … for this is the whole of man” (Ecclesiastes 12:13).

פי׳ שהאדם שעל דמות[116] העסא כמראה אדם מלמעלה היינו בחינת התורה שהיא רמ״ח מצות רמ״ח אברין דמלכא.

That is: the “man” who is upon the likeness of the throne, “like the appearance of a man, from above,” namely, the level of the Torah, which is the 248 mitzvos, the 248 limbs of the King,

> The Alter Rebbe reads “man” in “the whole of man” as the supernal “Man” that Ezekiel saw upon the likeness of the throne (Ezekiel 1:26). That “Man” is the Torah, whose 248 positive mitzvos are the 248 “limbs” of the King.

17 ושס״ה ל״ת [לא תעשה] כנגד שס״ה גידין וכל בחינות הללו נמשכו למטה בשביל גילוי מדת היראה שהוא בחי׳ ביטול רצון מפני

and the 365 prohibitions, corresponding to the 365 sinews. And all these levels were drawn down below for the sake of revealing the attribute of awe, which is the level of nullifying [one's] will before

> The Torah's 365 prohibitions correspond to the 365 sinews of the body. This whole structure was drawn down in order to reveal awe, which means setting aside one's own will before the will of the King.

רצון המלך העליון הן בסור מרע והן בועשה טוב לעשות הכל מה שהוא נגד רצונו וטבעו של האדם ולהפוך את לבו מן הקצה אל הקצה.

the will of the Supreme King, both in "turn from evil" and in "do good": to do everything that is against a person's will and nature, and to turn his heart from one extreme to the other.

> In both avoiding evil and doing good, a person acts against his own will and nature, turning his heart around completely.

וכמ״ש ויצונו ה׳ לעשות את כל החוקים[117] האלה ליראה וגו׳ (ובקהלת רבה ע״פ ידעתי כי כל אשר יעשה האלקים[118]. [119]

As it is written, "And Havayah commanded us to do all these statutes, to fear," etc. (And in Koheles Rabbah on "I know that whatever G-d does":

> Deuteronomy 6:24 says G-d commanded the statutes "to fear Havayah our G-d." A parenthesis then brings Koheles Rabbah on Ecclesiastes 3:14.

א״ר [אמר רבי] יודן גדולה היא היראה ששמים וארץ לא נבראו אלא בזכות היראה ההי״ד [הדא הוא דכתיב] והאלקים עשה שייראו מלפניו. א״ר [אמר רבי] ירמיה גדולה היא היראה ששני ספרים שכתב שלמה לא חתמן אלא ביראה ההי״ד [הדא הוא דכתיב])

Rabbi Yudan said: Great is awe, for heaven and earth were created only in the merit of awe, as it is written, "And G-d has made [it so] that they fear before Him." Rabbi Yirmiyah said: Great is awe, for the two books that Shlomo wrote he sealed only with awe, as it is written)

> In the Midrash, Rabbi Yudan says heaven and earth were created only in the merit of awe, and Rabbi Yirmiyah notes that King Shlomo ended both of his books with awe.

(בספר משלי סס״י [סוף סימן] ל״א) שקר החן והבל[120] היופי אשה יראת[121] ה׳ היא תתהלל.[122] ובסיפרא הדין כתיב סוף דבר הכל נשמע את האלקים ירא.[123]

(in the book of Proverbs, at the end of chapter 31): "Grace is false and beauty is vain; a woman who fears Havayah, she shall be praised." And in this book it is written, "The end of the matter, all having been heard: fear G-d."

> Proverbs ends with "a woman who fears Havayah, she shall be praised" (31:30), and Ecclesiastes ends with "The end of the matter … fear G-d" (12:13).

ועיין מענין יראת ה׳ היא תתהלל פ״ב [פרק ב׳] דסנהדרין (ד״כ ע״א). וברבות שמות פ׳ א׳ ע״פ ותיראן המילדות ובספר חסידים סי׳ קנ״ח.

And see on the matter of "a woman who fears Havayah, she shall be praised," the second chapter of Sanhedrin (20a); and Shemos Rabbah, section 1, on "And the midwives feared"; and Sefer Chasidim, section 158.

> The text gives further sources on Proverbs 31:30: the Talmud (Sanhedrin 20a), which applies the praise of awe to particular generations and individuals; the Midrash (Shemos Rabbah) on the midwives in Egypt who feared G-d; and Sefer Chasidim §158, which lists eighteen verses about awe, this among them.

כי הנה תכלית בריאת העולמות[124] מאין ליש הוא כדי שיהיה יש ויהיה היש בטל. והיינו בדמת מלכותו ית׳ כי אין מלך בלא עם[127, 126, 125] כו׳.

For the purpose of the creation of the worlds from nothing to something is so that there be a something, and that the something be nullified. That is, [for] His kingship, may He be blessed, for "there is no king without a people," etc.

> Why awe is the purpose: G-d created the worlds from nothing so that there would be a "something," a seemingly independent existence, which then sets itself aside before Him. This is the meaning of kingship, for "there is no king without a people": a king needs subjects who are distinct from him and accept his rule.

18 ומלכותך מלכות כל עולמים שהעולמות וההעלם היא רק מבחינת מלכותך ואין התכלית להיות העלם אלא

"Your kingship is a kingship over all worlds (olamim)": the worlds and the concealment (he'elem) are only from the level of Your kingship; and the purpose is not that there be concealment, but rather

> Psalms 145:13 says, "Your kingship is a kingship over all worlds." The Hebrew for "worlds," olamim, is related to he'elem, "concealment": both the worlds and the concealment of G-d in them come from His kingship, Malchus, but concealment is not the goal.

כדי שיתגלה מלכותו יתׄ ובהתגלות כבוד מלכותו יתׄ הרי זה ביטול היש לבחי׳ מלכותו המיוחדת בו באי״ס ב״ה ממש וכל זה מפני שכך עלה ברצונו להיות נח״ר [נחת רוח] בביטול היש ואתכפייא דסט״א [דסטרא אחרא].[128]

so that His kingship, may He be blessed, be revealed. And in the revelation of the glory of His kingship, may He be blessed, there is the nullification of the something to the level of His kingship, which is united with Him, with the very Infinite One, blessed be He. And all this is because so it arose in His will: that there be gratification (nachas ruach) in the nullification of the something and the subjugation of the sitra achra (the other side).

> The goal is that His kingship be revealed; when it is, the "something" is nullified before His Malchus, which is one with the Infinite One. G-d wanted this: He has "gratification" when the something is nullified and the sitra achra, the side opposed to holiness, is subdued.

19 וזהו צחוק עשה לי אלקים[129] שמדת אלקים והצמצום[130] להיות יש מאין הוא בשביל בחי׳ צחוק שיהיה לעתיד לבא כל השומע יצחק לי לעתיד בביטול היש ונגלה כבוד[131] הי׳ כו׳

And this is [the meaning of] "Elokim has made laughter for me": the attribute of Elokim and the tzimtzum (contraction), so that there be something from nothing, are for the sake of the level of laughter that will be in the time to come, "whoever hears will laugh with me," in the time to come, in the nullification of the something, "and the glory of Havayah will be revealed," etc.

> Sarah's words at Yitzchak's birth, "Elokim has made laughter for me; whoever hears will laugh with me" (Genesis 21:6), are read as a statement about creation. The Name Elokim, the power of contraction that makes something from nothing, exists for the sake of the "laughter" of the time to come, when the something will be nullified and "the glory of Havayah will be revealed" (Isaiah 40:5).

והיינו ע״י עסק תורתנו ועבודתנו כל ימי משך הגלות שעיקר כוונת המצות בסור מרע ובעשה טוב להיות בחי׳ בטל רצונך[133, 132] הנ״ל וע״י נעשה ביטול היש בכל יום מעט מעט.

That is, through the occupation in our Torah and our service throughout all the days of the exile: for the main intent of the mitzvos, in "turn from evil" and in "do good," is that there be the level of "nullify your will" mentioned above; and through this, the nullification of the something comes about each day, little by little.

> That future is achieved through Torah study and divine service throughout the exile. The aim of every mitzvah, positive or negative, is "nullify your will" (Avos 2:4), and so the something is nullified a little more each day.

אך בר״ה [בראש השנה] ועשי״ת [ועשרת ימי תשובה] שהם כללות השנה צריך להמשיך כללות ביטול זה להיות המשכת הביטול על כל השנה.

But on Rosh Hashanah and the Ten Days of Teshuvah, which are the general and collective expression (klalus) of the year, one must draw down this nullification in its general and collective form, so that the drawing-down of the nullification be over the whole year.

> Rosh Hashanah and the Ten Days of Teshuvah contain the whole year in general form. So in them one must draw down this nullification in its general form, so that it extends over the entire year.

20 ולזאת צריך להמשיך מבחי׳ פנים העליונים את פניך הוי׳ אבקש ממעמקים קראתיך הוי׳ שהוא מאור א״ס ב״ה הסוכ״ע שלמעלה מן החכמה והתורה.

Therefore one must draw down from the level of the Supernal face: "Your face, Havayah, I will seek"; "From the depths I called You, Havayah," which is from the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), which is above Chochmah and the Torah.

> To bring about this nullification of created existence for the whole year, one must draw from G-d's supernal "face," the light sought in "Your face, Havayah, I will seek" and "From the depths I called You." That is the Infinite Light that encompasses all worlds, above Chochmah and above the Torah.

וזהו ענין ברכת המצות שתיקנו חז״ל [חכמינו זכרונם לברכה] לומר קודם כל מצוה ברוך אתה כו׳ לפי שצ ריך להמשיך בחי׳ מלך העולם ע״י עשיית המצות בשביל

And this is the matter of the blessing over mitzvos, which our Sages, of blessed memory, instituted to say before every mitzvah: "Blessed are You," etc. For one must draw down the level of "King of the world" through doing the mitzvos, on account of

> This explains the blessing the Sages instituted before every mitzvah: "Blessed are You, Havayah our G-d, King of the world, who has sanctified us with His commandments ...." Doing a mitzvah draws down G-d as "King of the world."

אשר קדשנו במצותיו ונמשך בחי׳ ביטול היש להיות התגלות כבוד מלכותו שלא יהיה העולם מעלים ומסתיר החיות שבו עד שנראה בעיני גשמי׳ [גשמיים / גשמיות / גשמית] ליש ודבר בפ״ע [בפני עצמו]

"Who has sanctified us with His commandments"; and there is drawn down the level of the nullification of the something (bittul hayesh), so that there be a revelation of the glory of His kingship: that the world not conceal and hide the life-force within it, to the point that it appears to physical eyes as a something and a thing in its own right,

> Because G-d "has sanctified us with His commandments," each mitzvah draws down the nullification of created existence, so that His kingship is revealed. The world will then no longer hide the divine life-force within it, which now makes it look to physical eyes like an independent thing.

אלא יהיה מלך העולם שהתגלות העולם יהיה בבחי׳ מלך ויבין כל היצור כי העולם הוא בחי׳ מלך בלבד ומלך ועולם הם דבר א׳ ממש וכמ״ש בע״ח [בעץ חיים][134]

but rather that it be "King of the world": that the revelation of the world be in the level of "King," and every creature understand that the world is only the level of "King," and that King and world are truly one thing. As is written in Etz Chaim

> Instead the world should be "King of the world": every creature should understand that the world is nothing but an expression of G-d's kingship, so that King and world are truly one. The Alter Rebbe brings support from Etz Chaim.

שהארץ הלזו החומריות הוא מלכות דמלכות דעשיה[135] פי׳ שהתהוותה מאין ליש תמיד בכל רגע הוא ע״י הארה והשפעת מלי׳ דמלי׳ דעשי׳ [דעשיה]. ולזאת בטלה היא במציאות בהשגה וידיעה שמלמעלה למטה וכמ״ש באריכות בסש״ב [בספר של בינונים] שער היחוד והאמונה.[136]

that this material earth is Malchus of Malchus of Asiyah, meaning that its coming into being from nothing to something, constantly, at every moment, is through the illumination and influence of Malchus of Malchus of Asiyah. And therefore it is nullified in its existence, in the comprehension and knowledge that is from above looking down, as is explained at length in Sefer Shel Beinonim, Sha'ar HaYichud VehaEmunah.

> Etz Chaim calls our material earth "Malchus of Malchus of Asiyah," the lowest level of the lowest world, which is brought into being from nothing at every moment by that level's light. Seen from above, it therefore has no existence of its own, as Tanya's Sha'ar HaYichud VehaEmunah explains at length.

21 והנה התהוות העולם הוא רק בשביל אין מלך בלא עם כו׳. ואי לזאת מקדימים ואומרים ברוך אתה.

Now, the coming into being of the world is only for the sake of "there is no king without a people," etc. And therefore we say first, "Blessed are You,"

> The world exists only because "there is no king without a people": G-d's kingship needs a world that is distinct from Him and accepts His rule. That is why the blessing over a mitzvah begins "Blessed are You."

כלומר שיהא ברוך ונמשך ממקור הברכות מאור א״ס ב״ה הסוכ״ע ביטול זה וכנודע שביטול היש הגשמי היותר תחתון במדרגה הוא ע״י הארה והמשכה היותר עליונה

that is to say, that this nullification be "blessed," drawn down from the source of blessings, from the Infinite Light, blessed be He, the light that encompasses all worlds. As is known, the nullification of the physical something, which is the lowest in rank, comes through the highest illumination and drawing-down

> "Blessed" (baruch) is read as "drawn down": we ask that this nullification be drawn down from the source of all blessings, the Infinite Light that encompasses all worlds. For the lowest thing, physical existence, can be nullified only by the very highest light.

(ועמ״ש בפ׳ בראשית בד״ה להבין הטעם[137] כו׳ ובד״ה ולהבין בתוספת ביאור[138] ענין וייצר כו ע״ש ועמ״ש בפ׳ תצוה סד״ה ועשית בגדי קדש ותכלית וסוף הברכה כו׳ ועמ״ש במק״מ [במקדש מלך] פ׳ צו)

(and see what is written in Parshas Bereishis in the discourse beginning "To understand the reason," etc., and in the discourse beginning "And to understand, in further explanation of the matter of 'And He formed,'" etc.; see there. And see what is written in Parshas Tetzaveh, at the end of the discourse beginning "And you shall make holy garments": and the purpose and end of the blessing, etc. And see what is written in the Mikdash Melech, Parshas Tzav)

> The parenthesis lists where this is explained: two discourses in Torah Ohr, Bereishis, on why man's body was formed differently from the other creatures and on "And Havayah Elokim formed man"; the end of the Torah Ohr discourse "And you shall make holy garments" (Tetzaveh), on the purpose and end of blessing; and the Mikdash Melech's commentary on the Zohar, Tzav.

(בדף כ״ו ע״ב)[139] שהוא בא ממקום גבוה כו׳ שה״ס [שהר סיני] בשכמל״ו [ברוך שם כבוד מלכותו לעולם ועד] כו׳ ע״ש ולכן כדי לבא לבחי׳ זו שיהיה גילוי מלכותו

(on page 26b), that it comes from a high place, etc., which is the mystery of "Blessed be the Name of the glory of His kingdom forever and ever," etc.; see there. And therefore, in order to come to this level, that there be a revelation of His kingship,

> The Mikdash Melech there explains that this comes from a very high place, the mystical meaning of "Blessed be the Name of the glory of His kingdom forever and ever." So a revelation of G-d's kingship in the physical world requires a preparation.

ית׳ בבחי׳ ביטול היש הגשמי צריך להקדים בחינת תשובה עילאה את פניך הוי׳ אבקש וממעמקים קראתיך הוי׳ כמים הפנים ע״י עומק הלב למסור נפשו באחד.

may He be blessed, in the level of the nullification of the physical something, one must first have the level of the higher teshuvah: "Your face, Havayah, I will seek," and "From the depths I called You, Havayah," "as water [reflects] face to face," through the depth of the heart, to give up one's soul in [declaring G-d] One.

> To reveal G-d's kingship in the physical world, one must first have the higher teshuvah: seeking G-d's face from the depth of the heart, "as water reflects face to face," to the point of being ready to give up one's life at the "One" of the Shema.

22 וזהו ענין יחודא עילאה תחלה בק״ש [בקריאת שמע] הוי׳ אלקינו הוי׳ אחד אחד ממש דכולא קמי׳ [קמיה] כלא[140] וכאין ממש ואח״כ יחודא תתאה בשכמל״ו [ברוך שם כבוד מלכותו לעולם ועד] שנראה ונתגלה בחי׳ יש אך היש בטל לאין בשביל התגלות כבוד מלכותו ית׳.[141]

And this is the matter of the higher unity (yichuda ila'ah) first, in the Shema: "Havayah is our G-d, Havayah is One," truly One, for all before Him is as nothing, truly as naught; and afterwards the lower unity (yichuda tata'ah), in "Blessed be the Name of the glory of His kingdom forever and ever," in which the level of something is seen and revealed, but the something is nullified to nothing for the sake of the revelation of the glory of His kingship, may He be blessed.

> The same order is in the Shema. First comes the higher unity (yichuda ila'ah): "Havayah is our G-d, Havayah is One," truly one, for before Him everything is as nothing. Then comes the lower unity (yichuda tata'ah), "Blessed be the Name of the glory of His kingdom forever and ever": created existence is seen, but it is nullified for the sake of revealing His kingship.

23 וכן בברכת המצות ברוך אתה אומרים תחלה הוי׳ אלקינו כלומר שיהיה אלקינו ואנחנו נהי׳ [נהיה] בטלים אליו ית׳ כביטול הרגל לגבי הראש.

So too in the blessing over mitzvos, "Blessed are You," we first say "Havayah our G-d": that is to say, that He be our G-d and we be nullified to Him, may He be blessed, as the foot is nullified in relation to the head.

> The blessing over a mitzvah follows the same order: before "King of the world" we say "Havayah our G-d," asking that He be our G-d and that we be nullified to Him. That nullification is like that of a foot to the head: the foot has no will of its own and simply follows the head.

וכך ישראל לי ראש[142] וברא כרעא דאבוה[143] דהביטול הזה הוא בבחינת אחדות ממש שמתאחד ומתכלל באור א״ס ב״ה ומוסר נפשו להעלותה למעלה כמו שהיתה טרם ירידתה שהיתה כלולה במאצילה ב״ה ביחוד גמור.

And so: "Israel is for Me a head," and "a son is the leg of his father": for this nullification is in the level of true oneness, in that one becomes one and is included in the Infinite Light, blessed be He, and gives over one's soul to raise it on high as it was before its descent, when it was included in its Emanator, blessed be He, in complete unity.

> Two sayings express this: "Israel is a head for Me" and "a son is his father's leg." This is nullification as union: the soul becomes one with the Infinite Light and gives itself over, rising to how it was before its descent, when it was wholly included in its Source.

ומזה נמשך אח״כ להיות מלך העולם ביטול היש כעבד לפני מלך כי לי בני[144] ישראל עבדים עבדי הם לי דייקא שגם בחינת עבד הוא בבחינת לי ועבדי ועיין מ״ש ע״פ ועתה יגדל נא בפ׳ שלח:

And from this there is drawn down afterwards "King of the world," the nullification of the something, like a servant before a king. For "the children of Israel are servants to Me; they are My servants," "to Me" specifically, for the level of servant, too, is in the level of "to Me." And see what is written on "And now, I pray, let [the power] be great," in Parshas Shelach.

> From that union comes "King of the world," the nullification of the created self like a servant before a king. Leviticus 25:55 says the children of Israel are servants "to Me," and the Alter Rebbe stresses "to Me": even as servants they remain G-d's own; the text refers to its discourse on Numbers 14:17 in Parshas Shelach.

24 (קיצור ופי׳ כי עמך הסליחה למען תורא שתכלית המכוון מהמשכות העליונות הנ״ל הוא למען תורא והאלקים עשה שייראו מלפיו והוא ביטול היש. וזהו ענין ברכות המצות):

(Summary and explanation of "For with You is forgiveness, that You may be feared": the ultimate intent of the supernal drawings-down mentioned above is "that You may be feared," and "G-d has made [it so] that they fear before Him," and this is the nullification of the something. And this is the matter of the blessings over the mitzvos.)

> A summary line closing the fourth section: the purpose of forgiveness and of the drawings-down from above is awe, which is the nullification of created existence, and this is what the blessings over mitzvos express.

SECTION 6 • ¶25–28

Ad: the eternal kingship

25 ה והנה בחי׳ זו שהיא התגלות כבוד מלכותו להיות יש מאין שיהא היש בטל לאין נק׳ בשם עד

5. Now, this level, which is the revelation of the glory of His kingship, that there be something from nothing such that the something be nullified to nothing, is called by the name ad,

> The fifth section returns to the opening question about the word ad. The level just described, G-d's kingship revealed in a world created from nothing whose existence is nullified before Him, is called ad.

כי עד הוא לשון נצחית[145] כמו לא תבושו ולא תכלמו עד עולמי עד[146] לעדי עד ימלוך[147]

for ad is a term of eternity, as in "You shall not be ashamed nor disgraced, to all eternity (ad olmei ad)"; "Forever and ever (le'adei ad) He shall reign."

> Ad denotes eternity, as in Isaiah 45:17, "to all eternity" (ad olmei ad), and in the hymn Melech Elyon, "forever and ever He shall reign."

והנה בדבר שהוא תחת הזמן ממש אין נמשך בבחי׳ נצחיות ובדבר שהוא למעלה מהזמן בבחי׳ א״ס שם לא שייך לשון נצחיות ועולמות שלשון זה אינו נופל כ״א בבחי׳ וגדר זמן שיומשך זמן רב כ״כ [כל כך]

Now, in a thing that is truly under time, there is no drawing-forth in the manner of eternity; and in a thing that is above time, in the level of the Infinite, there the terms "eternity" and "worlds" do not apply, for these terms apply only in the level and bounds of time, that it continue for so long a time;

> Eternity is a paradoxical category. What is wholly within time is not eternal, and what is wholly above time, the Infinite, is not called eternal either, because eternity means lasting through a great length of time.

אבל מה שאינו בבחי׳ וגדר הזמן שם לא שייך המשך הזמן כלל אלא היה הוה ויהיה הכל א׳ ולא שייך בחי׳ זו ולשון זה עולמיות ונצחיות

but what is not in the level and bounds of time, there the extension of time does not apply at all; rather, "was," "is" and "will be" are all one. And this level and this term, everlastingness and eternity, do not apply

> For what is beyond time, past, present and future are one, so "lasting" does not apply to it at all.

אלא בבחי׳ מלכותו יתברך שהוא בבחינת וגדר הזמן מלך מלך וימלוך כמ״ש בסש״ב [בספר של בינונים] ח״ב [חלק ב׳] פ״ז [פרק ז׳].

except in the level of His kingship, may He be blessed, which is in the level and bounds of time: "He is King, He was King, and He will reign," as is explained in Sefer Shel Beinonim, Part II, chapter 7.

> Eternity applies only to Malchus, G-d's kingship, which relates to time, as the prayer says, "Havayah is King, Havayah was King, Havayah will reign." Tanya (Part II, ch. 7) explains that time and space themselves come from G-d's Malchus.

26 ואעפ״כ [ואף על פי כן] הרי היא הארת א״ס ב״ה שכשמו כן הוא אין לו סוף[148] כו׳ וכך בעבודת האדם בגילוי אור

And even so, it is an illumination of the Infinite One (Ein Sof), blessed be He, who, as His Name is, so is He: He has no end, etc. And so in the service of man, through the revelation of the Light

> Yet Malchus is an illumination of the Infinite One, and "as His Name is, so is He": Ein Sof means "without end." That is why the kingship that relates to time lasts without end.

א״ס ב״ה על נפשו תכון מלכותו יתברך לעד הקרב האדם להיות גילוי כבוד מלכותו בבחי׳ בטל רצונך לנצח כל ימיו בל תמוט:

of the Infinite One, blessed be He, upon his soul, His kingship, may He be blessed, "shall be established" forever (la'ad) within the person, that there be a revelation of the glory of His kingship in the level of "nullify your will," for eternity, all his days, "that shall not be moved."

> The same holds in a person's service. When the Infinite Light is revealed to his soul, G-d's kingship is established within him "forever" (la'ad): a constant "nullify your will" for all his days, which nothing can shake.

27 וזהו שובה ישראל עד.[149] פי׳ להשיב בחי׳ עד היא בחי׳ התגלות כבוד מלכותו למקורה ושרשה הוא אור א״ס ב״ה ממש

And this is [the meaning of] "Return, O Israel, unto (ad)": that is, to return the level of ad, which is the level of the revelation of the glory of His kingship, to its source and root, which is the very Infinite Light, blessed be He.

> Now the opening verse is explained. "Return, O Israel, ad" uses shuvah in its transitive sense: bring back the level of ad, G-d's kingship as revealed in the world, to its source, the Infinite Light itself.

כי הארת אור א״ס בבחי׳ התגלות מלכותו ית׳ שמאיר ומתגלה בבחי׳ מלך העולם שלא יהא העולם מעלים כו׳ תלוי בעבודת האדם בגילוי אור א״ס ב״ה על נפשו וכמארז״ל [וכמאמר רבותינו זכרונם לברכה] גלו לאדום שכינה עמהם.[150, 151]

For the illumination of the Infinite Light in the level of the revelation of His kingship, may He be blessed, which shines and is revealed in the level of "King of the world," so that the world should not conceal, etc., depends on the service of man, in the revelation of the Infinite Light, blessed be He, upon his soul; and as our Sages, of blessed memory, said, "They were exiled to Edom; the Shechinah is with them."

> Whether the world conceals or reveals G-d's kingship depends on human service, on the Infinite Light being revealed in a person's soul. As the Sages say (Sifrei), wherever Israel was exiled, even to Edom, the Shechinah went with them: G-d's presence in the world follows the state of His people.

28 וכך כשנמשך אחר גופו ונפשו הבהמית שמקליפת וסט״א [וסטרא אחרא] שניצוץ אלקות שבו הוא בגלות הגוף כו׳.

And so too when he is drawn after his body and his animal soul, which is from kelipah and the sitra achra (the other side), the spark of G-dliness within him is in the exile of the body, etc.

> Just as the Shechinah goes into exile with Israel, a person who follows his body and his animal soul, which come from kelipah and the sitra achra, sends the spark of G-dliness within him into "exile" in the body.

והעיקר להשיבה[152] בבחינת עד דהיינו שתהי׳ [שתהיה] הארה זו בה לנצח ולעולם ועד בל תמוט ולא שיהיה לפרקים ועתים מזומנים בלבד

And the main thing is to return it in the manner of ad: that is, that this illumination be in it for eternity, forever and ever, never to be moved, and not that it be only at intervals and set times;

> The main thing is to bring it back "in the manner of ad": that G-d's light stay in him permanently, never to be shaken, and not only at certain times. The Kehot note quotes the Tzemach Tzedek that what is returned here is the level of Malchus.

רק תהיה יראת ה׳ על פניו בגילוי כבוד מלכותו ית׳ תמיד כי הארה שהיא לפרקים נק׳ בשם דודים רק להיות יחודא תתאה

rather, the fear of G-d should be upon his face, in the revelation of the glory of His kingship, may He be blessed, always. For an illumination that comes at intervals is called by the name dodim ("lovers"); rather, [the aim is] that the lower unity (yichuda tata'ah) be

> The fear of G-d should rest on his face constantly, with G-d's kingship always revealed to him. An illumination that comes and goes is called dodim, "lovers," who long for each other but are not always together.

כמו יחודא עילאה בחי׳ תרין ריעין דלא מתפרשין[153] (וזהו כמ״ש אהל בל יצען ובל יסע יתדותיו לנצח)[154] (בישעיה סי׳ ל״ג כ׳) והיינו

like the higher unity (yichuda ila'ah), the level of "two companions who never part" (and this is as it is written, "a tent that shall not be moved, and whose pegs shall never be pulled up") (Isaiah, chapter 33, [verse] 20). And this is

> The aim is that the lower unity become like the higher unity, which the Zohar calls "two companions who never part." Isaiah 33:20 describes such permanence: "a tent that shall not be moved, whose pegs shall never be pulled up."

כמו שכתוב בלק״ת [בלקוטי תורה (להאריז״ל)] בזכריה[155] ע״פ ביום ההוא יהיה[156] שבחי׳ ו״ה יהיו במדרגת י״ה כו׳ וממילא יהיה אהל בל יצען.

as is written in the Likkutei Torah of the Arizal on Zechariah, on "On that day [Havayah] shall be [One]," that the level of vav-hei will be at the rank of yud-hei, etc.; and as a matter of course there will be "a tent that shall not be moved,"

> The Arizal's Likkutei Torah on Zechariah 14:9, "On that day Havayah shall be One," says that in the future the last two letters of the Name, vav-hei, will stand at the level of the first two, yud-hei. Then Malchus will be a "tent" that never moves.

כמ״ש בעמה״מ [בעמק המלך] שער הששי ס״פ מ״ז וע׳ מזה בזח״א [בזהר חלק א] בראשית (נ״ג א׳). ויחי (דרל״ט א׳). וס״פ תשא (קצ״ד א׳).

as is written in Emek HaMelech, Gate Six, at the end of chapter 47. And see on this the Zohar, Part I, Bereishis (53a), Vayechi (239a), and the end of Tisa (194a).

> The same teaching appears in Emek HaMelech, a Kabbalistic work, and the text lists three places in the Zohar that discuss it.

והיינו כי עכשיו יש בבחי׳ מלי׳ עליות וירידות ולכן נק׳ אהל מועד לשון זמן קצוב שמקדש ראשון עמד ת״י שנה כו׳ משא״כ לע״ל [לעתיד לבוא][157] לא יהיה שינויים כ״א בל יצען.

That is: now there are ascents and descents in the level of Malchus, and therefore it is called "the Tent of Meeting (ohel mo'ed)," a term for a fixed time, for the First Temple stood 410 years, etc.; whereas in the time to come there will be no changes, but rather "it shall not be moved."

> At present Malchus rises and falls, which is why it is called Ohel Mo'ed, the "Tent of Meeting," mo'ed meaning an appointed time: like the First Temple, which stood for 410 years and then fell. In the time to come there will be no such changes.

והיינו ע״י גילוי בחינת סוכ״ע וכמ״ש מזה סד״ה וידעת היום והשבות[158] בענין ומלאה הארץ דעה[159] כו׳.

And this will come through the revelation of the level of the light that encompasses all worlds (sovev kol almin), as is explained on this at the end of the discourse beginning "Know this day and take to heart," on the matter of "and the earth shall be filled with knowledge," etc.

> That permanence will come from the revelation of the light that encompasses all worlds, which does not change. The text refers to its discourse on "Know this day" (Deuteronomy 4:39) and "the earth shall be filled with knowledge" (Isaiah 11:9).

וזהו נאוה שאנן אהל בל יצען. כי נוה שאנן זהו ההמשכה מבחי׳ אני ה׳ לא שניתי[160] כמ״ש באד״ר [באדרא רבא] (דקל״ז סע״א [סוף עמוד א])[161] נוה שאנן לעתיק יומין אתמר.[162]

And this is [the meaning of] "a tranquil habitation, a tent that shall not be moved." For "tranquil habitation" (naveh sha'anan) is the drawing-down from the level of "I, Havayah, have not changed," as is written in the Idra Rabba (end of 137a): "'Tranquil habitation' is said of Atik Yomin."

> Isaiah 33:20 calls Jerusalem "a tranquil habitation." The Idra Rabba in the Zohar says this phrase refers to Atik Yomin, the level of "I, Havayah, have not changed" (Malachi 3:6), which is utterly beyond change.

ומבחי׳ זו יומשך שיהיה אהל בל יצען כו׳ בל יסע יתדותיו. יתד הוא המקשר ומחבר האהל עם הארץ (כמ״ש רש״י [רבי שלמה יצחקי] בחומש ס״פ תרומה)[163]

And from this level it will be drawn down that there be "a tent that shall not be moved," etc., "whose pegs shall never be pulled up." A peg is what binds and joins the tent to the ground (as Rashi writes in the Chumash at the end of Terumah);

> From that changeless level comes the tent that will never move. Rashi explains, at the end of Terumah, that the pegs bind the tent to the ground.

וזהו ענין כי כל בשמים ובארץ[164] דאחיד בשמיא וארעא ועמ״ש סד״ה כי ההרים ימושו[165, 166] גבי וברית שלומי לא תמוט.

and this is the matter of "for all that is in heaven and on earth," "that holds fast to heaven and earth." And see what is written at the end of the discourse beginning "For the mountains shall depart," regarding "and My covenant of peace shall not be moved."

> The peg is thus like what I Chronicles 29:11 calls "all that is in heaven and on earth," read as "that which holds heaven and earth together." The text refers to its discourse on Isaiah 54:10, "For the mountains shall depart … but My covenant of peace shall not be moved."

וזהו כי כה אמר רם ונשא שוכן עד.[167] וכמ״ש ה׳ ימלוך לעולם ועד.[168] וזהו ענין יהא שמיה רבא מברך לעלם ולעלמי עלמיא.

And this is [the meaning of] "For thus says the High and Exalted One, who dwells forever (shochen ad)." And as it is written, "Havayah shall reign forever and ever (le'olam va'ed)." And this is the matter of "May His great Name be blessed forever and to all eternity."

> Several verses speak of this eternal kingship, ad: G-d "who dwells forever (ad)" (Isaiah 57:15), "Havayah shall reign forever and ever" (Exodus 15:18), and the Kaddish, "May His great Name be blessed forever and to all eternity."

דפירוש שמיה רבא היינו שמו הגדול שהוא בחי׳ אור א״ס ממש ולכן ע״י״ז יהיה הברכה וההמשכה לעלם ולעלמי עלמיא בבחי׳ בל יצען כו׳.

For the meaning of shmei rabba is "His great Name," which is the level of the very Infinite Light (Or Ein Sof); and therefore, through this, the blessing and drawing-down will be "forever and to all eternity," in the manner of "it shall not be moved," etc.

> "His great Name" in the Kaddish is the Infinite Light itself. A blessing drawn from that light lasts "forever and to all eternity," like the tent that will not be moved.

וכל זה הוא בכח התשובה וזהו שובה ישראל[169] עד ועיין מענין שובה ישראל ברבות וישב פרשה פ״ד:[170]

And all this is by the power of teshuvah; and this is [the meaning of] "Return, O Israel, unto (ad)." And see on the matter of "Return, O Israel" in the Midrash Rabbah, Vayeshev, section 84.

> All this is achieved through teshuvah, and that is the meaning of "Return, O Israel, unto (ad)." The Midrash cited (Bereshit Rabbah 84:19) says that because Reuven was the first to repent, his descendant Hoshea would open with "Return, O Israel."

SECTION 7 • ¶29–34

"Take words with you"

29 כי כשלת בעונך.[171] שע״י עון נכשל כאדם הכושל רגלו[172] ונופל ראשו למטה. כך גלו לאדום שכינה עמהם.

"For you have stumbled in your iniquity": through sin he stumbles, like a person who trips on his foot and falls headfirst. So: "They were exiled to Edom; the Shechinah is with them."

> Hosea 14:2 continues, "for you have stumbled in your iniquity." Sin is a stumble in which a person trips and falls head first, the highest part ending up lowest; so too, when Israel sinned, the Shechinah went with them into exile in Edom.

והעצה היעוצה היא קחו עמכם דברים[173] היינו התעוררות י״ג מדה״ר [מדות הרחמים] בעשי״ת [בעשרת ימי תשובה] שהם רחמים עליונים רחמים פשוטים מבחי׳ ויעבור הוי׳ על פניו[174] והיא היא בחי׳ תשובה עילאה מעומקא דליבא ויצעקו אל ה׳ בצר להם עד

And the counsel given is: "Take words with you," that is, the arousal of the Thirteen Attributes of Mercy in the Ten Days of Teshuvah, which are supernal mercies, simple mercies, from the level of "And Havayah passed before his face (al panav)." And this itself is the level of the higher teshuvah, from the depth of the heart: "And they cried out to Havayah in their distress," to the point

> The prophet's advice (Hosea 14:3) is "Take words with you," which the Alter Rebbe identifies with the Thirteen Attributes of Mercy, aroused during the Ten Days of Teshuvah. These are supernal, "simple" mercies from "And Havayah passed before his face" (Exodus 34:6), and they are evoked by the higher teshuvah of the cry from the depth of the heart.

כי נוגע עד הנפש ממש וחייו תלויין בו ממש שהיא ההארה שלמעלה מטעם ודעת המושג ומובן בהתבוננות שכלו.

that it touches the very soul and his very life depends on it; which is the illumination that is above reason and knowledge that are grasped and understood through the contemplation of one's intellect.

> That teshuvah reaches the very soul, as when one's life depends on something. It is an illumination above the reason and knowledge that a person grasps by contemplation.

30 וכן היג״מ [הי״ג מדות] הן למעלה מבחי׳ חכמה ודעת המושג ומובן. כי שאלו לחכמה[175] הנפש החוטאת במה תתכפר[176] ואמרה הנפש החוטאת היא תמות.

And likewise the Thirteen Attributes are above the level of Chochmah and of knowledge (daas) that is grasped and understood. For they asked Wisdom, "The soul that sins, how is it to be atoned?" and it said, "The soul that sins, it shall die."

> The Thirteen Attributes are above Chochmah and Daas. The Jerusalem Talmud (Makkos 2:6) tells that Wisdom was asked what becomes of the sinner; in the version quoted here, Wisdom answers, "The soul that sins, it shall die."

כי החכמה מחייבת להיות זו מ״ע [מצות עשה] וזו מל״ת [מצות לא תעשה] ומי שעובר ע״ז ועושה נגד מה שהחכמה מחייבת ראוי לעונש כך וכך ככל העונשין הכתובים בתורה דאורייתא מחכמה נפקת.

For Wisdom dictates that this be a positive commandment and that a prohibitive commandment, and one who transgresses this and acts against what Wisdom dictates deserves such-and-such a punishment, like all the punishments written in the Torah, for "the Torah issues from Chochmah."

> Wisdom determines which acts are commanded and which forbidden, and so whoever transgresses deserves the punishment the Torah sets out. This follows from the Torah's coming from Chochmah.

אבל י״ג מדה״ר [מדות הרחמים] שהם לרחם ולחון אע״פ [אף על פי] שאינו[177] ראוי הגון וראוי מצד החכמה ונסלח לו הרי הן למעלה מבחי׳ חכמה ודעת.

But the Thirteen Attributes of Mercy, which are to have mercy and to be gracious even though he is not deserving, fitting and worthy from the standpoint of Chochmah, and he is forgiven, are above the level of Chochmah and knowledge.

> The Thirteen Attributes, by contrast, show mercy and grace even to one who is unworthy by the measure of wisdom, and forgive him. The Kehot note cites the Midrash (Shemos Rabbah, end of ch. 45) on "I will be gracious to whom I will be gracious": grace given freely to one who has nothing.

31 ולכן נאמר קחו עמכם דברים שהדברים הם עמכם כי עיקר התשובה בלב מקרב איש ולב עמוק עומקא דליבא שלמעלה מעלה מהשכל וההתבוננות.

Therefore it is said, "Take words with you": the words are with you, for the essence of teshuvah is in the heart, "the inward part of a man and a deep heart," the depth of the heart, which is far above intellect and contemplation.

> So "Take words with you" means that the words are already "with you," within you. The essence of teshuvah is in the heart, "the inward part of a man and a deep heart" (Psalms 64:7), far above intellect and contemplation.

ואין התשובה באה מחמת התבוננות הדברים האלה אשר ישים אל לבו. כענין שתים ברכות שלפני ק״ש [קריאת שמע] שתיקנו כדי לקיים הק״ש [הקריאת שמע] אחד ואהבת והיינו ע״י התבוננות איך המלאכים מקדישים ואיך אהבת עולם אהבתנו

And teshuvah does not come about because of contemplating these words that one sets to one's heart, as [happens] with the two blessings before the Shema, which were instituted in order to fulfill [in] the Shema "One" and "And you shall love," namely through contemplating how the angels sanctify and how "With an everlasting love You have loved us"

> Teshuvah is not produced by contemplating ideas. That is how love is produced in the two blessings before the Shema: one contemplates how the angels sanctify G-d and how He loves Israel with "an everlasting love," so as to fulfill the Shema's "One" and "You shall love."

(ונק׳ בחי׳ התבוננות זו דברים ע״ד ותן בלבנו בינה להבין[178] כו׳ היינו להבין דבר מתוך דבר.[179] תוך דבר היינו ממכ״ע [ממלא כל עלמין] וצ״ל מזה בחי׳ סוכ״ע כו׳ כמ״ש בד״ה השמים כסאי)[180]

(and this level of contemplation is called "words," in the manner of "And put into our hearts understanding, to understand," etc., that is, to understand one thing from within another; "within a thing" is the light that fills all worlds (memalei kol almin), and from it one must [come to] the level of the light that encompasses all worlds (sovev kol almin), etc., as is explained in the discourse beginning "The heavens are My throne").

> That contemplation is called "words," as in the morning blessing's "put into our hearts understanding, to understand," and as in the Talmud's definition of understanding (Chagigah 14a): grasping one thing from within another. One begins from the light that fills all worlds and arrives at the light that encompasses them; the text refers to its discourse on Isaiah 66:1.

אבל בתשובה שהיא מעומקא דליבא אין הדברים מעוררים דהיינו ההבנה וההשגה כי תשובה זו היא למעלה מהשגה והבנה. אלא הדברים הם רק כדי להיות עומקא דליבא זו יוצאת מהעלם אל הגילוי:

But in teshuvah, which is from the depth of the heart, the words do not arouse, that is, the understanding and comprehension, for this teshuvah is above comprehension and understanding. Rather, the words are only so that this depth of the heart come out from concealment into revelation.

> But teshuvah from the depth of the heart is not aroused by understanding, because it is above understanding. The "words" serve only to bring this hidden depth of the heart out into the open.

32 אמרו אליו כל תשא עון.[181] לפי שאתה כל וכללות הכל דהיינו בחי׳ אור א״ס ב״ה הסוכ״ע שלמעלה מהחכמה

"Say to Him: Forgive all iniquity (kol tisa avon)": because You are "all" (kol), and the general and collective expression (klalus) of everything, that is, the level of the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), which is above Chochmah.

> The verse continues, "Say to Him: kol tisa avon," usually read "forgive all iniquity." The Alter Rebbe reads it "You who are All (kol), forgive iniquity": G-d as that which encompasses everything, the Infinite Light above Chochmah.

כי מחכמה ולמטה יש התחלקות לפרטות חכמה ומדות אבל למעלה מן החכמה אין שום התחלקות.

For from Chochmah downward there is division into particulars, wisdom and emotive attributes (middos); but above Chochmah there is no division at all.

> From Chochmah downward there is division into particulars, separate ideas and emotions. Above Chochmah there is no division at all.

ולכן תשא עון כי אין פגם העון מגיע עד שם שלא פגם אלא בבחי׳ חכמה כנ״ל:

Therefore "forgive iniquity": for the blemish of iniquity does not reach there, since it blemished only in the level of Chochmah, as mentioned above.

> That is why He can forgive: the blemish of sin never reaches the level above Chochmah, because sin damages only the level of Chochmah, as paragraph 12 explained.

33 ונשלמה פרים שפתינו.[182] כי גדולה תשובה יותר מכל הקרבנות לפי שבקרבן נאמר קרבן להוי׳ אשה ריח ניחוח להוי׳[183, 184]

"And we will render [for] bullocks [the offering of] our lips": for teshuvah is greater than all the offerings. For of an offering it is said, "an offering to Havayah," "a fire-offering, a pleasing fragrance to Havayah,"

> The verse ends, "we will render bullocks with our lips": words in place of offerings. Teshuvah is greater than all offerings, for of an offering it is said that it is "to Havayah" (Leviticus 1:2, 1:9), the very phrasing the maamar's opening question set against the ad of teshuvah.

והיינו לפי שהקרבן הוא שמקריבים הבהמה ע״ג [על גבי] המזבח תמורת נפש הבהמית של האדם נפש תחת נפש ועכשיו שאין לנו קרבנות התפלה הוא במקום קרבן.[185]

that is, because an offering means that the animal is offered upon the altar in place of the person's animal soul, a soul for a soul; and now that we have no offerings, prayer is in place of an offering.

> An animal offering stands in place of the person's animal soul, "a soul for a soul." Since the Temple's destruction, prayer takes the place of the offerings, as the Talmud says (Berachos 26b).

ומיכאל עומד ומקריב נשמותיהן[186] של ישראל.[187] מיכאל כהנא רבא[189, 188] היא בחי׳ אהבה רבה הבאה מלמעל׳ [מלמעלה] למסור נפשו באחד.

And Michael stands and offers the souls of Israel. "Michael the High Priest" is the level of "great love" (ahavah rabbah) that comes from above, to give up one's soul in [declaring G-d] One.

> Tradition says the angel Michael offers the souls of Israel on the heavenly altar (Menachos 110a, with Tosafos there), and the Zohar calls Michael "the High Priest." The Alter Rebbe identifies him with "great love" (ahavah rabbah) from above, which brings the soul to give itself up at the "One" of the Shema.

34 והנה כל השנה המשכה זו היא דרך השתלשלות על ידי המלאכים מיכאל כהנא רבא. אבל בעשי״ת [בעשרת ימי תשובה] דרשו את[190] ה׳ בהמצאו כתיב שהיא המשכת אור א״ס ב״ה בעצמו שלא בדרך השתלשלות.

Now, all year this drawing-down is by way of the chain of descending worlds (hishtalshelus), through the angels, "Michael the High Priest." But of the Ten Days of Teshuvah it is written, "Seek Havayah when He may be found," which is the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, Himself, not by way of hishtalshelus.

> All year, G-d's response to prayer and service comes down through the chain of worlds and through angels, such as Michael, "the High Priest." But of the Ten Days of Teshuvah it says, "Seek Havayah when He may be found" (Isaiah 55:6): in these days the Infinite Light itself is drawn down directly, without intermediaries.

ועמ״ש בד״ה אני לדודי בענין הרועה בשושנים[191] רק ע״י בחי׳ תשובה עילאה שהוא מעומק הלב כנ״ל

And see what is written in the discourse beginning "I am my Beloved's," on the matter of "who grazes among the lilies." [This comes] only through the level of the higher teshuvah, which is from the depth of the heart, as mentioned above;

> The text refers to its discourse on "I am my Beloved's … who grazes among the lilies" (Song of Songs 6:3). This direct drawing-down comes only through the higher teshuvah from the depth of the heart.

לכן ענין הקרבנות נעשה על ידינו עצחמן (וזהו שיוהכ״פ [שיום הכפורים] אסור בנעילת הסנדל[192, 193, 194] וכמ״ש בשל״ה [בשני לוחות הברית] כי המנעל והסנדל מורה על המלאכים מט״ט [מטטרון] וסנדל שנק׳ נעל דשכינתא וביום הכפורים הוא למעלה מבחי׳ זו כו׳[195]

therefore the matter of the offerings is done by ourselves. (And this is why on Yom Kippur wearing a sandal is forbidden, as the Shelah writes: that the shoe and the sandal allude to the angels Metatron and Sandal[fon], who are called "the shoe of the Shechinah," and Yom Kippur is above this level, etc.;

> So in these days we bring the "offering" ourselves, without the angels. This is why wearing shoes is forbidden on Yom Kippur (Mishnah Yoma 8:1): the Shelah writes that shoe and sandal allude to the angels Metatron and Sandalfon, called "the shoe of the Shechinah," and Yom Kippur is above that level.

ע״ש והיינו כי מט״ט [מטטרון] וסנדל קושר[196] קשרים לקונו מתפלותיהן של ישראל[197] שהן מעלים התפלות כמ״ש במ״א ע״פ מה יפו פעמיך בנעלים[198] כו׳ וזהו ע״ד שבקרבנות היה אריה דאכיל קרבנין[199, 200] כו׳.

see there. That is: Metatron and Sandal[fon] tie bonds for their Maker from the prayers of Israel, for they raise up the prayers, as is explained elsewhere on "How beautiful are your steps in shoes," etc.; and this is like what there was with the offerings, "a lion that consumes the offerings," etc.

> These angels carry Israel's prayers upward. Our text reads that they "tie bonds" (kesharim); the Talmud's wording is that Sandalfon "ties crowns for his Maker" (Chagigah 13b), and Tosafos explains that he makes crowns from the prayers of the righteous. The text compares this to "the lion that consumes the offerings," the fire in the form of a lion that the Zohar describes on the altar.

אמנם ביוהכ״פ [ביום הכפורים] אין צריך שיעלו התפלות ע״י המלאכים כ״א הקב״ה בעצמו מקבלן ועמ״ש במ״א בד״ה כנשר יעיר[201] ובד״ה ואריה כבקר יאכלתבן כו׳) ונעשית עליה יתירה בעילוי אחר עילוי בבחי׳ ממעמקים.

However, on Yom Kippur there is no need for the prayers to be raised by the angels; rather, the Holy One, blessed be He, Himself receives them. And see what is written elsewhere, in the discourse beginning "As an eagle stirs up" and in the discourse beginning "And the lion, like the ox, shall eat straw," etc.) And there is brought about an additional ascent, elevation upon elevation, in the level of "the depths."

> On Yom Kippur the prayers need no angels to carry them, for G-d Himself receives them; the text refers to its discourses on "As an eagle stirs up its nest" (Deuteronomy 32:11) and "the lion, like the ox, shall eat straw." These days therefore bring an additional ascent, ever higher, from "the depths."

ופי׳ בעשרת ימי תשובה עד יוהכ״פ [יום הכפורים] שאז לפני הוי׳ תטהרו שמגיע לבחי׳ פני הוי׳ בחי׳ פנים הנ״ל. הגם דכתיב ופני לא יראו היינו שהפנים בעצמן אין באים לידי גילוי.[202]

And the explanation: in the Ten Days of Teshuvah, until Yom Kippur, when "before (lifnei) Havayah you shall be purified," one reaches the level of the face (pnei) of Havayah, the level of "face" mentioned above. Although it is written, "My face shall not be seen," that means that the face itself does not come to revelation;

> In the Ten Days up to Yom Kippur, of which it is said, "before (lifnei) Havayah you shall be purified" (Leviticus 16:30), a person reaches the "face" (pnei) of Havayah. The verse "My face shall not be seen" means only that the face itself does not come into revelation.

אבל הגילוי נמשך משם ממעמקים קראתיך להיות גילוי בחי׳ הוי׳ וגם ופני לא יראו בבחינת המשכה למטה אבל בבחינת העלאה את פניך הוי׳ אבקש:[203, 204]

but the revelation is drawn from there: "From the depths I called You," that there be a revelation of the level of Havayah. And also, "My face shall not be seen" is in the manner of drawing down below; but in the manner of ascent, "Your face, Havayah, I will seek."

> Its light is still drawn from there, "From the depths I called You," and revealed through the Name Havayah. Moreover, "My face shall not be seen" refers to drawing down from above; in ascending from below, through teshuvah, one can say, "Your face, Havayah, I will seek."

IN ONE'S AVODAH

In the Ten Days of Teshuvah, seek G-d from the depth of the heart, as one thinks about a matter on which one's life depends, beyond any reasoning, and set aside your own will so as not to act for your own sake. Teshuvah is not only for sins: it is the soul's return to its source, and it belongs to the righteous as well. Through it, draw down a nullification of self before G-d's kingship for the whole year, renewed in every blessing over a mitzvah, so that the fear of G-d rests on you always and not only at intervals.

QUESTIONS FOR DISCUSSION

1. If G-d fills all things, in what sense is He "near" during the Ten Days of Teshuvah, and how does the image of two people facing or turning away from each other answer this?
2. Why does the maamar say that Shabbos and teshuvah are "all one," and why does this mean that even the completely righteous do teshuvah?
3. Why can a blemish in the Torah be repaired only from above Chochmah, and how does a person's self-nullification reach that level "as water reflects face to face"?
4. How do the blessing over a mitzvah and the two verses of the Shema express the higher and the lower unity?
5. Why does eternity (ad) belong to Malchus rather than to what is above time, and what would it mean for G-d's kingship in your soul to be "ad" rather than "at intervals"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **שובה ישראל עד**

The note says that this volume prints the Mitteler Rebbe's transcript of the maamar, containing only the matters explained in its first section, and on p. 430 an explanation of the maamar.

KEHOT'S NOTE

משבת שובה תקס״ט, בסה״מ תקס״ח ע׳ תכז — הנחת כ״ק אדמו״ר האמצעי (שם רק הענינים שמבוארים בסעיף א). ושם בע׳ תל ביאור על המאמר. רוב הביאור בתוסי הגהות נדפס ג״כ באוה״ת ש״ש ע׳ א׳תקכ. שם ע׳ א׳תקיד כתב שדרוש זה משבת שובה תקס״ט, ומבאר שכאן פי׳ ״שובה ישראל עד פי׳ להשיב בחיי עד הוא בחיי מלי׳ למקורה ושרשה הוא אור א״ס ב״ה ממש״ ע״ש הגהה על פי׳ עד. עוד הגהות באוה״ת כאן ע׳ א׳תקמ. וראה באוה״ת ויקרא כרך ד ע׳ א׳צה קיצורים לכאן. וראה גם ד״ה שובה ישראל תשל״ו (נדפס בסה״מ מלוקט ח״א ע׳ קסז). וד״ה שובה ישראל תש״מ (סה״מ מלוקט ח״א ע׳ שסה). וראה גם ד״ה מקושש עצים — סה״מ תרל״ג ח״ב ע׳ שלח.

2 **שובה ישראל עד ה״א**

"Return, O Israel, unto Havayah your G-d, for you have stumbled in your iniquity." The verse that opens the haftarah of Shabbos Shuvah; the whole maamar explains it.

Hosea 14:2 הושע י״ד:ב׳

שׁוּבָה יִשְׂרָאֵל עַד ה׳ אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ׃

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

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KEHOT'S NOTE

הושע יד, ב.

3 **שובה ה׳ את שביתנו**

"Return, O Havayah, our captivity, like streams in the Negev." Here shuvah is transitive, "bring back," and the Alter Rebbe uses it to show the word's second meaning.

Psalms 126:4 תהילים קכ״ו:ד׳

שׁוּבָה ה׳ אֶת־[שְׁבִיתֵנוּ] (שבותנו) כַּאֲפִיקִים בַּנֶּגֶב׃

Turn our captivity, O L-RD, as the streams in the dry land.

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KEHOT'S NOTE

תהלים קכו, ד.

4 **שובה את עצמך**

The transcript there adds that in this first sense shuvah is an intransitive verb (po'el omed), the counterpart of the transitive verb named in the text.

KEHOT'S NOTE

"שהוא פועל עומד". — סה״מ תקס״ח ע׳ תכז.

5 **שהוא פועל יוצא**

The note quotes this maamar's explanation of "transitive verb": a causative form, one that brings about the return in another.

KEHOT'S NOTE

(לשון מפעיל) — שפועל ההשבה באחר — ד״ה שובה תשד״מ. "פועל יוצא שישוב ה׳ לדבר המושב שהן ישראל וגם כאן פי׳ שובה ישראל לא קאי על ישראל אלא לה׳ הוא אומר שישוב לישראל". — סה״מ תקס״ח ע׳ תכז.

PARAGRAPH 2

6 **שדרשו רז״ל על עשי״ת**

The Talmud applies "Seek Havayah when He may be found" to the ten days between Rosh Hashanah and Yom Kippur. The Alter Rebbe takes this as the time when G-d is "near."

Rosh Hashanah 18a:11–12 ראש השנה י״ח א:י״א-י״ב

וְהָכְתִיב: "דִּרְשׁוּ ה׳ בְּהִמָּצְאוֹ"! הָתָם בְּיָחִיד, הָכָא בְּצִבּוּר. בְּיָחִיד, אֵימַת? אָמַר רַבָּה בַּר אֲבוּהּ: אֵלּוּ עֲשָׂרָה יָמִים שֶׁבֵּין רֹאשׁ הַשָּׁנָה לְיוֹם הַכִּפּוּרִים. "וַיְהִי כַּעֲשֶׂרֶת הַיָּמִים וַיִּגֹּף ה׳ אֶת נָבָל" — עֲשָׂרָה יָמִים מַאי עֲבִידְתַּיְיהוּ? אָמַר רַב יְהוּדָה אָמַר רַב: כְּנֶגֶד עֶשֶׂר לְגִימוֹת שֶׁנָּתַן נָבָל לְעַבְדֵי דָוִד. אָמַר רַב נַחְמָן אָמַר רַבָּה בַּר אֲבוּהּ: אֵלּוּ עֲשָׂרָה יָמִים שֶׁבֵּין רֹאשׁ הַשָּׁנָה לְיוֹם הַכִּפּוּרִים.

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

KEHOT'S NOTE

ר״ה יח, א. וש״נ.

7 **שובו אלי ואשובה אליכם**

"Return to Me, and I will return to you, says Havayah of hosts." The second half, G-d's own "return," is what the maamar finds difficult and goes on to explain.

Malachi 3:7 מלאכי ג׳:ז׳

לְמִימֵי אֲבֹתֵיכֶם סַרְתֶּם מֵחֻקַּי וְלֹא שְׁמַרְתֶּם שׁוּבוּ אֵלַי וְאָשׁוּבָה אֲלֵיכֶם אָמַר ה׳ צְבָאוֹת וַאֲמַרְתֶּם בַּמֶּה נָשׁוּב׃

From the days of your fathers ye have turned aside from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, Saith the L-RD of hosts. But ye say: 'Wherein shall we return?'

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KEHOT'S NOTE

מלאכי ג, ז.

8 **את השמים ואת הארץ אני מלא**

"Do I not fill the heavens and the earth? says Havayah." Cited to show that G-d is everywhere, so He cannot move closer or farther.

Jeremiah 23:24 ירמיהו כ״ג:כ״ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה׳ הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה׳

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

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KEHOT'S NOTE

ירמי' כג, כד.

9 **ולית אתכר פנוי מיניה**

In Tikkun 57 the Tikkunei Zohar says that there is no place empty of Him, neither in the higher realms nor in the lower. The Alter Rebbe adds it to the verses on G-d's filling all things.

Tikkunei Zohar 91b:6 תקוני הזהר צ"א ב:ו

... סְפִירָן, וּבְכָל כָּרְסַיָּין, וּבְכָל מַלְאָכִין, וּבְכָל אֵבֶר וְאֵבֶר דְּבַר נַשׁ, דְּלֵית אֲתַר פָּנוּי מִנֵּיהּ לָא בְּעָלְאִין וְלָא בְתַתָּאִין, יהו"ה לָא אִתְקְרֵי בְּיִחוּדָא דְאַרְבַּע אַתְוָון אֶלָּא בְּעַלַּת הָעֲלוֹת דִּמְיַחֵד לוֹן, וּבְגִין דְּאִיהוּ מְיַחֵד

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10 **ולית אתר פנו מיני'**

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

KEHOT'S NOTE

ת"ז תנ"ז.

11 **מלא כל הארץ כבודו**

The angels' call, "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." Since His glory always fills the earth, He cannot be said to have become distant.

Isaiah 6:3 ישעיהו ו:ג

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא 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.

12 **דרשו ה' בהמצאו**

"Seek Havayah when He may be found; call upon Him when He is near." The verse that raises the question of how G-d can be nearer at one time than another.

Isaiah 55:6 ישעיהו נ"ה:ו

דִּרְשׁוּ ה' בְּהִמָּצְאוֹ קְרָאֻהוּ בִּהְיוֹתוֹ קָרוֹב:

Seek ye the L-RD while He may be found, Call ye upon Him while He is near;

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KEHOT'S NOTE

ישע' נה, ו.

PARAGRAPH 3

13 **וסרתם ועבדתם אלהים אחרים**

"Take care lest your heart be seduced, and you turn aside and serve other gods." The Alter Rebbe reads "turn aside" and "other" (acherim) as turning one's back on G-d.

Deuteronomy 11:16 דברים י"א:ט"ז

הִשָּׁמְרוּ לָכֶם פֶּן יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹקִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם:

Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them;

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KEHOT'S NOTE

דברים יא, טז. "ולכאורה לשון וסרתם אינו מובן כלל הל"ל והלכתם ועבדתם כו'". — סה"מ תרס"ח ע' תכז.

14 **וראית את אחורי**

G-d tells Moshe, "You shall see My back, but My face shall not be seen." This shows that even within holiness there is a "back" and a "face."

Exodus 33:23 שמות ל"ג:כ"ג

וַהֲסִרֹתִי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֹרָי וּפָנַי לֹא יֵרָאוּ:

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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KEHOT'S NOTE

שמות לג, כג.

15 **דהיינו בחי' אחוריים**

The transcript adds that this is why they are called "other gods" (elohim acherim): the word is related to achorayim, "the back," as the books of the Kabbalists write.

KEHOT'S NOTE

וע"כ נקי' אלקים אחרים לשון אחוריי"ם כמ"ש בספרי המקובלים — סה"מ תקס"ח שם.

16 **בד"ה זכור את אשר עשה לך עמלק**

On the column cited (84d) the discourse says that holiness has a face and a back, citing "You shall see My back" and the scroll "written face and back"; the text sends the reader there for the levels of back and face within holiness.

KEHOT'S NOTE

תו"א פד, ד.

17 **מבשרי אחזה**

"From my flesh I behold G-d." Used here, as often in Chassidus, to learn about the divine from the structure of the human soul.

Job 19:26 איוב י"ט:כ"ו

וְאַחַר עוֹרִי נִקְּפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ:

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

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PARAGRAPH 4

18 **הגם שנאמר**

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

KEHOT'S NOTE

הגם שבאמת נא'. [כ].

19 **כי לא מחשבותי מחשבותיכם**

"For My thoughts are not your thoughts, nor are your ways My ways, says Havayah." Cited to show that "thought" is

said of G-d only by analogy.

Isaiah 55:8 ישעיהו נ״ה:ח׳

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה׳

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

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KEHOT'S NOTE

ישעי׳ נה, ח.

20 **בדבר ה׳ שמים נעשו**

"By the word of Havayah the heavens were made." G-d's speech creates, unlike a person's.

Psalms 33:6 תהילים ל״ג:ו׳

בִּדְבַר ה׳ שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם:

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

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KEHOT'S NOTE

תהלים לג, ו.

21 **כי הוא אמר ויהי**

"For He spoke, and it came to be; He commanded, and it stood." Another verse on the creative power of G-d's word.

Psalms 33:9 תהילים ל״ג:ט׳

כִּי הוּא אָמַר וַיֶּהִי הוּא־צִוָּה וַיַּעֲמֹד:

For He spoke, and it was; He commanded, and it stood.

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KEHOT'S NOTE

תהלים לג, ט.

22 **אדם מחשבה**

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

KEHOT'S NOTE

אדם והרי מחי. [כ].

23 **בראתיו יצרתיו אף עשיתיו**

"Everyone called by My Name, whom I created for My glory, I formed him, I also made him." The three verbs are read as thought, speech and action, the worlds of Beriah, Yetzirah and Asiyah.

Isaiah 43:7 ישעיהו מ״ג:ז׳

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישעי׳ מג, ז.

24 **ועמ״ש מזה בד״ה מי מנה**

That discourse explains "I created him, I formed him, I also made him" as thought, speech and action: thought is something from nothing, speech is "form" that shapes the letters of thought, and action is introduced with af because it is a thing apart, not related to the speaker as speech is to thought.

KEHOT'S NOTE

לעיל פ׳ בלק סז, א.

25 **עלמין סתימין דלא אתגליין**

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

KEHOT'S NOTE

ת״ז בהקדמה (פתח אלי׳).

26 **עלמין סתימין דלא אתגליין**

In Elijah's prayer (Patach Eliyahu) G-d brings forth the ten Sefiros to guide through them "hidden worlds that are not revealed and worlds that are revealed." The Alter Rebbe identifies the hidden worlds with Beriah, the level of thought.

Tikkunei Zohar 17a:11–12 תקוני הזהר י״ז א:י״א-י״ב

אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ״א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

27 **כי אני הוי׳ לא שניתי**

"For I, Havayah, have not changed." Creation through thought, speech and action brings no change in G-d Himself.

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם:

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

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28 **דברה תורה כלי׳ בנ״א**

The Talmud's principle that the Torah speaks in human language. The Alter Rebbe uses it to justify speaking of G-d's thought, speech and action.

Berakhot 31b:13–15 ברכות ל״א ב:י״ג-ט״ו

מַאי "אִם רָאֹה תִרְאֶה" — דִּבְּרָה תּוֹרָה כִּלְשׁוֹן בְּנֵי אָדָם. "בָּעָנִי אֲמָתֶךָ". "אַל תִּשְׁכַּח אֶת אֲמָתֶךָ". "וְנָתַתָּה לַאֲמָתְךָ". אָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: שָׁלֹשׁ אֲמָתוֹת הַלָּלוּ לָמָּה? — אָמְרָה חַנָּה לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, שְׁלֹשָׁה בִּדְקֵי מִיתָה בָּרָאתָ בָּאִשָּׁה, וְאָמְרִי לַהּ: שְׁלֹשָׁה דִּבְקֵי מִיתָה. וְאֵלּוּ הֵן: נִדָּה, וְחַלָּה וְהַדְלָקַת הַנֵּר. כְּלוּם עָבַרְתִּי עַל אַחַת מֵהֶן?! —

But how is "If Thou wilt indeed look" to be explained? The Torah speaks according to the language of the sons of man. "[If Thou wilt indeed look] on the affliction of Thy handmaid, and remember me, and not forget Thy handmaid, but wilt give unto Thy handmaid" (I Sam. i. 11). R. Jose b. R. Hannina said : Why is "Thy handmaid" repeated thrice ? Hannah spake before the Holy One, blessed be He, "L-rd of the universe ! Three breaches [bidke] through which death comes hast Thou created ...

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

KEHOT'S NOTE

ברכות לא, ב. וש״נ.

PARAGRAPH 5

29 The verse whose three verbs the section read as thought, speech and action.

Isaiah 43:7 ישעיהו מ״ג:ז׳

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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PARAGRAPH 6

30 **כי ששת ימים עשה ה׳**

"For in six days Havayah made the heavens and the earth, and on the seventh day He rested and was refreshed." The verse whose "He rested" the section explains.

Exodus 31:17 שמות ל״א:י״ז

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִוא לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה ה׳ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ׃

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.'

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KEHOT'S NOTE

שמות לא, יז.

31 **ולכאורה אינו מובן**

A maamar of the Rebbe Maharash to which the note points on the same question; the note does not quote it.

KEHOT'S NOTE

ראה לקמן שה״ש בד״ה שה״ש הא׳. תורת שמואל — תרכ״ז ע׳ רמ.

32 **המחדש בטובו**

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

KEHOT'S NOTE

ברכת יוצר.

33 **עשרה מאמרות שבהם נבה״ע**

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

KEHOT'S NOTE

ראה אבות רפ״ה.

34 **עשרה מאמרות שבהם נברא העולם**

"With ten utterances the world was created." The Alter Rebbe identifies these utterances with G-d's "speech," from which He rested on Shabbos.

Pirkei Avot 5:1 משנה אבות ה׳:א׳

בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה תַּלְמוּד לוֹמַר, וַהֲלֹא בְמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת, אֶלָּא לְהִפָּרַע מִן הָרְשָׁעִים שֶׁמְּאַבְּדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת׃

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.

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

35 **ממצוא חפצך ודבר דבר**

On honoring Shabbos: refraining "from pursuing your affairs and speaking words." The source for limiting speech on Shabbos.

Isaiah 58:13 ישעיהו נ״ח:י״ג

אִם־תָּשִׁיב מִשַּׁבָּת רַגְלֶךָ עֲשׂוֹת חֶפְצְךָ בְּיוֹם קָדְשִׁי וְקָרָאתָ לַשַּׁבָּת עֹנֶג לִקְדוֹשׁ ה׳ מְכֻבָּד וְכִבַּדְתּוֹ מֵעֲשׂוֹת דְּרָכֶיךָ מִמְּצוֹא חֶפְצְךָ וְדַבֵּר דָּבָר׃

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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KEHOT'S NOTE

ישע׳ נח, יג.

36 **שלא יהא דיבורך של שבת**

The Talmud expounds "and speaking words": your speech on Shabbos should not be like your weekday speech; speech is forbidden, thought is permitted.

Shabbat 113b:1 שבת קי״ג ב:א׳

שֶׁלֹּא יְהֵא דִּבּוּרְךָ שֶׁל שַׁבָּת כְּדִבּוּרְךָ שֶׁל חוֹל. דִּבּוּר אָסוּר, הִרְהוּר — מוּתָּר. בִּשְׁלָמָא כּוּלְּהוּ — לְחַיֵּי, אֶלָּא שֶׁלֹּא יְהֵא הֵילּוּכְךָ שֶׁל שַׁבָּת כְּהֵילּוּכְךָ שֶׁל חוֹל מַאי הִיא? כִּי הָא דְּאָמַר רַב הוּנָא אָמַר רַב, וְאָמְרִי לֵהּ אָמַר רַבִּי אַבָּא אָמַר רַב הוּנָא: הָיָה מְהַלֵּךְ בְּשַׁבָּת וּפָגַע בְּאַמַּת הַמַּיִם, אִם יָכוֹל לְהַנִּיחַ אֶת רַגְלוֹ רִאשׁוֹנָה קוֹדֶם שֶׁתֵּעָקֵר שְׁנִיָּה — מוּתָּר, וְאִם לָאו — אָסוּר.

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

KEHOT'S NOTE

שבת קיג, ב.

37 **בצלם אלקים ברא את האדם**

"For in the image of G-d He made man." The Kehot note points here: because man is in G-d's image, his rest on Shabbos mirrors G-d's.

Genesis 9:6 בראשית ט׳:ו׳

שֹׁפֵךְ דַּם הָאָדָם בָּאָדָם דָּמוֹ יִשָּׁפֵךְ כִּי בְּצֶלֶם אֱלֹקִים עָשָׂה אֶת־הָאָדָם׃

Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of G-d made He man.

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KEHOT'S NOTE

ראה בראשית ט, ו.

38 כי בו שבת

> "And G-d blessed the seventh day and sanctified it, for on it He rested from all His work." The reason a person rests on Shabbos.

Genesis 2:3 בראשית ב׳:ג

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת׃

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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39 בשבת הוא בבחי׳ המחשבה

> Or HaTorah on Vayikra quotes this statement, and Or HaTorah on Bamidbar explains it: although the physical world of Asiyah came into being only through G-d's thought being clothed in speech and action, once it has come into being it can be sustained on Shabbos by thought alone.

KEHOT'S NOTE

מובא באוה"ת ויקרא כרך ד ע' איקמ. [ובהוצאת תשנ"ג בכרך ב ע' תריב]. באוה"ת במדבר כרך ה ע' א'תרד ובסה"מ תרל"ג ח"ב ע' שלט מבאר "שאע"פ שנתבאר שאם לא הי' התלבשות המחשבה בדבור ומעשה לא הי' נתהוה גשמיות העשי' מ"מ מתקיימים בשבת ע"י המחשבה כיון שכבר נתהוו ע"י הדבור ועשייה בתחלה". ע"ש. בהמשך תער"ב ח"ב ע' א'עה מציין שמכאן "נראה שהעולם אינו מקבל בשבת מהדבור כ"א ממחשבה". וראה גם בד"ה אני לדודי תרכ"ט ע' שכח.

40 בשבת הוא בבחי׳ המחשבה לבדה

> The note quotes the Rebbe's explanation of why this answer is needed: on Shabbos there is also an influence into the inner dimension of the worlds, drawn from thought, and so the Alter Rebbe answers that the life-force on Shabbos comes from the inner dimension of thought.

KEHOT'S NOTE

ומה שצריך להתירוץ שבשבת מקבלים העולמות חיות מבחי' המחשבה — הוא בכדי לבאר, שבשבת ישנה גם ההשפעה בפנימיות העולמות, הנמשכת מבחי' המחשבה — ועל זה מתרץ, שהחיות בשבת הוא מבחי' פנימיות המחשבה. — לקו"ש ח"ט ע' 221. ראה המשך בששה"ק תער"ב ח"ב ע' א'עה.

41 נמשכה נשמה יתירה בשבת

> Reish Lakish: the Holy One, blessed be He, gives a person an additional soul on the eve of Shabbos and takes it back at its end. The Alter Rebbe says this soul comes from the World of Beriah.

Beitzah 16a:11–12 ביצה ט"ז א:י"א-י"ב

אִי הָכִי, לָא לִעַנְשוּ גּוּפִים עֲלַהּ? שַׁבָּת — אוֹדוֹעֵי אוֹדְעִינְהוּ, מַתַּן שְׂכָרָהּ — לָא אוֹדְעִינְהוּ. וְאִי בָּעֵית אֵימָא: מַתַּן שְׂכָרָהּ נָמֵי אוֹדְעִינְהוּ, נְשָׁמָה יְתֵירָה — לָא אוֹדְעִינְהוּ. דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: נְשָׁמָה יְתֵירָה נוֹתֵן הַקָּדוֹשׁ בָּרוּךְ הוּא בָּאָדָם עֶרֶב שַׁבָּת, וּלְמוֹצָאֵי שַׁבָּת נוֹטְלִין אוֹתָהּ הֵימֶנּוּ, שֶׁנֶּאֱמַר: "שָׁבַת וַיִּנָּפַשׁ", כֵּיוָן שֶׁשָּׁבַת וַוי אָבְדָה נָפֶשׁ.

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KEHOT'S NOTE

ביצה טז, א. ושי"נ.

42 שער החצר הפנימית

> Rabbi Shimon expounds Ezekiel 46:1: the gate of the inner court is closed on the six weekdays and opened on Shabbos and Rosh Chodesh, when the world is nourished from it. The text cites it for the additional soul of Shabbos.

Zohar, Noach 43:361–44:373 ספר הזהר, נח מ"ג:שס"א-מ"ד:שע"ג

R. Simeon began his discourse with the verse: Thus saith the L-rd G-d: The gate of the inner court that looketh towards the east shall be shut the six working days; but on the Sabbath day it shall be opened, and in the day of the new moon it shall be opened (Ezek. 46, 1). He said: 'If this verse is attentively considered, it is found to contain an allusion with which we are familiar. The reason why the gate is to be shut on the six working days is …

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

43 דיבור אסור הרהור מותר

> The words here quote Shabbat 113b:1; the passage is shown below.

Shabbat 113b:1 שבת קי"ג ב:א'

שֶׁלֹּא יְהֵא דִּבּוּרְךָ שֶׁל שַׁבָּת כְּדִבּוּרְךָ שֶׁל חוֹל. דִּבּוּר אָסוּר, הִרְהוּר — מוּתָּר. בִּשְׁלָמָא כּוּלְּהוּ — לְחַיֵּי, אֶלָּא שֶׁלֹּא יְהֵא הִילּוּכְךָ שֶׁל שַׁבָּת כְּהִילּוּכְךָ שֶׁל חוֹל מַאי הִיא? כִּי הָא דְּאָמַר רַב הוּנָא אָמַר רַב, וְאָמְרִי לֵהּ אָמַר רַבִּי אַבָּא אָמַר רַב הוּנָא: הָיָה מְהַלֵּךְ בְּשַׁבָּת וּפָגַע בְּאַמַּת הַמַּיִם, אִם יָכוֹל לְהַנִּיחַ אֶת רַגְלוֹ רִאשׁוֹנָה קוֹדֶם שֶׁתַּעֲקֹר שְׁנִיָּה — מוּתָּר, וְאִם לָאו — אָסוּר.

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KEHOT'S NOTE

שבת קיג, ב.

PARAGRAPH 7

44 ולזה יש נוסחאות בברכת יוצר

> The note says that this point about the versions of the Shabbos Yotzer blessing is quoted there.

KEHOT'S NOTE

מובא בסה"מ תרכ"ט הנ"ל.

45 הנוסחא העיקרית

> Where our text says "the principal version," the quotation there reads "the true version."

KEHOT'S NOTE

בסה"מ תרכ"ט שם: הנוסחא האמיתית.

46 כולם בחכמה עשית

> "How many are Your works, Havayah! You made them all with wisdom." The verse said in the Yotzer blessing; its second half shows that wisdom itself is something made.

Psalms 104:24 תהילים קי"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

אלעזר ברבי שמעון אמר: יצא כמפריס וכמרמה בבוראו. רבי חמא בשם רבי חנינא בר רבי יצחק אמר: יצא שמח. היך מה דאת אמר (שמות ד): הנה הוא יוצא לקראתך וגו׳. פגע בו אדם הראשון אמר לו: מה נעשה בדינך? אמר לו: עשיתי תשובה ונתפשרתי, התחיל אדם הראשון מטפח על פניו. אמר: כך היא כחה של תשובה, ואני לא הייתי יודע?! מיד עמד אדם הראשון ואמר: (תהלים ...

"Cain departed [vayetze] from the presence of the L-rd, and lived in the land of Nod, east of Eden" (Genesis 4:16). "Cain departed from the presence of the L-rd" - from where did he depart? Rabbi Yudan said in the name of Rabbi Aivu: He cast the words behind him and departed, as though deceiving the Most High. Rabbi Berekhya said in the name of Rabbi Elazar ben Rabbi Shimon: He departed as one who shows a split hoof, and as one who deceives his Creator. Rabbi Ḥama said in ...

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52 **אלא תשובה היא להשיב נפשו**

In Achrei the Alter Rebbe defines teshuvah in the same way: to return the G-dly soul to the source from which it was hewn, as it was before it descended to be clothed in a physical body, when it was included in the Infinite Light.

KEHOT'S NOTE

ראה גם לעיל פ׳ אחרי כה, ג. פ׳ ראה כד, ד.

53 **גם לצדיקים גמורים**

There (column 74a, between the marked columns 73d and 74b) the Alter Rebbe writes that teshuvah, as in "all his days in teshuvah," does not refer to sins, G-d forbid, but to distance: even one who does good and keeps the mitzvos may still be a separate "something," and teshuvah is the wish to return to one's source.

KEHOT'S NOTE

ראה לעיל בלק עד, א שהתשובה [היא בחי׳ תשובה עילאה] אין ר״ל עבירות ח״ו. ראה גם תו״א עה, א. וראה המובא בלקו״ש חי״ט ע׳ 401 הערה 13.

54 **כי זה כל האדם**

"Fear G-d and keep His commandments, for this is the whole of man." Here it supports teshuvah as the purpose of every person, even the completely righteous.

Ecclesiastes 12:13 קהלת י״ב:י״ג

סוֹף דָּבָר הַכֹּל נִשְׁמָע אֶת־הָאֱלֹקִים יְרָא וְאֶת־מִצְוֹתָיו שְׁמוֹר כִּי־זֶה כָּל־הָאָדָם:

The end of the matter, all having been heard: fear G-d, and keep His commandments; for this is the whole man.

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55 **לך אמר לבי בקשו פני**

"To You my heart said, 'Seek My face'; Your face, Havayah, I will seek." The Alter Rebbe reads "face" as the inner dimension of the heart.

Psalms 27:8 תהילים כ״ז:ח׳

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי אֶת־פָּנֶיךָ ה׳ אֲבַקֵּשׁ:

47 **אנת הוא חכים**

In Elijah's prayer (Patach Eliyahu): "You are wise, but not with a known wisdom." G-d is wise only as He clothes Himself in wisdom, which is not His essence.

Tikkunei Zohar 17b:3–4 תקוני הזהר י״ז ב:ג׳-ד׳

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 8

48 **חצר הפנימית הפונה קדים**

"The gate of the inner court that faces east shall be closed on the six working days, and on the Shabbos day it shall be opened." The Alter Rebbe identifies the inner court with the source from which the hidden worlds receive.

Ezekiel 46:1 יחזקאל מ״ו:א׳

כֹּה־אָמַר אֲד־נָי ה׳ שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם הַחֹדֶשׁ יִפָּתֵחַ:

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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KEHOT'S NOTE

יחזקאל מו, א.

49 **ועלמין סתימין מתעלים יותר כו׳**

The note sends the reader there on the further ascent of the hidden worlds on Shabbos; it does not quote it.

KEHOT'S NOTE

ראה לקו״ש חי״א ע׳ 88.

50 **שבת אותיות תשב**

There the Alter Rebbe writes that Shabbos is the level of higher teshuvah, and that שבת has the letters of "tashev enosh" ("You return man," Psalms 90:3), for on Shabbos the worlds ascend to their source.

KEHOT'S NOTE

ראה ב״ר ספכ״ב (ביפ״ת שם). ע׳ סש״ב באגה״ת (סופ״י). [כ].

51 **שענין שבת וענין תשובה**

When Cain told Adam that he had repented and been forgiven, Adam exclaimed at the power of teshuvah and at once said "A psalm, a song for the Shabbos day." The Kehot note cites it, with the Yefeh To'ar commentary there, for the link between Shabbos and teshuvah.

Bereshit Rabbah 22:13 בראשית רבה כ״ב:י״ג

ויצא קין מלפני ה׳ - מהיכן יצא? רבי יודן בשם ר׳ איבו אמר: הפשיל דברים לאחוריו, ויצא כגונב דעת העליונה. רבי ברכיה בשם רבי

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

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KEHOT'S NOTE

תהלים כז, ח.

56 **פי׳ פנימית הלב**

There "Seek My face" is explained as "seek the inner dimension of the heart": the outer heart is the excitement born of contemplating G-d's greatness, while the inner heart is the point in the depth of the heart, far above knowledge and understanding.

KEHOT'S NOTE

ראה אגה״ק סי׳ ד.

57 **בד״ה כי תשמע בקול**

That discourse distinguishes hearing "to the voice," the outer drawing-down from concealment to revelation, from hearing "in the voice," its inner dimension, the Infinite Light, which is to be revealed in one's soul as bittul.

KEHOT'S NOTE

לעיל פ׳ ראה כג, ב.

58 **בחי׳ תשובה עילאה**

There weeping is called the level of higher teshuvah that is greatest of all, for higher teshuvah itself has many levels, and of the future it is said, "they will come with weeping."

KEHOT'S NOTE

ראה לעיל תצא לו, ג. סה״מ תרס״ד ע׳ שנד ואילך.

59 **והוא בחי׳ תשובה . . עד הנפש ממש**

The note sends the reader there on teshuvah from the depth of the heart; it does not quote it.

KEHOT'S NOTE

ראה אוה״ת כי תצא ע׳ תתקכח.

60 **מקרב איש ולב עמוק**

"The inward part of a man and a deep heart." Used for love that comes from the depth of the heart.

Psalms 64:7 תהילים ס״ד:ז׳

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

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

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61 **מי לי בשמים**

"Whom do I have in heaven? And with You, I desire nothing on earth." The love of one who wants nothing but G-d.

Psalms 73:25 תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמַיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

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.

62 **כלה שארי ולבבי**

"My flesh and my heart are consumed; the rock of my heart and my portion is G-d forever." The yearning of a love so deep that the self expires in it.

Psalms 73:26 תהילים ע״ג:כ״ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לְבָבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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PARAGRAPH 9

63 **כי חלק הוי׳ . . עמו**

"For Havayah's portion is His people; Yaakov is the lot of His inheritance." The Alter Rebbe uses it for the soul as an actual part of G-d, which therefore cannot bear separation from Him.

Deuteronomy 32:9 דברים ל״ב:ט׳

כִּי חֵלֶק ה׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

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.

64 **למסור נפשו**

The Pri Etz Chaim teaches that at the word "One" of the Shema we must give our souls over for the sanctification of G-d's Name, and that through this even the most wicked become completely righteous and can rise up to Binah, as in "Return, O Israel, unto (ad) Havayah your G-d."

Pri Etz Chaim, Gate of the Recitation of the Shema 12:5 פרי עץ חיים, שער הקריאת שמע י״ב:ה׳

והענין, כי כבר ביארנו, כי אין כח במלכות לעלות עד כאן, וע״י מסירה זו יש בה כח לעלות, וסוד הדבר הוא במה שהודעתיך, בסוד נשמה לנשמה ונר״נ, בסוד היחוד של כת״י מור״י זלה״ה. כי הלא נשמה לנשמה היא באה מאבא, ונשמה מאמא, ורוח מת״ת, ונפש ממלכות. הרי כי נשמה לנשמה, ונשמה של אדם, הם בנים של או״א, ואחים גמורים של הת״ת ומלכות. אמנם הרוח והנפש הם בנים גמורים של זו״נ. וזהו סוד למען אחי ורעי, כי קראם הקב״ה לישראל אחים ורעים, נגד הנשמות. ובנים אתם לה׳ אלקיכם, נגד רוח ונפש. ...

Pri Etz Chaim (Public Domain)

65 **למסור נפשו באחד**

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

KEHOT'S NOTE

ראה ב״ח או״ח רסס״א. פע״ח ש׳ הק״ש פי״ב.

66 **בשמונה פרקים להרמב״ם**

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

KEHOT'S NOTE

פ״א, ואין הלי שם כן. [כ].

67 **אצי׳ הוא בחי׳ חכמה**

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

KEHOT'S NOTE

ראה ת״ז סת״ו. מק״מ להזח״ב רך, ב.

68 **ועתה יגדל נא**

"And now, I pray, let the power of my L-rd be great." The verse on which the Biur the text refers to was said.

Numbers 14:17 במדבר י״ד:י״ז

וְעַתָּה יִגְדַּל־נָא כֹחַ אֲד־נָי כַּאֲשֶׁר דִּבַּרְתָּ לֵּאמֹר׃

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

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69 **מ״ש בע״ח דא״ק נק׳ אדם דבריאה**

There the Alter Rebbe explains the scheme: Adam Kadmon is called the Adam of Beriah, the levels below it the Adam of Yetzirah, and Atzilus as a whole the Adam of Asiyah, while what is called "Atzilus" in this general scheme is the Infinite Light itself, since atzilus means drawing from concealment into revelation, not creation from nothing.

KEHOT'S NOTE

נשא ענף ב-ד וריש ש״ג. [כ]. ראה לעיל פ׳ מסעי צה, א. אוה״ת בלק ע׳ תתקסב ואילך.

70 **מחשבה הקדומה**

Rabbi Shimon describes the supernal will, unknown and ungraspable, and the "supernal thought" that pursues it and is lit by it. The text sends the reader here on the "primordial thought" above intellect.

Zohar, Noach 15:121–16:131 ספר הזהר, נח ט״ו:קכ״א-ט״ז:קל״א

Baked meal-offering or other meal-offerings are the means of invoking the Holy Spirit on the service of the priests, the song of the Levites, and the prayer of the Israelites; and from the smoke that rises up from the oil and the flour all the accusers replenish themselves, so that they are powerless to pursue the indictment which has been delivered into their hands. Thus we see that things have been so arranged in the mystery of faith that the adversary should have his share in the holy things, and …

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

71 **ראיתי והנה מנורת זהב**

"I saw, and behold, a menorah all of gold." The verse on which another Biur the text refers to was said.

Zechariah 4:2 זכריה ד׳:ב׳

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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PARAGRAPH 10

72 "And on the seventh day He rested and was refreshed." The verse the second section explained.

Exodus 31:17 שמות ל״א:י״ז

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִוא לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה ה׳ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ׃

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.'

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PARAGRAPH 11

73 **את פניך הוי׳ אבקש**

"To You my heart said, 'Seek My face'; Your face, Havayah, I will seek." David's request to see G-d's "face," the Infinite Light itself.

Psalms 27:8 תהילים כ״ז:ח׳

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי אֶת־פָּנֶיךָ ה׳ אֲבַקֵּשׁ׃

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

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74 **יאר ה׳ פניו אליך**

From the Priestly Blessing: "May Havayah make His face shine upon you and be gracious to you." The Alter Rebbe reads the shining face as light from the Supreme Will above Chochmah.

Numbers 6:25 במדבר ו׳:כ״ה

יָאֵר ה׳ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

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

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KEHOT'S NOTE

במדבר ו, כה.

75 **עיין מזה בהרמ״ז . . צ״ג ע״ב**

There the Alter Rebbe explains that all year the Supreme Will is drawn down through bittul in Torah and mitzvos, which are G-d's will and wisdom, and so is the Will as it is clothed in the higher Chochmah; on Rosh Hashanah the drawing-down is from a higher level of the Supreme Will, not clothed in the higher Chochmah at all.

KEHOT'S NOTE

ראה לעיל נו, ג.

76 **חכמה היא בחי׳ יו״ד**

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

KEHOT'S NOTE

ראה קה״י ערך יו״ד בתחלתו.

77 **במקום גדולתו שם אתה מוצא ענוותנותו**

Rabbi Yochanan: wherever you find the might of the Holy One, blessed be He, you find His humility, as the Torah, the Prophets and the Writings show. Here G-d's "greatness" in the chain of worlds is itself His humility, His descent.

Megillah 31a:12–13 מגילה ל״א א:י״ב-י״ג

אָמַר רַבִּי יוֹחָנָן: כָּל מָקוֹם שֶׁאַתָּה מוֹצֵא גְּבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, אַתָּה מוֹצֵא עַנְוְתָנוּתוֹ. דָּבָר זֶה כָּתוּב בַּתּוֹרָה, וְשָׁנוּי בַּנְּבִיאִים, וּמְשׁוּלָּשׁ בַּכְּתוּבִים. כָּתוּב בַּתּוֹרָה: "כִּי ה׳ אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדֹנֵי הָאֲדֹנִים", וּכְתִיב בָּתְרֵיהּ: "עוֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה". שָׁנוּי בַּנְּבִיאִים: "כֹּה אָמַר רָם וְנִשָּׂא שׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹ׳", וּכְתִיב בָּתְרֵיהּ: "וְאֶת דַּכָּא וּשְׁפַל רוּחַ", מְשׁוּלָּשׁ בַּכְּתוּבִים, דִּכְתִיב: "סוֹלּוּ לָרוֹכֵב בָּעֲרָבוֹת בְּקָהּ שְׁמוֹ", וּכְתִיב בָּתְרֵיהּ: "אֲבִי יְתוֹמִים ...

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who ...

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KEHOT'S NOTE

מגילה לא, א. ראה לעיל במ״מ בפ׳ ואתחנן ח, ד.

78 **אימתי אקרי גדול כשהוא בעיר אלקינו**

On "Great is Havayah and highly praised in the city of our G-d," the Zohar asks when the Holy One, blessed be He, is called great, and answers: when the Community of Israel is with Him.

Zohar III, 5a זח״ג ה, א

Zohar II, 235a זח״ב רלה, א

KEHOT'S NOTE

זח״ג ה, א. וראה ג״כ זח״ב רלה, א. ז״ח תשא. שם חקת.

PARAGRAPH 12

79 **וחכם באחור ישבחנה**

"A fool lets out all his spirit, but a wise man stills it afterward." The Alter Rebbe reads yeshabchenah as "praises it" and be'achor as "from behind": praise of G-d's greatness through Chochmah is praise of His "back."

Proverbs 29:11 משלי כ״ט:י״א

כָּל־רוּחוֹ יוֹצִיא כְסִיל וְחָכָם בְּאָחוֹר יְשַׁבְּחֶנָּה:

A fool spendeth all his spirit; But a wise man stilleth it within him.

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KEHOT'S NOTE

משלי כט, יא.

80 **ואורייתא מחכמה נפקת**

The Zohar says that the Torah issues from Chochmah. Hence the Torah, received by Moshe, is G-d's "back" in relation to the light above Chochmah.

Zohar II, 121a זח״ב קכא, א

KEHOT'S NOTE

זח״ב קכא, א. וראה שם פכ, א.

81 "You shall see My back, but My face shall not be seen." Moshe's "seeing the back" is read as receiving the Torah, which issues from Chochmah.

Exodus 33:23 שמות ל״ג:כ״ג

וַהֲסִרֹתִי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֹרָי וּפָנַי לֹא יֵרָאוּ:

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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82 **לית מחשבה תפיסא ביה כלל**

In Elijah's prayer, "no thought can grasp You at all." The light above the Torah cannot be reached by comprehension.

Tikkunei Zohar 17a:10–12 תקוני הזהר י״ז א:י׳-י״ב

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

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83 **כי עמך הסליחה**

"For with You is forgiveness, that You may be feared." Forgiveness comes from "with You," from G-d's own being, above the Torah.

Psalms 130:4 תהילים ק״ל:ד׳

כִּי־עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא:

For with Thee there is forgiveness, that Thou mayest be feared.

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KEHOT'S NOTE

תהלים קל, ד.

84 **וזהו חכם . . ממעמקים קראתיך ה׳**

The note says that this passage, from "the wise man praises it from behind" to "From the depths I called You," is quoted in Or HaTorah on Va'eschanan, and points to two further places in Or HaTorah.

KEHOT'S NOTE

מובא באוה״ת ואתחנן ע׳ רסה. ראה גם אוה״ת ויקרא כרך ב ע׳ תרע״ד. שה״ש כרך ב ע׳ תרסט.

85 **ממעמקים קראתיך ה׳**

"From the depths I called You, Havayah." Read as calling the revelation of Havayah up from G-d's hidden depths,

through the depth of one's own heart.

Psalms 130:1 תהילים ק״ל:א

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

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

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KEHOT'S NOTE

תהלים קל, א.

86 **ישת חשך סתרו**

"He made darkness His hiding place." Used for the utterly hidden level, "the depths," from which forgiveness is called forth.

Psalms 18:12 תהילים י״ח:י״ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים:

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

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KEHOT'S NOTE

תהלים יח, יב.

87 **כמים הפנים לפנים**

"As water reflects face to face, so is the heart of man to man." The arousal from the depth of a person's heart evokes a matching arousal from G-d's depths.

Proverbs 27:19 משלי כ״ז:י״ט

כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם:

As in water face answereth to face, So the heart of man to man.

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KEHOT'S NOTE

משלי כז, יט.

88 **שממית בידים תתפש**

"The spider takes hold with its hands, and it is in the king's palaces." Cited to show that a blemish does not reach above Chochmah.

Proverbs 30:28 משלי ל׳:כ״ח

שְׁמָמִית בְּיָדַיִם תְּתַפֵּשׂ וְהִיא בְּהֵיכְלֵי מֶלֶךְ:

The spider thou canst take with the hands, Yet is she in kings'palaces.

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KEHOT'S NOTE

משלי ל, כח.

89 **אנת הוא ממלא כל שמהן**

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

KEHOT'S NOTE

ת״ז בהקדמה (פתח אלי״).

90 **אנת הוא ממלא כל שמהן ואנת הוא שלימו דכולהו**

In Elijah's prayer: each Sefirah has a known name, "and You have no known name, for You fill all the Names and You are the completion of them all." The Alter Rebbe reads the Names as the Torah.

Tikkunei Zohar 17b:2–3 תקוני הזהר י״ז ב:ב׳-ג׳

וכל ספירן כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמהן כגופא בלא נשמתא. אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא.

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91 **שהתו׳ כולה היא שמותיו של הקב״ה**

The Zohar teaches that the whole Torah is one holy Name, for there is no word in the Torah that is not included in the holy Name.

Zohar II, 87a זח״ב פז, א

Zohar III, 73a זח״ג עג, א

KEHOT'S NOTE

רמב״ן עה״ת בהקי׳. יונת אלם פכ״ט. ועד״ז זח״ב פז, א. זח״ג עג, א. ובכ״מ. ע׳ פינחס (עו, ב). ושי״נ. [כ].

92 **רמ״ח מצות הן רמ״ח אברין דמלכא**

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

KEHOT'S NOTE

ראה ת״ז ת״ל.

93 **הדם הוא הנפש**

"For the blood is the soul." As blood carries life through the body's limbs, the mitzvos carry the Infinite Light.

Deuteronomy 12:23 דברים י״ב:כ״ג

רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַנֶּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר:

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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PARAGRAPH 13

94 **ויצעקו אל ה׳ בצר להם**

"They cried out to Havayah in their distress; He saved them from their troubles." The cry from the depth of the heart that draws down G-d's own light.

Psalms 107:6 תהילים ק״ז:ו

וַיִּצְעֲקוּ אֶל־ה׳ בַּצַּר לָהֶם מִמְּצוּקוֹתֵיהֶם יַצִּילֵם:

Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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KEHOT'S NOTE

תהלים קז, ו.

95 Kehot's note points to Psalms 107:28 for these words.

Psalms 107:28 תהילים ק״ז:כ״ח

וַיִּצְעֲקוּ אֶל־ה׳ בַּצַּר לָהֶם וּמִמְּצוּקֹתֵיהֶם יוֹצִיאֵם:

They cried unto the L-RD in their trouble, And He brought them out of their distresses.

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96 **כי אבי ואמי עזבוני**

"For my father and my mother have forsaken me, but Havayah will gather me in." The Alter Rebbe reads father and mother as the soul's intellect, and Havayah as G-d Himself, who gathers the soul from above Chochmah.

Psalms 27:10 תהילים כ״ז:י׳

כִּי־אָבִי וְאִמִּי עֲזָבוּנִי וַה׳ יַאַסְפֵנִי׃

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 כז, י. באוה״ת פ׳ משפטים ע׳ א׳קפו מציין לכאן. ראה אוה״ת פ׳ פנחס ע׳ א׳רכ.

97 **כי ה׳ יתן חכמה**

"For Havayah gives wisdom; from His mouth come knowledge and understanding." The source of the soul's three intellectual faculties.

Proverbs 2:6 משלי ב׳:ו׳

כִּי־ה׳ יִתֵּן חָכְמָה מִפִּיו דַּעַת וּתְבוּנָה׃

For the L-RD giveth wisdom, Out of His mouth cometh knowledge and discernment;

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KEHOT'S NOTE

משלי ב, ו.

98 **זכר חסדו**

"He remembered His kindness and His faithfulness to the house of Israel." Zachar, "remembered," also means "male," so love (kindness) is called "son."

Psalms 98:3 תהילים צ״ח:ג׳

זָכַר חַסְדּוֹ וֶאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל רָאוּ כָל־אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹקֵינוּ׃

He hath remembered His mercy and His faithfulness toward the house of Israel; All the ends of the earth have seen the salvation of our G-d.

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KEHOT'S NOTE

תהלים צח, ג.

99 **אשה יראת ה׳**

"A woman who fears Havayah, she shall be praised." Awe is called "daughter."

Proverbs 31:30 משלי ל״א:ל׳

שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי אִשָּׁה יִרְאַת־ה׳ הִיא תִתְהַלָּל׃

Grace is deceitful, and beauty is vain; But a woman that feareth the L-RD, she shall be praised.

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KEHOT'S NOTE

משלי לא, ל.

100 **בת תחלה סימן יפה לבנים**

Rav Chisda: a daughter first is a good sign for sons. The Alter Rebbe reads it as awe preceding and bringing love.

Bava Batra 141a:4 בבא בתרא קמ״א א:ד׳

וּשְׁמוּאֵל אָמַר: הָכָא בִּמְבַכֶּרֶת עָסְקִינַן, וְכִדְרַב חִסְדָּא - דְּאָמַר רַב חִסְדָּא: בַּת תְּחִלָּה - סִימָן יָפֶה לְבָנִים. אִיכָּא דְּאָמְרִי: דִּמְרַבְּיָא לַאֲחָהָא, וְאִיכָּא דְּאָמְרִי: דְּלָא שָׁלְטָא בֵּקָה עֵינָא בִּישָׁא. אָמַר רַב חִסְדָּא: וּלְדִידִי - בְּנָתָן עָדִיפָן לִי מִבְּנֵי.

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KEHOT'S NOTE

ב״ב קמא, א.

101 **בזאת יבא אהרן**

"With this shall Aharon come into the Sanctuary," said of the Yom Kippur service. The text refers to the Zohar's exposition of this verse for awe as the start of service.

Leviticus 16:3 ויקרא ט״ז:ג׳

בְּזֹאת יָבֹא אַהֲרֹן אֶל־הַקֹּדֶשׁ בְּפַר בֶּן־בָּקָר לְחַטָּאת וְאַיִל לְעֹלָה׃

Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering.

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102 **שהמדות . . מן השכליים**

Tanya explains that the soul's intellect, Chochmah, Binah and Daas, is the "mother" and source of its emotions, which are born from it.

KEHOT'S NOTE

ע׳ סש״ב ח״א (פ״ג). [כ].

103 **מי שהעביר את הדרך ופגם בתורה שהיא חכמתו יתברך נקרא אבי ואמי עזבוני**

At 89b the Alter Rebbe recalls his reading of "my father and my mother have forsaken me": the natural love of the G-dly soul is called "father," Z'eir Anpin and Nukva of Atzilus are the soul's father and mother, the source of its love and awe, and "Havayah will gather me in" is the root of the soul given by the Holy One, blessed be He; through sins the natural love is not revealed.

KEHOT'S NOTE

וראה לקמן שמע״צ (פט, ב) שפירוש זה הוא (בכללות) כהפירוש שבלקו״ת שמע״צ פג, ב ורק שהוא "בענין אחר קצת". — לקו״ש ח״ז ע׳ 231.

104 **כי ההתחלקות הוא מחכמה ולמטה**

The Tzemach Tzedek adds that because division begins from Chochmah, there is some measure of judgment (din) in Chochmah, as "HaChayat" writes.

KEHOT'S NOTE

"ולכן יש בחכמה קצת דין כמ״ש החייט". — אוה״ת פ׳ פינחס ע׳ א׳רכ.

105 **אבל למעלה מן החכמה . . התכללות**

The Tzemach Tzedek writes that this "gathering" is explained in Likkutei Torah, here, as the level where there is no division at all, above Chochmah, and compares the

Biur in Torah Ohr on "Vekibel hayehudim," where "vekibel" is in the singular.

KEHOT'S NOTE

באוה"ת פ׳ משפטים ע׳ א׳קפו מציין על זה "ואסיפה זו פי׳ בלק"ת שם [—הכוונה לכאן] בבחי׳ שאין שם התחלקות כלל דהיינו למעלה מן החכמה, וזהו ע"ד שנתבאר בתו"א בהביאור ע"פ וקבל היהודים וקבל בלשון יחיד כו׳. ע"ש".

106 Kehot's note points to Psalms 18:29 for these words.

Psalms 18:29 תהילים י"ח:כ"ט

כִּי־אַתָּה תָּאִיר נֵרִי ה׳ אֱלֹקַי יַגִּיהַּ חָשְׁכִּי׃

For Thou dost light my lamp; the L-RD my G-d doth lighten my darkness.

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107 **והי׳ יגיה חשכי**

"For You are my lamp, Havayah, and Havayah illuminates my darkness" (in Psalms 18:29 the same song reads slightly differently). The text refers to its discussion of this verse.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נֵרִי ה׳ וַה׳ יַגִּיהַּ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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108 **אל תסתר פניך**

"Do not hide Your face from me; do not turn Your servant away in anger." The request for G-d's inner dimension, and not to be dealt with from the outer one.

Psalms 27:9 תהילים כ"ז:ט׳

אַל־תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי אַל תַּט־בְּאַף עַבְדֶּךָ עֶזְרָתִי הָיִיתָ אַל־תִּטְּשֵׁנִי וְאַל־תַּעַזְבֵנִי אֱלֹקֵי יִשְׁעִי׃

Hide not Thy face far from me; Put not Thy servant away in anger; Thou hast been my help; Cast me not off, neither forsake me, O G-d of my salvation.

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KEHOT'S NOTE

תהלים כז, ט.

109 **לך ה׳ הגדולה**

"Yours, Havayah, are the greatness, the might, the beauty, the victory and the splendor." The source of the soul's seven emotive attributes.

I Chronicles 29:11 דברי הימים א כ"ט:י"א

לְךָ ה׳ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה׳ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא.

110 **והשכליים נקי׳ בשם או"א**

Kehot's note points to Zohar II, 85a for these words.

Zohar II, 85a זח"ב פה, א

Zohar III, 290a זח"ג רצ, א

KEHOT'S NOTE

ראה זח"ב פה, א. זח"ג רצ, א.

PARAGRAPH 15

111 **כי עמך הסליחה למען תורא**

"For with You is forgiveness, that You may be feared." The second half gives the purpose of forgiveness: awe.

Psalms 130:4 תהילים קי"ל:ד׳

כִּי־עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

For with Thee there is forgiveness, that Thou mayest be feared.

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112 **שום תשים עליך מלך**

"You shall surely set a king over yourself." Read here as accepting G-d's kingship, which is the substance of awe.

Deuteronomy 17:15 דברים י"ז:ט"ו

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה׳ אֱלֹקֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא׃

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

PARAGRAPH 16

113 **והאלקים עשה שיראו מלפניו**

"Whatever G-d does will be forever … and G-d has made it so that they fear before Him." Awe as the purpose of creation.

Ecclesiastes 3:14 קהלת ג:י"ד

יָדַעְתִּי כִּי כָּל־אֲשֶׁר יַעֲשֶׂה הָאֱלֹקִים הוּא יִהְיֶה לְעוֹלָם עָלָיו אֵין לְהוֹסִיף וּמִמֶּנּוּ אֵין לִגְרֹעַ וְהָאֱלֹקִים עָשָׂה שֶׁיִּרְאוּ מִלְּפָנָיו׃

I know that, whatsoever G-d doeth, it shall be for ever; nothing can be added to it, nor any thing taken from it; and G-d hath so made it, that men should fear before Him.

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KEHOT'S NOTE

קהלת ג, יד.

114 **סוף דבר הכל נשמע**

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

KEHOT'S NOTE

קהלת יד, יג.

115 **סוף דבר הכל נשמע את האלקים ירא**

> "The end of the matter, all having been heard: fear G-d and keep His commandments, for this is the whole of man."

Ecclesiastes 12:13 קהלת י״ב:י״ג

סוֹף דָּבָר הַכֹּל נִשְׁמָע אֶת־הָאֱלֹקִים יְרָא וְאֶת־מִצְוֹתָיו שְׁמוֹר כִּי־זֶה כָּל־הָאָדָם:

The end of the matter, all having been heard: fear G-d, and keep His commandments; for this is the whole man.

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116 **שעל דמות הכסא כמראה אדם**

> "And upon the likeness of the throne was a likeness like the appearance of a man upon it, from above." Read as the Torah, the supernal "Man."

Ezekiel 1:26 יחזקאל א׳:כ״ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְּמָעְלָה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

PARAGRAPH 17

117 **ויצונו ה׳ לעשות את כל החוקים**

> "And Havayah commanded us to do all these statutes, to fear Havayah our G-d." The mitzvos are for the sake of awe.

Deuteronomy 6:24 דברים ו׳:כ״ד

וַיְצַוֵּנוּ ה׳ לַעֲשׂוֹת אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לְיִרְאָה אֶת־ה׳ אֱלֹקֵינוּ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחַיֹּתֵנוּ כְּהַיּוֹם הַזֶּה:

And the L-RD commanded us to do all these statutes, to fear the L-RD our G-d, for our good always, that He might preserve us alive, as it is at this day.

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KEHOT'S NOTE

דברים ו, כד.

118 Rabbi Yudan: great is awe, for heaven and earth were created only in its merit; Rabbi Yirmiyah: Shlomo sealed both his books with awe. Quoted here word for word.

Kohelet Rabbah 3:14:1 קוהלת רבה ג׳:י״ד:א׳

יָדַעְתִּי כִּי כָּל אֲשֶׁר יַעֲשֶׂה הָאֱלֹקִים הוּא יִהְיֶה לְעוֹלָם וגו׳, אָמַר רַבִּי יְהוּדָה בְּרַבִּי סִימוֹן רָאוּי הָיָה אָדָם הָרִאשׁוֹן שֶׁיִּהְיֶה חַי וְקַיָּם לְעוֹלָם, וּמִפְּנֵי מָה נִקְנְסָה עָלָיו מִיתָה, אֶלָּא וְהָאֱלֹקִים עָשָׂה שֶׁיִּרְאוּ מִלְּפָנָיו. אָמַר רַבִּי אֶלְעָזָר מִתְּחִלַּת בְּרִיָּתוֹ שֶׁל עוֹלָם נֶאֱמַר (בראשית א, ט): יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם, וְכָל כָּךְ לָמָּה, וְתֵרָאֶה הַיַּבָּשָׁה. וּמִפְּנֵי מָה כְּתִיב (עמוס ט, ו): הַקֹּרֵא לְמֵי הַיָּם וַיִּשְׁפְּכֵם עַל פְּנֵי הָאָרֶץ ה׳ שְׁמוֹ, שְׁתֵּי פְּעָמִים, אֶחָד בְּדוֹר הַמַּבּוּל וְאֶחָד בְּדוֹר הַפְּלָגָה, אֶלָּא ...

> "I know that everything that G-d does, it will be forever, one cannot add to it, nor can one subtract from it; G-d did so, so they would fear before Him" (Ecclesiastes 3:14). "I know that everything that G-d does, it will be forever..." Rabbi Yehuda ben Rabbi Simon said: It would have been fitting for Adam, the first man, to have lived and endured forever. Why was death imposed upon him? "G-d did so, so they would fear before Him." Rabbi Elazar said: From the beginning of the creation ...

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119 **ידעתי . . יעשה האלקים**

> "I know that whatever G-d does will be forever ... and G-d has made it so that they fear before Him." The verse on which the Midrash quoted here comments.

Ecclesiastes 3:14 קהלת ג׳:י״ד

יָדַעְתִּי כִּי כָּל־אֲשֶׁר יַעֲשֶׂה הָאֱלֹקִים הוּא יִהְיֶה לְעוֹלָם עָלָיו אֵין לְהוֹסִיף וּמִמֶּנּוּ אֵין לִגְרֹעַ וְהָאֱלֹקִים עָשָׂה שֶׁיִּרְאוּ מִלְּפָנָיו:

I know that, whatsoever G-d doeth, it shall be for ever; nothing can be added to it, nor any thing taken from it; and G-d hath so made it, that men should fear before Him.

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KEHOT'S NOTE

קהלת ג, יד. [כ].

120 The Talmud expounds Proverbs 31:30: grace and beauty are lesser generations, while "a woman who fears Havayah" is the generation of Chizkiyahu, or that of Rabbi Yehudah bar Ilai, whose six students shared one garment and studied Torah.

Sanhedrin 20a:3 סנהדרין כ׳ א:ג׳

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָן אָמַר רַבִּי יוֹנָתָן: מַאי דִּכְתִיב "שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי"? "שֶׁקֶר הַחֵן" - זֶה יוֹסֵף, "וְהֶבֶל הַיֹּפִי" - זֶה בּוֹעַז. "יִרְאַת ה׳ הִיא תִתְהַלָּל" - זֶה פַּלְטִי בֶּן לַיִשׁ.

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121 **שקר החן והבל היופי אשה יראת ה׳ היא תתהלל**

> "Grace is false and beauty is vain; a woman who fears Havayah, she shall be praised." The ending of Proverbs, sealed with awe.

Proverbs 31:30 משלי ל״א:ל׳

שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי אִשָּׁה יִרְאַת־ה׳ הִיא תִתְהַלָּל:

Grace is deceitful, and beauty is vain; But a woman that feareth the L-RD, she shall be praised.

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122 **יראת ה׳ היא תתהלל**

> Sefer Chasidim lists eighteen verses about the fear of Havayah, among them "a woman who fears Havayah, she shall be praised," and links them to the eighteen blessings of prayer.

Sefer Chasidim 158:1 ספר חסידים קנ״ח:א׳

... אל יקנא לבך בחטאים כי אם ביראת ה׳ כל היום. אל תהי חכם בעיניך ירא את ה׳ וסור מרע ירא את ה׳ בני ומלך ועם שונים אל

there is no king without a people. Cited in the Kehot note for this principle.

Rabbeinu Bahya, Bereshit 38:30 רבנו בחיי, בראשית ל״ח:ל׳

127 **אין מלך בלא עם**

At the beginning of Balak, Rabbeinu Bachya explains that without a people a king loses the name of king, for there is no king without a people.

Rabbeinu Bahya, Bamidbar 22:2 רבנו בחיי, במדבר כ״ב:ב׳

PARAGRAPH 18

128 **מלכותך מכ״ע**

"Your kingship is a kingship over all worlds, and Your dominion is in every generation." The worlds as the domain of G-d's Malchus.

Psalms 145:13 תהילים קמ״ה:י״ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג.

PARAGRAPH 19

129 **צחוק עשה לי אלקים**

"And Sarah said: Elokim has made laughter for me; whoever hears will laugh with me." Read as the purpose of the Name Elokim, the future joy.

Genesis 21:6 בראשית כ״א:ו׳

וַתֹּאמֶר שָׂרָה צְחֹק עָשָׂה לִי אֱלֹקִים כָּל־הַשֹּׁמֵעַ יִצְחַק־לִי׃

And Sarah said: 'G-d hath made laughter for me; every one that heareth will laugh on account of me.'

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KEHOT'S NOTE

בראשית כא, ו. קטע מכאן מובא בסה״מ תרל״ג ע׳ עדר.

130 **שמדת אלקים והצמצום**

The note refers to the sources it gave at 64c, in the first Shabbos Shuvah maamar.

KEHOT'S NOTE

נסמן לעיל סד, ג.

131 **ונגלה כבוד ה׳**

"And the glory of Havayah will be revealed, and all flesh together will see." The revelation of the time to come.

Isaiah 40:5 ישעיהו מ׳:ה׳

וְנִגְלָה כְּבוֹד ה׳ וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה׳ דִּבֵּר׃

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

ישעי״ מ, ה.

תתערב. שקר החן והבל היופי אשה יראת ה׳ היא תתהלל. הרי י״ח יראות כנגד י״ח מיני טרפות לומר אפי׳ נוטלים חייו של אדם אל ימרוד במי שממית ומחיה שאם תאבד חייך בעבורו הוא יחיה אותך ואם תחיה אותך במקום שאתה מחויב לעזוב חייך להתקדש בשמו הוא יטול חייך ומי יצילך מידו ולפי שהחיים תלוים בי״ח מקומות בגוף נקרא חי. חיות האדם שכל ...

"The fear of the L-rd is to hate evil, pride, arrogancy and the evil way, and the forward mouth, do I hate" (Prov. 8:13). "The fear of the L-rd is the beginning of wisdom, and the knowledge of the All-holy is understanding" (Prov. 9:10). "The fear of the L-rd prolongeth days, but the years of the wicked shall be shortened" (Prov. 10:27). "He that walketh in his uprightness feareth the L-rd, but he that is perverse in his ways despiseth Him" (Prov. 14:2). "In the fear of the L-rd a ...

Sefer Chassidim, Zhitomir, 1857 (Public Domain) • Medieval Jewish mysticism, translated by Sholom Alchanan Singer. Northbrook, Ill. Whitehall Co., 1971 (CC-BY)

123 **סוף דבר הכל נשמע את האלקים ירא**

"The end of the matter, all having been heard: fear G-d." The ending of Ecclesiastes, sealed with awe.

Ecclesiastes 12:13 קהלת י״ב:י״ג

סוֹף דָּבָר הַכֹּל נִשְׁמָע אֶת־הָאֱלֹקִים יְרָא וְאֶת־מִצְוֹתָיו שְׁמוֹר כִּי־זֶה כָּל־הָאָדָם׃

The end of the matter, all having been heard: fear G-d, and keep His commandments; for this is the whole man.

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124 **כי הנה תכלית בריאת העולמות . . בא״ס ב״ה ממש**

The note says that this passage, from "the purpose of the creation of the worlds" to "the very Infinite One," is quoted in Or HaTorah on Shemos.

KEHOT'S NOTE

מובא אוה״ת שמות ע׳ פח.

125 **אין מלך בלא עם**

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

KEHOT'S NOTE

בחיי וישב לח, ל. ור״פ בלק. ועוד.

126 **אין מלך בלא עם**

Rabbeinu Bachya writes that Rosh Hashanah, the day the world was created, is the beginning of G-d's works, for

132 בטל רצונך

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

KEHOT'S NOTE

אבות פ״ב, מ״ד.

133 בטל רצונך

"Nullify your will before His will." The inner aim of all the mitzvos.

Pirkei Avot 2:4 משנה אבות ב׳:ד׳

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנֶךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאִפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִּפָּנֶה:

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

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PARAGRAPH 20

134 וכמי״ש בע״ח

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

KEHOT'S NOTE

שמ״ג ציור עולמות אבי״ע (פ״א). [כ].

135 שהארץ הלזו החומריות הוא מלכות דמלכות דעשיה

In the Gate of the Form of the Worlds, Etz Chaim speaks of the lowest earth as Malchus of Malchus of Asiyah, and of this earth as the outermost vessels of Asiyah.

Sefer Etz Chaim 43:1 עץ חיים מ״ג:א׳

136 בסש״ב שער היחוד והאמונה

An index volume: its list of the places where Tanya is cited marks this reference as "chapters 3-6?".

KEHOT'S NOTE

במפתח המקומות שהובא בהם ס׳ התניא — נדפס בס׳ המפתחות לספרי דא״ח דאדה״ז, ע׳ 327 בסופו, מציין ע״ז: "פ׳ ג-ו׳ ?".

PARAGRAPH 21

137 בד״ה להבין הטעם

That discourse asks why man's body was made differently from all other creatures: plants and animals came forth from the earth and water, body and soul together, by G-d's utterance, while man was formed separately.

KEHOT'S NOTE

תו״א ג, ד.

138 ובד״ה ולהבין בתוספות ביאור

This further explanation of "And Havayah Elokim formed man" notes that the inanimate and the speaking are at opposite extremes, and so two Names were needed to join them in man.

KEHOT'S NOTE

תו״א ד, א.

139 ועמ״ש במק״מ פ׳ צו (בדף כ״ו ע״ב)

There too the Alter Rebbe refers to the Mikdash Melech at the beginning of Tzav, 26b, on "Blessed be the Name of the glory of His kingdom," in connection with "the power of my L-rd" (Numbers 14:17).

KEHOT'S NOTE

ראה גם לעיל פ׳ שלח מ, א.

PARAGRAPH 22

140 דכולא קמי׳ כלא

The Zohar teaches that the root of awe is to fear G-d because He is the great Ruler, the root of all worlds, and all before Him is accounted as nothing.

Zohar I, 11b זח״א יא, ב

KEHOT'S NOTE

זח״א יא, ב.

141 הוי׳ אלקינו הוי׳ אחד

"Hear, O Israel, Havayah is our G-d, Havayah is One." The higher unity, in which all is nothing before G-d.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל הי׳ אֱלֹקֵינוּ הי׳ אֶחָד:

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

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PARAGRAPH 23

142 ישראל לי׳ ראש

There "Israel is for Me a head" is read as Israel being, as it were, the level of the "head" above, and through their Shema, "Hear, O Israel," they draw down the Supreme Will.

KEHOT'S NOTE

ע״ל שלח (מח, ב). ושי״נ. [כ].

143 וברא כרעא דאבוה

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

KEHOT'S NOTE

ע״ל (יב, ג). [כ]. ושי״נ.

144 כי לי בני״י עבדים

"For the children of Israel are servants to Me; they are My servants whom I brought out of the land of Egypt." Even

the servant's nullification is "to Me," bound to G-d Himself.

Leviticus 25:55 ויקרא כ״ה:נ״ה

כִּי־לִי בְנֵי־יִשְׂרָאֵל עֲבָדִים עֲבָדַי הֵם אֲשֶׁר־הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרָיִם אֲנִי ה׳ אֱלֹקֵיכֶם:

For unto Me the children of Israel are servants; they are My servants whom I brought forth out of the land of Egypt: I am the L-RD your G-d.

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KEHOT'S NOTE

ויקרא כה, נה.

PARAGRAPH 25

145 **עד הוא לשון נצחית**

The note records that an explanation on the maamar beginning "Shuvah Yisrael ad," on ad as a term of eternity, is found in this manuscript volume.

KEHOT'S NOTE

ביאור על ד״ה שובה ישראל עד ל׳ נצחי ע׳ בוך פערטעל שתח״י (כג, א). [כ]. ראה ד״ה שובה — תשד״מ.

146 **לא תבשו ולא תכלמו עד עולמי עד**

"Israel is saved by Havayah with an everlasting salvation; you shall not be ashamed nor disgraced to all eternity." Ad as a term of eternity.

Isaiah 45:17 ישעיהו מ״ה:י״ז

יִשְׂרָאֵל נוֹשַׁע בַּה׳ תְּשׁוּעַת עוֹלָמִים לֹא־תֵבֹשׁוּ וְלֹא־תִכָּלְמוּ עַד־עוֹלְמֵי עַד:

O Israel, that art saved by the L-RD with an everlasting salvation; Ye shall not be ashamed nor confounded world without end.

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KEHOT'S NOTE

ישעי׳ מה, יז.

147 **לעדי עד ימלוך**

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

KEHOT'S NOTE

פיוט מלך עליון.

PARAGRAPH 26

148 **שכשמו כן הוא אין לו סוף**

Or HaTorah, in its volume of collected topics, refers to this passage; the note also points to the footnote at the bottom of that page.

KEHOT'S NOTE

ראה אוה״ת ענינים ע׳ קמב שמציין לכאן. ראה שם בהערה בשולי הגליון.

PARAGRAPH 27

149 **שובה ישראל עד**

"Return, O Israel, unto (ad) Havayah your G-d." Now read as: return ad, G-d's revealed kingship, to its source.

Hosea 14:2 הושע י״ד:ב׳

שׁוּבָה יִשְׂרָאֵל עַד ה׳ אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ:

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

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150 **גלו לאדום שכינה עמהם**

At 35d the Alter Rebbe applies the same saying to the soul: the love of G-d above reason is hidden within the body and the animal soul as in exile, as "they were exiled to Edom; the Shechinah is with them," the Shechinah being the spark of G-dliness in the soul.

KEHOT'S NOTE

ספרי במדבר לה, לד. ע״ל כי תצא הבי׳ (לה, סע״ד). [כ].

151 **גלו לאדום שכינה עמהם**

Rabbi Nasan: Israel is beloved, for wherever they were exiled the Shechinah was with them, to Egypt, to Babylon, to Elam and to Edom, and when they return the Shechinah returns with them.

Sifrei Bamidbar 161:5 ספרי במדבר קס״א:ה׳

... גלו למצרים שכינה עמהם, שנאמר (שמואל א ב) הנגלה נגליתי אל בית אביך בהיותם במצרים לבית פרעה; גלו לבבל שכינה עמהם, שנאמר (ישעיה מג) למענכם שולחתי בבלה; גלו לעילם שכינה עמהם, שנאמר (ירמיה מט) ושמתי כסאי בעילם והאבדתי משם מלך ושרים; גלו לאדום שכינה עמהם, שנאמר (ישעיה סג) מי זה בא מאדום חמוץ בגדים מבצרה. וכשהם חוזרים שכינה עמהם, שנאמר (דברים ל) ושב ה׳ את שבותך ורחמך. והשיב לא נאמר, אלא ושב ה׳ אלקיך. ואומר (שיר השירים ד) אתי מלבנון כלה אתי מלבנון תבואי תשורי מראש אמנה מראש שניר ...

(Bamidbar 35:34) "in whose midst I dwell": Beloved are Israel, for even when they are tamei the Shechinah reposes among them — (Vayikra 16:16) "who dwells with them in the midst of their uncleanliness," and (Ibid. 15:31) "... when they defile My sanctuary which is in their midst," and (Bamidbar 5:3) "and they shall not make unclean their camps in whose midst I dwell." (Ibid. 35:34) "for I the L-rd dwell in the midst of the children of Israel." R. Nathan says: Beloved are Israel, for wherever they are exiled ...

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PARAGRAPH 28

152 **והעיקר להשיבה**

The Tzemach Tzedek explains that "to return it" means the level of Malchus.

KEHOT'S NOTE

אוה״ת בראשית תקנו, א: (ר״ל בחי׳ מל׳).

153 **בחי׳ תרין ריעין דלא מתפרשין**

The Zohar explains that those who are always together and never part are called "companions" (re'im), while those

G-d." The verse of the discourse the text refers to.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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159 ומלאה הארץ דעה

"For the earth shall be filled with knowledge of Havayah." The future revelation of the light that encompasses all worlds.

Isaiah 11:9 ישעיהו י״א:ט׳

לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־ה׳ כַּמַּיִם לַיָּם מְכַסִּים׃

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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160 אני ה׳ לא שניתי

"For I, Havayah, have not changed." The changeless level from which the permanent tent is drawn.

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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161 כמ״ש באד״ר (דקל״ז סע״א)

The Tzemach Tzedek writes that the Idra Rabba (137a) explains this as coming through the drawing-down of the concealed mind (mocha setima'ah) of Atika, as does the Idra Zuta (end of 293b), and that from this will come "a tent that shall not be moved."

KEHOT'S NOTE

"מבואר באד״ר דקל״ז סע״א שהוא ע״י המשכת מו״ס דעתיקא, ובאדר״ז דרצ״ג סע״ב, ומזה יומשך שיהי׳ אהל בל יצען". — אוה״ת פ׳ תצוה ע׳ א׳תקפג. ונזכר גם באוה״ת פ׳ ואתחנן ע׳ פט. וביהל אור ע׳ רלז.

162 נוה שאנן לעתיק יומין אתמר

In the Idra Rabba the Zohar asks how Jerusalem can be called "a tranquil habitation," and answers that "tranquil habitation" is said of Atik Yomin, whose eye is tranquil and merciful.

Zohar, Idra Rabba 29:209–220 ספר הזהר, האדרא רבא כ״ט:ר״ט-ר״כ

163 יתד הוא המקשר ומחבר . . ס״פ תרומה

The note says that the image of the peg that binds the tent to the ground is explained there at length.

KEHOT'S NOTE

נתבאר באוה״ת פ׳ תצוה ע׳ א׳תקפב ואילך.

who long for each other and are not always together are called "lovers" (dodim).

Zohar II, 56a זח״ב נו, א

Zohar III, 4a זח״ג ד, א

KEHOT'S NOTE

זח״ב נו, א. זח״ג ד, א.

154 אהל בל יצען ובל יסע יתדותיו לנצח

"Your eyes shall see Jerusalem, a tranquil habitation, a tent that shall not be moved, whose pegs shall never be pulled up." The image of permanent revelation in the time to come.

Isaiah 33:20 ישעיהו ל״ג:כ׳

חֲזֵה צִיּוֹן קִרְיַת מוֹעֲדֵנוּ עֵינֶיךָ תִרְאֶינָה יְרוּשָׁלַם נָוֶה שַׁאֲנָן אֹהֶל בַּל־יִצָּעֲן בַּל־יִסַּע יְתֵדֹתָיו לָנֶצַח וְכָל־חֲבָלָיו בַּל־יִנָּתֵקוּ׃

Look upon Zion, the city of our solemn gatherings; Thine eyes shall see Jerusalem a peaceful habitation, A tent that shall not be removed, The stakes whereof shall never be plucked up, Neither shall any of the cords thereof be broken.

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155 בלק״ת בזכריה

The Tzemach Tzedek writes that the Biur on "Shuvah Yisrael ad" explains that the level of Malchus will be like the level of Binah, for Abba and Imma are "two companions," as the Arizal's Likkutei Torah on Zechariah says on "On that day."

KEHOT'S NOTE

ראה לקו״ת פ׳ ואתחנן ע׳ פח. וראה שם ע׳ פט שמציין לכאן. אוה״ת פ׳ תצוה ע׳ א׳תקפג וז״ל "ומבואר מזה בביאור ע״פ שובה ישראל עד שיהיה מדריגת המל׳ כמו מדריגת הבינה. שאו״א הם תרין ריעין וכמ״ש בלקו״ת בזכריה ע״פ ביום ההוא יהי״. ע״ש. לקו״ת זה נזכר לעיל פ׳ צו יא, ג. פ׳ במדבר יט, ג. פ׳ תבוא מג, ג. ר״ה נט, ד.

156 ביום ההוא יהיה

"On that day Havayah shall be One and His Name One." The verse on which the Arizal's teaching about vav-hei rising to yud-hei is given.

Zechariah 14:9 זכריה י״ד:ט׳

וְהָיָה ה׳ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה ה׳ אֶחָד וּשְׁמוֹ אֶחָד׃

And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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157 שמקדש ראשון עמד ת״י שנה כו׳ משא״כ לע״ל

The note points there on the impermanence of the First Temple compared with the time to come; it does not quote it.

KEHOT'S NOTE

ראה ביאוה״ז לאדה״א קא, ב. ובאוה״ת פ׳ ואתחנן ע׳ פח.

158 וידעת היום והשבות

"Know this day and take to your heart that Havayah is

164 **כי כל בשמים ובארץ**

> "Yours, Havayah, are the greatness ... for all that is in heaven and on earth." Read as "that which holds heaven and earth together," like the peg that binds the tent to the ground.

I Chronicles 29:11 דברי הימים א כ״ט:י״א

לְךָ ה׳ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה׳ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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165 **סד״ה כי ההרים ימושו**

> There "the mountains shall depart" means that all earlier revelations will be like a candle before a torch beside the great revelation of the future, and "My covenant of peace" is the supernal covenant that binds what is far above the chain of worlds so that it comes into revelation, so that above and below are equal.

KEHOT'S NOTE

לעיל תצא מא, ב.

166 **כי ההרים ימושו**

> "For the mountains shall depart and the hills be moved, but My kindness shall not depart from you, and My covenant of peace shall not be moved." The verse of the discourse the text refers to.

Isaiah 54:10 ישעיהו נ״ד:י׳

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתְּךָ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה׳

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

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167 **כי כה אמר רם ונשא שוכן עד**

> "For thus says the High and Exalted One, who dwells forever (ad)." Ad as eternity.

Isaiah 57:15 ישעיהו נ״ז:ט״ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים׃

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

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KEHOT'S NOTE

ישע״י נז, טו.

168 **ה׳ ימלוך לעולם ועד**

> "Havayah shall reign forever and ever." G-d's eternal kingship, ad.

Exodus 15:18 שמות ט״ו:י״ח

Havayah יְמֹלֹךְ לְעֹלָם וָעֶד׃

The L-RD shall reign for ever and ever.

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KEHOT'S NOTE

שמות טו, יח.

169 **שובה ישראל**

> G-d told Reuven, the first to repent, that his descendant Hoshea would open with teshuvah: "Return, O Israel, unto Havayah your G-d."

Bereshit Rabbah 84:19 בראשית רבה פ״ד:י״ט

... מעולם לא חטא אדם לפני, ועשה תשובה, ואתה פתחת בתשובה תחילה, חייך! שבן בנך עומד ופותח בתשובה תחילה. ואיזה? זה הושע, שנאמר (הושע יד): שובה ישראל עד ה׳ אלקיך. ויקחו את כתונת הפסים וישחטו שעיר עזים ולמה שעיר עזים? שדמו דומה לשל אדם. וישלחו את כתונת הפסים וגו׳ אמר רבי יוחנן, אמר הקב״ה: ליהודה, אתה אמרת: הכר נא! חייך! שתמר אומרת לך: הכר נא! ויכירה, ויאמר כתונת בני אמר לית אנא ידע מה אנא חמי. כתונת בני חיה רעה אכלתהו וגו׳ אמר רבי הונא: נצנצה בו רוח הקודש. חיה ...

"Reuben returned to the pit, and behold, Joseph was not in the pit, and he rent his garments" (Genesis 37:29). "Reuben returned to the pit" – where had he been? Rabbi Eliezer and Rabbi Yehoshua: Rabbi Eliezer said: In his sackcloth and his fasting. When he was free, he went and peered into that pit. That is what is written: "Reuben returned to the pit." The Holy One blessed be He said to him: 'A person has never sinned before Me and repented, and you are the first to initiate ...

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170 **להיות יחודי״ת כמו יחו״ע . . אהל בל יצען**

> There the Tzemach Tzedek explains this in another way, and adds that the explanation given here is nevertheless also true.

KEHOT'S NOTE

ראה באוה״ת פ׳ שלח ע׳ תקיח, דשם מפרש באופן אחר, ומוסיף ומ״מ אמת ג״כ כמש״ל. ע״ש.

PARAGRAPH 29

171 **כי כשלת בעונך**

> "Return, O Israel, unto Havayah your G-d, for you have stumbled in your iniquity." The second half of the maamar's opening verse.

Hosea 14:2 הושע י״ד:ב׳

שׁוּבָה יִשְׂרָאֵל עַד ה׳ אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ׃

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

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172 **שע״י עון נכשל כאדם הכושל רגלו**

The Rebbe's maamar on the same verse, to which the note points on the image of stumbling through sin.

KEHOT'S NOTE

ראה ד״ה שובה ישראל תשל״ו (נדפס בסה״מ מלוקט ח״א).

173 **קחו עמכם דברים**

"Take words with you and return to Havayah; say to Him, Forgive all iniquity and take what is good, and we will render for bullocks the offering of our lips."

Hosea 14:3 הושע י״ד:ג׳

קְחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל־ה׳ אִמְרוּ אֵלָיו כָּל־תִּשָּׂא עָוֹן וְקַח־טוֹב וּנְשַׁלְּמָה פָרִים שְׂפָתֵינוּ׃

Take with you words, And return unto the L-RD; Say unto Him: 'Forgive all iniquity, And accept that which is good; So will we render for bullocks the offering of our lips.

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174 **ויעבור הוי׳ על פניו**

"And Havayah passed before his face and proclaimed," the opening of the Thirteen Attributes of Mercy. The mercy comes from G-d's "face."

Exodus 34:6 שמות ל״ד:ו׳

וַיַּעֲבֹר ה׳ עַל־פָּנָיו וַיִּקְרָא ה׳ ה׳ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

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

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PARAGRAPH 30

175 **שאלו לחכמה**

Wisdom, Prophecy and the Holy One, blessed be He, are each asked what the sinner's punishment is; only G-d answers that he should do teshuvah and be atoned. The Alter Rebbe quotes a version in which Wisdom says "The soul that sins, it shall die."

Jerusalem Talmud Makkot 2:6 תלמוד ירושלמי מכות ב׳:ו׳

176 **שאלו לחכמה הנפש החוטאת במה תתכפר**

The note cites the Rebbe's discussion of this version of the saying, in which "The soul that sins, it shall die" is Wisdom's answer.

KEHOT'S NOTE

ראה ירושי׳ מכות פ״ב, ה״ו. יל״ש תהלים רמז תשב. וראה אודות גירסא זו בלקו״ש ח״ד ע׳ 1358 מווי העמודים לבן השל״ה פכ״א. ובסה״מ תרל״ו ח״ב ע׳ שצב (גירסא זו הובאה גם בסה״מ תקס״ב ח״ב ע׳ תקלא. תקס״ג ע׳ כ. תקס״ח ח״ב ע׳ תשיג. ס׳ מאמרי אדה״ז על פרשיות ח״ב ע׳ תרסט. וראה סה״מ תרל״ו שם ע׳ שי׳ וע׳ שמו. לקו״ש ח״ח ע׳ 158. ועוד).

177 **לרחם ולחון אע״פ שאינו הגון**

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

KEHOT'S NOTE

שמו״ר ספמ״ה.

PARAGRAPH 31

178 **ותן בלבנו בינה להבין**

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

KEHOT'S NOTE

ברכת קי״ש של שחרית.

179 **היינו להבין דבר מתוך דבר**

The Talmud explains "the understanding one" (navon) as one who understands one thing from within another. Here it defines the contemplation that leads to love.

Chagigah 14a:12 חגיגה י״ד א׳:י״ב

"יוֹעֵץ" — שֶׁיּוֹדֵעַ לְעַבֵּר שְׁנַיִם וְלִקְבּוֹעַ חֲדָשִׁים. "וְחָכָם" — זֶה תַּלְמִיד הַמַּחְכִּים אֶת רַבּוֹתָיו. "חֲרָשִׁים" — בְּשֶׁעָה שֶׁפּוֹתֵחַ בְּדִבְרֵי תוֹרָה הַכֹּל נַעֲשִׂין כְּחֲרָשִׁין. "וְנָבוֹן" — זֶה הַמֵּבִין דָּבָר מִתּוֹךְ דָּבָר. "לָחַשׁ" — זֶה שֶׁרָאוּי לְמָסוֹר לוֹ דִּבְרֵי תוֹרָה שֶׁנִּיתְּנָה בְּלַחַשׁ.

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Sanhedrin 93b:3 סנהדרין צ״ג ב׳:ג׳

וְאָמַר רַב יְהוּדָה אָמַר רַב: כָּל הַפָּסוּק הַזֶּה לֹא אֲמָרוֹ דּוֹאֵג אֶלָּא בְּלָשׁוֹן הָרָע. "יוֹדֵעַ נַגֵּן" - שֶׁיּוֹדֵעַ לִישָׁאֵל, "גִּבּוֹר" - שֶׁיּוֹדֵעַ לְהָשִׁיב, "אִישׁ מִלְחָמָה" - שֶׁיּוֹדֵעַ לִישָׁא וְלִיתֵּן בְּמִלְחֲמְתָהּ שֶׁל תּוֹרָה, "אִישׁ תֹּאַר" - שֶׁמַּרְאֶה פָּנִים בַּהֲלָכָה, "וּנְבוֹן דָּבָר" - שֶׁמֵּבִין דָּבָר מִתּוֹךְ דָּבָר, "יַהּ׳ עִמּוֹ" - שֶׁהֲלָכָה כְּמוֹתוֹ בְּכָל מָקוֹם.

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KEHOT'S NOTE

חגיגה יד, א. סנהדרין צג, ב.

180 **השמים כסאי**

"The heavens are My throne and the earth My footstool." The verse of the discourse the text refers to.

Isaiah 66:1 ישעיהו ס״ו:א׳

כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

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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PARAGRAPH 32

181 **אמרו אליו כל תשא עון**

"Say to Him: Forgive all iniquity and take what is good." Read as addressed to G-d as "All," the undivided level above Chochmah.

Hosea 14:3 הושע י״ד:ג׳

קְחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל־ה׳ אִמְרוּ אֵלָיו כָּל־תִּשָּׂא עָוֹן וְקַח־טוֹב וּנְשַׁלְּמָה פָרִים שְׂפָתֵינוּ׃

Take with you words, And return unto the L-RD; Say unto Him: 'Forgive all iniquity, And accept that which is good; So will we render for bullocks the offering of our lips.

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PARAGRAPH 33

182 **ונשלמה פרים שפתינו**

> "And we will render for bullocks the offering of our lips." Words of teshuvah and prayer in place of offerings.

Hosea 14:3 הושע י״ד:ג׳

קְחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל־ה׳ אִמְרוּ אֵלָיו כָּל־תִּשָּׂא עָוֹן וְקַח־טוֹב וּנְשַׁלְּמָה פָרִים שְׂפָתֵינוּ׃

Take with you words, And return unto the L-RD; Say unto Him: 'Forgive all iniquity, And accept that which is good; So will we render for bullocks the offering of our lips.

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183 **קרבן לה׳, אשה ריח ניחוח לה׳**

> "When a man among you brings an offering to Havayah." An offering is described as "to Havayah."

Leviticus 1:2 ויקרא א׳:ב׳

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יַקְרִיב מִכֶּם קָרְבָּן לַה׳ מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תַּקְרִיבוּ אֶת־קָרְבַּנְכֶם׃

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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KEHOT'S NOTE

ויקרא א, ב. ט. ובכ״מ.

184 **אשה ריח ניחוח להוי׳**

> "A burnt offering, a fire-offering, a pleasing fragrance to Havayah." The phrase recurs throughout the laws of offerings.

Leviticus 1:9 ויקרא א׳:ט׳

וְקִרְבּוֹ וּכְרָעָיו יִרְחַץ בַּמָּיִם וְהִקְטִיר הַכֹּהֵן אֶת־הַכֹּל הַמִּזְבֵּחָה עֹלָה אִשֵּׁה רֵיחַ־נִיחוֹחַ לַה׳

but its inwards and its legs shall he wash with water; and the priest shall make the whole smoke on the altar, for a burnt-offering, an offering made by fire, of a sweet savour unto the L-RD.

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185 **התפלה היא במקום קרבן**

> Rabbi Yehoshua ben Levi: the prayers were instituted to correspond to the daily offerings. Prayer takes the place of the offerings.

Berakhot 26b:7 ברכות כ״ו ב:ז׳

יַעֲקֹב תִּקֵּן תְּפִלַּת עַרְבִית, שֶׁנֶּאֱמַר: "וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם", וְאֵין "פְּגִיעָה" אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר: "וְאַתָּה אַל תִּתְפַּלֵּל בְּעַד הָעָם הַזֶּה וְאַל תִּשָּׂא בַעֲדָם רִנָּה וּתְפִלָּה וְאַל תִּפְגַּע בִּי"

Jacob instituted the evening Tefillah ; as it is said, "And he lighted [paga'] upon the place, and tarried there all night" (Gen. xxviii. 11) — "alighting" means prayer; as it is said, "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession [paga'] to Me" (Jer. vii. 16).

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KEHOT'S NOTE

ברכות כו, ב.

186 **ומיכאל עומד ומקריב נשמותיהן**

> "Michael, the great prince, stands and offers an offering upon it," on the altar built above.

Menachot 110a:9–11 מנחות ק״י א:ט׳-י״א

(דברי הימים ב ב, ג) לעולם זאת על ישראל אמר רב גידל אמר רב זה מזבח בנוי ומיכאל שר הגדול עומד ומקריב עליו קרבן ורבי יוחנן אמר אלו תלמידי חכמים העסוקין בהלכות עבודה מעלה עליהם הכתוב כאילו נבנה מקדש בימיהם אמר ריש לקיש מאי דכתיב (ויקרא ז, לז) זאת התורה לעולה למנחה ולחטאת ולאשם כל העוסק בתורה כאילו הקריב עולה מנחה חטאת ואשם

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KEHOT'S NOTE

ראה מנחות קי, א תוד״ה ומיכאל.

187 **ומיכאל עומד ומקריב נשמותיהן של ישראל**

> Tosafos records differing midrashim on what Michael offers: some say the souls of the righteous, some say lambs of fire.

Tosafot on Menachot 110a תוספות על מנחות ק״י א

188 **מיכאל כהנא רבא**

> The Zohar says that Michael is the High Priest and comes from the side of the right.

Zohar II, 231a זח״ב רלא, א

KEHOT'S NOTE

זח״ג (לג, א). [כ]. זח״ב רלא, א.

189 **מיכאל כהנא רבא**

> The Zohar calls Michael the High Priest, the "lion that consumes the offerings," who offers the souls of those who return in teshuvah as an offering before G-d.

Zohar, Tzav 20:135–145 ספר הזהר, צו כ׳:קל״ה-קמ״ה

PARAGRAPH 34

190 **דרשו את ה׳ בהמצאו**

> "Seek Havayah when He may be found." Applied to the Ten Days of Teshuvah, when the Infinite Light itself is drawn down.

Isaiah 55:6 ישעיהו נ״ה:ו׳

דִּרְשׁוּ ה׳ בְּהִמָּצְאוֹ קְרָאֻהוּ בִּהְיוֹתוֹ קָרוֹב׃

Seek ye the L-RD while He may be found, Call ye upon Him while He is near;

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191 **אני לדודי בענין הרועה בשושנים**

> "I am my Beloved's and my Beloved is mine, who grazes among the lilies." The verse of the discourse the text refers

to.

Song of Songs 6:3 שיר השירים ו׳:ג׳

אֲנִי לְדוֹדִי וְדוֹדִי לִי הָרֹעֶה בַּשּׁוֹשַׁנִּים:

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

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192 **שיוהכ״פ אסור בנעילת הסנדל**

A short maamar of the Alter Rebbe on why shoes are not worn on Yom Kippur, to which the note points.

KEHOT'S NOTE

יומא רפ״ח. הובא באו״ח סתרי״ד, ב. וראה גם ד״ה להי״ע שאין יוצאים במנעלים ביוה״כ במאמרי אדה״ז הקצרים ע׳ שלו. אוה״ת חנוכה ע׳ 606. ש״ש כרך ה׳ ע׳ ב׳קכב.

193 **יוהכ״פ אסור בנעילת הסנדל**

On Yom Kippur eating, drinking, washing, anointing, wearing the sandal and marital relations are forbidden. The Alter Rebbe explains the prohibition of shoes.

Mishnah Yoma 8:1 משנה יומא ח׳:א׳

יוֹם הַכִּפּוּרִים אָסוּר בַּאֲכִילָה וּבִשְׁתִיָּה וּבִרְחִיצָה וּבְסִיכָה וּבִנְעִילַת הַסַּנְדָּל וּבְתַשְׁמִישׁ הַמִּטָּה. וְהַמֶּלֶךְ וְהַכַּלָּה יִרְחֲצוּ אֶת פְּנֵיהֶם, וְהֶחָיָה תִּנְעַל אֶת הַסַּנְדָּל, דִּבְרֵי רַבִּי אֱלִיעֶזֶר, וַחֲכָמִים אוֹסְרִין:

On the day of atonement, it is forbidden to eat and to drink, to wash, to anoint, 2 to lace on [leather] shoes, and to indulge in sexual intercourse. A king and a bride [until the 30th day after her nuptials] may wash their faces; and a lying-in woman may lace [put] on [leather] shoes. Such is the dictum of Rabbi Eleazar: but the sages prohibit it.

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194 **יוהכ״פ אסור בנעילת הסנדל**

The law that on Yom Kippur one may not wear a leather sandal or shoe, cited in the Kehot note.

Shulchan Arukh, Orach Chayim 614:2 שולחן ערוך, אורח חיים תרי״ד:ב׳

אסור לנעול סנדל או מנעל של עור אפי׳ קב הקיטע וכיוצא בו אפי׳ של עץ ומחופה עור אסור אבל של גמי או של קש או של בגד או של שאר מינים מותר אפילו לצאי׳ בהם לרשוי׳ הרבים (ומותר לעמוד על כרים וכסתות של עור ומ״מ המחמיר תבא עליו ברכה) (מרדכי דיומא ותה״ד סי׳ קמ״ט):

It is forbidden to put on a sandle or a shoe of leather, not even as a sole on an artificial leg and to go out with it. Even if it is wooden (the shoe) and covered with leather it is forbidden, but if it is made of reed or straw or cloth or other things, it is permissible even to go outside in them to the public domain (the street). (It is permissible to stand on cushions and pillows of leather, and anyhow one who is strict about these ...

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain) • Hilkhot Yom ha-Kippurim, trans. by Jan M. Brahms. HUC, 1976 (CC-BY)

195 **וכמ״ש בשל״ה**

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

KEHOT'S NOTE

במס׳ יומא פ׳ רע״א [רלז, ב] בשם הרמ״ק ז״ל. [כ].

196 **מט״ט וסנדל קושר כתרים לקונו**

Sandalfon, an angel taller than his fellows, stands behind the Chariot and ties crowns for his Maker. The text describes the angels as raising Israel's prayers.

Chagigah 13b:4 חגיגה י״ג ב:ד׳

"וָאֵרֶא הַחַיּוֹת וְהִנֵּה אוֹפַן אֶחָד בָּאָרֶץ אֵצֶל הַחַיּוֹת", אָמַר רַבִּי אֶלְעָזָר: מַלְאָךְ אֶחָד שֶׁהוּא עוֹמֵד בָּאָרֶץ, וְרֹאשׁוֹ מַגִּיעַ אֵצֶל הַחַיּוֹת. בְּמַתְנִיתָא תָּנָא: סַנְדַּלְפּוֹן שְׁמוֹ, הַגָּבוֹהַּ מֵחֲבֵרוֹ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה. וְעוֹמֵד אַחוֹרֵי הַמֶּרְכָּבָה וְקוֹשֵׁר כְּתָרִים לְקוֹנוֹ. אִינִי? וְהָכְתִיב: "בָּרוּךְ כְּבוֹד ה׳ מִמְּקוֹמוֹ", מִכְּלָל דִּמְקוֹמוֹ לֵיכָּא דְּיָדַע לֵהּ! דְּאָמַר שֵׁם אַתָּגָא וְאָזֵל וְיָתֵיב בְּרֵישֵׁיהּ.

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

KEHOT'S NOTE

חגיגה יג, ב תוד״ה קושר.

197 **קושר קשרים לקונו מתפלותיהן של ישראל**

Tosafos explains "ties crowns for his Maker": from the prayers of the righteous he makes crowns.

Tosafot on Chagigah 15a:1–17a:1 תוספות על חגיגה ט״ו א:א׳-י״ז א:א׳

ומחיוהו שיתין פולסין. להודיע לו שאין יכולת למטטרון יותר מאחריני: שובו בנים שובבים. בירושלמי מפרש למה אירע לו כך ואיכא טפי מקראות שדורש והיה הורג דוברי דברי תורה ואמר כל תלמיד דהוה חמי ליה הוה קטיל ולא עוד דהוה על לבית ועדא הוה חמי טליא קמיה סופרא ואמר מאן אלו עבדין הכא כוי כיון דהוו שמעין ליה שבקין ואזלין וקאמר ליה ר״מ מאי דכתיב (והי׳ בירך) את כל אשר לאיוב למשנה (איוב מב) ואמר לו שכפל לו ממונו והוא השיב שר״ע דריש ליה בזכות מצות ומעשים טובים ברך מראשיתו ומייתי ...

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198 **מה יפו פעמיך בנעלים**

"How beautiful are your steps in shoes, O prince's daughter." The verse of the discourse the text refers to on the angels as "shoes."

Song of Songs 7:2 שיר השירים ז׳:ב׳

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן:

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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199 **אריי דאכיל קרבנין**

In earlier times, when Israel brought offerings, the image of a lion would descend and be seen upon the altar, con-

suming the offerings.

Zohar I, 6b זח״א ו, ב

Zohar II, 278a זח״ב רעח, א

Zohar III, 17a זח״ג יז, א

KEHOT'S NOTE

זח״א ו, ב. זח״ב רעח, א. זח״ג יז, א. ראה לעיל פ׳ במדבר יא, א. לקמן פ׳ האזינו עז, ד.

200 **אריה דאכיל קרבנין**

A lion of fire would descend to consume the offerings. The Alter Rebbe compares the angels who raise the prayers to this lion.

Zohar, Vayikra 40:278–41:285 ספר הזהר, ויקרא מ׳:ער״ח-מ״א:רפ״ה

201 **כנשר יעיר**

"As an eagle stirs up its nest, hovering over its young." The verse of the discourse the text refers to.

Deuteronomy 32:11 דברים ל״ב:י״א

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ׃

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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202 **שהפנים בעצמן אין באים לידי גילוי**

A maamar of the Rebbe to which the note points on the "face" that does not itself come into revelation; it does not quote it.

KEHOT'S NOTE

ראה ד״ה באתי לגני תשכ״ט סעי׳ ה (נדפס בקונטרס יו״ד שבט תשמ״ט).

203 **לפני ה׳ תטהרו**

"For on this day He shall atone for you, to purify you; from all your sins before Havayah you shall be purified." Lifnei, "before," is read as pnei, G-d's "face."

Leviticus 16:30 ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ׃

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

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KEHOT'S NOTE

ויקרא טז, ל.

204 **אבקש**

Kehot's note points to Zohar II, 135b for these words.

Zohar II, 135b זח״ב קלה, ב

KEHOT'S NOTE

בכת״י [ראה להלן ברשימת הכתבי-יד] מסיים [ובכמה כתבי-יד נמצא קטע זה לעיל ז, ג שו״ה יחודא, אחר תיבת: מתפרשין] עד בחי׳ עבד [בכמה כתבי-יד: ועד]. עמ״ש בפי׳ המבורך לעולם ועד (זח״ב קלה, ב). ועמ״ש בזהר ר״פ וארא עד לשון עד אשת חיל עט״ב וזהו בתחלה [בכמה כתבי-יד: בנעילה דיוהכ״פ]. בשכמל״ו בקול רם ע״י שובה עד ודי״ל. [כ].

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THE CHASSIDISHE PARSHA

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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