



LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 3

ועתה יגדל נא כח אדני כאשר דברת לאמר...

“And now, please, let the power of
Ado-nai be great” (Numbers 14:17)



The soul's garments are encompassing lights drawn down through the mitzvos, done first of all as a servant carrying out the King's command. Because the mitzvos are rooted in the Supernal Will, above the Torah's wisdom, their power, “the power of Ado-nai,” can reach furthest down and lift even those who fell through the sin of the spies, as the thrower's power carries a stone; but only “now,” in this world of action and free choice, the time of teshuvah.

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



LikuteiTorah.com

THE CHASSIDISHE PARSHA

likuteitorah.com/likutei-torah/shelach/3/

THE BIG IDEA

The soul's garments are encompassing lights drawn down through the mitzvos, done first of all as a servant carrying out the King's command. Because the mitzvos are rooted in the Supernal Will, above the Torah's wisdom, their power, "the power of Ado-nai," can reach furthest down and lift even those who fell through the sin of the spies, as the thrower's power carries a stone; but only "now," in this world of action and free choice, the time of teshuvah.

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

Moshe's plea after the sin of the spies opens a discourse on why deed is the main thing and how the mitzvos become the soul's garments. Before its descent the soul, like the angels, "stands": its love and awe are fixed by what it grasps of the light that fills all worlds. In this world, where it is hidden, the light that encompasses all worlds rests over the soul as a makif, drawn down only through deed, "today to do them"; it can transform a person's nature and lets the soul "walk" from level to level. The blessings before the Shema trace this: G-d is exalted beyond the worlds, yet His Kingship, "Master of our strength," surrounds the soul's thought, speech and action. A mitzvah is first the King's command and only then a drawing down of light; understanding it adds joy, for the Torah's wisdom is a garment for the Supernal Will. This encompassing light is "the power of Ado-nai," which lifts the inert as a thrower's power carries a stone. Rooted above the Torah, it reaches lower, even past the spies' sin, turning transgression into abundance, but only "now," while a person can choose: "and now" means teshuvah.

OUTLINE

- 1 **Deed, the soul's garments, and "standing"** ¶1
"Today to do them": the Sages and the Zohar teach that deed is the main thing and that the mitzvos are the soul's garments, so that a person must come again in reincarnation until he has fulfilled all 613. How do deeds become garments, and why does the soul need one? Before its descent the soul, like the angels (Michael in love, Gavriel in awe), "stands" at one level, its love and awe limited to what it grasps of the light that fills all worlds.
- 2 **"Walking": the encompassing light** ¶2
This world is the world of action, where a person can change his nature and darkness is transformed into light. Because the light that fills all worlds is hidden here, the light that encompasses all worlds rests over the soul as a makif: "Anochi," drawn down specifically through "today to do them." Its power to change a person beyond the soul's own measure is called "walking," and it depends on fulfilling the Torah and the mitzvos.

3 The blessings before the Shema

¶3-4

“If you walk in My statutes”: walking is the love “with all your might,” which comes from contemplating, in the blessings before the Shema, that all the worlds are mere “work,” created from a glimmer, while G-d is “the King Who alone is exalted” and only His being King spreads into them. Hence “have mercy on us,” for man is very far from Him; yet He is “Master of our strength,” His Kingship accepted as a makif, from which three makifim come to the soul, in thought, speech and action.

4 Rock, Shield and Stronghold: the garments of the World to Come

¶5

The three titles are the makifim around the soul’s thought, speech and action, and its nefesh, ruach and neshamah, which bind it “in the bond of life” within the Infinite Light; so too charity is the “righteousness” through which “the glory of Havayah shall gather you in.” These makifim are the soul’s garments in the World to Come, made by the mitzvos, which are themselves of thought, speech and action and draw down the supernal holiness that stands apart.

5 First the King, then “Who has sanctified us”

¶6

A blessing first draws down from above, “Blessed are You, King of the world,” and only then says “Who has sanctified us with His commandments,” raising the soul to the supernal holiness. So every mitzvah has two aspects: fulfilling the King’s command, and drawing the Infinite Light and the Supernal Will into the deed.

6 The service of a servant, and the Torah as a garment

¶7-8

A mitzvah done only to draw down light is like a charm, a remedy or a business deal; it must be done as a servant fulfills his master’s decree, even without reason, and then the light is drawn down of itself, while without accepting the yoke nothing is drawn. The shofar both casts trembling and “beautifies” with delight, and knowing a mitzvah’s intention serves to increase its joy. The Torah, from Chochmah, is a garment for the mitzvos, which are the Supernal Will: it defines how G-d’s indwelling is to be (the sukkah, the tefillin, the offerings), so it is the soul’s food and inner light, while the mitzvah itself rests above the soul as a makif. So too in man, knowing the intention is a garment for accepting the mitzvos as a servant.

7 The power of Ado-nai and “slow to anger”

¶9-10

Ado-nai is G-d’s Kingship (its letters spell dina, “law”), and “the power of Ado-nai” is the light that encompasses all worlds, drawn down by accepting His Kingship in the doing of the mitzvos. Like the hidden power that carries an inanimate stone through the air, it lifts and surrounds all the worlds and creatures, which before Him are like the inanimate; even the angels and souls are called “dust.” Because the sin of the spies was so great, Moshe asked that this power reach very far down: erech apayim, a long “face,” the revelation of closeness and love extending downward, coming from “speaking” above that becomes hidden “saying” below, as a teacher’s speech becomes the student’s thought.

8 Torah, mitzvos and the two Gardens of Eden

¶11-12

Torah study turns the higher “speaking” into lower “saying,” and man draws the radiance of the Shechinah into Gan Eden: the Torah into the higher Gan Eden, the mitzvos into the lower. Though the mitzvos, the Supernal Will, are rooted above the Torah’s wisdom, what is higher can descend lower; so Moshe asked for the power of Ado-nai, drawn through the service of the mitzvos, to reach even past the sin of the spies, just as the power of the Torah and the mitzvos reaches this world even now.

9 Bearing iniquity, passing over transgression

¶13-14

The blessings “overtake you,” reaching down to where you are, and this great drawing down “bears iniquity,” lifting even its heaviness as the power lifts the stone. Pesha (transgression) becomes shefa (abundance), and deliberate sins become like merits; this is how the Torah, which is “truth,” and charity atone.

Torah study, with G-d's words in one's mouth, and mitzvos done with the acceptance of His Kingship draw down the power that lifts the fallen stone, but only “today to do them,” not tomorrow. “And now” means teshuvah, which transforms darkness into light, and it must be now, while a person has free choice. The maamar closes with a list of sources on the verse.

KEY CONCEPTS

The garments of the soul לבושי הנשמה

The encompassing lights made by the mitzvos, in which the soul is clothed in the World to Come; when one mitzvah is lacking, the garment is lacking.

Standing and walking עמידה והליכה

Standing is a fixed level, with love and awe limited to the soul's own grasp, as with the angels. Walking is going from level to level, through the encompassing light drawn down by the mitzvos in this world.

Encompassing light (makif) אור מקיף

Light that rests over the soul from above rather than being absorbed within it. Coming from the light that encompasses all worlds, it can change a person's nature beyond what the soul could reach on its own.

The service of a servant עבודת עבד / קבלת עול

Doing a mitzvah as the King's command, even without reason: accepting the yoke (kabbalas ol). Only this draws down the Infinite Light; understanding the mitzvah's intention adds to its joy.

The Torah as a garment for the mitzvos שלמה ולבוש לבחי המצות

The Torah, from Chochmah, defines how the Supernal Will is to dwell below. The soul absorbs it as food and inner light, while the mitzvah, the Will itself, remains above the soul as a makif.

The power of Ado-nai כח אדני

The light that encompasses all worlds, drawn down by accepting G-d's Kingship in the doing of the mitzvos. Like the power that carries a thrown stone, it lifts what cannot rise by itself.

Speaking and saying דבור ואמירה

Speaking is open and aloud, of the revealed world; saying is in the heart and thought. What is revelation in the speech of a higher level becomes concealment in the lower, the root from which the lower levels come into being.

Slow to anger ארך אפים

The “face” is the flow given with closeness and love; erech apayim is that revelation made long, extending very far down, so that it reaches even those who fell very low.

“And now” means teshuvah אין ועתה אלא תשובה

Teshuvah transforms darkness into light, and it belongs to “now,” the time of “today to do them” and of free choice, when the light that encompasses all worlds rests on a person.

SECTION 1 • 11

Deed, the soul's garments, and "standing"

1 ועתה יגדל נא^{1,2} כח אדני כאשר דברת לאמר ה' ארך אפים³ וגו'. הנה כתיב היום לעשותם⁴ ואמרו רז"ל [רבותינו זכרונם לברכה] לא המדרש הוא העיקר⁵ אלא המעשה⁶ וגדול התלמוד שמביא⁷ לידי מעשה.

"And now, please, let the power of Ado-nai be great, as You have spoken, saying: Havayah is slow to anger (erech apayim), etc." Now, it is written, "Today to do them," and our Sages, of blessed memory, said, "Study is not the main thing, but deed," and "Great is study, which brings one to deed."

The maamar opens with Moshe's plea after the sin of the spies, asking that "the power of Ado-nai" be made great, and recalling G-d's own words that He is "slow to anger." Before explaining the verse, the Alter Rebbe sets out a theme: the decisive importance of actual deed, taught by "today to do them" and by the Sages' sayings that deed is the main thing and that study is great because it leads to deed.

וגם בזהר הקדוש⁸ הפליא להגדיל בשבח המעשה דמצות אינון לבושין⁹ וכשחסר מצוה אחת¹⁰ הוי לבושא חסירא.

And in the holy Zohar, too, it goes to wondrous lengths in magnifying the praise of deed: that the mitzvos are garments, and when one mitzvah is lacking, it is a deficient garment.

The Zohar describes the mitzvos as garments for the soul. Each mitzvah a person performs adds to this garment, so if even one mitzvah is missing, the garment is incomplete. Tanya (end of chapter 5) brings the same teaching from Etz Chaim: the mitzvos are the souls' garments in Gan Eden, while the Torah is their food; the food is inner light and the garments are encompassing lights (makifim).

ולכן אדם צריך לבא בגלגול עד שיקיים כל התרי"ג מצות ולהיות כהן ולוי ג"כ כדי שיקיים המצות התלויות בהם.

Therefore a person must come [back] in a reincarnation (gilgul) until he fulfills all the 613 mitzvos, and must also be a Kohen and a Levite, so as to fulfill the mitzvos that depend on them.

Since every one of the 613 mitzvos contributes to the soul's garment, a soul that has not fulfilled them all must return in another lifetime to complete them. This even includes being born as a Kohen or a Levite, since some mitzvos can be fulfilled only by them.

ולהבין כל זה איך נעשו לבושים ממעשה המצות ומהו ענין לבוש זה ולמה צריכה הנשמה להיות לה לבוש¹¹ (ועמ"ש מזה בפ' חיי שרה ע"פ ואברהם זקן¹² ובמ"א).

And [we need] to understand all this: how garments are made from the doing of the mitzvos, what this garment is, and why the soul needs to have a garment (and see what is written on this in Parshas Chayei Sarah, on the verse "And Avraham was old," and elsewhere).

The Alter Rebbe states the questions the maamar will answer: how a physical deed becomes a garment for the soul, what such a garment is, and why a soul needs one at all. In Torah Ohr, Chayei Sarah ("And Avraham was old"), he explains that the purpose of teshuvah and good deeds in this world is to make garments for the soul, so that it can enjoy the radiance of the Shechinah in the World to Come.

הנה נודע שירידת הנשמה בעולם הזה היא צורך עלייה¹³ כי הנשמה קודם בואה לעולם הזה היתה בכחינת עמידה וכמ"ש חי ה' אשר עמדתי¹⁴ לפניו.¹⁵ ונתתי לך מהלכים¹⁶ בין העומדים האלה.

Now, it is known that the soul's descent into this world is for the sake of an ascent. For the soul, before its coming into this world, was in the level of standing (amidah), as it is written, "As Havayah lives, before Whom I have stood." "And I will give you walking (mechalchim) among these who stand."

The soul's descent into a body is meant to raise it higher than it was before. Before its descent it was in a state of "standing," as the prophet Eliyahu speaks of standing before G-d; the verse in Zechariah promises "walking" among those who stand, that is, among the angels.

וע"י קיום המצות בעוה"ז נעשה לה בחינת הליכה ונתתי לך מהלכים וגו' (וכמבואר מזה לעיל בפ' וישב בד"ה כה אמר¹⁷ ה' כו' ונתתי לך מהלכים כו').

And through fulfilling the mitzvos in this world, the level of walking (halichah) comes about for it: "And I will give you walking, etc." (as is explained on this above, in Parshas Vayeshev, in the discourse beginning "Thus says Havayah, etc.: And I will give you walking, etc.").

Only through doing mitzvos in this world does the soul gain "walking": the ability to move upward from level to level instead of remaining fixed. In Torah Ohr, Vayeshev, the Alter Rebbe explains that the angels, and the souls before they come down, "stand" because they are rooted in the letters of G-d's speech and thought, which are like the inanimate and have no movement of their own.

כי בחי עמידה הוא בחי ובכל נפשך¹⁸ שאהבה ויראה היא מוגבלת לפי שיעור השגת הנפש ודביקותה באלהים חיים.

For the level of standing is the level of “and with all your soul,” in which love and awe are limited according to the measure of the soul’s comprehension and its cleaving to the living G-d.

“Standing” corresponds to the love of G-d “with all your soul,” understood here as a love measured by the soul’s own capacity: it loves and fears G-d only as much as it grasps Him and cleaves to Him. Such a love is real but limited, and so it stays at one level.

והענין כי הנה נודע שהמלאכים נק' עומדים כמ"ש שרפים עומדים¹⁹ לפי שעומדים כל ימיהם במדרגה אחת

And the explanation is: it is known that the angels are called “those who stand,” as it is written, “Seraphim stand,” because all their days they stand at one level:

Angels are called “those who stand” because each one remains permanently at a single level. The verse “Seraphim stand,” from Isaiah’s vision of G-d’s throne, is the classic proof, and each angel has one fixed mode of service, as the next part describes.

מיכאל באהבה גבריאל ביראה והאהבה והיראה היא לפי ערך השגתם אשר השגה זו היא באור א"ס ב"ה הממלא כולא עלמין דהיינו שממלא לכל עולם לפי מדרגתו ותכונתו.^{20, 21}

Michael in love, Gavriel in awe; and the love and the awe are according to the measure of their comprehension, and this comprehension is of the Infinite Light (Or Ein Sof), blessed be He, which fills all worlds (memalei kol almin), that is, which fills each world according to its level and its nature.

Michael serves through love and Gavriel through awe, and each serves in the measure of what he comprehends. What they comprehend is the light that fills all worlds, which enters each world in a measured way according to its level, so their service too is measured and fixed.

SECTION 2 • 12

“Walking”: the encompassing light

2 וכך היא מעלת הנשמות קודם בואן לעולם הזה ולכך היא בבחי' עמידה שעומדת תמיד כל הימים במדרגה אחת כפי ערך מדרגתה ותכונתה בכל עולם לפי מה שהוא כך מקבל מבחי' ממכ"ע [ממלא כל עלמין] לפי ערכו ותכונתו.

And such is the station of the souls before their coming into this world; and therefore [the soul] is in the level of standing, for it stands always, all the days, at one level, according to the measure of its level and its nature in each world, according to what [that world] thus receives from the level of the light that fills all worlds (memalei kol almin), according to its measure and its nature.

Souls, before they come down into this world, are like the angels: each stands at one fixed level in every world. Each world receives from the light that fills all worlds according to its own measure, and the soul's level in that world matches what the world receives.

מה שאין כן עוה"ז הוא עולם המעשה שיכול האדם לשנות את טבעו מרע לטוב ולהפוך את לבו מן הקצה אל הקצה ואתהפכא חשוכא לנהורא.

This is not so with this world, which is the world of action, in which a person can change his nature from bad to good, and turn his heart from one extreme to the other, and “darkness is transformed into light.”

This world is different. It is the world of action, where a person can truly change his nature and turn his heart from one extreme to its opposite, even transforming darkness into light.

לפי שבעוה"ז שהעולם מעלים ומסתיר על אור ה' הממלא כל עלמין ואינו מתגלה כמו למעלה. שורה אור א"ס ב"ה הסוכב כל עלמין בבחי' מקיף מלמעלה על הנפש

Because in this world, where the world hides and conceals the light of G-d that fills all worlds, and it is not revealed as [it is] above, the Infinite Light, blessed be He, that encompasses all worlds (sovev kol almin) rests over the soul from above, in the level of an encompassing [light] (makif).

Change is possible here because in this world the light that fills all worlds is hidden: the world conceals it, and it is not revealed as it is in the higher worlds. Precisely there, the higher light that encompasses all worlds rests over the soul from above as an encompassing light (makif), surrounding the soul rather than being absorbed within it.

וכמ"ש אשר אנכי מצוך היום²² וגוי שבח"י אנכי הוא בחי' סובב כל עלמין נמשך בבחינת היום לעשותם דוקא

And as it is written, "Which I (Anochi) command you today, etc.": for the level of "Anochi" is the level of the light that encompasses all worlds, which is drawn down specifically in the level of "today to do them"

The verse "which I (Anochi) command you today" alludes to this. "Anochi" ("I"), the word with which G-d introduces His commands, stands for the light that encompasses all worlds, and it is drawn down specifically through "today to do them," through action in this world.

(וכמבואר במ"א באריכות ע"פ ואמרת אליהם²³ את קרבני לחמי כו')

(as is explained elsewhere at length on the verse "And you shall say to them: My offering, My bread, etc.").

A longer treatment is in Likkutei Torah, Pinchas, on "My offering, My bread." There the Alter Rebbe explains that "today to do them" means that this world alone is the world of action and free choice, where a person can return in teshuvah even after sinning, while in the World to Come he remains as he was drawn here.

וגדול כח בחי' אור המקיף מבחי' סוכ"ע לשנות ולהפך טבע האדם ומהותו למעלה מכדי אשר תוכל הנפש שאת בהשגתה ודביקותה באלהים חיים מתחלת יצירתה בבחינת אור פנימי לבד.

And great is the power of the level of the encompassing light (or makif), from the level of the light that encompasses all worlds, to change and transform a person's nature and essence, beyond what the soul could bear in its comprehension and its cleaving to the living G-d from the beginning of its formation, in the level of inner light (or pnimi) alone.

This encompassing light has the power to transform a person's very nature and essence. It achieves far more than the soul could reach on its own, with the inner light it received when it was formed, which is limited to what it comprehends.

והנה בחי' הארה זו הבאה מבחינת אור מקיף וסוכ"ע נק' בשם הליכה שהולך ממדרגה למדרגה והמשכת בחי' אור מקיף זה תלוי בקיום התורה והמצוות.^{24, 25}

Now, this level of illumination, which comes from the level of the encompassing light and the light that encompasses all worlds, is called by the name "walking," for one goes from level to level; and the drawing down of this level of encompassing light depends on fulfilling the Torah and the mitzvos.

This illumination from the encompassing light is called "walking," because it carries a person from one level to the next. It is drawn down only through fulfilling the Torah and the mitzvos.

SECTION 3 • ¶3-4

The blessings before the Shema

3 וזהו אם בחקתי תלכו²⁶ שע"י חוקת התורה נעשה בחיי הליכה והיא אהבת ובכל מאודך²⁷ שבק"ש

[שבקריאת שמע]

And this is [the meaning of] "If you walk in My statutes": that through the statute of the Torah the level of walking comes about; and this is the love of "and with all your might" in the recital of Shema.

The verse "If you walk in My statutes" ties "walking" to the statutes (chukim) of the Torah. This walking is the love "with all your might" in the Shema, a love beyond one's own measure, unlike the measured love "with all your soul" described above.

שאהבה זו בא ה מהתבוננות באור א"ס ב"ה הסוכ"ע בברכת ק"ש [קריאת שמע] שתים לפני^{28,29} שהם לקיום הק"ש [הקריאת שמע] המאיר לארץ כו' ובטובו מחדש בכל יום תמיד מעשה בראשית.

For this love comes from contemplating the Infinite Light, blessed be He, that encompasses all worlds, in the blessings of the Shema, the two before it, which are for the fulfillment of the Shema: "Who gives light to the earth, etc.," and "In His goodness He renews each day, continually, the work of creation."

This boundless love comes from contemplating the light that encompasses all worlds, as the two blessings before the Shema describe it: G-d "Who gives light to the earth" and Who "in His goodness renews each day, continually, the work of creation." In Likkutei Torah, Bechukosai, the Alter Rebbe reads bechukosai ("My statutes") as chakikah, "engraving": before this love the soul is engraved from outside, by contemplating G-d's greatness, and from within, by the mitzvos that are statutes.

כי כל העולמות והברואים אינן אלא בחי מעשה ועשיה גשמיות מה רבו מעשיך³⁰ ה' כולם בחכמה עשית (ועמ"ש במ"א בפ"י סוף מעשה במחשבה תחלה לעיל בד"ה בשעה שהקדימו³¹ ישראל נעשה לנשמע)

For all the worlds and the created beings are only the level of physical work and making: "How many are Your works, Havayah! You have made them all with wisdom" (and see what is written elsewhere on the meaning of "Last in deed, first in thought," above, in the discourse beginning "When Israel put 'we will do' before 'we will hear'");

Every world and every creature, however spiritual, is mere "work" and physical making compared to G-d, as the verse calls them all His "works." In Likkutei Torah, Bamidbar ("When Israel put 'we will do' before 'we will hear'"), the Alter Rebbe explains "last in deed, first in thought": even Chochmah, the beginning of revelation, is only the Holy One's "last deed," while the "first thought" before it is the Supernal Will, the source of the Torah and the mitzvos.

והידושם הוא התהוותם מאין ליש רק מהארה בעלמא ואינו דרך התלבשות והשתלשלות עילה ועלול כו' שהרי הוא ית' קדוש ומובדל והוא המלך המרומם לבדו מאז.

and their renewal is their coming into being from nothing to something, only from a mere glimmer, and not by way of enclothement and a chain-like descent (hishtalshelus) of cause and effect, etc.; for He, may He be blessed, is holy and separate, and He is “the King Who alone is exalted from then (me’az).”

Creation from nothing comes about through a mere glimmer of G-d’s light, not through G-d descending into the worlds step by step as cause and effect. He remains holy and separate, as the first blessing before the Shema says: “the King Who alone is exalted from then.”

פ"י שהוא לבדו ית' הוא מרומם ונעלה מגדר עלמין כמאז קודם בריאת העולם שהיה הוא לבדו בלי שום שינוי ח"ו [חס ושלום]

The meaning is that He alone, may He be blessed, is exalted and elevated above the bounds of worlds, as [He was] “then,” before the creation of the world, when He was alone, without any change, G-d forbid;

In the prayer, me’az simply means “from of old”; the Alter Rebbe reads it as “as then.” G-d is now as He was “then,” before the world was created: alone, beyond the bounds of the worlds, and unchanged by having created them.

והוא המתנשא מימות עולם והחיות המתפשט לתוך עלמין הוא רק המלך בלבד שבשכיל שהוא מלך כו' כמ"ש מלכותך מלכות כל עולמים כו'.³²

and He is the One “uplifted from the days of the world”; and the life-force that spreads into the worlds is only “the King” alone, for because He is King, etc., as it is written, “Your kingship is a kingship over all worlds, etc.”

The same is meant by “uplifted from the days of the world.” What spreads into the worlds as their life-force is only His being “King,” and it enters them only because He is King over them, as the verse calls it “a kingship over all worlds.”

4 ולכך אומרים אח"כ ברחמין הרבים רחם עלינו כי מאחר שהוא ית' המתנשא מימות עולם ואינו בגדר
עלמין כלל כי הוא הסובב כל עלמין כו' הרי הרחמנות גדולה מאד על האדם שנתגשם ורחוק מאד מה'
בתכלית

And therefore we say afterwards, "In Your abundant mercies, have mercy on us": for since He, may He be blessed, is "uplifted from the days of the world," and is not within the bounds of the worlds at all, for He is the One Who encompasses all worlds (sovev kol almin), etc., the compassion for man is very great indeed, for he has become physical and is very far from G-d, utterly so.

The blessing before the Shema continues, "In Your abundant mercies, have mercy on us." Since G-d is entirely beyond the worlds and encompasses them, man, who has become physical, is utterly far from Him, and so he truly needs mercy.

33 ואומרים אדון עוזנו הגם שאין אור א"ס ב"ה נתפס ונקלט לתוך הנפש להיות תוכה רצוף אהבה
בביטול זה מ"מ הרי הוא אדון עוזנו

And we say, "Master of our strength": even though the Infinite Light, blessed be He, is not grasped and absorbed within the soul, so that "its inside [be] inlaid with love" with this self-nullification (bittul), nevertheless He is "Master of our strength."

Yet the blessing goes on to call G-d "Master of our strength." Even though the Infinite Light is not absorbed within the soul so as to fill it inwardly with love and self-nullification, He is still our Master; "its inside inlaid with love" is borrowed from the Song of Songs, where it describes King Shlomo's palanquin.

בחי' אדון זו מלכותו ית' וכמ"ש שום תשים עליך מלך³⁴ בחינת מקיף ונמשך מזה ג' בחי' מקיפים
להנשמה במחשבה דבור ומעשה.

The level of "Master" is His Kingship, may He be blessed, as it is written, "You shall surely set a king over yourself," the level of an encompassing [light] (makif); and from this are drawn three levels of encompassing [lights] (makifim) for the soul, in thought, speech and action.

"Master" means His Kingship, which one accepts upon oneself as "You shall surely set a king over yourself," and it rests on the soul from above as an encompassing light (makif). From it come three encompassing lights for the soul, in its thought, its speech and its action.

SECTION 4 • 15

Rock, Shield and Stronghold: the garments of the World to Come

5 וזהו צור משגבנו מגן ישענו משגב בעדנו. כי צור הוא לשון מחסה כמ"ש צור עוזי מחסי³⁵ וכן מגן ומשגב

And this is [the meaning of] "Rock of our stronghold, Shield of our salvation, a Stronghold for us." For "rock" is a term for refuge, as it is written, "The rock of my strength, my refuge"; and so too "shield" and "stronghold."

The Alter Rebbe continues reading the blessing before the Shema: after "Master of our strength" come "Rock of our stronghold, Shield of our salvation, a Stronghold for us." A "rock" here means a refuge, a place one shelters within, as in the verse "the rock of my strength, my refuge," and a shield and a stronghold likewise surround and protect. In Likkutei Torah, Nitzavim ("Sos Asis"), the Alter Rebbe reads the same three titles as three encompassing lights, which surround a person as the sukkah does.

והן הם מקיפים לשלשה בחי' מחשבה דבור ומעשה ונפש רוח ונשמה כנגד ג' בחי' בראתיו יצרתיו אף עשיתיו³⁶

And they are the encompassing [lights] (makifim) for the three levels of thought, speech and action, and of nefesh, ruach and neshamah, corresponding to the three levels of "I have created it, I have formed it, I have also made it";

These three are the encompassing lights for the soul's three garments, thought, speech and action, and for its three levels, nefesh, ruach and neshamah (its vital soul, its spirit and its higher soul). These correspond to Isaiah's three verbs, "created, formed, made," which echo the names of the worlds Beriah (creation), Yetzirah (formation) and Asiyah (making).

שמקיפים את נפש רוח ונשמה מכל צד להתכלל באור א"ס ב"ה ממש להיות צרורה בצרור החיים³⁷ את ה' ממש.

for they encompass the nefesh, ruach and neshamah from every side, [so that they be] included in the Infinite Light (Or Ein Sof), blessed be He, itself, to be "bound up in the bond of life with Havayah" Himself.

The encompassing lights surround every level of the soul from all sides, so that it is included in the Infinite Light itself, "bound up in the bond of life" with G-d Himself. Likkutei Torah, Sh'lach (51d) compares this to a person binding his money in a purse: the soul is bound up, surrounded and clothed, so that it can be included in the One.

וזהו והלך לפניך צדקך³⁸ כבוד ה' יאספך. פ"י שעל ידי מצות הצדקה שתעשה תהיה נאסף ונקבץ בתוך
בחי³⁹ כבוד ה' שיאסוף אותך לתוכו להתכלל באור ה' ממש

And this is [the meaning of] “Your righteousness shall go before you; the glory of Havayah shall gather you in.” The meaning is: through the mitzvah of charity (tzedakah) that you will do, you will be gathered and assembled into the level of “the glory of Havayah,” which will gather you into itself, to be included in the light of G-d itself

Isaiah’s promise “Your righteousness shall go before you; the glory of Havayah shall gather you in” is read the same way, with tzidkecha (“your righteousness”) taken as tzedakah, charity. The charity a person gives becomes a surrounding light, “the glory of G-d,” which gathers him into itself so that he is included in G-d’s light.

(שכל בחי מקיף הוא המעלה למעלה וכמבואר במ”א בפ’ מקץ בד”ה המגביהי לשבת⁴⁰ כו’ ע”ש), וזהו
ענין לבושי הנשמה בעוה”ב [בעולם הבא] ולבוש זה נעשה ע”י המצות.

(for every level of makif is what raises upward, as is explained elsewhere, in Parshas Mikeitz, in the discourse beginning “Who is raised high to sit, etc.”; see there). And this is the matter of the garments of the soul in the World to Come; and this garment is made through the mitzvos.

Every makif lifts what it surrounds upward, as a discourse in Torah Ohr, Mikeitz explains. This is what the “garments of the soul in the World to Come” are: encompassing lights, made by the mitzvos.

כי הנה המצות הם גם כן בגי בחי מחשבה דבור מעשה⁴¹ כי יש מצות התלויות במחשבה לבד ובכונת
הלב שאם כיון לבו יצא ואם לאו לא יצא⁴² כלל

For the mitzvos, too, are in three levels: thought, speech and action. For there are mitzvos that depend on thought alone and on the intention of the heart, so that if he directed his heart he has fulfilled his obligation, and if not, he has not fulfilled it at all;

Like the soul’s garments, the mitzvos themselves divide into thought, speech and action; Iggeres HaKodesh 29 brings the Arizal’s teaching that every Jew must come in many reincarnations until he fulfills all 613 mitzvos in thought, speech and action, to complete the garments of his soul. Some mitzvos depend entirely on the heart’s intention, so that, in the Mishnah’s words, if he directed his heart he has fulfilled his obligation, and if not, he has not fulfilled it at all.

ויש התלויות בדבור כו' והן הם בחי' מקיפין כמאמר אשר קדשנו במצותיו שע"י המצות נמשך בחי' קדש העליון ומובדל קדש מלה בגרמיה ⁴³ (ע' [עיינן] זוהר אמור צ"ד ב'): ^{44, 45}

and there are those that depend on speech, etc. And they are the level of makifim, as in the words "Who has sanctified us with His commandments": that through the mitzvos the level of the supernal holiness (kodesh), which is separate, is drawn down; "kodesh is a thing apart by itself" (see Zohar, Emor, 94b).

Other mitzvos depend on speech, and others on action. All of them are makifim, as the blessing says, "Who has sanctified (kiddeshanu) us with His commandments": through them is drawn down the supernal holiness (kodesh), a word that means "set apart," for as the Zohar says, holiness is "a thing apart by itself."

SECTION 5 • 16

First the King, then "Who has sanctified us"

6 ב אך תחלה צריך להמשיך ⁴⁶ מלמעלה למטה ברוך אתה מלך העולם בחינת אדון עוזנו, ועמ"ש מזה בפ' שמיני בביאור ע"פ לויתן זה ⁴⁷ סוף הדבור עפמ"ש [על פי מה שכתוב] ברבות וארא פ"ח [פרק ח'] ומהו לבושו של הקב"ה עוז ⁴⁸ כו' ע"ש, ואח"כ אשר קדשנו במצותיו בבחי' המקיפין להעלות הנשמה ממטה למעלה לקדש העליון

2. But first one must draw down from above to below: "Blessed are You, King of the world," the level of "Master of our strength"; and see what is written on this in Parshas Shemini, in the explanation on the verse "This Livyasan," at the end of the discourse, according to what is written in [Midrash] Rabbah, Va'eira, chapter 8: "And what is the garment of the Holy One, blessed be He? Strength, etc."; see there. And afterwards, "Who has sanctified us with His commandments," in the level of the makifim, to raise the soul from below to above, to the supernal holiness.

A second section begins. Before the mitzvos can raise the soul, G-d's Kingship must first be drawn down from above, in the words of every blessing, "Blessed are You ... King of the world," the level of "Master of our strength"; only afterward does the blessing say "Who has sanctified us with His commandments," the makifim that raise the soul to the supernal holiness. The Alter Rebbe refers to his explanation in Likkutei Torah, Shemini, on "This Livyasan," which draws on the Midrash that G-d's garment is "strength" (oz), linking it to "Master of our strength (uzenu)."

כי הנה ב' בחי' יש במצות ⁴⁹ בעשייתם.

For there are two aspects in the mitzvos, in their being done.

The order of the blessing reflects two aspects present in every mitzvah as it is done. The next two parts set them out.

האחד שעל ידי עשייתם מקיים מצות המלך ע"ד ותגזר אומר ויקם⁵⁰ כו'.

The first: that by doing them one fulfills the King's command, in the manner of "You shall decree a matter, and it shall be established, etc."

The first aspect is that by doing a mitzvah one carries out the King's command, as with a royal decree that is fulfilled ("You shall decree a matter, and it shall be established"). In Or HaTorah, as the Kehot note quotes it, the Tzemach Tzedek explains that this aspect is the higher one, since through it one reaches above reason.

והבי הוא להמשיך אור א"ס ב"ה ורצון העליון במצוה זו ששרשה ויסודתה בהררי קדש⁵¹ העליון אשר קדשנו במצותיו.

And the second is to draw down the Infinite Light, blessed be He, and the Supernal Will into this mitzvah, whose root and foundation is in the mountains of the supernal holiness: "Who has sanctified us with His commandments."

The second aspect is that the mitzvah draws the Infinite Light and the Supernal Will into the deed, for every mitzvah is rooted in the "mountains" of the supernal holiness. This is what "Who has sanctified us with His commandments" expresses.

SECTION 6 • ¶7-8

The service of a servant, and the Torah as a garment

7 והנה תחלת עשיית המצות לא תהיה בשביל להמשיך אור א"ס ב"ה ורצון העליון ב"ה לבד

Now, the beginning of the doing of the mitzvos should not be for the sake of drawing down the Infinite Light, blessed be He, and the Supernal Will, blessed be He, alone,

Now the Alter Rebbe ranks the two aspects. A person should not begin doing mitzvos only in order to draw down the Infinite Light and the Supernal Will, even though that is a real effect of the mitzvos.

שהרי זהו רק כמו שעושה בדרך סגולה או רפואה ע"ד משל או משא ומתן כדי להרויח שאין זו עבודה

for this is only like one who acts by way of a charm (segulah) or a remedy, for example, or of business, in order to profit, and this is not service;

Doing a mitzvah only for its effect would be like using a charm or a medicine, or like doing business for profit. That is not service of G-d.

ותחת אשר לא עבדת כתיב⁵² שהמצות צריכים להיות דרך עבודת עבד שמקיים גזירת רבו וציוויו אף גם בלי טעם ודעת ושום תשים עליך מלך⁵³ כו'.

and it is written, “Because you did not serve”: for the mitzvot must be in the manner of the service of a servant, who fulfills his master’s decree and command even without reason and understanding; and “You shall surely set a king over yourself, etc.”

The Torah rebukes those who did “not serve”: mitzvot must be done as a servant serves, carrying out his master’s command even without knowing its reason. This is the meaning of “You shall surely set a king over yourself,” accepting G-d as King.

ועל ידי זה נמשך ממילא אור א"ס ב"ה. משא"כ בלא קבלת עול מלכותו ית' אינו ממשיך כלום⁵⁴

And through this the Infinite Light, blessed be He, is drawn down of itself. Whereas without accepting the yoke of His Kingship, may He be blessed, one draws down nothing,

When the mitzvot are done this way, the Infinite Light is drawn down of itself. Without accepting the yoke of G-d’s Kingship, a mitzvah draws down nothing at all.

כי הוא המרומם לבדו המתנשא מימות עולם רק המלך כנ"ל (ועמ"ש מזה בפ' מקץ בד"ה כי עמך מקור חיים^{55, 56})

for He is the One “Who alone is exalted,” “uplifted from the days of the world,” only “the King,” as mentioned above (and see what is written on this in Parshas Mikeitz, in the discourse beginning “For with You is the source of life”;

The reason is that G-d in Himself is “exalted alone,” beyond the worlds, and He relates to them only as King, as explained above. In Torah Ohr, Mikeitz (“For with You is the source of life”), the Alter Rebbe explains that the flow of light to all the worlds is as nothing before the Holy One Himself, and light is revealed only “in Your light,” through the Torah and the mitzvot, “the limbs of the King.”

גם במ"א בביאור ע"פ וכל העם רואים^{57,58} כו' ואת קול השופר נתי' [נתבאר] שלכך נתנה התורה בקול שופר שהוא מטיל חרדה לפי שקבלת עול מצות צ"ל בבחי' עבודת עבד כו' ועכ"ז [ועם כל זה] שופר ג"כ ע"ש [על שם] שפרו מעשיכם⁵⁹ שהוא הממשיך תענוג להיות שמחה של מצוה).

also elsewhere, in the explanation on the verse "And all the people saw, etc., and the sound of the shofar," it is explained that the Torah was given with the sound of a shofar for this reason, because it casts trembling, since accepting the yoke of the mitzvot must be in the level of the service of a servant, etc.; and even so it is also [called] "shofar" on account of "Beautify (shapru) your deeds," for it is what draws down delight, so that there be joy in the mitzvah).

In Torah Ohr, Yisro, on "And all the people saw ... the sound of the shofar," it is explained that the Torah was given with the shofar because its sound makes one tremble, for the yoke of the mitzvot must be accepted like a servant's. Yet "shofar" also hints at the Midrash's "beautify (shapru) your deeds": it draws down delight, so that the mitzvot are done with joy.

וכוונת המצוה הוא כדי להגדיל שמחה של מצוה שתהיה יותר מרוב כל שכל ההשגות שהשיגו גדולי הצדיקים⁶⁰ היה רק בעבור שמחת המצוה.

And the intention (kavanah) of the mitzvah is meant to increase the joy of the mitzvah, so that it be greater than "an abundance of everything"; for all the comprehensions that the great tzaddikim attained were only on account of the joy of the mitzvah.

Knowing the inner intention (kavanah) of a mitzvah serves to increase one's joy in it, beyond the joy of "an abundance of everything." All that the great tzaddikim attained came through this joy; the Kehot note says the Arizal is meant, and Torah Ohr, Toldos, to which it points, says that the Arizal rejoiced greatly in doing the mitzvot and so merited the holy spirit (ruach hakodesh).

כי הנה כתיב עוטה אור כשלמה⁶¹ שההארת אור התורה היא רק בחי' שלמה ולבוש לבחי' המצות דאורייתא מחכמה נפקת שבה מלובש רצון העליון ב"ה שרש המצות

For it is written, "Wrapping [Himself] in light as in a garment": the illumination of the light of the Torah is only the level of a garment and clothing for the level of the mitzvot, for "the Torah comes forth from Chochmah (wisdom)," in which the Supernal Will, blessed be He, the root of the mitzvot, is enlothed;

Understanding is only a means to joy, because the Torah, G-d's "garment" of light, is a garment for the mitzvot. The Torah comes from Chochmah, and within Chochmah is clothed the Supernal Will, which is the root of the mitzvot.

שהרי גם התורה אשר לפנינו הן בנגלה והן בנסתר היא מדברת בעניני המצות שהיא דרך ביאור ופירוש של כל המצות, ועמ"ש בד"ה ראיתי והנה מנורת זהב^{62, 63}

for indeed the Torah that is before us, too, both in the revealed and in the hidden [dimensions], speaks of matters of the mitzvos, being by way of an elucidation and explanation of all the mitzvos; and see what is written in the discourse beginning "I have seen, and behold, a menorah of gold."

Indeed, the Torah we have, revealed and hidden alike, deals with the mitzvos: it is their explanation. In Likkutei Torah, Beha'alotcha ("I have seen, and behold, a menorah of gold"), the Alter Rebbe explains that the Torah is to the mitzvos as light is to the oil and wick: it reveals how each mitzvah is done, and through it the supernal delight hidden in the mitzvos comes into the open.

כמו כל מסכת סוכה שהיא פירוש למצות סוכה איך תהיה הסוכה וכן זבחים ומנחות כו' וכיוצא בזה הוא בנסתר,

Like the whole of tractate Sukkah, which is an explanation of the mitzvah of sukkah, how the sukkah is to be; and likewise Zevachim and Menachos, etc.; and it is the same in the hidden [dimension].

For example, all of tractate Sukkah explains how to make the sukkah, and tractates Zevachim and Menachos explain the animal and meal offerings. The hidden part of the Torah likewise explains the mitzvos.

אלא שהמצוות עצמן הם רצונו ית' להיות המשכת אור א"ס ב"ה למטה בתרי"ג מצות דאורייתא^{64, 65} וז' מצות דרבנן^{66, 67}

and it is the same in the hidden [dimension]. But the mitzvos themselves are His will, may He be blessed, that there be a drawing down of the Infinite Light, blessed be He, below, in the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis,

The mitzvos themselves, though, are not explanation: they are G-d's will that His Infinite Light be drawn down below, through the 613 mitzvos of the Torah and the seven mitzvos instituted by the Rabbis.

שהם תר"ך עמודי אור⁶⁸ כמו עמוד המהביר מעלה ומטה שהוא רצונו ית' להיות לו דירה בתחתונים.⁶⁹ which are 620 pillars of light, like a pillar that connects above and below; this being His will, may He be blessed, to have a dwelling place among the lower realms.

Together the 613 and the 7 make 620, the "pillars of light" that join above and below, and 620 is also the numerical value of Keser (כתר), the "crown" above wisdom in which the mitzvos are rooted. The mitzvos express G-d's will to have a dwelling place among the lower realms.

8 וכמ"ש ושכנתי בתוכם⁷⁰ והתורה היא חכמתו ית' המגבלת ומצמצמת על איזה אופן תהיה השראה ודירה זו,

And as it is written, "And I will dwell within them." And the Torah is His wisdom, may He be blessed, which limits and contracts [it, determining] in what manner this indwelling and dwelling shall be;

G-d's will is to dwell among us ("And I will dwell within them"), and the Torah is His wisdom that defines exactly how that dwelling takes place. The Torah sets the limits and forms through which the Infinite Light can rest in the world.

כמו מצות סוכה שעליה ביאור מצות סוכה שיעור איך תהיה הסוכה כשרה וצלתה מרובה מחמתה⁷¹ ושלא תהיה גבוה מעשרים אמה,⁷²

like the mitzvah of sukkah, on which there is the explanation of the mitzvah of sukkah, the measure of how the sukkah is to be kosher: that its shade be greater than its sun, and that it not be higher than twenty cubits.

For example, the laws of sukkah define a kosher sukkah: its shade must be greater than the sunlight coming through, and it must not be higher than twenty cubits.

וכיוצא בזה כל התורה מבארת ומפרשת אופני הצמצום והגבלה להגביל השראת והמשכת אור א"ס ב"ה

And similarly, the whole Torah elucidates and explains the modes of contraction and limitation, to delimit the indwelling and drawing down of the Infinite Light (Or Ein Sof), blessed be He,

In the same way, the whole Torah sets out the contractions and limits that determine how the Infinite Light is drawn down and comes to rest below.

שאינו שורה ומתגלה אלא בדרך שחייבה חכמתו ית' המגבלת ומצמצמת על איזה אופן תהיה השראה ודירה זו בתפילין מרובעות ורצועות שחורות וכן זבחים באיזה אופן כו'

which does not rest and become revealed except in the way that His wisdom, may He be blessed, has required, which limits and contracts [it, determining] in what manner this indwelling and dwelling shall be: in tefillin that are square and straps that are black; and likewise the offerings, in what manner, etc.

That light does not rest or become revealed in just any way, but only in the form G-d's wisdom requires: tefillin must be square and their straps black, and the offerings must be brought in the prescribed manner.

ולכן התורה היא מזון לנפש (וכמ"ש ותורתך בתוך מעי⁷³ כמ"ש במ"א)^{74,75} ובח"י פנימית שנתפסת ונקלטת בהשגת הנפש

Therefore the Torah is food for the soul (as it is written, "And Your Torah is within my innards," as is explained elsewhere), and [it is] an inner level, which is grasped and absorbed in the soul's comprehension:

Because the Torah consists of such defined measures, it can be understood, and so it is "food" for the soul, an inner light that the soul absorbs. Tanya (chapter 5) reads "Your Torah is within my innards" the same way: Torah that is understood is absorbed into the soul as bread is absorbed into the body and becomes part of it.

דהיינו אופני הצמצומים והגבלה כיצד תהיה השראת אור א"ס ב"ה הן ע"ד נגלה והן ע"ד הנסתר בגן עדן.

namely, the modes of the contractions and limitation, how the indwelling of the Infinite Light, blessed be He, is to be, whether in the manner of the revealed or in the manner of the hidden, in Gan Eden.

What the soul absorbs, in Gan Eden as well, is the understanding of these contractions and limits, both in the revealed Torah and in its hidden teachings.

אבל המצוה עצמה אינו שורה בהתגלות פנימית הנפש רק בבח"י מקיף מלמעלה (וכמו שהתורה שהיא מבח"י חכמה היא בח"י שמלה ולבוש והיינו לבוש לבח"י רצון ותענוג העליון שהוא בח"י עצמיות שלמעלה מבח"י לבוש,

But the mitzvah itself does not rest in revelation within the inner being of the soul, but only in the level of a makif from above (just as the Torah, which is from the level of Chochmah (wisdom), is the level of a garment and clothing, that is, a garment for the level of the Supernal Will and Delight, which is the level of essence that is above the level of a garment;

The mitzvah itself, which is the Supernal Will, is not absorbed into the soul; it rests above it as a makif. Likewise the Torah, which comes from Chochmah, is only a "garment" for G-d's Will and Delight, which is His very essence, above every garment.

ויוכן זה ג"כ ממ"ש הרמ"ז [הרב משה זכות] בפ"י הזהר פ' במדבר בדף קי"ח ע"א⁷⁶ בד"ה ישראל מאן אתר מתברכאן שחכמה עילאה הנק' אבא הוא מלכוש הפנימי של אריך⁷⁷ שהוא רצון העליון כו' ע"ש.

and this will also be understood from what the Ramaz wrote in his commentary on the Zohar, Parshas Bamidbar, folio 118a, in the passage beginning "Israel, from what place are they blessed?": that the supernal Chochmah, which is called Abba, is the inner garment of Arich [Anpin], which is the Supernal Will, etc.; see there.

The Ramaz (Rabbi Moshe Zacuto, a Kabbalist of the seventeenth century) writes in his commentary on the Zohar that supernal Chochmah, called Abba, is the inner garment of Arich Anpin (the "Long Face," the inner dimension of Keser), the level of the Supernal Will: wisdom clothes will. In Likkutei Torah, Emor, the Alter Rebbe cites the same Ramaz and adds the other side: because the Torah is Chochmah, it draws from the inner dimension, while the deeds of the mitzvos draw from the outer dimension of Keser.

וזהו שהתורה היא בחי' שלמה ולכוש לבחינת המצות. ועמ"ש עוד מזה בביאור ע"פ כי ביום הזה יכפר^{78,79} בענין לבושיה כתלג חיור.⁸⁰

And this is why the Torah is the level of a garment and clothing for the level of the mitzvos. And see what is written further on this in the explanation on the verse "For on this day He shall make atonement," on the matter of "His garment [was] white as snow."

This is why the Torah is called a garment for the mitzvos. In Likkutei Torah, Acharei, on "For on this day He shall make atonement," the Alter Rebbe explains that the Torah is G-d's garment "white as snow": as snow comes from water and melts back into it, the Torah's garment comes from supernal Chochmah, and one who clothes his thought and speech in Torah is clothed in G-d's own garment.

וכך גם באדם ידיעת כוונת המצוה הוא רק כמו בחי' לבוש לגבי בחי' קבלת עול מצות בבחי' עבודת עבד וכדכתיב כי לי בני⁸¹ ישראל עבדים ופירושו מבואר במ"א שעל ידי שיהיו בבחי' עבדים אז יהי [יהיה] לי ממש ועמ"ש במ"א בביאור ע"פ וארשתיך לי⁸² ע"ש):

And so too in man, knowing the intention (kavanah) of the mitzvah is only like the level of a garment relative to the level of accepting the yoke of the mitzvos in the manner of the service of a servant; as it is written, "For the children of Israel are servants to Me," and its meaning is explained elsewhere: that through their being in the level of servants, they will then truly be "to Me"; and see what is written elsewhere, in the explanation on the verse "And I will betroth you to Me"; see there).

The same holds in a person: knowing the intention (kavanah) of a mitzvah is only a garment for the essential thing, accepting the mitzvos as a servant accepts his master's word. "The children of Israel are servants to Me" teaches that by being servants they truly become "to Me"; in Likkutei Torah, Bamidbar, on "And I will betroth you to Me," the Alter Rebbe explains that wherever "to Me" (li) is said, it endures forever.

SECTION 7 • 19-10

The power of Ado-nai and “slow to anger”

9 ג וזהו ועתה יגדל נא כח אדני⁸³ אדני הוא בחי מלכותו ית' אדני אותיות דינא⁸⁴ דמלכותא דינא.⁸⁵

3. And this is [the meaning of] “And now, please, let the power of Ado-nai be great.” Ado-nai is the level of His Kingship, may He be blessed: Ado-nai has the letters of dina (law), [as in] “the law of the kingdom is law.”

A third section returns to the opening verse. The Name Ado-nai (“Master”) stands for G-d’s Kingship; its letters, א-ד-נ-י, can be rearranged to spell dina, “law,” as in the Talmud’s rule that “the law of the kingdom is law.”

דהיינו עשיית המצות בבחינת מצות המלך וכח אדני הוא א”ס ב”ה הסובב כל עלמין הנמשך על ידי קבלת מלכותו ית' במעשה המצות כנ”ל.

That is, the doing of the mitzvos as the command of the King. And “the power of Ado-nai” is the Infinite One (Ein Sof), blessed be He, Who encompasses all worlds (sovev kol almin), drawn down through accepting His Kingship, may He be blessed, in the doing of the mitzvos, as mentioned above.

So “Ado-nai” means doing the mitzvos as the King’s command, and “the power of Ado-nai” is the light that encompasses all worlds, drawn down through this acceptance of His Kingship in actual deed. This is the power Moshe asked to be made great.

10 ונקי בשם כח⁸⁶ הוא ענין גילוי ההעלם כמשל הכח שביד האדם⁸⁷ לזרוק האבן שהוא דומם וטבעו ליפול למטה

And it is called by the name “power” (koach): it is the matter of the revelation of what is concealed, like the analogy of the power in a person’s hand to throw a stone, which is inanimate and whose nature is to fall downward.

Why is it called “power” (koach)? Power is something hidden that becomes revealed, like a person’s strength to throw a stone: the stone is inanimate, and by its nature it falls.

וע”י כח הזורק נושא באויר והכח הזה כשהיה ביד האדם קודם זריקת האבן לא היה ניכר רק אחר שיצא מההעלם אל הגילוי לישא את האבן באויר.

And through the power of the thrower it is carried in the air. And this power, when it was in the person’s hand before the stone was thrown, was not discernible, but only after it emerged from concealment into revelation, to carry the stone in the air.

The thrower’s power carries it through the air. That power could not be seen while it was in his hand; it became noticeable only when it passed from concealment into revelation and carried the stone.

וככל המשל הזה כך הוא כח אור א"ס ב"ה הנמשך מלמעלה כי כל העולמות והברואים הם לפניו ית' בחי' דומם

And just like this analogy in every respect is the power of the Infinite Light (Or Ein Sof), blessed be He, that is drawn down from above. For all the worlds and the created beings are, before Him, may He be blessed, the level of the inanimate,

The power of the Infinite Light drawn down from above works the same way. Before G-d, all worlds and creatures are like the inanimate stone, unable to rise by themselves.

וכמ"ש ומן העפר אשר⁸⁸ יהיה בקרקע המשכן⁸⁹ מקום שכינתו ית' בעליונים הם המלאכים ונשמות נקרא בשם עפר (ע' [עיינן] בזהר ח"ג [חלק ג'] קכ"ה א' ובמק"מ [ובמקדש מלך] שם) כי אין ערוך אליו ית'

as it is written, "And of the dust that will be on the floor of the Mishkan": the place of His Shechinah (Divine Presence), may He be blessed, among the higher beings, which are the angels and souls, is called by the name "dust" (see the Zohar, vol. 3, 125a, and the Mikdash Melech there), for there is no comparison to Him, may He be blessed.

So "the dust on the floor of the Mishkan" is read as the angels and souls, the place where G-d's Presence rests among the higher beings: even they are called "dust," since nothing compares to Him. The text cites the Zohar and the Mikdash Melech, a commentary on the Zohar by Rabbi Shalom Buzaglo.

והכח הנמשך להם מלמעלה הוא הנושא ומגביהם להתכלל באור ה' וכח זה הוא המלביש ומקיף את הנשמה להיות צרורה בצרור החיים את ה' ממש וכבוד ה' יאספך

And the power drawn down to them from above is what carries them and lifts them up, to be included in the light of G-d. And this power is what clothes and encompasses the soul, so that it is "bound up in the bond of life with Havayah" Himself, and "the glory of Havayah shall gather you in":

The power drawn down from above lifts them into G-d's light. It is this encompassing power that binds the soul "in the bond of life" and "gathers it in," as explained above.

שהוא כח הממשיך ממטה למעלה כמו הכח המושך את האבן למעלה באויר שכל ההוא מקיף את האבן מכל צד שאינו מניחו ליפול

for it is a power that draws from below to above, like the power that draws the stone upward in the air, for that power encompasses the stone from every side and does not let it fall

This power draws from below upward, like the thrower's power that surrounds the stone on every side and keeps it from falling. So too the makif surrounds the soul and holds it aloft.

(וי"ל [ויש לומר] שזהו פ"י ישארו על אברתו^{90,91} שהן המצות שנק' אברתו רמ"ח פיקודין רמ"ח איברים⁹² דמלכא שבהם ועל ידם ישארו ומגביהם למעלה וע' ברע"מ [ברע"א מהימנא] פ' פנחס דרל"ח כ"י⁹³ אמנם במ"א ע"פ כנשר יעיר⁹⁴ נת' [נתבאר] שזה קאי על התשובה שע"י ישארו כו' ע"ש).

(and it can be said that this is the meaning of "He carries it on His pinions (evraso)": these are the mitzvos, which are called "His pinions," [for] "the 248 commandments are the 248 limbs (eivarim) of the King," in which and through which He carries it and raises them upward; and see the Raaya Mehemna, Parshas Pinchas, 238b. However, elsewhere, on the verse "As an eagle stirs up," it is explained that this refers to teshuvah, that through it "He carries it," etc.; see there).

The Alter Rebbe suggests that "He carries it on His pinions (evraso)," said of the eagle, refers to the mitzvos: the Tikkunei Zohar calls the 248 commandments the King's 248 "limbs" (eivarim), a word that sounds like evraso, and through them G-d lifts the soul, and the Raaya Mehemna ("Faithful Shepherd," a part of the Zohar that explains the mitzvos) reads the verse the same way. Elsewhere, in Likkutei Torah, Haazinu, the same verse is explained as referring to teshuvah, through which a person rises like the eagle "in the heavens," from ascent to ascent.

ולפי שהיה חטא המרגלים גדול מאד ביקש משה ועתה יגדל נא כח אדני שיומשך ויתפשט כח זה למטה עד שאפילו דבר שנפל למטה מאד יגביה וינשא בכח זה וזהו כאשר דברת לאמר ה' ארך אפים.

And because the sin of the spies was very great, Moshe asked, "And now, please, let the power of Ado-nai be great": that this power be drawn down and spread below, so that even something that has fallen very far down would be lifted and raised by this power. And this is [the meaning of] "as You have spoken, saying: Havayah is slow to anger (erech apayim)."

Because the sin of the spies was so grave, Moshe asked that this lifting power reach very far down, so that even what had fallen very low could be raised. That is why he recalled G-d's words, "Havayah is slow to anger (erech apayim)."

כי הנה ארך אפים הוא כי פנים הוא גילוי ההשפעה⁹⁵ בדרך התקרבות ואהבה וחיבה משא"כ אחוריים כמאן דשדי בתר כתפוי.

For [the meaning of] erech apayim is: the "face" (panim) is the revelation of the flow of influence in a manner of closeness, love and affection, which is not so with the "back," "like one who throws [something] behind his shoulders."

Erech apayim plainly means "slow to anger" (literally "long of nostrils"); the Alter Rebbe reads apayim as panim, "face," so that it means a "long face." The "face" is G-d's influence given with closeness and love, as opposed to the "back," giving without warmth, like someone tossing something behind his shoulders.

וארך אפים פי' שיהא גילוי זה ארוך ונמשך עד למטה מאד⁹⁶ והשפעה זו היא מבחינת כאשר דברת לאמר ה' ארך אפים

And erech apayim means that this revelation should be long and extend very far down. And this flow is from the level of “as You have spoken (dibarta), saying (lemor): Havayah is slow to anger.”

Moshe asked that the “face,” the loving revelation, be “long” (erech), reaching very far down. This flow comes from “as You have spoken (dibarta), saying (lemor),” and the next part explains the two verbs.

דבור הוא בקול רם והכרזה⁹⁷ (כדפי' בזהר ח"ג [חלק ג'] קל"ג א') והוא מעלמא דאתגליא ואמירה הוא בלב ובמחשבה ומבחי' גילוי שבדיבור מדרגות עליונים נעשה בחינת העלם במדרגות התחתונים כמשל דיבור הרב שנעשה מחשבה אצל התלמיד

Speech (dibbur) is with a loud voice and proclamation (as is explained in the Zohar, vol. 3, 133a), and it is from the revealed world (alma de'isgalya); and “saying” (amirah) is in the heart and in thought. And from the level of revelation that is in the speech of the higher levels, there comes to be the level of concealment in the lower levels, like the analogy of the teacher’s speech, which becomes thought in the student.

“Speaking” (dibbur) is the loud, open voice of proclamation, as the Zohar explains, and belongs to the revealed world, while “saying” (amirah) is in the heart and thought. What is revealed speech on a higher level becomes hidden thought on the level below, as a teacher’s spoken words become thought in the student’s mind.

ובחי' העלם זה הוא השרש של גילוי התהוות מדרגות התחתונים וכמ"ש בכתבי האריז"ל [האריז"ל זכרוננו לברכה]⁹⁸ שממלכות דאצילות נעשה כתר חכמה בינה דעת בריאה כו' וכן ממלכות דבריאה ליצירה כו'.⁹⁹

And this level of concealment is the root of the revelation of the coming into being of the lower levels; as is written in the writings of the Arizal, that from the Malchus (sovereignty) of Atzilus (Emanation) there come to be Keser (the Crown), Chochmah (wisdom), Binah (understanding) and Daas (knowledge) in Beriah (Creation), etc., and likewise from the Malchus of Beriah to Yetzirah (Formation), etc.

This hidden level is the root from which the lower levels come into being. The Arizal teaches that Malchus, the last level of each world, becomes the first levels (Keser, Chochmah, Binah and Daas) of the world below it; the Kehot note points to Etz Chaim (the Arizal’s teachings as recorded by Rabbi Chaim Vital), Sha’ar Kisei HaKavod.

Torah, mitzvos and the two Gardens of Eden

11 והנה המשכות גילוי העליון להיות העלם זה בתחתון הוא ע"י התורה כמ"ש וידבר אלהים את כל הדברים האלה לאמר¹⁰⁰

Now, the drawing down of the revelation of the higher, so that it becomes this concealment in the lower, is through the Torah, as it is written, "And G-d spoke (vayedaber) all these words, saying (lemor)."

The drawing down from revealed "speaking" above to hidden "saying" below takes place through the Torah. The verse at Sinai, "And G-d spoke all these words, saying," joins the two.

שמן הדבור של תלמוד תורה דבר ה' זו הלכה¹⁰¹ ואשים דברי כפ"ך¹⁰² נעשה כחינת אמירה והעלם להיות נמשך ההשפעה עד למטה במדרגה התחתונה

For from the speech of Torah study, "the word of Havayah: this is halachah," and "I have put My words in your mouth," there comes to be the level of "saying" and concealment, so that the flow is drawn down to below, to the lowest level.

When a person studies Torah aloud, "the word of G-d," which is halachah, is placed in his mouth ("I have put My words in your mouth"). This speech becomes "saying" and concealment on the lower level, so that the flow reaches the lowest level.

והוא ענין מה שכתוב וינחהו בגן עדן לעבדה ולשמרה שהאדם הוא הממשיך זיו השכינה בגן עדן משום דבאמת לאו דאית לך צדק¹⁰³ ידיעא דאיהו דין ולא משפט ידיעא דאיהו רחמי ולא מכל אלן מדות כלל¹⁰⁴ שבאתערותא דלתתא אתעדלי"ע [אתערותא דלעילא] כמ"ש במ"א.¹⁰⁵

And this is the matter of what is written, "And He placed him in Gan Eden to work it and to guard it": for man is the one who draws down the radiance of the Shechinah (Divine Presence) in Gan Eden; because in truth, "not that You have a known righteousness, which is judgment, nor a known justice, which is mercy, nor any of these attributes at all"; for through an arousal from below there is an arousal from above, as is explained elsewhere.

This is why Adam was placed in Gan Eden "to work it and to guard it": man is the one who draws the radiance of the Shechinah into Gan Eden. G-d in Himself has no fixed attributes, as Eliyahu's prayer in the Tikkunei Zohar (Patach Eliyahu) says, so their revelation depends on an arousal from below, which brings an arousal from above.

12 והנה מן התורה נמשך הזיו בגן עדן העליון ומקיום המצות נמשך בגן עדן התחתון כמ"ש לעבדה ולשמרה¹⁰⁶ לעבדה זו¹⁰⁷ מצות עשה ולשמרה זו מצות ל"ת [לא תעשה] ואדם הראשון היה בגן עדן התחתון אשר בארץ.

Now, from the Torah the radiance is drawn down into the higher Gan Eden, and from fulfilling the mitzvos it is drawn down into the lower Gan Eden, as it is written, "to work it and to guard it": "to work it" is the positive commandments, and "to guard it" is the prohibitions. And Adam, the first man, was in the lower Gan Eden, which is on earth.

Torah study draws G-d's radiance into the higher Gan Eden, while the mitzvos draw it into the lower Gan Eden. "To work it and to guard it" means the positive and the negative commandments, and Adam was placed in the lower Gan Eden, the one on earth.

והגם שמעלת המצות בשרשם מאד נעלי [נעלה] למעלה מעלה מבחי' התורה דאורייתא מחכמה נפקת והמצות הן רצון העליון ב"ה כנ"ל. אך הענין הוא שמה שהוא מאד נעלה למעלה מעלה יוכל להתפשט ולהמשך יותר מטה מטה

And even though the stature of the mitzvos in their root is very exalted, far higher than the level of the Torah, for "the Torah comes forth from Chochmah (wisdom)," whereas the mitzvos are the Supernal Will, blessed be He, as mentioned above, yet the explanation is that what is very exalted, far, far above, can spread and be drawn further down, lower and lower.

This seems puzzling, since the mitzvos are rooted higher than the Torah: the Torah comes from Chochmah, while the mitzvos are the Supernal Will, as explained above. The answer is that what is rooted higher can descend further down, which is why the mitzvos reach even the lower Gan Eden on earth.

(ועמש"ל [ועיין מה שכתוב לעיל] ע"פ טובה הארץ מאד מאד)¹⁰⁸

(And see what is written above on the verse "The land is very, very good.")

The text refers to its discussion above, in Likkutei Torah, Shelach, of "The land is very, very good." There the Alter Rebbe explains that the Infinite Light, "very" (meod) beyond any limit, is drawn down specifically through the practical mitzvos of the land below, for the higher a level is, the more it is revealed in the lowest thing, as a great sage can convey his deepest insight only through a hint in deed.

ולכן כשביקש משה על חטא המרגלים אמר ועתה יגדל נא כח אדני דהיינו כח ואור הנמשך ע"י עבודת המצות (בחי"י כי לי בני ישראל עבדים¹⁰⁹ וכ"מ [וכל מקום] שנאמר לי¹¹⁰ אינו זו לעולם וכמ"ש במ"א)

And therefore, when Moshe pleaded over the sin of the spies, he said, "And now, please, let the power of Ado-nai be great": that is, the power and light drawn down through the service of the mitzvos (the level of "For the children of Israel are servants to Me," and wherever "to Me" is said, it never moves away, as is explained elsewhere).

This is why Moshe, pleading after the sin of the spies, asked for "the power of Ado-nai": the power and light drawn down by serving G-d through the mitzvos. That service is the level of "the children of Israel are servants to Me," and the Midrash teaches that wherever G-d says "to Me," it lasts forever.

כי לפי שהיה צריך להמשיך האור למטה יותר כדי שגם חטא המרגלים לא יהא מונע הוצרך להמשיך מלמעלה יותר

For since the light needed to be drawn down further below, so that even the sin of the spies would not hold it back, it was necessary to draw from higher above;

Moshe needed a light that could reach further down than usual, so that even the sin of the spies would not block it, and for that it had to come from a higher source.

והוא שיומשך הכח של אדני שהוא רצה"ע [רצון העליון] ב"ה שלמעלה מעלה מבחי"י התורה

that is, that the power of Ado-nai be drawn down, which is the Supernal Will, blessed be He, far above the level of the Torah.

That higher source is the power of Ado-nai, the Supernal Will, which is far above the level of the Torah.

ולכן אותו הכח של אדני יכול לירד ולהתפשט גם למטה מטה מאד ולהגביה שפלים שנפלו וירדו מטה מטה לקשרם ולהעלותם באור א"ס ב"ה

And therefore that power of Ado-nai can descend and spread even very, very far down, and lift up the lowly who have fallen and descended lower and lower, to bind them and raise them up into the Infinite Light (Or Ein Sof), blessed be He.

Because it is so high, this power can descend very far and lift those who have fallen very low, binding them again to the Infinite Light.

וזוהו כאשר דברת לאמר שמבחינת דבור התורה נעשה אמירה והעלם במדרגות התחתונים להיות מקור גילוי ההשפעה בגי'ע [בגן עדן] לנשמות הנבראים כנ"ל.

And this is [the meaning of] “as You have spoken, saying”: that from the level of the speech of the Torah there comes to be “saying” and concealment in the lower levels, to be the source of the revelation of the flow in Gan Eden for the created souls, as mentioned above.

“As You have spoken, saying” recalls the process described above: the Torah’s “speaking” becomes hidden “saying” in the lower levels, and so becomes the source of the Divine flow in Gan Eden for the souls.

כך יגדל נא כח אדני להיות ארך אפים שיתארך ויומשך גילוי זה למטה יותר וכענין שנשפל ונמשך כח התומ"צ [התורה ומצות] גם למטה בעוה"ז אפילו עכשיו

So too, “let the power of Ado-nai be great,” so as to be erech apayim: that this revelation be lengthened and drawn further down; like the way the power of the Torah and the mitzvos was lowered and drawn down even below, in this world, even now:

Moshe asked that the power of Ado-nai be erech apayim, that its revelation “be lengthened” (visarech, from the same root as erech, “long”) and reach still further down. The same happens with the Torah and the mitzvos even now: their power descends into this physical world.

שהרי המצות יש מהן שאדם אוכל פירותיהן¹¹¹ בעוה"ז¹¹² וכמ"ש אם בחקתי תלכו¹¹³ וגוי והשיג לכם דיש¹¹⁴ וגוי ונתתי שלום בארץ¹¹⁵ וגוי ואין מקרא יוצא מידי פשוטו.

for among the mitzvos there are some whose fruits a person eats in this world; and as it is written, “If you walk in My statutes, etc., your threshing shall overtake [the vintage], etc., and I will give peace in the land, etc.”; and a verse does not depart from its plain meaning.

Some mitzvos yield “fruits” that a person enjoys in this world, as the Mishnah teaches, and the blessings of Bechukosai (abundant harvests, peace in the land) are meant literally too, for a verse never loses its plain meaning.

SECTION 9 • ¶13-14

Bearing iniquity, passing over transgression

13 וזהו ובאו עליך כל הברכות ¹¹⁶ האלה והשיגוך. פי' והשיגוך שיגיעו עד למטה במקום שאתה שם וע"י המשכה גדולה זו יומשך להיות נושא עון שאפילו כבדות העון יהי' [יהיה] נושא ומגביה כמשל הכה המגביה את הדומם.

And this is [the meaning of] “And all these blessings shall come upon you and overtake you.” The meaning of “and overtake you” is that they will reach all the way down, to the place where you are. And through this great drawing down, it will be drawn down so as to be “bearing (nosei) iniquity”: that even the heaviness of the iniquity will be borne and lifted up, like the analogy of the power that lifts the inanimate.

The blessing “all these blessings shall come upon you and overtake you” means that they will reach down to wherever a person is. Through this great drawing down comes G-d’s “bearing iniquity” (nosei avon), which plainly means forgiving it and is read here as lifting it: even the heavy weight of sin is carried and lifted, as the thrower’s power lifts the stone.

14 ועובר על פשע ¹¹⁷ שמפשע נעשה שפע ואתהפכא חשוכא לנהורא וכמאמר רז"ל [רבותינו זכרונם לברכה] זדונות נעשו כזכיות. ¹¹⁸

“And passing over transgression (pesha)”: for from pesha (transgression) there comes to be shefa (abundance), and “darkness is transformed into light”; as our Sages, of blessed memory, said, “Deliberate sins become like merits.”

“Passing over transgression” is read through a play on letters: pesha (פשע, transgression), rearranged, is shefa (שפע, abundance). Sin itself is transformed into good, as the Sages say that through teshuvah deliberate sins become like merits.

ובזה יובן מש"כ [מה שכתוב] בחסד ואמת יכופר עון ¹¹⁹ ואין אמת אלא תורה ^{120, 121} שהתורה מכפרת עונותיו של אדם ¹²² וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] וכתוב וחטאך בצדקה פרוק. ¹²³

And with this will be understood what is written, “Through kindness and truth iniquity is atoned for,” and “truth is nothing but Torah”: that the Torah atones for a person’s sins, as our Sages, of blessed memory, said; and it is written, “And redeem your sin through charity.”

This explains how Torah study atones: “through kindness and truth iniquity is atoned for,” and “truth” means Torah. Likewise charity redeems sin, as Daniel advised Nevuchadnetzar: “redeem your sin through charity.”

SECTION 10 • ¶15

“And now”: teshuvah while one can choose

15 ולכאורה אינו מובן איך יתוקן על ידי זה כל מה שפגם וחטא על הנפש.

Now, at first glance it is not understood how through this all that one has blemished and sinned against the soul can be repaired.

The Alter Rebbe asks how Torah study or charity can repair everything a person has blemished in his soul through sin.

אך עם הנ"ל יובן שעל ידי עסק התורה בבחי' ונתתי דברי בפ"ך¹²⁴ וכן ע"י קיום המצות בבחי' שום תשים עליך מלך¹²⁵ נמשך כח של מעלה והוא הכח הנמשך למטה מלמעלה כמשל כח המגביה את האבן הדומם כנ"ל.

But with what was said above it will be understood: that through engaging in Torah in the manner of “And I will put My words in your mouth,” and likewise through fulfilling the mitzvos in the manner of “You shall surely set a king over yourself,” the power from above is drawn down; and it is the power drawn down below from above, like the analogy of the power that lifts the inanimate stone, as mentioned above.

The answer follows from what was said above. Torah studied as G-d's own words in one's mouth, and mitzvos done as acceptance of His Kingship, draw down a power from above that, like the power that lifts the stone, raises even what had fallen.

אך גילוי זה הוא דוקא בבחינת היום לעשותם¹²⁶ ולא למחר¹²⁷ כנ"ל.

But this revelation is specifically in the level of “today to do them,” and not tomorrow, as mentioned above.

This revelation comes only through action in this world, as the Sages read “today to do them”: today, and not tomorrow, in the World to Come.

וזהו ועתה יגדל נא ^{128, 129, 130} כח ^{131, 132}. ^{133, 134} ועתה דייקא וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] (במדרש רבה בראשית פרשה כ"א) אין ועתה אלא תשובה ¹³⁵ כי התשובה היא אתהפכא חשוכא לנהורא ודוקא עתה בחינת היום לעשותם

And this is [the meaning of] “And now, please, let the power be great.” “And now,” precisely. And this is what our Sages, of blessed memory, said (in Midrash Rabbah, Bereishis, section 21), “‘And now’ means nothing but teshuvah (return)”: for teshuvah is “darkness transformed into light”; and specifically “now,” the level of “today to do them,”

That is why Moshe said “And now.” The Midrash says that “and now” always refers to teshuvah, which turns darkness into light, and teshuvah belongs to “now,” the time of “today to do them,” within this lifetime of action.

בזמן שהבחירה נתנה אל האדם שיהא יכולת בידו להפך לבו ולשנות טעמו לטוב אשר בבחינה זו דוקא הוא השראת אור א"ס ב"ה הסובב כל עלמין וכנ"ל בחינת כח הנ"ל

at the time when free choice has been given to man, so that it is within his power to turn his heart and change his taste toward good; for in this level specifically is the resting of the Infinite Light (Or Ein Sof), blessed be He, that encompasses all worlds (sovev kol almin), and, as mentioned above, the level of the “power” spoken of above.

Only now, while a person has free choice and can turn his heart to good, does the light that encompasses all worlds rest on him. That light is the “power” Moshe asked for.

(ועיין מענין ועתה יגדל נא בגמרא פ"ט דשבת דפ"ט ע"א ¹³⁶ ומ"ש ע"ז בספר שערי אורה ¹³⁷ תחלת שער שני. סנהדרין קי"א ב'. ¹³⁸ רבות פי שלח פט"ז ¹³⁹ דרס"ז ג' ובפרדס בעה"כ [בערכי הכינויים] ערך כח ¹⁴⁰ זח"ג [זהר חלק ג] פי שלח דקס"א ב' ¹⁴¹ פי האזינו) ¹⁴² (מ"ד [מ"ד דוכרי]) רצ"ה ב'

(And see on the subject of “And now, please, let [the power] be great” in the Gemara, chapter 9 of Shabbos, folio 89a, and what is written about it in the book Sha’arei Orah, at the beginning of the Second Gate; Sanhedrin 111b; [Midrash] Rabbah, Parshas Shelach, chapter 16, folio 267c; and in the Pardes, Erchei HaKinuyim, entry “Koach”; Zohar, Part III, Parshas Shelach, folio 161b; Parshas Haazinu) (mem-dalet), 295b;

The closing parenthesis lists sources on “And now, please, let the power be great”: the Talmud in Shabbos and Sanhedrin, the Kabbalistic works Sha’arei Orah (by Rabbi Yosef Gikatilla) and the Pardes (by Rabbi Moshe Cordovero), the Midrash on Shelach, and the Zohar on Shelach and Haazinu. The marking “(mem-dalet)” stands so in the text; the Kehot notes record that many of these passages are copied in Or HaTorah, Shelach.

פנחס דר"כ ¹⁴³ סע"א [סוף עמוד א] ובהרמ"ז [ובהרב משה זכות] שם דרמ"ה ע"א ¹⁴⁴ במא"א [במאורי אור] אור כ' [כתב] סעיף יוד ובאות עיין סעיף ע"ט ^{145, 146}

Pinchas, folio 220, end of side a, and in the Ramaz there, folio 245a; in Me'orei Or, letter kaf, section 10, and in the letter ayin, section 79;

The list continues with the Zohar on Pinchas, the Ramaz's commentary there, and Me'orei Or, a work arranged by letters (the print's אור is read as אות, "letter"); the Kehot note suggests that "section 79" should read 69, as in Or HaTorah. Likkutei Torah, Chukas notes that this Zohar on Pinchas explains "with all his strength (koach)" like "let the power (koach) of Ado-nai be great."

רבות באיכה דס"ה ¹⁴⁷ א' ע"פ וילכו בלא כח ¹⁴⁸ ת"ז [תיקוני זהר] בהקדמה ד"ד ע"ב ¹⁴⁹ תקון כ"ב דס"ו ע"ב ¹⁵⁰ תקון נ"ה דצ"ה ע"א. ¹⁵¹ בבחי במקומו פ' שלח: ¹⁵²

[Midrash] Rabbah on Eichah, folio 65a, on the verse "And they went without strength"; Tikkunei Zohar, in the Introduction, folio 4b, Tikkun 22, folio 66b, Tikkun 55, folio 95a; in Bachya, in its place, Parshas Shelach.

It ends with the Midrash on Eichah ("they went without strength"), the Tikkunei Zohar, and the Torah commentary of Rabbeinu Bachya (Rabbi Bachya ben Asher) on Shelach.

IN ONE'S AVODAH

A person should do the mitzvos first of all as a servant fulfilling the King's command, accepting His yoke even without reason, and not only in order to draw down the Infinite Light, which would make them like a charm or a business deal; knowing a mitzvah's intention should serve to increase the joy of the mitzvah. Since deed is the main thing, and the encompassing light rests on a person only "today, to do them," the time for teshuvah is now, while he can choose: through Torah study, with G-d's words in his mouth, and through mitzvos done with the acceptance of His Kingship, even what he blemished by sin is lifted up and repaired.

QUESTIONS FOR DISCUSSION

1. How do "standing" and "walking" differ, and why can the soul "walk" only through the mitzvos it does in this world?
2. Why must a mitzvah be done first as a servant fulfilling the King's command rather than in order to draw down light, and what, then, is the place of understanding its intention?
3. In what sense is the Torah a "garment" for the mitzvos, and how does this explain why the Torah is the soul's food while the mitzvos are its garments?
4. How does the analogy of the thrown stone explain "the power of Ado-nai," and why did Moshe call on that power after the sin of the spies?
5. Why can the mitzvos, rooted higher than the Torah, reach lower, even into this world and to the sinner, and why must it be "now"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ועתה יגדל נא

The Kehot note gives this as the Mitteler Rebbe's transcript of this same maamar.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בטה"מ תקס"ו ע' רמה. הגהות למאמר זה נדפסו באוה"ת שלח ע' תעה כנראה קיצור לכאן. כרך-ו ע' איתשפט קיצור והגהות. בארוכה במאמרי אדה"א במדבר-ג ע' איכט. בבוך פערטעל (קצח, ב). [כ]. ראה להלן ברשימת הכתבי-יד [בוך מס' 499].

2 ועתה יגדל נא

Moshe pleads with G-d after the spies' report, when G-d said He would destroy the people. Plainly he asks G-d to show the greatness of His power by bearing with them, as He had declared when He taught the attributes of mercy; the maamar reads "the power of Ado-nai" as the encompassing light drawn down through accepting G-d's kingship. (context: Steinsaltz Tanakh)

Numbers 14:17: י"ד:י"ז במדבר

ועתה יגדל נא כח אדני כח אשר דברת לאמר:

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

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

KEHOT'S NOTE

במדבר יד, יז.

3 ה' ארך אפים

The next verse of Moshe's plea: "Havayah is slow to anger and abounding in kindness, bearing iniquity and transgression." The maamar will read "slow to anger" (erech apayim) as a revelation drawn far down.

Numbers 14:18: י"ד:י"ח במדבר

ה' ארך אפים ורחב חסד נשא עון ופושע ונקה לא ינקה פקד עון אבות על-בנים על-שלישים ועל-רבעים:

The L-RD is slow to anger, and plenteous in lovingkindness, forgiving iniquity and transgression, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation.

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

4 היום לעשותם

Moshe tells Israel to keep the commandments "which I command you today, to do them." The Alter Rebbe reads "today to do them" as teaching that action belongs to this world.

Deuteronomy 7:11: ז':יא דברים

ושמרת את המצוה ואת החקים ואת המשפטים אשר אנכי מצוך היום לעשותם:

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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

KEHOT'S NOTE

דברים ז, יא.

5 לא המדרש הוא העיקר

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

KEHOT'S NOTE

אבות א, יז.

6 לא המדרש הוא העיקר אלא המעשה

Shimon the son of Rabban Gamliel teaches that not study but deed is the main thing. It is the first proof here of the importance of actual deed.

Pirkei Avot 1:17: משנה אבות א:י"ז

שמעון בןו אומר, כל ימי גדלתי בין החכמים, ולא מצאתי לגוף טוב אלא שתיקה. ולא המדרש הוא העיקר, אלא המעשה. וכל המרבה דברים, מביא חטא:

Shimon, his son, used to say: all my days I grew up among the sages, and I have found nothing better for a person than silence. Study is not the most important thing, but actions; whoever indulges in too many words brings about sin.

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

7 וגדול תלמוד שמביא

The Sages debated whether study or deed is greater and concluded that study is greater because it brings one to deed. Even the praise of study, then, rests on the deed it leads to.

Kiddushin 40b:8-9: ט"ח:ב-ט"ז:ח

ובכר הנה רבי טרפון וזקנים מסובין בעלית בית נתזה בלוד. נשאלה שאילה זו בפניהם: תלמוד גדול או מעשה גדול? נענה רבי טרפון ואמר: מעשה גדול. נענה רבי עקיבא ואמר: תלמוד גדול. נענו כולם ואמרו: תלמוד גדול, שהתלמוד מביא לידי מעשה. תניא, רבי יוסי אומר: גדול תלמוד שקדם לחלה ארבעים שנה, לתרומות ולמעשרות חמשים וארבע, לשמיטות ששים ואחת, ליובלות מאה ושלש.

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

KEHOT'S NOTE

קידושין מ, ב.

8 בזהר הקדוש

The Kehot note sends the reader to note 5 of this maamar alongside the Zohar passage cited here, for further discussion of it.

KEHOT'S NOTE

ח"א (רכד, א). [כ]. וראה בד"ה ואברהם זקן תשליח הערה 5 (נדפס בלקו"ש-כ ע' 315).

9 דמצות אינון לבושין

At the end of chapter 5, Tanya cites Etz Chaim (Sha'ar 44, ch. 3) that the garments of the souls in Gan Eden are the mitzvos, while the Torah is their food; the food is inner light and the garments are encompassing lights (makifim).

תניא, חלק ראשון; ליקוטי אמרים ה'י:5:7 Tanya, Likkutei Amarim וזאת מעלה יתרה גדולה ונפלאה לאין קץ אשר במצות ידיעת התורה והשגתה על כל המצות מעשיות, ואפילו על מצות התלויות בדבור, ואפילו על מצות תלמוד תורה שבדבור.

Kehot Publication Society (CC-BY-NC)
KEHOT'S NOTE

ראה תניא ספ"ה מע"ח שער מ"ד פ"ג.

10 דמצות אינון לבושין וכשחסר מצוה אחת הוי לבושא חסירא

The Kehot note gives this Zohar passage for the teaching that a person's mitzvos form the garments of his soul, so that one missing mitzvah leaves the garment lacking. The maamar sets out to explain this teaching.

Zohar, Vayechi 32:294-303 שיג"א

11 ולמה צריכה הנשמה להיות לה לבוש

The note quotes the answer given there: each day a new encompassing light is drawn to the soul, giving it the power to contemplate G-d's greatness and be stirred to love and awe, so it needs a new garment each day from a mitzvah, such as Torah study or charity, in which that light is clothed.

KEHOT'S NOTE

במאמרי אדה"א פ' שלח ע' איכט מבאר "ולפי שבכ"י נמשך אר"מ א' חדש לנשמתו שמכוחו יוכל להשכיל בהתבוננות בגדולת ה' ולהתפעל באהו"י. ע"כ צ"ל לבוש חדש ממצוה א' אם ת"ת או צדקה וכה"ג בכל יום שמלובש בו אר"מ זה יוכל להעלות בנשמה בעילוי אחר עילוי עד אין שיעור למעלה" ע"ש.

12 ע"פ ואברהם זקן

That discourse explains why "one hour of teshuvah and good deeds in this world is better than all the life of the World to Come": their purpose is to make garments for the soul, so that it can enjoy the radiance of the Shechinah.

KEHOT'S NOTE

תו"א טז, א ואילך.

13 שירידת הנשמה . . צורך עלי

There the Alter Rebbe asks why the soul must descend, since before its descent it already enjoyed the radiance of the Shechinah.

KEHOT'S NOTE

ראה לקמן בלק עג, א. נתבאר גם באוה"ת ויקרא-ב ע' תרלה.

14 חי ה' אשר עמדת

That discourse asks what the soul gains by descending, since before its descent it stood before G-d, as Eliyahu said, "As Havayah lives, before Whom I have stood." It answers through the distinction between the light that fills all

worlds and the light that encompasses all worlds, as this maamar does.

KEHOT'S NOTE

מ"א יז, א. ראה לקמן פ' חקת סד, ד, ובהנסמן בלקו"ש חכ"ה ע' 174 הערה 53. וראה הנסמן במאמרי אדה"א-פרשיות לע' תשכט.

15 חי ה' אשר עמדת לפניו

Eliyahu's oath to King Achav, "As Havayah, the G-d of Israel, lives, before Whom I have stood": plainly, the G-d Whom I serve. The Alter Rebbe reads "stood" as the soul's state of "standing" before it comes down into the world; Elisha's oath in II Kings 5:16 has the words exactly as the maamar quotes them. (context: Steinsaltz Tanakh)

I Kings 17:1 א"י:17:1 מלכים

ויאמר אליהו התשבי מתשבי גלעד אליאחאב חייה' אלקי ישראל אשר עמדת לפניו אמייהיה השנים האלה טל ומטר כי אם לפי דברי:

And Elijah the Tishbite, who was of the settlers of Gilead, said unto Ahab: 'As the L-RD, the G-d of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.'

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

16 ונתתי לך מהלכים

Through an angel, Havayah promises Yehoshua the Kohen Gadol that if he walks in His ways and guards His courts, "I will give you walking among these who stand": a place among the angels standing there. Here it describes the soul's new power, gained through mitzvos, to rise from level to level. (context: Steinsaltz Tanakh)

Zechariah 3:7 זכריה ג'3:7

כהאמר ה' צבאות אם בדרךך תלך ואם את משמרת תשמר וגם אתה תדין את ביתי וגם תשמר את חצרי ונתתי לך מהלכים בין העמדים האלה:

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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

KEHOT'S NOTE

זכריה ג', ז.

17 בד"ה כה אמר ה' כו' ונתתי לך מהלכים

That discourse explains that the angels, and the souls before they come into this world, are called "standing," and only after the souls descend into a body and an animal soul are they called "walking." They "stand" because they are rooted in the letters of the Divine speech and thought, which are like the inanimate level and have no movement of their own.

KEHOT'S NOTE

תו"א ל, א ואילך.

18 ובכל נפשך

The Shema's command to love G-d "with all your heart, with all your soul and with all your might." The Sages read "with all your soul" as "even if He takes your life"; here it

is the love measured by the soul's own grasp, the level of "standing."

דברים ו:ה' 6:5 Deuteronomy

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

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

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

KEHOT'S NOTE

דברים ו, ה.

19

שרפים עומדים

Isaiah's vision of the seraphim standing above G-d's throne. It is the classic source for calling the angels "those who stand."

ישעיהו ו:ב' 6:2 Isaiah

שָׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפִים שֵׁשׁ כְּנָפִים לְאֶחָד בְּשָׂתַיִם יִכְסֶּה פָּנָיו וּבְשָׂתַיִם יִכְסֶּה רַגְלָיו וּבְשָׂתַיִם יַעֲוִפֶּה:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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

KEHOT'S NOTE

ישעיהו ו, ב.

20

וגו' — לעשותם

The manuscript adds here: "for this world is specifically the world of action." This makes explicit why "today to do them" ties the mitzvos to this world.

KEHOT'S NOTE

"שהעו"ו הוא עולם המעשה דוקא" [כ]. הוספה מכתי"י.

21

Kehot's note points to II Kings 5:16 for these words.

מלכים ב ה:ט"ז 5:16 II Kings

וַיֹּאמֶר חִי־ה' אֲשֶׁר־עֲמַדְתִּי לְפָנָיו אִם־אֶקַּח וְיִפְצְרֻבוּ לְקַחַת וְיִמָּאֵן:

But he said: 'As the L-RD liveth, before whom I stand, I will receive none.' And he urged him to take it; but he refused.

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

PARAGRAPH 2

22

אשר אנכי מצוך היום

"And these words which I (Anochi) command you today shall be upon your heart." Plainly "I" is Moshe, commanding Israel; the Alter Rebbe reads "Anochi" as the light that encompasses all worlds and "today" as this world of action. (context: Steinsaltz Tanakh)

דברים ו:ו' 6:6 Deuteronomy

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לִבְּךָ:

And these words, which I command thee this day, shall be upon thy heart;

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

KEHOT'S NOTE

דברים ו, ו.

23

ע"פ ואמרת אליהם

That discourse explains that in this world a person has free choice and can return in teshuvah even after sinning, while in the World to Come there is no free choice and he remains as he was drawn in this world.

KEHOT'S NOTE

לקמן פ' פנחס עה, ג ואילך. ובריש דף עז, א מציין לכאן.

24

G-d tells Moshe to command Israel about the daily offerings, "My offering, My bread." The maamar on this verse in Likkutei Torah, Pinchas explains that this world alone is the world of action and free choice.

במדבר כ"ח:ב' 28:2 Numbers

צו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קִרְבָּנִי לַחֲמִי לֶאֱשִׁי רֵיחַ נִיחֹחַ תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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

25

Kehot's note points to Exodus 26:28 for these words.

שמות כ"ו:כ"ח 26:28 Exodus

וְהַבָּרִיחַ הַתֵּיכוֹן בְּתוֹךְ הַקָּרְשִׁים מִבֶּרֶחַ מִן־הַקֶּצֶה אֶל־הַקֶּצֶה:

and the middle bar in the midst of the boards, which shall pass through from end to end.

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

PARAGRAPH 3

26

אם בחקותי תלכו

"If you walk in My statutes and keep My commandments." The Alter Rebbe hears in "walk" the soul's "walking," and in "statutes" the mitzvos kept beyond reason.

ויקרא כ"ו:ג' 26:3 Leviticus

אִם־בְּחֻקֹּתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעָשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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

KEHOT'S NOTE

ויקרא כו, ג.

27

ובכל מאודך

The last clause of "You shall love Havayah your G-d: "with all your might" (me'odecha). Here it is the love beyond measure, the level of "walking."

דברים ו:ה' 6:5 Deuteronomy

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

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

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

28

שתיים לפני

There the Alter Rebbe reads "If you walk in My statutes (bechukosai)" as two engravings (chakikos) the soul needs

before the love of “walking”: from outside, through Pesukei d’Zimrah (the psalms of praise said before the blessings of the Shema), whose contemplation of G-d’s greatness cuts away the evil (the Mishnah names only the two blessings before the Shema because the early generations did not need this every day), and from within, through the mitzvos that are statutes, without reason, which are rooted in Keser, above the Chochmah from which the Torah comes.

KEHOT’S NOTE

ראה לעיל פי בחקתי מז, ד.

29

שנים לפני

The Mishnah rules that in the morning one recites two blessings before the Shema and one after it. The Alter Rebbe explains that these blessings serve the Shema by bringing one to its love.

Mishnah Berachot 1:4 ד:ד: משנה ברכות א

בשחר מברך שנים לפני ואחת לאחריה, ובערב שנים לפני ושנים לאחריה. אחת ארבע ואחת קצרה. מקום שאמרו להאריך, אינו רשאי לקצר. לקצר, אינו רשאי להאריך. לתתם, אינו רשאי שלא לתתם. ושלא לתתם, אינו רשאי לתתם:

In the morning, two benedictions are said before [the שמע] and one after it; and in the evening, two benedictions before and two after it, one long and one short. Where they, the sages, have adopted the long [form] no man is authorised to shorten [use the short form]; and where they have adopted the short form no man is authorised to lengthen [use the long form]. [Where they] close [with a benediction] no man is authorised not [so] to close: and [where they do] not close [with a benediction] ...

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

30

מה רבו מעשיך ה'

The psalmist calls all of creation G-d’s “works,” made with wisdom. The Alter Rebbe uses it to show that every world counts as mere “work” before Him.

Psalms 104:24 כ"ד:כ"ד תהילים ק"ד

מה־רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ הנניך:

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

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

KEHOT’S NOTE

תהלים קד, כד.

31

לעיל בד"ה בשעה שהקדימו

This is the discourse beginning “When Israel put ‘we will do’ before ‘we will hear’,” which starts on 12c, with its Biur.

KEHOT’S NOTE

פי במדבר יב, ג ואילך. ובהביאור שם.

32

מלכותך מכ"ע

Plainly the psalmist says, “Your kingship is a kingship for all ages” (olamim, “eternities”); the maamar reads olamim

as “worlds.” What relates to the worlds and gives them life is G-d’s kingship. (context: Steinsaltz Tanakh)

Psalms 145:13 י"ג:י"ג תהילים קמ"ה

מלכותך מלכות כל־עלמים וממשלתך בכל־דור ודור:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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

KEHOT’S NOTE

תהלים קמה, יג.

PARAGRAPH 4

33

תוכה רצוף אהבה

Describing King Shlomo’s palanquin, “its inside inlaid with love.” Here it describes a soul whose inner being would be filled with love.

Song of Songs 3:10 י"ג:י"ג שיר השירים ג

עמודיו עשה כסף רפידתו זהב מרקבו ארגמן תוכו רצוף אהבה מבנות ירושלים:

He made the pillars thereof of silver, The top thereof of gold, The seat of it of purple, The inside thereof being inlaid with love, From the daughters of Jerusalem.

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

34

שום תשים עליך מלך

The Torah commands Israel to set over themselves a king whom G-d chooses. Here it stands for accepting G-d’s Kingship over oneself, which rests on the soul as a makif.

Deuteronomy 17:15 ט"ו:ט"ו דברים יז

שום תשים עליך מלך אשר יבחר ה' אלקיך בו מקרב אחיה תשים עליך מלך לא תוכל לתת עליך איש נכרי אשר לא אחיך הוא:

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.

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

KEHOT’S NOTE

דברים יז, טו.

PARAGRAPH 5

35

צור עוזי מחסי

David declares, “My salvation and my honor rest on G-d; the rock of my strength, my refuge, is in G-d.” The Alter Rebbe uses it to show that “rock” means a refuge, something that surrounds and shelters.

Psalms 62:8 ח"ב:ח"ב תהילים ס"ב

על־אלקים ישעי וכבודי צורי צוי מחסי באלקים:

Upon G-d resteth my salvation and my glory; The rock of my strength, and my refuge, is in G-d.

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

Psalms 18:3 ג"ח:ג"ח תהילים י"ח

Havayah סלעי ומצודתי ומפלטי אלי צורי אֶחְסֶה־בוּ מִגְּנֵי וְקִרְוֵי־יִשְׁעִי מִשְׁגָּבִי:

The L-RD is my rock, and my fortress, and my deliverer; My G-d, my rock, in Him I take refuge; my shield, and my horn of salvation, my high tower.

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

KEHOT'S NOTE

תהלים סב, ח. להעיר שבמאמרי אדה"א כאן ע' א"מ מביא פסוקים אחרים כמו צורי אחסה בו תהלים יח, ג.

36

בראתיו יצרתיו אף עשיתיו

G-d speaks through Isaiah of "everyone who is called by My Name, and whom I have created for My glory, I have formed it, I have also made it." Its three verbs correspond here to the soul's three levels and three garments, and echo the worlds Beriah, Yetzirah and Asiyah. (context: Steinsaltz Tanakh)

ישעיהו מ"ג:7

כל הנקרא בשמי וְלִכְבוֹדִי בְּרֵאתִיו יִצְרֵתִיו אֶף־עָשִׂיתִיו:

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.'

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

KEHOT'S NOTE

ישעיי מג, ז.

37

צרורה בצרור החיים

Avigail's blessing to David, that his soul be "bound up in the bond of life with Havayah your G-d"; the Sages also read it of the souls of the righteous after death. Here it describes the soul surrounded by the makifim and so included in G-d. (context: Steinsaltz Tanakh)

I Samuel 25:29

וַיִּקֶם אָדָם לְרִדְפָה וּלְבָקֵשׁ אֶת־נַפְשָׁהּ וְהִיתָה נֶפֶשׁ אֲדֹנָי צְרוּרָה בְּצִרוֹר הַחַיִּים אֵת ה' אֱלֹהֶיהָ וְאֵת נֶפֶשׁ אִיְבֶיהָ יִקְלָעָנָה בְּתוֹךְ כַּף הַקָּלַע:

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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

KEHOT'S NOTE

ש"א כה, כט. במאמרי אדה"א כאן ע' א"מו מבאר "קשר תמידי (היפוך דכף הקלע שנורק מן הקלע למרחוק והן לבושי מסכותא דק"ג במדוי"מ דרע שנדבק נפש בה...)". וראה לקמן נא, ד.

38

והלך לפניך צדקך

The prophet's promise to one who keeps a true fast, sharing his bread with the hungry: "your righteousness shall go before you; the glory of Havayah shall gather you in," that is, it will accompany and guard you, and the Sages read it of the time after death. The Alter Rebbe reads "your righteousness" as charity, a makif that gathers the soul into G-d's glory. (context: Steinsaltz Tanakh)

ישעיהו נ"ח:8

אִזְ יִבְקַע כְּשֶׁחֵר אוֹרָה וְאַרְכָתָהּ מִהֵרָה תִצָּמַח וְהָלַךְ לִפְנֵיהָ צְדָקָה כְּבוֹד ה' יִאֲסָפָה:

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness

...ועתה יגדל נא כח אדני כאשר דברת לאמר

shall go before thee, The glory of the L-RD shall be thy rearward.

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

KEHOT'S NOTE

ישעיי נח, ח.

39

תהיי נאסף ונקבץ בתוך בחי

This passage of the maamar is quoted there.

KEHOT'S NOTE

מובא באוה"ת ויקרא-ב ע' תרצד.

40

המגביהי לשבת

"Who is like Havayah our G-d, Who is raised high to sit." The discourse on this verse in Mikeitz explains that a makif raises upward.

Psalms 113:5

מי כהי אֱלֹהֵינוּ הַמִּגְבִּיהִי לְשִׁבְתָּ:

Who is like unto the L-RD our G-d, That is enthroned on high,

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

41

כי הנה המצות . . מחשבה דבור ומעשה

It cites the Arizal that every Jew must come in many reincarnations until he fulfills all 613 mitzvos in thought, speech and action, to complete the garments of his soul so that it not be "a lacking garment." This joins the two themes of the maamar's opening: reincarnation and the garments.

KEHOT'S NOTE

ראה אגה"ק סי' כט בתחלתו. אוה"ת יתרו ע' תקלו.

42

שאם כיון לבו יצא ואם לאו לא יצא

The Mishnah rules that one who was reading the Shema passage in the Torah when the time to recite it arrived has fulfilled his obligation if he directed his heart, and if not, he has not. The Alter Rebbe uses its words for the mitzvos that depend on thought.

Mishnah Berakhot 2:1

הִנֵּה קוֹרֵא בְּתוֹרָה, וְהִגִּיעַ זְמַן הַמִּקְרָא, אִם כּוֹן לְבוֹ, יֵצֵא. וְאִם לֹאוֹ, לֹא יֵצֵא. בְּפָרָקִים שׁוֹאֵל מִפְּנֵי הַכְּבוֹד וּמִשֵּׁיב, וּבְאֲמָצַע שׁוֹאֵל מִפְּנֵי הִירָאָה וּמִשֵּׁיב, דְּכָרִי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אוֹמֵר, בְּאֲמָצַע שׁוֹאֵל מִפְּנֵי הִירָאָה, וּמִשֵּׁיב מִפְּנֵי הַכְּבוֹד, בְּפָרָקִים שׁוֹאֵל מִפְּנֵי הַכְּבוֹד, וּמִשֵּׁיב שְׁלוֹם לְכָל אָדָם:

If one was reading in the Torah [the section of the Shema] and the time for its recital arrived, if he directed his heart [to fulfill the mitzvah] he has fulfilled his obligation, but if not he has not fulfilled his obligation. In the breaks [between sections] one may give greeting out of respect and return greeting; in the middle [of a section] one may give greeting out of fear and return it, the words of Rabbi Meir. Rabbi Judah says: in the middle one may give greeting out of ...

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

43 קדש מלה בגרמיה

The text's own citation (Zohar, Emor): holiness is a thing apart, by itself. It explains why the mitzvot, which draw down holiness, are makifim that stand above the soul.

ספר זוהר, אמור כ"ד:ק"א-כ"ה:קכ"ג Zohar, Emor 24:111-25:123
R. Hiya said 'It is because work may be done on them. For that reason they are not called holy, and what is not called holy is called ordinary. Hence the Companions have laid down that we should say at the close of Sabbath, "who divideth between holy and profane", the separation consisting in the fact that holiness is something apart, and the rest issue from it. Hence these are for work. And there is a time when these too are to be kept, namely, when they are invited, from ...

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

44 והן הן מקיפים

Section 5 of "Sos Asis" reads the same words of the blessing, "Rock of our stronghold, Shield of our salvation, a Stronghold for us," as three encompassing lights, which cannot be revealed within the soul and come only as makifim.

KEHOT'S NOTE

וע' ד"ה שוש אשיש ספ"ה בפ' נצבים [מח, ג]. [כ].

45 Kehot's note points to Shabbat 26 for these words.

שבת כ"ו Shabbat 26

PARAGRAPH 6

46 אך תחלה צריך להמשיך

The note points there on the need first to draw down from above, before the mitzvot raise the soul.

KEHOT'S NOTE

ראה אוה"ת ואתחנן ע' רא.

47 לויתן זה

The psalmist marvels at the sea, where even the great Livyasan is G-d's plaything: "This Livyasan You formed to play with." The text refers to its own discourse on this verse in Parshas Shemini.

Psalms 104:26 ק"ד:כ"ו

שם אניות יהלכון לויתן זה יצרתי לשחק בו:

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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

48 ומהו לבושו של הקב"ה עוז

The Midrash says that Israel wears the garment of the Holy One, blessed be He, which is strength, as it says, "Havayah has clothed Himself, He has girded Himself with strength," and that He gave it to Israel. The Alter Rebbe

connects this "strength" with "Master of our strength," the Kingship drawn down first.

שמות רבה ח' א"א:8 Shemot Rabbah 8:1

... ראשו כתם פז קוצותיו תלתלים שחורות כעורב. וכתב (תהלים כא, ד): תשת לראשו עטרת פז. מלך בשר ודם אין לובשין לבושו, וישראל לובשין לבושו של הקדוש ברוך הוא. ומהו לבושו של הקדוש ברוך הוא? עוז שנאמר (שם צג, א): לבש ה' עוז התאזר, ונתנו לישראל, שנאמר (שם כט, יא): ה' עוז לעמו יתן ה' יברך את עמו בשלום. מלך בשר ודם אין נקראין בשמו קיסר אגוסטא, ואם נקראין בשמו היו ממתין אותו, והקדוש ברוך הוא קרא למשה בשמו, שנאמר: ראה נתתיך אלקים לפרעה. אמר לו הקדוש ברוך הוא למשה: ...

"It was on the day when the L-rd spoke to Moses in the land of Egypt" (Exodus 6:28). "The L-rd said to Moses: See, I have set you as god to Pharaoh; and Aaron your brother will be your prophet" (Exodus 7:1). "It was on the day when the L-rd.... The L-rd said to Moses: See, I have set you as god to Pharaoh" - that is what is written: "Lift your heads, gates" (Psalms 24:7). Solomon recited this verse when he was taking the Ark into the Holy of ...

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

49 ב' בחי' יש במצות

The note quotes it: the first aspect is higher, for through it one reaches the level above reason, since the mitzvot are rooted above the Torah, which gives the reasons of the mitzvot.

KEHOT'S NOTE

באוה"ת ויקרא-ג ע' תשצח מבאר "שבחי" האי גבוה יותר כי בזה מגיע בבחי' שלמעלה מהטעם דהא המצות שרשן למעלה מהתורה שהיא טעמי המצות ע"ש.

50 ותגור אומר ויקם

Eliphaz promises Iyov that if he returns to G-d, "You shall decree a matter, and it shall be established for you." Here it illustrates a royal command that is carried out, the first aspect of a mitzvah. (context: Steinsaltz Tanakh)

איוב כ"ב:22 Job 22:22

ותגור אומר ויקם יְהוָה וְעָלֶיךָ יָגֵה אֹר:

Thou shalt also decree a thing, and it shall be established unto thee, And light shall shine upon thy ways.

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

KEHOT'S NOTE

איוב כב, כח. ראה לקמן שמע"צ פו, סע"ב שמציין לכמה מקומות.

51 ויסודתה בהררי קדש

A psalm of the sons of Korach about Jerusalem: "Its foundation is in the mountains of holiness." The Alter Rebbe applies it to the root of every mitzvah in the supernal holiness. (context: Steinsaltz Tanakh)

תהילים פ"א:87 Psalms 87:1

לְבַנֵּי־קִרְחַם מִזְמוֹר שִׁיר יְסוּדָתוֹ בְּהַר־יִקְדָּשׁ:

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

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

PARAGRAPH 7

52 ותחת אשר לא עבדת כתיב

Moshe warns Israel of the curses that will come “because you did not serve Havayah your G-d with joy and with gladness of heart, from an abundance of everything.” The Alter Rebbe uses it to show that the mitzvos must be service, done as a servant.

Deuteronomy 28:47 מ״ח:מ״ז

תחת אשר לא־עבדת את־ה' אֱלֹהֶיךָ בְּשִׂמְחָהּ וּבְטוֹב לֵבָב מְרֵב כָּל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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

KEHOT'S NOTE

דברים כח, מז.

53 ושום תשים עליך מלך

The Torah commands Israel to set over themselves a king whom G-d chooses; read here as accepting G-d as King, the basis of all service.

Deuteronomy 17:15 י״ז:ט״ו

שׁוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹהֶיךָ בּוֹ מִקְרֵב אֲחֵיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אֲחִיךָ 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.

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

54 משא״כ בלא קבלת עול מלכותו ית' אינו ממשיך כלום

There the Alter Rebbe explains that Malchus is called a garment, and that the drawing down by which the world becomes G-d's comes through the mitzvos.

KEHOT'S NOTE

ראה גם לקו״ת שה״ש יז, ב. ושם מציין לתו״א מז, ג.

55 בד״ה כי עמך מקור חיים

That discourse explains that “the source of life,” the flow of G-dly light to all the worlds, is nullified before the Holy One, blessed be He, Himself, Who is not within the category of flow at all.

KEHOT'S NOTE

תו״א לה, א.

56 כי עמך מקור חיים

“For with You is the source of life; in Your light we see light.” The text refers to its own discourse on this verse in Mikeitz.

Psalms 36:10 י״ז:ל״ו

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אוֹר:

For with Thee is the fountain of life; In Thy light do we see light.

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

57 בכיזור ע״פ וכל העם רואים

That explanation reads “the sounds” as drawings down of the Infinite Light from concealment into revelation, and says that everything the people saw at Sinai came through the sound of the shofar.

KEHOT'S NOTE

תו״א עד, ב.

58 וכל העם רואים

At Sinai, “all the people saw the sounds and the torches and the sound of the shofar,” and they trembled. The discourse on this verse explains why the Torah was given with the shofar. (context: Steinsaltz Tanakh)

Exodus 20:15 ט״ו:כ״

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלֵּפידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הַהָרָה עֹשֶׂן וְיָרָא הָעָם וַיִּנָּעוּ וַיַּעֲמָדוּ מֵרָחֵק:

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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

59 שפרו מעשיכם

On “Blow the shofar at the new moon,” the Midrash reads: “In this month, beautify (shapru) your deeds,” and if you do, G-d will be to you like the shofar, turning judgment into mercy. The maamar uses the play on shofar and shapru: the shofar also draws down delight, so that the mitzvos are done with joy.

Vayikra Rabbah 29:6 ו״ט:כ״ט

60 שכל ההשגות שהשיגו גדולי הצדיקים

The Kehot note says the tzaddik meant here is the Arizal.

KEHOT'S NOTE

הכונה להאר״ז״ל. ראה תו״א כ, ב.

61 עוטה אור כשלמה

The psalmist describes G-d “wrapping Himself in light as in a garment” (some read it as wrapping the world in light). The Alter Rebbe reads the light as the Torah, which is a garment for the mitzvos. (context: Steinsaltz Tanakh)

Psalms 104:2 ב״ב:ל״ד

עוֹטֵה־אוֹר כְּשֹׁלֵמָה נוֹטֵה שָׁמַיִם כְּיָרִיעָה:

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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

KEHOT'S NOTE

תהלים קד, ב.

62 בד״ה ראיתי והנה מגורת זהב

That discourse explains that the Torah is the explanation of the mitzvos, as tractate Shabbos explains the mitzvah of Shabbos and tractate Pesachim the Pesach: it is like the light, which shines only through the oil and wick of the

mitzvos, and through it the supernal delight hidden in the mitzvos, the Supernal Will, is revealed.

KEHOT'S NOTE

לעיל פ' בהעלותך לג, ג.

63 ראיתי והנה מנורת זהב

When the angel asks Zechariah what he sees, he answers, "I have seen, and behold, a menorah all of gold." The text refers to its own discourse on this verse in Beha'alotcha. (context: Steinsaltz Tanakh)

Zechariah 4:2:ב'זכריה

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וְאָמַר רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלָּה עַל-
רֹאשָׁהּ וְשִׁבְעָה נִרְתִּיָּהּ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצָקוֹת לְנֹרוֹת 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;

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

64 בתרי"ג מצות דאורייתא

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

KEHOT'S NOTE

מכות בסופה.

65 בתרי"ג מצות דאורייתא

Rabbi Simlai taught that 613 mitzvos were told to Moshe, 365 prohibitions and 248 positive commands. It is the source of the number the Alter Rebbe adds to the seven rabbinic mitzvos.

Makkot 23bb כ"ג בבב

66 וז' מצות דרבנן

The note points there on the seven rabbinic mitzvos.

KEHOT'S NOTE

ראה לקו"ש חכ"א ע' 401.

67 בתרי"ג . . וז' מצות דרבנן

The note points to the sources listed there on the 613 mitzvos together with the seven rabbinic mitzvos.

KEHOT'S NOTE

ראה הנסמן במאמרי אדה"ז-פרשיות לעי' שלח.

68 תר"ך עמודי אור

The note says the 620 pillars of light are enumerated there one by one.

KEHOT'S NOTE

נמנו בפרשיות בשיעור קומה — לרמ"ק סצ"ג. וראה הנסמן במאמרי אדה"ז-פרשיות לעי' שלח.

69 להיות לו דירה בתחתונים

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

KEHOT'S NOTE

ראה תנחומא בחקותי ג.

PARAGRAPH 8

70

ושכנתי בתוכם

G-d tells Moshe, "They shall make Me a sanctuary, and I will dwell within them." Here it expresses G-d's will to dwell below, which the mitzvos fulfill and the Torah defines.

שמות כ"ה:ח'Exodus 25:8

וַעֲשׂוּ לִי מִקְדָּשׁ וְשִׁכְנִיתִי בְּתוֹכָם:

And let them make Me a sanctuary, that I may dwell among them.

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

KEHOT'S NOTE

שמות כה, ח.

71

וצלתה מרובה מחמתה

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

KEHOT'S NOTE

ריש סוכה.

72

וצלתה מרובה מחמתה ושלל תהיה גבוה מעשרים אמה

The Mishnah rules that a sukkah higher than twenty cubits, or whose sunlight is greater than its shade, is invalid. The Alter Rebbe uses these laws as examples of how the Torah defines the form of G-d's dwelling.

Mishnah Sukkah 1:1א'סוכה

סֹכָה שֶׁהִיא גְבוּהָהּ לְמַעַל מֵעֶשְׂרִים אַמָּה, פְּסוּלָה. רַבִּי יְהוּדָה מְכַשֵּׁר. וְשֶׁאִינָהּ גְבוּהָהּ עֲשָׂרָה טַפְחִים, וְשֶׁאִין לָהּ שְׁלֹשָׁה דְּפָנוֹת, וְשֶׁחֲמַתָּה מְרֻבָּה מִצִּלָּתָהּ, פְּסוּלָה. סֹכָה וְשֶׁנָּה, בֵּית שְׁמַאי פּוֹסְלִין, וּבֵית הֵלֵל מְכַשֵּׁרִין. וְאִילוּ הִיא סֹכָה וְשֶׁנָּה, כָּל שֶׁעֲשָׂאָה קֶדֶם לְחַג שְׁלִישִׁים יוֹם. אֲבָל אִם עֲשָׂאָה לְשֵׁם חַג, אֶפְלוּ מִתְחִילַת הַשָּׁנָה, כְּשֶׁרָחָה:

A sukkah which is more than twenty cubits high is not valid. Rabbi Judah validates it. One which is not ten handbreadths high, or which does not have three walls, or which has more sun than shade, is not valid. An old sukkah: Bet Shammai invalidates it and Bet Hillel validates it. What is an "old sukkah"? Any one which he made thirty days before the festival; but if he made it for the purpose of the festival, even at the beginning of the year, it is valid.

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

73

ותורתך בתוך מעי

David says, "To do Your will, my G-d, I desire, and Your Torah is within my innards." It shows that the Torah is absorbed inwardly, like food.

Psalms 40:9ט'תהילים

לְעֲשׂוֹת-רְצוֹנְךָ אֱלֹהֵי חֲפָצִיתִי וְתוֹרָתְךָ בְּתוֹךְ מְעִי:

I delight to do Thy will, O my G-d; yea, Thy law is in my inmost parts.'

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

KEHOT'S NOTE

תהלים מ, ט.

74

כמ"ש במ"א

That passage explains that the light that fills all worlds is clothed in the very inwardness of the creatures to give them life, divided according to each one's measure, from the inanimate up to the speaking being, whereas the light that encompasses all worlds is not clothed within them.

KEHOT'S NOTE

ראה לקמן פי' ראה לג, ב.

75

כמ"ש במ"א

There the Alter Rebbe explains that the revelation of the Infinite Light is brought about through Torah and mitzvos, and that "the heavens" (shamayim, read as sham mayim, "there is water") stand for the Torah, which is likened to water: all comprehension and revelation come through the Torah, which is revealed to us.

KEHOT'S NOTE

תו"א לה, א.

76

וכמ"ש הרמ"ז בפ"י . בדף קי"ח ע"א

That passage refers back to this maamar and cites the same Ramaz: the Torah is called a garment relative to the mitzvah and the Supernal Will itself.

KEHOT'S NOTE

ראה גם לעיל פי' אמור לד, ג.

77

שחכמה עילאה הנק' אבא הוא מלבוש הפנימי של אריך

On the Zohar's question "Israel, from what place are they blessed?", the Ramaz says that Abba is the inner dimension of Atzilus, "because it is the inner garment of Arich." The Alter Rebbe cites it to show that wisdom is a garment for the Will.

Mikdash Melekh, RaMaZ Commentary on Zohar 3:118a:1א:א:א על ספר הזהר ג:קי"ח א:א:א

מקדש מלך, פירוש הרמ"ז על ספר הזהר ג:קי"ח א:א:א ... ולזה אמר אוי לעולם מפני שבני אדם לא משגיחין כלוי אין חוששין ואין להם זכות להתענג במושכלי החכמה האמתית ולחזות בנועם כבוד מלכא עילאה הוא אבא שהוא פנימיות האצילות. יען הוא מלבוש הפנימי של אריך. שסתם סודו הוא הוי"ה בק"מץ העולה מל"ך. ואבא הוא כבוד שלו. ועליו נאמר הראני נא את כבודך כבודך:

Zholkva, 1864 (Public Domain)

78

בביאור ע"פ כי ביום הזה יכפר

There the Alter Rebbe explains that the Infinite Light is clothed in the Torah ("wrapping Himself in light as in a garment"), and that this is "His garment white as snow": as snow forms from water and melts back into it, the Torah's garment comes from supernal Chochmah.

KEHOT'S NOTE

לעיל פי' אחרי כן, א.

79

כי ביום הזה יכפר

"For on this day He shall make atonement for you." The text refers to its own explanation on this verse.

Leviticus 16:30 ט"ז:ל"ו ויקרא

כ"ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה' תטהרו:

...ועתה יגדל נא כח אדני כאשר דברת לאמר

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.

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

80

לבושה כתלג חור

Daniel's vision of the Ancient of Days, "His garment white as snow." The explanation cited here discusses this garment.

דניאל ז:ט"ז Daniel 7:9

תָּזַה הָיִית עַד דֵּי כְרִסְוֹן רָמִיו וְעֵתִיק יוֹמִין יִתֵּב לְבוּשָׁה כְּתִלְגַּח חוֹר וְשַׁעַר רֹאשָׁה כְּעֵמֶר נִקְא כְּרִסְיָה שְׁבָבִין דִּי־נֹר גְּלִגְלוּהִי נֹר דְּלִק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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

81

כי לי בניי עבדים

Closing the laws of Jewish servants, G-d declares, "For the children of Israel are servants to Me; they are My servants, whom I brought out of the land of Egypt." Their being His servants is what makes them truly G-d's.

ויקרא כ"ה:נ"ה Leviticus 25:55

כִּי־לִי בְנֵי־יִשְׂרָאֵל עֲבָדִים עֲבָדֵי הֶם אֲשֶׁר־הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרַיִם אֲנִי ה' אֱלֹהֵיכֶם:

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.

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

KEHOT'S NOTE

ויקרא כה, נה.

82

בביאור ע"פ וארשתך לי

There the Alter Rebbe explains that wherever "Li" ("to Me") is said, it endures forever, connecting it with the Name of 72, whose core is four yuds, equal in number to Li.

KEHOT'S NOTE

לעיל פי' במדבר ט, ג ואילך בפ"י תי' "לי".

PARAGRAPH 9

83

ועתה יגדל נא כח אדני

Moshe's plea after the sin of the spies, which the maamar now explains word by word. Plainly Moshe addresses G-d as Ado-nai, "my L-rd"; the maamar reads the Name as G-d's Kingship.

במדבר י"ד:י"ז Numbers 14:17

וְעַתָּה יִגְדַּל־נָא כֹחַ אֲדֹנָי כְּאֲשֶׁר דִּבַּרְתָּ לְאָמֹר:

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

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

84 **אותיות דינא**
In his note there, the Rebbe points to Etz Chaim, Sha'ar Rapach Nitzotzin, ch. 4, for Ado-nai having the letters of dina.

KEHOT'S NOTE

להעיר מע"ח שער רפ"ח ניצוצין פ"ד (הערת כ"ק אדמו"ר בסה"מ ש"ת ע' 133).

85 **דינא דמלכותא דינא**
Shmuel's rule that "the law of the kingdom is law," binding as the law of the land. The Alter Rebbe uses the phrase to link Ado-nai with kingship.

גיטין י"ב:י"ד-י"ג:י"ד Gittin 10b:12-14

אֵלָא מִתְנַה, בְּמֵא קֹא קִנִּי - לֹא בְּחַי שְׁטָרָא? וְהֵא שְׁטָרָא חֲסָפָא
בְּעִלְמָא הוּא! אָמַר שְׁמוּאֵל: דִּינָא דְּמַלְכוּתָא - דִּינָא. וְאִיבְעִית אִימָא, תְּנִי
"חוּץ מִכְּגִיטֵי נָשִׁים". רַבִּי שְׁמַעוֹן אוֹמֵר: אֶף אֱלֹו, כְּשִׁירִין וְכוּ: וְהֵא לֹא
בְּנֵי כְּרִיתוֹת גִּינְהוּ?

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

KEHOT'S NOTE

גיטין י', ב. וש"נ.

PARAGRAPH 10

86 **ונק' בשם כח**
The note points to this discourse, "To understand the matter of the Infinite Light," for why the light is called "power."

KEHOT'S NOTE

ראה ד"ה להבין ענין אוא"ס סעי' א ואילך — נדפס באוה"ת-ענינים.

87 **כמשל הכח שביד האדם**
The analogy is quoted there.

KEHOT'S NOTE

מובא באוה"ת שלח ע' תקה, ושם מבאר דכאן כי שזהו ענין סוכ"ע ובדרוש אחר מבורא שהוא ממכ"ע, ומבאר דשניהם עולים בקנה אחד ע"ש.

88 **ומן העפר אשר יהי'**
In the Torah's procedure for the sotah, the Kohen takes dust from the floor of the Mishkan and puts it into the water. The Alter Rebbe reads it as the angels and souls, who are "dust" before G-d.

במדבר ה':יז Numbers 5:17

וְלָקַח הַכֹּהֵן מִיָּם קֹדְשִׁים בְּכִל־תְּרֹשׁ וּמִן־הָעֶפֶר אֲשֶׁר יִהְיֶה בַּקֶּרֶקַע
הַמִּשְׁכָּן יִקַּח הַכֹּהֵן וְנָתַן אֶל־הַמֵּיִם:

And the priest shall take holy water in an earthen vessel; and of the dust that is on the floor of the tabernacle the priest shall take, and put it into the water.

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

KEHOT'S NOTE

במדבר ה, יז.

89 **ומן העפר אשר יהיה בקרקע המשכן**
The Zohar (Nasso) asks what this dust is and answers that "all came from the dust," even the sphere of the sun; Rabbi Yosi reads the dust "on the floor of the Mishkan" as

supernal forces of judgment attached below. So even beings on high are called "dust."

ספר זוהר, נשא ה':ס"ח-ע"ג Zohar, Nasso 5:68-73

AND OF THE DUST THAT IS ON THE FLOOR OF THE TABERNACLE. We find it written: "all are of the dust, and all return to dust" (Eccl. 3, 20). There is a teaching concerning this, saying that even the orb of the sun is of the dust, all the more so then the sons of men.'

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

90 **ישאחו על אברתו**

In Moshe's song, G-d's care for Israel in the wilderness is likened to an eagle that "stirs up its nest, hovers over its young, spreads its wings, takes it, carries it on its pinions." The Alter Rebbe suggests that the pinions are the mitzvos, by which G-d carries the soul upward. (context: Steinsaltz Tanakh)

דברים ל"ב:י"א Deuteronomy 32:11

כְּנֹשֶׁר יַעִיר קִנּוּ עַל־גּוֹזְלָיו יִרְחַף יִפְרֹשׁ כְּנָפָיו יִקְחֶהוּ יִשְׁאָחֶהוּ עַל־אֲבָרְתּוֹ:

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

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

KEHOT'S NOTE

דברים לב, יא.

91 **ישאחו על אברתו**

The text's own citation of the Raaya Mehemna, Pinchas: it reads "on His pinions (evraso)" as "on the limb (ever)" of a person with which he does a mitzvah, which is called a limb of the Shechinah.

ספר זוהר, פנחס ע"ח:תפ"א-78:481-79:489 Zohar, Pinchas

ע"ט:תפ"ט

92 **רמ"ח פיקודין רמ"ח אברים**

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

KEHOT'S NOTE

ראה ת"ז ת"ל.

93 **ברע"מ פ' פנחס דרל"ח ב'**

That passage cites the same Raaya Mehemna and explains "He carries it on His pinions" as a level above what is drawn down through the 248 commandments, which are the King's 248 limbs; it is reached by being exacting with oneself, and it is the meaning of "May Havayah lift up His face to you."

KEHOT'S NOTE

ראה לקמן פ' מטות פה, א.

94 **אמנם במ"א ע"פ כנשר יעיר**

There "As an eagle stirs up" is explained through compassion and teshuvah: "the way of the eagle in the heavens" is to rise ever higher, from ascent to ascent, and "stirs up its nest" is a first arousal that touches the soul without yet entering it fully.

KEHOT'S NOTE

לקמן פ' האזינו עה, ב.

95 גילוי ההשפעה

On “the revelation of the flow,” it explains that the flow given with affection is the level of will.

KEHOT’S NOTE

כי ההשפעה בדרך חיבה זהו בחי רצון — אוה”ת-ענינים שם.

96 כי הנה ארך אפים . . למטה מאד

This passage is quoted there, with the addition: “that is, the flow in a manner of affection is the level of will (ratzon).”

KEHOT’S NOTE

מובא באוה”ת-ענינים ערך אוא”ס עי קו ומוסיף שם “ור”ל כי ההשפעה בדרך חיבה זהו בחי רצון.”

97 דבור הוא בקול רם והכרח

In the Idra Rabba the Zohar asks the difference between “saying” (amirah) and “speaking” (dibbur): speaking is a proclamation, so that at Sinai, “And G-d spoke all these words,” the whole world heard and trembled. It grounds the distinction between dibbur and amirah.

ספר הזוהר, האדרא רבא י”ג:קכ”ג-134:123-135:123 Zohar, Idra Rabba 13:123-15:134 ט”ו:קל”ד

98 בכתבי הארז”ל

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

KEHOT’S NOTE

עי ע”ח שי כסה”כ פ”ב פ”ה פ”ו. [כ].

99 בוח”ג קל”ג א’

That passage explains the difference between “saying,” which is in the heart, and “speaking,” which is in the mouth and reveals to another; above, the ten utterances of creation are in Chochmah and the Ten Commandments in Binah.

KEHOT’S NOTE

ראה לקמן פי חקת נז, ד ובמ”מ לשם.

PARAGRAPH 11

100 יידבר אלקים את כל הדברים

The opening of the Ten Commandments. The Alter Rebbe reads “spoke” and “saying” as the revealed speech above and the hidden saying below.

Exodus 20:1 א’:שמות כ

וַיְדַבֵּר אֱלֹקִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לְאַמֵּר:

And G-d spoke all these words, saying:

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

KEHOT’S NOTE

שמות כ, א.

101 דבר ה' זו הלכה

The Sages expound “the word of Havayah” that people will seek and not find as halachah. Here it identifies Torah

study, and halachah above all, as G-d’s word in a person’s mouth.

Shabbat 138b:11-12 ב”א-י”א:שבת קל”ח

”דָּבַר ה' — זו הַלָּכָה, ”דָּבַר ה' — זֶה הַמִּצְוָה, ”דָּבַר ה' — זו נְבוּאָה. וּמֵאִי יִשְׁוֹטְטוּ לְבָבָם אֶת דְּבַר ה' אֲמָרוּ: עֲתִידָה אֲשֶׁה שֶׁתִּטּוֹל כֶּכֶר שֶׁל תְּרוּמָה וְתִחְזוֹר בְּכַתִּי וּבְכַתִּי מִדְּרָשׁוֹת לַיָּדַע אִם טְמֵאָה הִיא וְאִם טְהוֹרָה הִיא, וְאֵין מִכִּין.

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

102 ואשים דברי בפיר

G-d tells His people through the prophet, “I have put My words in your mouth.” Here it describes Torah study as G-d’s own words placed in a person’s mouth.

Isaiah 51:16 נ”א:ט”ז:ישעיהו

וְאֲשֶׁם דְּבָרִי בְּפִיךָ וּבִצֵּל יָדִי כְּסִיתִיךָ לְנֹטַע שְׁמִים וְלִיסַד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עֲמִי־אַתָּה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: ‘Thou art My people.’

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

KEHOT’S NOTE

ישע”י נא, טז.

103 לאו דאית לך צדק

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

KEHOT’S NOTE

ת”ו בהקדמה (פתח אלי”).

104 לאו דאית לך צדק ידיעא דאיהו דין ולא משפט ידיעא דאיהו רחמי ולא מכל אליו מדות כלל

Eliyahu’s prayer (Patach Eliyahu): G-d has no known righteousness or justice, nor any of the attributes in Himself. It shows that the attributes are revealed only as G-d chooses to relate to the world, in response to man.

Tikkunei Zohar 17b:5-7 ז”ב:ה”ז-5:17 תקוני זוהר י”ז ב:ה”ז-5:17

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולא משפט ידיעא דאיהו רחמי ולא מכל אליו מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ”א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתיהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך י”י הגדולה והגבורה וכי

Constantinople, 1740 (CC-BY-NC)

105 וינחהו בגי”ע לעבדה ולשמרה

G-d placed Adam in Gan Eden “to work it and to guard it.” The Alter Rebbe reads it as man’s task of drawing G-d’s radiance into Gan Eden.

Genesis 2:15 ב”ט:15:בראשית

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיְנַחֲהוּ בְּגִנְעֶדֶן לְעֹבְדָהּ וּלְשִׁמְרָהּ:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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

KEHOT’S NOTE

בראשית ב, טו.

PARAGRAPH 12

106 לעבדה ולשמרה
G-d placed Adam in Gan Eden “to work it and to guard it.” Here it shows that the mitzvos draw the radiance into the lower Gan Eden.

Genesis 2:15 ויט"ו

ויקח ה' אֱלֹקִים אֶת־הָאָדָם וַיִּנְחֵהוּ בְּגֶן־עֵדֶן לְעֲבֹדָהּ וּלְשִׁמְרָהּ:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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

107 לעבדה זו רמ"ה מ"ע
The Kehot note gives this Zohar passage (and others) for reading “to work it” as the positive commandments and “to guard it” as the prohibitions.

Zohar I, 27a כו, א

KEHOT'S NOTE

ראה זח"א כו, א. ועוד.

108 טובה הארץ מאד מאד
Yehoshua and Kalev tell the people, against the other spies, “The land is very, very good.” The text refers to its own discourse on this verse for the principle that the higher descends lower. (context: Steinsaltz Tanakh)

Numbers 14:7 וי"ד

ויאמרו אל־כָּל־עַדַּת בְּנֵי־יִשְׂרָאֵל לֵאמֹר הָאֶרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֲתָה טוֹבָה הָאֶרֶץ מְאֹד מְאֹד:

And they spoke unto all the congregation of the children of Israel, saying: ‘The land, which we passed through to spy it out, is an exceeding good land.

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

109 כי לי בני ישראל עבדים
“For the children of Israel are servants to Me.” It defines the service of the mitzvos through which the power of Ado-nai is drawn.

Leviticus 25:55 ה"ה

כִּי־לִי בְנֵי־יִשְׂרָאֵל עֲבָדִים עֲבָדֵי הֵם אֲשֶׁר־הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרַיִם אֲנִי ה' אֱלֹהֵיכֶם:

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.

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

110 וכ"מ שנאמר לי
The Midrash teaches that wherever “to Me” is said, it never departs, neither in this world nor in the World to Come. Being G-d’s servants makes Israel permanently His.

Vayikra Rabbah 2:2 ב"ב

KEHOT'S NOTE

ויק"ר ב, ב.

111 ש'מהן ש'אדם אוכל פירותיהן בעוה"ז

The Mishnah lists mitzvos whose fruits a person eats in this world while the principal remains for the World to Come. It shows that the power of the mitzvos reaches even this world.

Mishnah Peah 1:1 א"א

אלו דברים שאין להם שעור. הפאה, והבכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פירותיהן בעולם הזה והקורן קיימת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והבאת שלום בין אדם לחבירו, ותלמוד תורה כנגד כלם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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

112 י"ש מהן ש'אדם אוכל פירותיהן בעוה"ז

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

KEHOT'S NOTE

ראה פאה א, א.

113 אם בחקתי תלכו

The opening of the blessings of Bechukosai, “If you walk in My statutes.” The blessings that follow are material ones, in this world.

Leviticus 26:3 וי"ג

אם־בְּחֻקֹּתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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

114 והשיג לכם דיש

“Your threshing shall overtake the vintage”: the harvests will be so plentiful that one season runs into the next, a promise of plenty in this world. (context: Steinsaltz Tanakh)

Leviticus 26:5 ה"ה

והשיג לכם דִּישׁ אֶת־בְּצִיר וּבְצִיר יִשָּׁג אֶת־זֶרַע וְאָכַלְתֶּם לֶחְמֶכֶם לְשָׁבַע וַיִּשְׁבְּתֶם לְבִטָּח בְּאֶרְצְכֶם:

And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread until ye have enough, and dwell in your land safely.

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

115 ונתתי שלום בארץ

“And I will give peace in the land”: another blessing ful-

filled in this world.

Leviticus 26:6: "וְיָקָרָא כִּי־וְיִרְאֶה"

וְנִתְּנִי שְׁלוֹם בְּאַרְצְךָ וְשָׁכַבְתָּם וְאִין מִחְרִיד וְהִשְׁבַּתִּי חַיָּה רָעָה מִדְּהָאָרֶץ וְחָרֵב לֹא־תַעֲבֹר בְּאַרְצְכֶם:

And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will cause evil beasts to cease out of the land, neither shall the sword go through your land.

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

PARAGRAPH 13

116 ובאו עליך כל הברכות

Moshe promises Israel, "And all these blessings shall come upon you and overtake you, if you listen to the voice of Havayah your G-d": plainly, they will reach you even without your pursuing them. The Alter Rebbe reads "overtake you" as the blessings reaching down to wherever a person is. (context: Steinsaltz Tanakh)

Deuteronomy 28:2: "וְכָל־בְּרָכֹתַי אֲשֶׁר־אָמַרְתִּי בְּיָדִי לֵאמֹר"

וְכָאֵו עָלֶיךָ כָּל־הַבְּרָכֹת הָאֵלֶּה וְהִשְׁמַעְךָ כִּי תִשְׁמָע בְּקוֹל ה' אֱלֹהֶיךָ:

And all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of the L-RD thy G-d.

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

KEHOT'S NOTE

דברים כח, ב.

PARAGRAPH 14

117 ועובר על פשע

The prophet praises G-d: "Who is a G-d like You, bearing iniquity and passing over transgression," that is, forgiving sin and overlooking it. The Alter Rebbe reads "passing over transgression" as transgression turned into abundance. (context: Steinsaltz Tanakh)

Micah 7:18: "וְיִסְּרֵנוּ וְיִסְּרֵנוּ"

מִי־אֵל כְּמוֹךָ יְיָ אֱלֹהֵינוּ וְעָוֹן וְעֲוֹן עַל־פֶּשַׁע לְשֹׂאֲרֵית נִחַלְתּוֹ לֹא־הִחְזִיק לְעַד אִפּוֹ כִּי־חִפֵּץ חֶסֶד הוּא:

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

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

118 זדונות נעשו כזכיות

Reish Lakish: great is teshuvah, for through it deliberate sins become like merits; the Gemara explains that this is teshuvah out of love. It illustrates darkness transformed into light.

Yoma 86b:3: "וְיָמָּה פְּרִי בִּגְדֵי"

אָמַר רִישׁ לְקִישׁ: גְּדוּלָּה תְּשׁוּבָה שְׁזֹדוֹנוֹת נִעְשׂוֹת לוֹ כְּשִׁנְגוֹת, שֶׁנֶּאֱמַר: "שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹהֶיךָ כִּי כְשִׁלְתָּ בַּעֲוֹנְךָ", הֵא "עוֹן" — מִזִּיד הוּא, וְקָא קָרִי לְקָה מְכֻשׁוֹל. אֵינִי?! וְהָאֵמַר רִישׁ לְקִישׁ: גְּדוּלָּה תְּשׁוּבָה

...ועתה יגדל נא כח אדני כאשר דברת לאמר

שְׁזֹדוֹנוֹת נִעְשׂוֹת לוֹ כְּזִכּוּיֹת, שֶׁנֶּאֱמַר: "וּבְשׁוּב רָשָׁע מִרְשָׁעוֹ וְעָשָׂה מִשְׁפָּט וְצָדִיקָה עָלֵיהֶם (חִיָּה) חִיָּה!" לֹא קָשִׁיָּא: כָּאֵן מִזְרָאָה.

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

KEHOT'S NOTE

יומא פו, ב.

119 בחסד ואמת יכופר עון

"Through kindness and truth iniquity is atoned for." With "truth" read as Torah, the verse teaches that the Torah atones.

Proverbs 16:6: "וְיָקָרָא כִּי־וְיִרְאֶה"

בְּחֶסֶד וְאֱמֶת יִכְפֹּר עוֹן וּבִירְאָתָהּ ה' סוּר מִרָע:

By mercy and truth iniquity is expiated; And by the fear of the L-RD men depart from evil.

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

KEHOT'S NOTE

משלי טז, ו. וראה באנה"ת פ"ט.

120 ואין אמת אלא תורה

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

KEHOT'S NOTE

ירושלמי ר"ה ג, ח.

121 ואין אמת אלא תורה

The Yerushalmi says "truth is nothing but Torah," citing "Buy truth and do not sell it." It identifies the "truth" of the verse with the Torah.

Talmud Yerushalmi Rosh Hashanah 3:9: "וְיָקָרָא כִּי־וְיִרְאֶה"

... בַּר נֶשׁ בִּישׁ הוּא. כִּי דוֹר תִּהְיוּכֹת הָמָּה. רַבִּי לִוי בִּשְׁם רַבִּי חֲמַא בַּר חֲנִינְיָהּ. וְהָיָה הַנְּשׁוּף אֵין כְּתוּב כָּאֵן אֶלָּא כָּל הַנְּשׁוּף. אֶפְיִלוּ נְשִׁיכָת כָּלֵב. אֶפְיִלוּ נְשִׁיכָת נֶחֶשׁ. וְלֹא דִמְיָא. נְשִׁיכָת כָּלֵב וְרָאָה. נְשִׁיכָת נֶחֶשׁ וְהִבִּיט. רַבִּי יוֹדָה גּוֹזְרָא בִּשְׁם רַבִּי אֶחָא. נְשִׁיכָת כָּלֵב שְׁאִינוּ מְמִינוּ. וְרָאָה. נְשִׁיכָת נֶחֶשׁ שְׁהוּא מְמִינוּ. וְהִבִּיט. וְרַבִּנּוּ אֶמְרִי. נְשִׁיכָת כָּלֵב שְׁאִינוּ מְחַלְחֵל. וְרָאָה. נְשִׁיכָת נֶחֶשׁ שְׁהוּא מְחַלְחֵל. וְהִבִּיט.

MISHNAH: Similarly, the Eternal said to Moses, yourself make a poisonous snake and put it on a pole. 21:8., etc. Does the snake kill or the snake make live? But in times when Israel look upwards and make their thought subservient to their Father in Heaven they were healed, otherwise they were rotting. HALAKHAH: . rabba 31(8). Rabbi Yasa said, in four places it is said "make for yourself." In three it is explicit, one is not explicit. Make yourself an ark of gopher wood. 6:14.. Make yourself two silver ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

122 התורה מכפרת עונותיו של אדם

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

KEHOT'S NOTE

ירושלמי ר"ה ד, ח.

now, please, let the power of Havayah be great, as You have spoken.”

Shabbat 89a:5'ה:א:ט שבת פ"ט

ואמר רבי יהושע בן לוי: בשעה שעלה משה למרום מצאו להקדוש ברוך הוא שהיה קושר כתרים לאותיות. אמר לו: משה, אין שלום בעירך? אמר לפניו: כלום יש עבד שנותן שלום לרבו? אמר לו: הנה לך לעירי, מיד אמר לו: "ועתה יגדל נא כח ה' כאשר דברת".

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

- 132** The text's own citation: Moshe invokes G-d's word that He is slow to anger even to the wicked, and that is the meaning of "And now, please, let the power of Havayah be great, as You have spoken."

Sanhedrin 111b:1'א:ב סנהדרין קי"א

אמר לפניו: רבוננו של עולם, ולא כח אמרת לי: "אף לרשעים?" והיינו דקתיב: "ועתה יגדל נא כח ה' כאשר דברת לאמר".

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

- 133** ועתה יגדל נא כח

Moshe's plea, now read with stress on "And now" as teshuvah.

Numbers 14:17'יז:י"ד במדבר י"ד

ועתה יגדל נא כח אדני כאשר דברת לאמר:

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

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

- 134** יגדל נא כח

The text's own citation (Pinchas, end of 220a), which Likkutei Torah, Chukas says explains "with all his strength" like "let the power of Ado-nai be great."

Zohar, Pinchas 18:125-21:135'ה:א:קל"ה פנחס י"ח:קכ"ה-כ"א:קל"ה

1the first 4 lines of the Hebrew text are not translated. The shadow returned as before and went to and fro in the house in the shape of a man. R. Abba fell on his face. R. Jose said: 'I remember that I once saw R. Phineas b. Jair in this place standing in this spot and discoursing on the verse, "Phineas son of Eleazar son of Aaron the priest", etc. G-d at that time, he said, was debating how to give this covenant to Phineas, because it belonged of ...

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

- 135** אין ועתה אלא תשובה

On "And now, lest he put forth his hand," Rabbi Abba bar Kahana says that G-d opened for Adam a door to teshuvah, for "and now" always means teshuvah. The Alter Rebbe applies it to Moshe's "And now."

Bereshit Rabbah 21:6'ו:כ"א בראשית רבה כ"א

ועתה פן ישלח ידו - אמר רבי אבא בר כהנא: מלמד שפתח לו הקדוש ברוך הוא פתח של תשובה. ועתה, אין ועתה, אלא תשובה, שנאמר (דברים י'): ועתה ישראל מה ה' אליך וגו'. והוא אומר פן, ואין פן, אלא לאו. אמר הקב"ה: ישלח ידו ואכל גם מעץ החיים אתמהא, ואם אוכל הוא חי לעולם! לפיכך, וישלחהו ה' אלקים מגן עדן. כיון ששלחו, התחיל מקונן הן האדם:

...ועתה יגדל נא כח אדני כאשר דברת לאמר

"And now, he might extend his hand" - Rabbi Abba bar Kahana said: This teaches that the Holy One blessed be He opened for him an opportunity for repentance. "And now" - "and now" is nothing other than repentance, as it is stated: "And now, Israel, what does the L-rd your G-d [ask of you? Only to fear the L-rd your G-d, to walk in all His ways...]" (Deuteronomy 10:12). But he [Adam] said: "Might [pen] - and pen is nothing other than no. The Holy One blessed be He ...

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

- 136** ועיין מענין ועתה . . דשבת פ"ט ע"א

The wording of the Gemara in Shabbos 89a is copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת שלח ע"י תסט.

- 137** בספר שערי אורח

The wording of Sha'arei Orah is copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת שלח ע"י תסט.

- 138** סנהדרין קי"א ב'

The wording of the Gemara in Sanhedrin 111b is copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת שלח ע"י תעא.

- 139** רבות פי שלח פט"ז

The wording of the Midrash Rabbah on Shelach is copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת שלח ע"י תעא.

- 140** ובפרס בעה"כ ערך כח

The entry "Koach" of the Pardes, Erchei HaKinuyim, is copied there.

KEHOT'S NOTE

נעתק באוה"ת שם ע"י תסט.

- 141** זח"ג פי שלח דקס"א ב'

This Zohar passage is brought in these places.

KEHOT'S NOTE

אוה"ת שם ס"ע תסט. שם ע"י תעב. תעט.

- 142** פי האזינו רצ"ה

This Zohar passage from Haazinu is brought in these places.

KEHOT'S NOTE

אוה"ת שם ע"י תעב. תפ.

- 143** פנחס דר"כ ובהרמ"ז

That passage cites the Zohar, Pinchas (end of 220a), which explains "with all his strength (koach)" like "let the power (koach) of Ado-nai be great," together with the Ramaz there.

KEHOT'S NOTE

אוה"ת שם עי תסט.

ראה לקמן פי' חקת סה, ד ובמ"מ לשם.

144 דרמ"ה ע"א

The Ramaz's comment is brought in these places.

KEHOT'S NOTE

אוה"ת שם עי תעג. תפ.

145 במא"א אות כי סעיף י'

The entry of Me'orei Or, letter kaf, section 10, is brought there.

KEHOT'S NOTE

אוה"ת שם עי תעג.

146 ובאות עיין סעיף ע"ט

The Kehot note says that "section 79" should seemingly read 69, and that this is how it appears in Or HaTorah in these places.

KEHOT'S NOTE

לכאורה צ"ל סט. וכי"ה באוה"ת שלח עי תעג. עי תעד. וראה גם עי תקט.

147 רבות באיכה דס"ה א'

The Midrash on Eichah is brought in these places.

KEHOT'S NOTE

אוה"ת שלח עי תעב. ועי תעט.

148 וילכו בלא כח

"And they went without strength before the pursuer." The text cites the Midrash on this verse among the sources on "power."

איכה א': ו' Lamentations 1:6

וַיֵּצֵא מִבְּתִצִּיּוֹן כָּל־הַדָּרָה הָיוּ שָׂרֶיהָ כְּאַיִלִים לֹא־מָצְאוּ מְרֻעָה וַיֵּלְכוּ בְּלֹא־כֹחַ לִפְנֵי רוֹדְףָהּ:

And gone is from the daughter of Zion All her splendour;
Her princes are become like harts That find no pasture, And
they are gone without strength Before the pursuer.

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

149 ת"ז בהקדמה ד"ד ע"ב

This passage of the Tikkunei Zohar is mentioned there.

KEHOT'S NOTE

נוזכר באוה"ת שלח עי תעד.

150 תקון כ"ב דס"ו ע"ב

The wording of this passage of the Tikkunei Zohar is copied there.

KEHOT'S NOTE

נעתק באוה"ת שלח עי תעד.

151 תקון נ"ה דצ"ה ע"א

This passage of the Tikkunei Zohar is mentioned there.

KEHOT'S NOTE

נוזכר באוה"ת שלח עי תעד.

152 בבחיי במקומו פי' שלח

Rabbeinu Bachya's comment is brought there.

KEHOT'S NOTE



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

The Hebrew text of Likkutei Torah: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY-NC 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); Torat Emet 357 (Public Domain); Mishnah Yomit by Dr. Joshua Kulp (CC-BY); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Kehot Publication Society (CC-BY-NC); Eighteen Treatises from the Mishna (Public Domain); The Zohar; London, Soncino Press, 1933 (Public Domain); Daat Shemot Rabbah (Public Domain); The Sefaria Midrash Rabbah, 2022 (CC-BY); Zholkva, 1864 (Public Domain); Constantinople, 1740 (CC-BY-NC); The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY); The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY); Midrash Rabbeinu Bachya [ben Asher]. Warsaw, 1878 (Public Domain); Torah Commentary by Rabbi Bachya ben Asher, trans. Eliyahu Munk, 1998. (CC-BY); Daat Bereshit Rabbah (Public Domain).

This edition as a whole: CC BY-NC 4.0. Shuls, schools and non-profit projects may copy, print and share it freely, and may ask for donations to cover the cost of printing; it may never be sold. Credit Kehot Publication Society and likuteitorah.com.
<https://creativecommons.org/licenses/by-nc/4.0/>

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/likutei-torah/shelach/3/

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