



LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 5

בפ' נסכים כתיב כי תבאו אל ארץ מושבותיכם...

In the section on the libations it is written,
“When you come into the land of your dwellings”



The fervor of the Shema, in which the G-dly fire of the soul consumes the natural fire of the animal soul, is the “burnt offering,” but it does not yet make G-d a dwelling. That is made through the “meal offering and libations” of tefillin, Torah and practical mitzvos: by bending down into physical things with total self-nullification, the “land of Canaan” the spies refused, a person turns the Land into “the land of your dwellings.”

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/5/

THE BIG IDEA

The fervor of the Shema, in which the G-dly fire of the soul consumes the natural fire of the animal soul, is the “burnt offering,” but it does not yet make G-d a dwelling. That is made through the “meal offering and libations” of tefillin, Torah and practical mitzvos: by bending down into physical things with total self-nullification, the “land of Canaan” the spies refused, a person turns the Land into “the land of your dwellings.”

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

Why does the Torah, introducing the libations, call the Land “the land of your dwellings” rather than “the land of Canaan”? The Alter Rebbe answers through the Sages’ saying that reciting the Shema without tefillin is like a burnt offering without a meal offering and libations. The Shema is the burnt offering: contemplating that Havayah, who never changes, is the very source and strength of Israel’s souls kindles the soul’s G-dly fire, which consumes and uplifts the natural fire of the animal soul, as the fire from heaven consumed the offerings. Yet fervor is not a complete and constant service, for “He formed it for dwelling.” Tefillin stand for the whole Torah and its practical mitzvos, in which the Infinite Light, “the great hand,” is clothed in physical matters. Drawing it there demands self-nullification and lowering oneself, “Canaan,” submission, which the spies, lofty souls, refused. The descent risks a fall, so one must turn holy anger against one’s own evil: the hornet. Through the vegetative and inanimate, the meal offering and salt, parchment and ink, G-d “sits” below, and Israel make the Land “the land of your dwellings.”

OUTLINE

1 The question, and the burnt offering of the Shema

¶1-3

Why “the land of your dwellings” and not “Canaan”? Shema without tefillin is a burnt offering without a meal offering and libations. Like the seraphim, the soul has a G-dly fire, even greater than theirs because its root is above; Israel arose in G-d’s thought, and its fire can consume and raise the natural fire of the animal soul, “fire consuming fire.”

2 Renewing the fire through the Shema

¶4-6

The G-dly fire is limited and wanes when spent on bodily things; “Havayah illumines my darkness” through the contemplation of the Shema, twice daily, until over a lifetime the animal soul’s powers rise into holiness. Havayah is unchanging, and “our G-d” means our strength: the souls are drawn “straight” from Havayah itself, unlike the worlds, which receive through the other Names.

3 Near to Him, and gathering the inclinations

¶17-11

Elokim is “close” to Israel because Israel come from Havayah above it; the Torah draws that closeness down, making them “the people near to Him.” Shema means gathering all the desires of the natural fire, through regret and resolve, so that both inclinations love G-d.

4 Fervor is not enough: the dwelling below

¶12-13

“He formed it for dwelling”: the higher service is drawing G-d’s dwelling into the lower realms through Torah and practical mitzvos, the “royal wine” in “vessels differing one from another,” “the great hand” that reached even Mitzrayim, with complete self-nullification to G-d’s will. This is “the land of Canaan,” submission; its danger of falling is met by “the hornet,” the angels’ “sweat” of wrath turned against one’s own evil.

5 The hornet: holy anger against one’s evil

¶14-16

“A person should always rouse the good inclination to rage against the evil inclination”: the fervor of the Shema makes a day far from G-d look like idolatry, the meaning of the second section, and the resulting anger cools the evil, like a eunuch, and blinds the envious eye, so that blessing, which rests only with a good eye, can rest.

6 The spies, the seven nations, and the land of your dwellings

¶17-18

The spies, lofty souls, would not lower themselves into physical mitzvos. The seven nations are the evil traits of Tohu, great only because we make them so: “Havayah is with us” in the Torah. Salt and flour, parchment and ink, the inanimate and vegetative, bring G-d to “sit” below, and Israel settle the Land as “the land of your dwellings.”

7 Summary

¶19

The G-dly fire of the Shema, its drawing down through mitzvos, and the care against falling in the descent, together the meal offering, the libations and “the land of your dwellings.”

KEY CONCEPTS

The G-dly element of fire יסוד האש האלקי

The soul’s fiery longing for G-d, the element of the seraphim. Kindled through the Shema, it consumes and uplifts the natural fire of the animal soul: “fire consuming fire.”

The natural element of fire יסוד האש הטבעי

The heat of the animal soul: its passion for worldly pleasures, its anger and envy. It is not destroyed but raised and absorbed into holiness, until it too loves G-d.

Havayah is our G-d הוי אלקינו

Elokeinu, read as “our strength”: the souls’ strength and life come straight from the essence of the Name Havayah, while the worlds receive their life through the other Names, through Malchus and Elokim.

The great hand היד הגדולה

The boundless expansion of the Infinite Light into the lowest, physical matters of Torah and mitzvos, through the supernal Chesed that Chochmah clothes and carries within it; it is G-d’s humility.

The land of Canaan ארץ כנען

From hachna’ah, submission: lowering oneself into physical mitzvos with total self-nullification to G-d’s will. It is higher than fervor, but it carries the danger of falling into physical desire.

The hornet הצרעה

Holy anger, the Gevuros within the fervor of the Shema, turned against one’s own evil. It “castrates” the evil by cooling its heat and “blinds” the envious eye.

Mayin nukvin and mayin duchrin מיין נוקבין ומיין דוכרין

The raising up from below of the physical thing used in a mitzvah, and the flow from above that must first arouse it; the spies were meant to be the flow from above.

Sitting (yeshivah) ישיבה

Lowering oneself from standing: G-d's "sitting" is His coming down to dwell in the lower realms, which Israel bring about through Torah, mitzvos and prayer, making the Land "the land of your dwellings."

SECTION 1 • ¶1-3

The question, and the burnt offering of the Shema

1 בפי נסכים¹ כתיב כי תבאו² אל ארץ מושבותיכם כו' ועשיתם אשה לה' עולה³ וגו'. להבין למה שינה הכתוב לקרוא ארץ ישראל כאן בשם ארץ מושבותיכם יותר מכלל התורה שנקי ארץ כנען⁴

In the section on the libations it is written, “When you come into the land of your dwellings,” etc., “and you make a fire-offering to Havayah, a burnt offering,” etc. We need to understand why Scripture changed [its wording] to call the Land of Israel here by the name “the land of your dwellings,” rather than as in all the rest of the Torah, where it is called “the land of Canaan.”

The maamar opens with the Torah’s section on the libations of wine that accompany the offerings, which begins, “When you come into the land of your dwellings.” Everywhere else the Torah calls the Land “the land of Canaan,” so the Alter Rebbe asks why here it is called “the land of your dwellings.” In Torah Ohr, Vayeishev, he asks the companion question: why is the Land called “the land of Canaan” at all, when Canaan was the son of Cham?

(וקושיא זו מבואר במדרש ס”פ שלח. ועיין עוד בקהלת רבה ע”פ הגדלתי מעשי.⁵ כי תבאו אל ארץ מושבותיכם ועשיתם עולה.)

(This question is addressed in the Midrash at the end of Parshas Shelach. See also Koheles Rabbah on the verse “I made great my works”: “When you come into the land of your dwellings... and you make a burnt offering.”

In a parenthesis the Alter Rebbe notes that the Midrash at the end of Parshas Shelach already takes up this question. He also points to Koheles Rabbah on Shlomo’s words “I made great my works,” where this verse about entering the land and bringing offerings is cited.

ועוד שם ע”פ ושתה בלב טוב יינך זו פי נסכים כי כבר רצה האלקים⁶ את⁷ מעשיך זו הכנסת ישראל לארץ שנאמר כי תבאו אל ארץ כו'.

And further there, on the verse “And drink your wine with a glad heart”: this is the section of the libations; “for G-d has already favored your deeds”: this is the bringing of Israel into the Land, as it is said, “When you come into the land,” etc.

A second passage in Koheles Rabbah reads “drink your wine with a glad heart” as the section of the libations, and “for G-d has already favored your deeds” as Israel’s entry into the Land. The Midrash thus ties the libations to G-d’s favor and to coming into the Land.

ונראה שפירשו ארץ מלשון רצון^{8,9,10} וכ"ה בפרדס בעה"כ [בערכי הכינויים] ערך ארץ¹¹ ועמ"ש מזה ע"פ והארץ הדום רגלי וע"פ היום הזה¹² ה' אלהיך מצורך).

It appears that they interpreted eretz, "land," as a term related to ratzon, "will"; and so it is in the Pardes, in Erchei HaKinuyim, under the entry eretz. And see what is written about this on the verse "And the earth is My footstool," and on the verse "This day Havayah your G-d commands you."

Because the Midrash links entering the eretz with G-d's favor (ratzah), the Alter Rebbe infers that it reads eretz, "land," as related to ratzon, "will" or "favor." The Pardes, in its lexicon of Kabbalistic terms (Erchei HaKinuyim), gives the same derivation, and two other discourses take up the theme.

הנה אמרו רז"ל [רבותינו זכרונם לברכה] (פ"ב [פרק ב'] דברכות) כל הקורא ק"ש [קריאת שמע]¹³ בלא תפילין כאלו הקריב עולה בלא מנחה וזבח בלא¹⁴ נסכים.

Now, our Sages, of blessed memory, said (Berachos, chapter 2): "Whoever recites the Shema without tefillin is as if he offered a burnt offering without a meal offering, and a sacrifice without libations."

The Talmud teaches that reciting the Shema without tefillin is like offering a burnt offering without its meal offering, or a sacrifice without its libations. This saying links the Shema and tefillin to the offerings and libations of the opening verse.

וצריך להבין ענין דמיון זה שמדמה ק"ש [קריאת שמע] לעולה וזבח ותפילין למנחה ונסכים. והנה ענין הקרבנות שהיה יורד אש מן השמים¹⁵ על גבי המזבח ותאכל את העולה ואת חלבי השלמים¹⁶.

We need to understand the meaning of this comparison, which likens the Shema to a burnt offering and a sacrifice, and tefillin to a meal offering and libations. Now, the matter of the offerings was that fire would come down from heaven onto the altar and consume the burnt offering and the fats of the peace offerings.

The Alter Rebbe asks what lies behind the comparison: why the Shema corresponds to the animal offering, and tefillin to the meal offering and libations that go with it. He begins with the offerings themselves, on which fire came down from heaven and consumed the burnt offering and the fats of the peace offerings.

וכן הענין בק"ש [בקריאת שמע] כי הנה האדם הוא מורכב מד' יסודות¹⁷ אש רוח מים עפר כמ"ש מזה בד"ה והיה מספר¹⁸ בניי [בני ישראל]¹⁹

And so it is with the Shema. For man is composed of four elements, fire, air, water and earth, as is explained about this in the discourse beginning "And the number of the children of Israel will be,"

The same thing happens in the Shema. To show how, the Alter Rebbe recalls that a human being is made of the four classical elements, fire, air, water and earth. In the discourse "And the number of the children of Israel will be" (Likkutei Torah, Bamidbar) he explains that just as the world is made of these four elements, so is the human soul.

שהם בחי' דומם צומח חי מדבר כנגד ד' אותיות של שם²⁰ הוי' ב"ה שמשם נמשכו ונתהוו בחינות אלו ובחינת יסוד האש הוא בחינת החי (כמ"ש במ"א ע"פ כי תצא)²¹

which are the levels of the inanimate, the vegetative, the animal and the speaking, corresponding to the four letters of the Name Havayah, blessed be He, from which these levels were drawn and came into being. And the level of the element of fire is the level of the animal (as is explained elsewhere on the verse "When you go out").

The four elements correspond to the four kinds of created things, inanimate, vegetative, animal and speaking, and to the four letters of the Name Havayah, the source from which they came into being. Fire is the element of the animal: in the discourse "When you go out to war" (Likkutei Torah, Ki Seitzei) the Alter Rebbe explains that this is why an animal was offered, so that the fire from heaven would come down and absorb it.

והנה כתיב שרפים עומדים²² שיש בחי' מלאכים וחיות הקדש שנקראים שרפים מפני שהם מיסוד האש האלקי

Now, it is written, "Seraphim stand": that is, there is a level of angels and holy chayos that are called seraphim because they are from the G-dly element of fire;

Isaiah saw "seraphim standing" above G-d's throne. The name seraphim comes from saraf, "burn": these angels, and the holy chayos (the "living creatures" of Ezekiel's vision of the Chariot), are made of the G-dly element of fire.

ותמיד הם עומדים בהתלהבות מחמת שאין להם כ"א מחשבה אחת כל ימיהם מששת ימי בראשית שמשיגים רק זיו שכינתו ית' המחיה ומהווה אותם מאין ליש.

and they always stand in fervor, because all their days, since the six days of creation, they have only one thought: they apprehend only the glow of His Shechinah, may He be blessed, which gives them life and brings them into being from nothing to something.

Their fervor never changes, because since creation they have had only one thought: the awareness of the glow of G-d's Shechinah that gives them existence. With nothing else in their minds, they burn constantly.

ולכן יומם ולילה לא ישקוטו והיינו מפני שאין להם כ"א יסוד אחד פשוט שהוא יסוד האש האלהי ואינם מורכבים (עמ"ש בביאור ע"פ והניף הכהן²³ אותם על לחם הבכורים).²⁴

Therefore day and night they are never at rest; that is, because they have only one simple element, the G-dly element of fire, and they are not composite (see what is written in the explanation on the verse "And the kohen shall wave them with the bread of the first fruits").

The angels never rest because they are simple, made of one element only, the G-dly fire, with nothing in them that could cool it. In Likkutei Torah, Emor, in the explanation of "And the kohen shall wave them," the Alter Rebbe explains that man is a full configuration including every level, unlike other creatures, each of which has one attribute alone.

משא"כ האדם שהוא מורכב מדי' יסודות וגם הוא מלוכש בגוף ונפש החיונית לא יוכל לעמוד במדרגה ומחשבה אחת כל ימיו.

Man, however, who is composed of four elements and is also en clothed in a body and a vital soul, cannot remain at one level and in one thought all his days.

Man is different: he is made of four elements, and his soul is clothed in a body and a vital soul. So he cannot stay fixed at one level, in one thought, all his life.

אך הנה מ"מ יש בכח נפשו האלהית הצמאון מיסוד האש כרשפי אש שלהבת²⁵ יותר מהמלאכים

Yet nevertheless, in the power of his G-dly soul there is the thirst that comes from the element of fire, like flashes of fire, a flame, more than in the angels.

Yet the G-dly soul has a thirst for G-d that comes from the element of fire, like the "flashes of fire" of the Song of Songs, and it is greater even than the angels'. The Alter Rebbe now explains how this can be, when man seems to stand lower than the angels.

כי אף שלמטה הנה מדרגת האדם גרועה ופחותה ממדרגת המלאכים היינו מפני שלמטה הוא מלוכש בגוף ונפש החיונית.

For although below, the level of man is inferior to and lower than the level of the angels, that is because below he is en clothed in a body and a vital soul.

Man's lower standing belongs only to his state here below, where his soul is clothed in a body and a vital soul. It is not the soul's true level.

אבל שרש נשמתו למעלה כל אחד ואחד לפי מדרגתו

But the root of his soul is above, each one according to his level;

The soul's root remains above, each soul according to its own level, and there it stands higher than the angels.

שלא כל הנשמה היא מלוכשת בגוף רק הארה ממנה והשרש נשאר למעלה במקור חוצבה בעולם העליון שממנו נלקחה, עמ"ש ע"פ יונתי בחגוי²⁶ וע"פ האזינו השמים.^{27, 28, 29, 30}

for not all of the soul is en clothed in the body, only a radiance from it, while the root remains above, in the source from which it was hewn, in the higher world from which it was taken. See what is written on the verse "My dove, in the clefts," and on the verse "Give ear, O heavens."

Not all of the soul enters the body, only a radiance of it; the root itself remains in its source, the higher world from which the soul was "hewn." The Alter Rebbe refers to his discourses on "My dove, in the clefts of the rock" and "Give ear, O heavens" for more on this.

2 והנשמות שבכל עולם ועולם הם ביתר שאת ומעלה לאין קץ על מדרגת המלאכים שבעולמות ההם והן אותן הנשמות עצמן שמתפשט הארתם להתלבש למטה בעוה"ז.

The souls in each and every world are of surpassing excellence, infinitely superior to the level of the angels in those worlds; and they are the very same souls whose radiance extends to be en-clothed below in this world.

Since each soul's root remains above, the souls in every world stand immeasurably higher than the angels of that same world. And these are the very souls whose radiance comes down to be clothed in bodies in this world.

וזהו אע"ג [אף על גב] דאיהו לא חזי³¹ מזליה חזי פ"י מזלא מלשון יזל מים³² והיינו שרש נשמתו למעלה שממנו נוזל ונמשך הארתו למטה.

And this is [the meaning of]: "Even though he does not see, his mazal sees." The word mazal is from the expression yizal mayim, "water shall flow"; that is, the root of his soul above, from which his radiance flows and is drawn down below.

The Talmud says of Daniel's companions, who were terrified by a vision they did not see: "Even though he does not see, his mazal sees." The Alter Rebbe reads mazal as from yizal, "flow": the soul's root above, from which its radiance flows down into the body, perceives what the person below does not.

3 והיינו לפי שישראל עלו במחשבה³³ פ"י כמו למשל באדם הגשמי הנה מחשבתו מיוחדת בנפשו והיו לאחדים יותר מדיבורו שהוא דבר נפרד ויוצא חוץ ממנו ובידו לחסום פיו ולשתוק.

That is because Israel arose in [G-d's] thought. The meaning is: as, by way of analogy, in a physical man, his thought is united with his soul and they become one, more than his speech, which is a separate thing and goes out of him; and it is in his power to close his mouth and be silent.

This is why the souls stand so high: "Israel arose in [G-d's] thought" before creation. In a person, thought is united with the soul far more than speech, which leaves him and becomes a separate thing, and which he can stop whenever he wishes.

משא"כ בחי' המחשבה כי הנפש מלאה אותיות³⁴ כך כנס"י [כנסת ישראל] מקור נש"י [נשמות ישראל] עלו במחשבה עילאה ומיוחדים במהותו ועצמותו ממש

Not so with thought, for the soul is full of letters. So too the Congregation of Israel (Knesses Yisrael), the source of the souls of Israel, arose in the supernal thought and is united with His very being and essence.

Thought is not like speech, for the soul is always full of the letters of thought and cannot fall silent. So too the Congregation of Israel, the source of all Jewish souls, arose in the supernal thought and is united with G-d's very being and essence. In Likkutei Torah, Tzav, the Alter Rebbe explains that the 600,000 souls of Israel come from the 600,000 letters of that thought, which are one with the intellect within them.

(הגם דכתיב כי לא מחשבותי מחשבתיכם³⁵ מ"מ הרי אפס קצהו³⁶ ושמץ מנהו תקח אזנינו³⁷ להבין מעט מזעיר עד"מ) (ועמ"ש ע"פ אני ישנה ולכי ער)^{38,39}

(Although it is written, "For My thoughts are not your thoughts," nevertheless our ear may take in the merest edge of it and a faint whisper of it, to understand a tiny bit by way of analogy.) (And see what is written on the verse "I sleep, but my heart is awake.")

The Alter Rebbe qualifies the analogy: G-d's thoughts are not like ours, as Isaiah says, yet we may grasp a faint trace of the matter by way of comparison. He also refers to his discourse on "I sleep, but my heart is awake."

אלא שבהשתלשלות העולמות רבות ועצמות נשתלשל ונתפשט הארת הנשמה להתלבש בגוף ונפש הבהמית ועודנה בכחה לשלוט על הגוף ונפש הבהמית להסיר החמימות שבלבו⁴⁰ לתענוגי העולם ותאוותיו מיסוד האש הטבעי ולהיות גובר בו יסוד האש האלהי.

Only, through the chain of descending worlds (hishtalshelus), in many and mighty [stages], the radiance of the soul has descended and spread forth to be en clothed in a body and an animal soul. And it still has the power to rule over the body and the animal soul: to remove the heat in his heart for the pleasures and desires of the world, [which comes] from the natural element of fire, and to make the G-dly element of fire prevail in him,

Only through a long chain of descent through the worlds does a radiance of the soul come to be clothed in a body and an animal soul. Even so it keeps the power to rule them: to remove the heart's heat for worldly pleasures, which comes from the natural element of fire, and to make the G-dly fire prevail.

שמשכנו כלב להלהיב נפשו ולכו להכלל ולהבטל באחדותו ית'⁴¹ (ועמ"ש מזה בפי אמור ע"פ ונקדשתי בתוך⁴² בניי [בני ישראל])

whose dwelling is in the heart, to set his soul and his heart aflame to be absorbed and nullified in His unity, may He be blessed (and see what is written about this in Parshas Emor on the verse "And I will be sanctified among the children of Israel").

The G-dly fire dwells in the heart, where it sets a person's soul and heart aflame with the desire to be absorbed and nullified in G-d's unity. For more on this the Alter Rebbe refers to his discourse in Parshas Emor on "And I will be sanctified among the children of Israel."

ועי"ז מעלה גם יסוד האש הטבעי שבכח נפשו הבהמית להיות נכלל ועולה לה' כקרבן להיות שבכל עת שמגביר כח יסוד האש⁴³ האלהי מתמעט ומתקרר כח יסוד האש הטבעי ונכלל בקדושה.

Through this he also raises up the natural element of fire in the power of his animal soul, so that it is absorbed and goes up to G-d like an offering: for whenever he strengthens the power of the G-dly element of fire, the power of the natural element of fire diminishes and cools, and is absorbed into holiness.

When the G-dly fire grows stronger, the natural fire of the animal soul is not destroyed: it weakens, cools and is drawn into holiness. This is the human parallel to an offering, in which the animal goes up to G-d. In Likkutei Torah, Va'eschanan, the Alter Rebbe explains that the natural fire is first subdued and then transformed, until its desire becomes a desire to cleave to G-d.

וזהו אש אוכלת אש⁴⁴ וכן היה בקרבנות ממש שאש של קדושה של מעלה אכלה בעלי חיים שהם מבחינת יסוד האש⁴⁵:

This is [the meaning of] "fire consuming fire." And so it was in the actual offerings: the holy fire from above consumed animals, which are of the level of the element of fire.

The Talmud speaks of a "fire that consumes fire." In the Temple this happened literally, as holy fire from above consumed animals, which belong to the element of fire; in the Shema the G-dly fire consumes the natural fire of the animal soul.

SECTION 2 • ¶4-6

Renewing the fire through the Shema

4 ב אך עכ"ז [עם כל זה] הנה היסוד האש האלהי שבו הוא במדה וגבול ומתלבש בנפשו החיונית ולכן כשמשמש בו בעניני גופו

2. Even so, the G-dly element of fire within him is in measure and limit, and is enclothed in his vital soul. Therefore, when he uses it in the affairs of his body,

The second section begins with a limitation: the G-dly fire in a person is finite, and it is clothed in his vital soul. When he spends it on the concerns of his body, it is used up.

כמו בכעס וקנאה ושנאה ודומיהם וכל מיני תאוות וכו' מתמעט ונחסר מן המדה ושוב לא יתלהב לבו כ"כ [כל כך] בעבודת ה'. ועצה היעוצה לזה הנה כתיב כי אתה תאיר נרי^{46,47} וה' יגיה חשכי.

such as in anger, envy, hatred and the like, and all kinds of desires, etc., it diminishes and falls short of its measure, and his heart will no longer be so aflame in the service of G-d. The counsel given for this: it is written, "For You light my lamp, and Havayah illumines my darkness."

Anger, envy, hatred and physical desires all draw on this fire, so that less of it remains and the heart is no longer as aflame in serving G-d. The remedy lies in the verse "For You light my lamp, and Havayah illumines my darkness": G-d Himself rekindles the lamp of the soul.

פי' שע"י ההתבוננות באמונת ה' אחד באמת בעומק מחשבתו ולבו ולא די בזכרון הדברים במח' בלבד כ"א שיעמיק ויתקע מחשבתו בחוזק

That is: through truly contemplating the faith that G-d is One, in the depth of his thought and his heart; it is not enough merely to recall the matters in his mind, but he must go deep and fix his thought firmly;

The lamp is lit through contemplating G-d's oneness truly and in depth, with mind and heart. Merely recalling the ideas is not enough; one must concentrate and fix one's thought on them firmly.

ואזי יאיר לו יסוד האש האלהי להשלים חסרונו⁴⁸ ויגיה חשכו וכמ"ש כי אשב בחשך⁴⁹ ה' אור לי then [G-d] will light up for him the G-dly element of fire, to make good its deficiency, and will illumine his darkness; as it is written, "Though I sit in darkness, Havayah is a light to me."

Then G-d rekindles the G-dly fire, restores what was spent, and lights up the person's darkness. Micah's words, "Though I sit in darkness, Havayah is a light to me," express the same thing.

(ועמ"ש מזה בפי מקץ בד"ה רני ושמחי בת⁵⁰ וסד"ה כי אתה נרי. ועמ"ש סד"ה כי ביום הזה יכפר⁵¹ גבי ושמתיך בנקרת הצור).⁵²

(See what is written about this in Parshas Mikeitz, in the discourse beginning "Sing and rejoice, O daughter [of Zion]," and at the end of the discourse beginning "For You are my lamp." And see what is written at the end of the discourse beginning "For on this day He shall atone," regarding "And I will place you in the cleft of the rock.")

The Alter Rebbe refers to other discourses on this theme: in Parshas Mikeitz, on "Sing and rejoice, O daughter of Zion," the end of the discourse "For You are my lamp," and the end of the discourse on "For on this day He shall atone," at the verse "And I will place you in the cleft of the rock."

ולכן קורין ק"ש [קריאת שמע] פעמים בכל יום שבה מבואר ענין ההתבוננות כדלקמן להיות כי אי אפשר לאדם להיותו מלוכש בגוף ונפש הבהמית ועוסק בדברים גשמיים כל היום לעורר את האהבה וההתלהבות כ"א ע"י ק"ש [קריאת שמע].

Therefore the Shema is recited twice every day, for in it the contemplation is set out, as will be explained below; because a person, being en clothed in a body and an animal soul and occupied with physical things all day, cannot arouse the love and the fervor except through the Shema.

This is why the Shema is said twice a day: it contains the contemplation that rekindles the fire, as the maa-mar will explain. A person immersed all day in bodily life cannot arouse love and fervor for G-d in any other way.

ובכל יום מגביר כח יסוד האש האלהי וכנגדו מתמעט והולך כח יסוד האש הטבעי ועולה ונכלל בקדושה

And every day he strengthens the power of the G-dly element of fire, and correspondingly the power of the natural element of fire steadily diminishes, and rises and is absorbed into holiness;

Each recitation strengthens the G-dly fire, and in step with it the natural fire of the animal soul grows weaker. As it weakens, it rises and is absorbed into holiness.

עד שבמלאות הימים כימי שנותיו שבעים שנה⁵³ או שמונים שנה יתמעטו כל הכחות שביסוד האש הטבעי ויעלו להכלל בקדושה

until, when the days are fulfilled, according to the days of his years, seventy years or eighty years, all the powers in the natural element of fire will have diminished and risen to be absorbed into holiness.

Over a lifetime, the seventy or eighty years of which the Psalm speaks, this happens to every power of the natural fire. In the end all of them have been raised into holiness.

היינו כי בישראל גם כחות נפשו הבהמית הוא נצחיי ונעשים כסא לקדושה (משא"כ עובדי כוכבים שנפשם הבהמית כלה והולכת ואין להם עליי [עליה] כלל).

That is, because in a Jew even the powers of his animal soul are eternal, and they become a throne for holiness (which is not so with idolaters, whose animal soul steadily perishes and has no ascent at all).

This is possible because in a Jew even the animal soul is eternal: its powers are not lost but become a "throne" for holiness, a vehicle that bears it. The Alter Rebbe adds in a parenthesis that this is not so with the animal soul of idolaters, which perishes and has no ascent.

ומדת ימי חייו⁵⁴ אשר ניתנו לו מן השמים הוא כפי שיעור שצריך להעלות כ"כ [כל כך] כחות מנפש החיונית בכל כך פעמים אשר יקרא ק"ש [קריאת שמע],

The measure of the days of his life, which were given him from heaven, is according to the amount he needs to raise up: so many powers of the vital soul, in so many times that he will recite the Shema.

The length of a person's life is measured by this task: Heaven allots him as many days as he needs to raise up the powers of his vital soul. Each recitation of the Shema raises a share of these powers, so the number of his days matches the number of times he will say it.

וענין הק"ש [הקריאת שמע]⁵⁵ הוא שיתבונן ויעמיק במחשבתו להיות לזכרון על לבו כי הוי' שהוא היה הוה⁵⁶ ויהי' [ויהיה].

And the substance of the Shema is that he should contemplate and go deep in his thought, so that it becomes a remembrance upon his heart, that Havayah is "He was, He is and He will be."

The heart of the Shema is a deep contemplation, held until it becomes a "remembrance upon the heart": that the Name Havayah means "He was, He is and He will be."

פי' שהיה הוה ויהיה הכל שוה אצלו והוא לבדו יחיד ומיוחד ואין בו שום שינוי ח"ו [חס ושלום] בין היה להוה ויהי' [ויהיה]

That is: "was," "is" and "will be" are all the same to Him; He alone is single and unique, and there is no change in Him whatever, G-d forbid, between "was" and "is" and "will be."

The letters of the Name Havayah combine the Hebrew words for "was," "is" and "will be." For G-d, past, present and future are all the same; He is utterly one and undergoes no change at all.

כמ"ש אני הוי' לא שנית⁵⁷ ואתה הוא עד שלא⁵⁸ נברא העולם ואתה הוא משנברא כו' כי כולא קמיה כלא חשיב⁵⁹ והוא עצמו ית' הוא הוא אלהינו.

As it is written, "I, Havayah, have not changed," and, "You were the same before the world was created, and You are the same since it was created," etc., for all before Him is considered as nothing. And He Himself, may He be blessed, is our G-d (Elokeinu).

Malachi's "I, Havayah, have not changed" and the words of the morning prayers, "You were the same before the world was created," both say this. Since everything is as nothing before Him, creation changes nothing in Him, and this same G-d is "our G-d," Elokeinu.

פִּי מַלְשׁוֹן וְאֵת אֵילֵי הָאָרֶץ לָקַח⁶⁰ (ביחזקאל סימן י"ז) שֶׁהוּא לְשׁוֹן כַּח דְּהֵיִינוּ שֵׁשׁ הוּי בִּיה הוּא הוּא כְּחֵינוּ וְחֵינוּ

The meaning [of Elokeinu] is from the expression “and the mighty (eilei) of the land he took” (Ezekiel, chapter 17), which denotes strength; that is, the Name Havayah, blessed be He, is itself our strength and our life-force;

The Alter Rebbe reads Elokeinu as related to eilei ha'aretz, “the mighty of the land,” in Ezekiel, where the word means strength. So “Havayah is our G-d” means that Havayah Himself is our strength and our life-force. In Likkutei Torah, Rosh Hashanah (the discourse “A song of ascents: from the depths”), he reads the Shema the same way: Havayah is “was, is and will be” in one instant, and Elokeinu is “our strength and our life-force.”

דְּהֵיִנוּ שֶׁהוּא הוּא מִקּוּר וְחֵיוֹת שֶׁל כָּל נִשְׁמֹת יִשְׂרָאֵל^{61,62} שֶׁעָלוּ בְּמַחֲשַׁבָּה לְהַכְלִיל בְּאַחַדוֹתוֹ יֵת בְּמַהוּתוֹ וְעֲצֻמּוֹתוֹ כְּנִל (וְעַמְיָשׁ בִּפְּנֵחַס בְּדִיה קֹדֶשׁ יִשְׂרָאֵל).^{61,62}

that is, He Himself is the source and life-force of all the souls of Israel, which arose in thought to be absorbed in His unity, in His being and essence, as mentioned above (and see what is written in Parshas Pinchas, in the discourse beginning “Israel is holy”).

The souls of Israel receive their life directly from G-d's own essence, since they arose in His thought and are absorbed in His unity, as explained earlier. In the discourse “Israel is holy” (Likkutei Torah, Pinchas) the Alter Rebbe reads eilim in the same way, as strength, like “the mighty (eilei) of the land.”

מִשָּׂאֵי כָּל הַנְּבִרָאִים שֶׁמִּקּוּר חֵיוֹתָּהּ הוּא מִבְּחֵי מֶלֶךְ כְּמִשְׁכַּמְלִי⁶³ [בְּרוּךְ שֶׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד]⁶³ וּמַלְכוּתוֹ בְּכָל מַשְׁלָה^{64,65} וְאִפִּילוּ עוֹלְמוֹת עֲלִיוֹנִים כִּי מַלְכוּתָךְ מַלְכוּת⁶⁶ כָּל עוֹלָמִים כְּתִיב

This is not so with all the other creatures, the source of whose life-force is from the level of King, as it is said, “Blessed be the Name of the glory of His kingdom forever and ever,” and, “His kingdom rules over all”; and even the higher worlds, for it is written, “Your kingdom is a kingdom of all worlds.”

All other creatures, even the higher worlds, draw their life from G-d as “King,” from His kingship. So says the response to the Shema, “Blessed be the Name of the glory of His kingdom forever and ever,” which the Talmud traces to Yaakov, and so say the verses “His kingdom rules over all” and “Your kingdom is a kingdom of all worlds.”

הגם שאין דבר נפרד חוץ ממנו ית' כמ"ש כי ממך הכל⁶⁷ וכתיב כי הוי' הוא האלקים⁶⁸ שההסתר וההעלם של שם אלהים הוא מבחינת שם הוי' כמ"ש במ"א וכהדין קמצא דלבושיי [דלבושיה]⁶⁹ מיני וביה מ"מ אין זה כ"א זיו והארה המתפשטת ממנו

Although there is nothing separate apart from Him, may He be blessed, as it is written, "For all is from You," and it is written, "that Havayah is Elokim," meaning that the hiddenness and concealment of the Name Elokim is from the level of the Name Havayah, as is explained elsewhere, and [it is] "like the locust whose garment is of itself and within itself"; nevertheless this is only a glow and a radiance that spreads forth from Him,

This does not mean that anything is truly separate from G-d: "all is from You," and even the concealment of the Name Elokim comes from Havayah, as "Havayah is Elokim" teaches, "like the locust whose garment is of itself." Nevertheless, what gives life to the worlds is only a glow and radiance that spreads forth from G-d, not G-d Himself.

ואף גם זאת היא הארה מ ועטת כמארז"ל [כמאמר רבותינו זכרונם לברכה] ביו"ד נברא העוה"ב [העולם הבא]⁷⁰

and even this is a meager radiance, as our Sages, of blessed memory, said: "With the yud the World to Come was created."

And this radiance is meager: the Sages say that the World to Come was created with the letter yud, the smallest of the letters.

שהזיו הזה והארה זו אינה אלא מעט מזעיר כמו למשל יו"ד שהיא אות הקטנה שבמחשבתו של אדם שהוא רק כמו ניצוץ אחד קטן.

For this glow and this radiance are nothing but a tiny bit, like, for example, a yud, the smallest letter, in a person's thought, which is only like one small spark.

A yud in a person's thought is like a single small spark compared with his whole mind. So too, the light that creates the worlds is a tiny glimmer compared with G-d Himself.

אבל מקור נש"י [נשמות ישראל] מיוחדים במקור וחיי החיים א"ס ב"ה וכמ"ש הודו על ארץ ושמים⁷¹ כו' לבנ"י [לבני ישראל] עם קרובו⁷² (וזהו אשר עשה האלקים את האדם ישר⁷³)⁷⁴ (בקהלת ס"י ז' כ"ט).

But the source of the souls of Israel is united with the Source and Life of all life, the Infinite One (Ein Sof), blessed be He; as it is written, "His glory is above earth and heaven," etc., "...for the children of Israel, the people near to Him." (And this is [the meaning of] "that G-d made man upright" (Ecclesiastes, chapter 7, [verse] 29).)

The source of the souls of Israel, by contrast, is united with G-d Himself, the Source and Life of all life. The Psalm says that G-d's glory is above earth and heaven, yet Israel is "the people near to Him"; and Koheles says that "G-d made man upright."

פיי ישר היינו שכמו שהוא למעלה כך הוא למטה כמ"ש במ"א ע"פ פקודי ה' ישרים דפיי ישרים שבהם ועל ידם נמשך שיהי' [שיהיה] גילוי אור א"ס למטה ממש כמו שהוא למעלה

The meaning of "upright" (yashar) is that as it is above, so it is below; as is explained elsewhere on the verse "The precepts of Havayah are upright," that the meaning of "upright" is that in them and through them it is brought about that the revelation of the Infinite Light (Or Ein Sof) will be below exactly as it is above.

"Upright" (yashar) means straight, without bending: as the light is above, so it is below. The mitzvos are called "upright" for the same reason, since through them G-d's infinite light is revealed below just as it is above.

ועמ"ש סד"ה כי תשמע בקול בפי לעשות הישר בעיני⁷⁵ ה'

And see what is written at the end of the discourse beginning "When you hearken to the voice," on the meaning of "to do what is upright in the eyes of Havayah."

The Alter Rebbe refers to the end of the discourse "When you hearken to the voice," on the meaning of "to do what is upright in the eyes of Havayah."

וכך הוא ענין את האדם ישר. שנמשך בו הכח משם הוי' ממש וכמ"ש במדרש קהלת⁷⁶ שזהו ענין מ"ש הן האדם היה כאחד ממנו⁷⁷.^{78, 79}

And so too is the meaning of "man upright": that the power from the Name Havayah itself is drawn into him; and as it says in Midrash Koheles, that this is the meaning of what is written, "Behold, man has become like one of us."

Man too is called "upright" in this sense: he receives his power directly from the Name Havayah itself, without its bending through intermediate stages. Midrash Koheles links "G-d made man upright" with the verse "Behold, man has become like one of us."

5 ואיתא בבראשית רבה פכ"א בפי' הן האדם היה כאחד ממנו⁸⁰ ר' [רבני] יהודה בר סימון אמר כיחידו של⁸¹ עולם שנאמר שמע ישראל⁸² ה' אלקינו ה' אחד עכ"ל [עד כאן לשונו].

It is stated in Bereishis Rabbah, chapter 21, on the meaning of "Behold, man has become like one of us": "Rabbi Yehudah bar Simon said: Like the Unique One of the world, as it is said, 'Hear, O Israel, Havayah is our G-d, Havayah is One.'" End of quote.

On the verse "Behold, man has become like one of us," the Midrash records the reading "like the Unique One of the world," proved from the Shema's "Havayah is One." Man resembles G-d's own oneness.

והיינו כנ"ל שהכח הנמשך בו נמשך ביושר משם הוי" ממש שלא ע"י שום השתלשלות ושום אמצעיים כלל ואפילו לא ע"י העולם בשאר השמות

That is, as mentioned above, the power drawn into him is drawn straight (beyosher) from the Name Havayah itself, not through any chain of descent (hishtalshelus) or any intermediaries at all, and not even through concealment in the other Names.

This fits what was said above: man's power comes "straight" (beyosher) from the Name Havayah itself. It does not pass through the chain of descent, through intermediaries, or even through concealment in the other divine Names.

משא"כ התהוות העולמות צבא השמים הן נמשכ"י [נמשכים / נמשכין] משם הוי" ע"י השתלשלות והעלמים רבים עד שע"יז אין נקי שם השפע כ"א על שם שאר השמות.

Not so the coming into being of the worlds, the host of heaven: they are drawn from the Name Havayah through a chain of descent and many concealments, until, through this, the flow is called by no name but that of the other Names.

The worlds and the heavenly hosts also come from Havayah, but only through a long chain of descents and concealments. As a result, the flow that reaches them bears the name of the other Names, not of Havayah.

לפי שהאור והשפע נתעכב ומתעלם בהן ומהן נמשך אח"כ השפע וגם עוד ע"י השתלשלות רבות.

For the light and the flow are held back and concealed in them, and from them the flow is afterwards drawn, and moreover through many [further] stages of descent.

The reason is that the light is held back and hidden within those Names, and only then flows on to the worlds, through many further stages. What reaches the worlds is a concealed light.

וע"י בפ"י הרמ"ז [הרב משה זכות] פ' שלח (דקנ"ח ע"ב) ע"פ היש בה עץ אם אין שיש ב' מיני שפע כו', ועיין עוד מענין את האדם (בזח"ג [בזהר חלק ג] ס"פ אמור דף ק"ז).

See the commentary of the Ramaz (Rabbi Moshe Zacuto) on Parshas Shelach (folio 158b), on the verse "Is there a tree in it or not," that there are two kinds of flow, etc. And see further on the subject of "man" (in the Zohar, Part III, at the end of Parshas Emor, folio 107).

The Alter Rebbe points to the Ramaz's commentary on the Zohar in Parshas Shelach, on Moshe's charge to the spies, "Is there a tree in it or not," which speaks of two kinds of divine flow. He also refers to a passage in the Zohar at the end of Emor on the subject of "man."

ויש לומר שזהו פי ישראל ישר אל⁸³ פי אל הוא לשון כח והיינו שנמשך בחי הכח משם הוי בבחינת ישר ממש,

One may say that this is the meaning of Yisrael: yashar Kel, for Kel denotes strength; that is, the level of strength is drawn from the Name Havayah in a manner that is truly straight (yashar).

He suggests that the name Yisrael itself means yashar Kel: Kel signifies strength, and yashar means straight. Israel's strength is drawn from Havayah in a straight line. Kehot notes that this reading of the name is found in Rabbi Moshe Botril's commentary on Sefer Yetzirah and in the Ramaz on the Zohar.

וזהו ענין אשריך ישראל⁸⁴ מי כמוך^{85,86} עם נושע בהוי והיינו לפי שהכח והעוז נמשך בהם מבחינת מי כמוכה באלים⁸⁷ הוי

And this is the meaning of "Happy are you, Israel; who is like you, a people saved by Havayah": because the strength and might are drawn into them from the level of "Who is like You among the mighty (eilim), Havayah."

Moshe's blessing, "Happy are you, Israel; who is like you," echoes the Song at the Sea, "Who is like You among the mighty (eilim), Havayah": Israel's strength comes from that very level of Havayah, above all the "mighty" powers.

ועי מזה באדי"ר [באדרא רבא] (דקכ"ח א') משמע דקאי על עתיק יומין ע"ש,

See about this in the Idra Rabba (folio 128a), which implies that it refers to Atik Yomin; see there.

The Idra Rabba brings these two verses together right after speaking of Atik Yomin ("the Ancient of Days"), the innermost level of Keser, which implies that they refer to that level.

ועמ"ש במ"א בפי מי כמוכה באלים הוי ע"פ מאמר הזח"ג [הזהר חלק ג] פי אמור (דף צ"ד סע"א [סוף עמוד א]) דקאי על שם הוי נגד שאר השמות שהן הן בבחינת ממכ"ע [ממלא כל עלמין] אבל שם הוי הוא בחינת סוכ"ע אני הוי לא שנית⁸⁸.

And see what is explained elsewhere on the meaning of "Who is like You among the mighty, Havayah," according to the statement of the Zohar, Part III, Parshas Emor (folio 94, end of side a), that it refers to the Name Havayah as against the other Names, which are of the level of the light that fills all worlds (memalei kol almin), whereas the Name Havayah is the level of the light that encompasses all worlds (sovev kol almin): "I, Havayah, have not changed."

Elsewhere, on the basis of a passage in the Zohar on Emor, the Alter Rebbe explains that "Who is like You among the mighty, Havayah" sets the Name Havayah apart from all the other Names. The other Names are the light that fills the worlds, measured to each one; Havayah is the light that encompasses all worlds, unchanged by them: "I, Havayah, have not changed."

עכ"פ [על כל פנים] מובן מזה הענין דהכח הנמשך ומתגלה משם הוי"ה הוא למעלה מעלה מבחינת הכח הנמשך משאר השמות

At any rate, it is understood from this that the power drawn and revealed from the Name Havayah is far, far above the level of the power drawn from the other Names.

Whatever the details, the conclusion is clear: the power revealed from the Name Havayah is far above the power drawn from the other Names.

ועמ"ש ע"פ ועתה יגדל נא⁸⁹ כח אד' ומ"ש בפי' העונה יהא שמייה רבא מברך בכל כחו.⁹⁰ דפי' כחו הוא ענין גילוי ההעלם.^{91,92}

And see what is written on the verse "And now, let the power of Ado-nai be great, I pray," and what is written on the meaning of "One who responds 'May His great Name be blessed' with all his power": that the meaning of "his power" is the revelation of what is hidden.

The Alter Rebbe refers to his explanations of Moshe's prayer, "Let the power of Ado-nai be great," and of the Talmud's teaching that one should answer "May His great Name be blessed" "with all his power." There "power" means the revealing of what is hidden.

6 וא"כ פי' הוי"ה אלקינו היינו שהכח והעוז של הנשמות שזהו פי' אלקינו הוא נמשך מעצמות שם הוי"ה ממש שהוא הוא עצמו הוא מקור וכח וחיות של נשמות

If so, the meaning of "Havayah is our G-d (Elokeinu)" is that the strength and might of the souls, which is the meaning of Elokeinu, is drawn from the very essence of the Name Havayah; He Himself is the source, the strength and the life-force of the souls.

So "Havayah is our G-d" in the Shema means that the strength of the souls, Elokeinu, comes from the very essence of the Name Havayah. Havayah Himself is their source, strength and life.

ועמ"ש סד"ה וידבר⁹³ כו' וארא אל אברהם⁹⁴ בפי' וידעתם כי אני⁹⁵ הוי"ה והייתי לכם לאלקים פי' שבחינת הוי"ה לבדו הוא בעצמו יהי' [יהיה] לכם בבחינת אלקים השורה עליכם.

And see what is written at the end of the discourse beginning "And He spoke," etc., "And I appeared to Avraham," on the meaning of "And you shall know that I am Havayah" and "I will be to you as Elokim": that is, the level of Havayah alone will itself be to you as the level of Elokim, which rests upon you.

At the end of the discourse "And G-d spoke to Moshe ... And I appeared to Avraham" (Torah Ohr, Va'eira), the Alter Rebbe reads "And you shall know that I am Havayah ... I will be to you as Elokim" the same way: Havayah Himself becomes for Israel the "Elokim" that rests upon them.

SECTION 3 • 17-11

Near to Him, and gathering the inclinations

7 וְעַד־יֵשׁ לַפֶּרֶשׁ מִיֵּשׁ בַּמִּדְרָשׁ רַבָּה פ' וַאֲתַחֲנֶן ע"פ אֲשֶׁר לֹא אֱלֹקִים קְרוּבִים⁹⁶ אֵלָיו

And in the same way one may explain what is said in Midrash Rabbah, Parshas Va'eschanan, on the verse "that has Elokim close to it":

The paragraph turns to the Midrash on Moshe's words "For what great nation is there that has Elokim close to it."

אֲשֶׁר לֹא גוֹי קְרוּב אֵין כְּתִיב כֹּאן אֲלָא אֲשֶׁר לֹא אֱלֹקִים קְרוּבִים אֵלָיו⁹⁷ עכ"ל [עד כאן לשונו]. ויֵשׁ לַפֶּרֶשׁ שֶׁהֵם עֵיקַר לַגְּבִי שֵׁם אֱלֹקִים לִפִּי שְׁנִמְשָׁכִים מִשֵּׁם הוּיִי שְׁלִמְעֵלָה מִשֵּׁם אֱלֹקִים.

"That has a nation close to it" is not written here, but "that has Elokim close to it." End of quote. One may explain that they [Israel] are the principal in relation to the Name Elokim, because they are drawn from the Name Havayah, which is above the Name Elokim.

The Midrash notes that the verse does not say "a nation close to it" but "Elokim close to it": G-d, as it were, makes Israel the principal and draws Himself near to them. The Alter Rebbe explains why Israel is the principal in relation to the Name Elokim: the souls come from Havayah, which is above Elokim.

8 וְכֹזֶה יִתְכַּן דַּאֲיִן לְהַקְשׁוֹת עַל הַמִּדְרָשׁ הַנִּי"ל דְּקָאֵמַר אֲשֶׁר לֹא גוֹי קְרוּב אֵין כְּתִיב כֹּאן דִּהָא כְּתִיב לַכְּנִי יִשְׂרָאֵל עִם קְרוּבוֹ⁹⁸

With this, perhaps there is no difficulty with the Midrash cited above, which says, "That has a nation close to it" is not written here," when it is written, "for the children of Israel, the people near to Him."

One might object to the Midrash: Scripture does call Israel near to G-d, "the people near to Him," and the Midrash itself cites that verse. With the explanation just given, the objection falls away.

אֲלָא דְּכֹאֵן נֹאמַר עַל שֵׁם הוּיִי וְהֵתֵם נֹאמַר עַל שֵׁם אֱלֹקִי.

Rather, here it is said of the Name Havayah, and there it is said of the Name Elokim.

In the Psalm, "the people near to Him" speaks of the Name Havayah, to which Israel is near; in Deuteronomy, "Elokim close to it" speaks of the Name Elokim, which is near to Israel. The two verses describe two different Names.

9 וזהו מ"ש כי קרוב אליך⁹⁹ הדבר פי הדבר הוא מל' כמ"ש באשר דבר מלך¹⁰⁰ והוא ענין שם אלקים והוא בחינת קרוב אליך כמ"ש אשר לו אלקים קרובים אליו.

And this is [the meaning of] what is written, "For the word is near to you." The meaning: "the word" is Malchus (sovereignty), as it is written, "Inasmuch as the word of a king..."; and this is the Name Elokim, and it is the level of "near to you," as it is written, "that has Elokim close to it."

Moshe's words "For the word is near to you" fit this too. "The word" is Malchus, G-d's kingship, for a king rules by his word; and Malchus is the Name Elokim, which is "near to you."

ובמדרש רבה ס"פ נצבים¹⁰¹ ע"פ כי קרוב אליך הדבר מאד אמר להן הקב"ה בני אם¹⁰² יהיו דברי תורה קרובים לכם אף אני קורא אתכם קרובים שכן כתיב לבני ישראל עם קרובו הללוי"ה.¹⁰³

And in Midrash Rabbah, at the end of Parshas Nitzavim, on the verse "For the word is very near to you": "The Holy One, blessed be He, said to them: My children, if the words of Torah are near to you, I too call you near, as it is written, 'for the children of Israel, the people near to Him, Halleluyah.'"

The Midrash on this verse adds that if the words of Torah are near to Israel, G-d calls them near, as the Psalm says, "the people near to Him." It is through the Torah that Israel becomes near to G-d.

10 והענין יש לבאר ע"פ מ"ש בד"ה כי תשמע בקול^{104, 105} בענין שהתורה נק' מפתחות הפנימיות¹⁰⁶ שע"י התורה נמשך גילוי בחי' פנימיות דהיינו גילוי אור א"ס ב"ה ממש וכו' ע"ש.

The matter may be explained according to what is written in the discourse beginning "When you hearken to the voice," on the Torah's being called "the inner keys": through the Torah is drawn the revelation of the level of the inner dimension (pnimiyus), that is, the revelation of the Infinite Light (Or Ein Sof) itself, blessed be He, etc.; see there.

The Alter Rebbe refers to his discourse "When you hearken to the voice" (Likkutei Torah, Re'eh), which explains why the Torah is called "the inner keys." Through the Torah the inner dimension, the Infinite Light itself, is revealed.

ועוד עפ"מ"ש [על פי מה שכתוב] בד"ה יונתי בחגוי^{107, 108} שלהמשיך ההמשכה מבחינת שרש הנשמה שבה נאמר הוי' אלקינו ממש

And further, according to what is written in the discourse beginning "My dove, in the clefts," that to draw down the flow from the level of the root of the soul, of which it is said, in the full sense, "Havayah is our G-d,"

He also refers to the discourse "My dove, in the clefts of the rock." The root of the soul above is where "Havayah is our G-d" holds in its full sense.

להמשיך משם האור מלמעלה למטה לבחינת הנשמה שבגוף זהו ע"י התורה א"כ לשיהיו עם קרובו ממש זהו ע"י אם יהיו דברי תורה קרובים לכם.

to draw the light from there, from above to below, to the level of the soul in the body: this is through the Torah. If so, for them to be truly "the people near to Him" is through "if the words of Torah are near to you."

Drawing that light down from the soul's root to the soul in the body is done through the Torah. So Israel becomes truly "the people near to Him" when "the words of Torah are near to you," as the Midrash said.

11 וזהו שמע ישראל¹⁰⁹ פ"י שמע מלשון אסיפה כמו וישמע שאול¹¹⁰ והענין לאסוף ולקבץ כל הכחות ורצונות שביסוד האש הטבעי ע"י עקירת הרצון מהם

And this is "Hear (Shema), O Israel." Shema is a term of gathering, as in "And Shaul gathered (vayeshama)"; the idea is to gather and collect all the powers and desires in the natural element of fire, by uprooting the will from them;

Now the Alter Rebbe explains the words of the Shema. Shema means "gather," as when Shaul gathered the people; the task is to gather all the desires of the natural fire by uprooting one's will from them.

דהיינו להתחרט על העבר ולקבל עליו להבא שלא ישוב עוד לכסלה,¹¹¹ והיינו מפני שהוא בחי' ישראל שעלו במחשבה והוי' הוא אלהינו שהוא הוי' אחד שמיוחדים בו ית' כנ"ל

that is, to regret the past and to take upon himself for the future that he will not return again to folly. This is because he is of the level of Israel, who arose in thought, and Havayah is our G-d, which is [the meaning of] "Havayah is One": that they are united with Him, may He be blessed, as mentioned above;

Uprooting the will means regretting the past and resolving never to return to folly. A Jew can do this because his soul arose in G-d's thought, and Havayah, who is One, is "our G-d," with whom the souls are united.

ועל ידי כן יתלהב לבו כנ"ל. וזהו ואהבת בכל לבבך¹¹² בשני יצריך¹¹³ ביצר טוב וביצר הרע.

and through this his heart will be set aflame, as mentioned above. And this is [the meaning of] "And you shall love ... with all your heart (levavcha)": with both your inclinations, with the good inclination and with the evil inclination.

Through this contemplation the heart is set aflame. The Sages read "with all your heart (levavcha)," with its doubled beis (levavcha rather than libcha), as "with both your inclinations," the good inclination and the evil one.

פ"י שגם היצה"ר [היצר הרע] שהוא כח יסוד האש הטבעי הוא העולה ונכלל לאהבה את ה' בהתלהבות הנ"ל:

That is, even the evil inclination, which is the power of the natural element of fire, is what rises and is absorbed into loving G-d with the fervor mentioned above.

So the evil inclination, which is the natural fire, is itself raised up and joins in the burning love for G-d. This is the offering of the Shema, in which the fire from above consumes the fire below.

SECTION 4 • 112-13

Fervor is not enough: the dwelling below

12 ג אך אמנם ענין זה ומדרגה זו להגביר יסוד האש האלהי שכנפשו להלהיב לבו לדבקה בו אין זו עבודה

תמה ותמידית (וכמ"ש לא תהו בראה לשבת יצרה) ¹¹⁴ (בישעיה ס"י מ"ה י"ח)

3. However, this matter and this level, strengthening the G-dly element of fire in one's soul to set one's heart aflame to cleave to Him, is not a complete and constant service (as it is written, "He did not create it for chaos (tohu); He formed it for dwelling (lasheves)") (Isaiah, chapter 45, [verse] 18).

The third section turns to the limit of the service described so far. Strengthening the G-dly fire so that the heart burns to cleave to G-d is not yet complete or constant service, for Isaiah says the world was made not for chaos but "for dwelling."

ועמ"ש סד"ה וישלח יעקב ¹¹⁵ מלאכים ¹¹⁶ בענין בן עזאי ועמ"ש במ"א ע"פ הזח"א [הזהר חלק א] וירא

דק"ב ¹¹⁷ א' בפסוק וגם אמנה אחותי בת אבי היא ^{118, 119} כו'

And see what is written at the end of the discourse beginning "And Yaakov sent messengers," regarding Ben Azzai; and see what is written elsewhere on the Zohar, Part I, Vayeira, folio 112a, on the verse "And moreover she is indeed my sister, the daughter of my father," etc.

At the end of the discourse "And Yaakov sent messengers" (Torah Ohr, Vayishlach) the Alter Rebbe explains that Ben Azzai, who "gazed and died," lived only in the soul's upward "running" and would not return to the world, while the Torah's way is "He formed it for dwelling." He also refers to a passage in the Zohar on Avraham's words "And moreover she is indeed my sister."

וזהו ענין לשבת יצרה והוא בחינת ארץ מושבותיכם כדלקמן וע"ז אמרו הקורא ק"ש [קריאת שמע] בלא תפילין כו'.

And this is the meaning of "He formed it for dwelling," and it is the level of "the land of your dwellings," as will be explained below. And of this they said, "One who recites the Shema without tefillin," etc.

The world's purpose is "dwelling," and this is the meaning of "the land of your dwellings," as the maamar will explain. This is also why the Sages said that the Shema without tefillin is lacking, like an offering without its libations.

13 וענין התפילין ¹²⁰ דרך כלל הוא כלל כל התורה והמצוות מעשיות כי הוקשה כל ¹²¹ התורה לתפילין כמו שבתפילין מלובשים מוחין עליונים שבעשר ספירות עליונות ¹²² בתמונות אותיות גשמיות

The matter of tefillin, in general terms, is that which encompasses the whole Torah and the mitzvos of action, for the whole Torah is likened to tefillin: as in tefillin the supernal intellect (mochin) of the ten supernal Sefiros is en clothed in the forms of physical letters.

The Alter Rebbe now turns to tefillin, the second half of the Sages' comparison. Tefillin stand for the whole Torah and all its practical mitzvos, since the Talmud likens the whole Torah to tefillin; and just as in tefillin the highest divine intellect is clothed in physical letters on parchment, so the Torah and mitzvos clothe G-dliness in physical things.

והוא כי צריך האדם להשפיל עצמו ולומר די לעבד להיות כרבו ¹²³ ולעשות מכוון לשבתו להיות לו דירה ¹²⁴ בתחתונים. ^{125, 126}

And this is because a person must lower himself and say, "It is enough for the servant to be like his master," and make a fixed place for His dwelling, so that He has a dwelling place among the lower realms.

The reason is that a person must lower himself, for "it is enough for the servant to be like his master": as G-d, so to speak, comes down to the lower world, so must man. In this way he makes for G-d a fixed place to dwell, fulfilling the Midrash's teaching that G-d desired a dwelling place among the lower realms.

דהיינו במקרא משנה ותלמוד הלכות ואגדות שהם מדברים מענינים תחתונים גשמיים והם כלים מכלים שונים¹²⁷ ויין מלכות שהוא אור א"ס ב"ה המלוכש בהם רב כיד המלך

That is, in Scripture, Mishnah and Talmud, halachos and aggados, which speak of lower, physical matters; and they are “vessels differing one from another,” and “royal wine,” which is the Infinite Light (Or Ein Sof), blessed be He, en clothed in them, “in abundance, according to the hand of the king.”

This is done through Torah study: Scripture, Mishnah, Talmud, halachah and aggadah all speak of lowly physical matters. The Alter Rebbe borrows the language of Achashverosh's feast in Megillas Esther: the Torah's subjects are the “vessels differing one from another,” and the “royal wine” poured into them “in abundance, according to the hand of the king” is the Infinite Light itself. In the verse “hand” means the king's bounty; the maamar takes the word literally, leading to “the great hand.”

שהוא ענין היד הגדולה (עמ"ש סד"ה אם בחקתי תלכו^{128, 129} ובפ' בשלח ע"פ וירא ישראל)¹³⁰ וכמ"ש וירא ישראל את היד¹³¹ הגדולה אשר עשה הוי' במצרים.

This is the matter of “the great hand” (see what is written at the end of the discourse beginning “If you walk in My statutes,” and in Parshas Beshalach on the verse “And Israel saw”), as it is written, “And Israel saw the great hand that Havayah had wrought in Egypt.”

This “hand of the king” is “the great hand” of the verse after the splitting of the Sea: “Israel saw the great hand that Havayah had wrought in Egypt.” The Alter Rebbe refers to the end of the discourse “If you walk in My statutes” (Likkutei Torah, Bechukosai), where “according to the hand of the king” is discussed, and to Torah Ohr, Beshalach, on “And Israel saw.”

פי' הגדולה היא התפשטות אשר נתפשטה עד אין קץ ותכלית והיא ענותנותו¹³² אשר עשה ה' במצרים.

The meaning: “great” is an expansion that has spread forth without end or limit; and it is His humility, “which Havayah wrought in Egypt.”

“Great” here means an expansion that spreads forth without limit. That boundless spreading down is G-d's humility: as the Talmud says, wherever one finds G-d's greatness, one finds His humility.

פי' כי פעל ועשה בחי' שם הוי' אפילו בארץ מצרים שהוא בחינת מצרים וגבולים כמו כל עניני הלכות זרעים מועד כו' שהם מדברים מעניני¹³³ העולם הגשמי

That is, the level of the Name Havayah acted and wrought even in the land of Egypt (Mitzrayim), which is the level of straits (meitzarim) and boundaries, like all the matters of the laws of Zera'im, Mo'ed, etc., which speak of the matters of the physical world

“Which Havayah wrought in Egypt” teaches that the Name Havayah, which is beyond all limits, acted even in Mitzrayim, read as meitzarim, “straits” and boundaries. In the same way the laws of the Mishnah's orders, such as Zera'im (agriculture) and Mo'ed (the festivals), deal with the physical world, and Havayah is present in them.

(ועמ"ש בד"ה וירא ישראל את היד הגדולה כו' בת"א [בתורה אור] פי בשלח. ועמ"ש בד"ה ביום השמע"צ [השמיני עצרת] בפי זה היום עשה ¹³⁴ הוי' ועמ"ש בד"ה לך לך מארצך ¹³⁵ ובד"ה באתי לגני גבי אריתי מורי. ¹³⁶)

(and see what is written in the discourse beginning “And Israel saw the great hand,” etc., in Torah Ohr, Parshas Beshalach. And see what is written in the discourse beginning “On the eighth day, an assembly (Shemini Atzeres),” on the meaning of “This is the day Havayah has made”; and see what is written in the discourse beginning “Go forth from your land,” and in the discourse beginning “I have come into My garden,” regarding “I have gathered My myrrh.”

In a parenthesis the Alter Rebbe lists related discourses: in Torah Ohr, Beshalach, on “And Israel saw the great hand”; in the discourse for Shemini Atzeres, on “This is the day Havayah has made”; and in the discourses “Go forth from your land” and “I have come into My garden ... I have gathered My myrrh.”

ופי היד הגדולה י"ל [יש לומר] ע"ד מ"ש באדר"ז [באדרא זוטא] שהחכמה מלבשת לבחינת חסד עילאה בחינת ורב חסד ועמ"ש מזה בד"ה ה' יחתו מריביו ¹³⁷ ומבחינה זו נמשך להיות התפשטות החכמה עילאה גם למטה כנ"ל ועמ"ש מענין זה ג"כ בד"ה שחורה אני ונאווה ¹³⁸)

The meaning of “the great hand” can be explained along the lines of what is said in the Idra Zuta: that Chochmah (wisdom) clothes the level of supernal Chesed (kindness), the level of “and abundant in kindness”; and see what is written about this in the discourse beginning “Havayah, those who contend with Him shall be broken”; and from this level it comes about that there is an expansion of supernal Chochmah even below, as mentioned above. And see what is written on this subject also in the discourse beginning “I am black but comely.”)

He adds a Kabbalistic reading of “the great hand”: the Idra Zuta teaches that Chochmah clothes supernal Chesed, the attribute “abundant in kindness,” and so carries it within. Because of that boundless kindness within it, supernal wisdom spreads down even into the lowest levels, the expansion described above; he refers to two more discourses on the theme.

ואפילו בעסקים ומו"מ [ומשא ומתן] אם הוא נושא ונותן באמונה הרי עולם זה חסד יבנה ¹³⁹ וגם אח"כ יתן צדקה מיגיעו שהוא ממדת החסד והוא ענף החכמה כמ"ש מוריד הטל מכלכל חיים בחסד

And even in business affairs and commerce, if he deals faithfully, then this world “is built with kindness”; and afterwards, too, he will give charity from his toil, which is of the attribute of Chesed, and it is a branch of Chochmah, as it is said, “He causes the dew to descend; He sustains the living with kindness”;

This applies even to business: one who deals honestly builds the world with kindness, as the Psalm says, “The world is built with kindness.” And the charity he later gives from his earnings is Chesed, which is a branch of Chochmah; he cites the Amidah’s words linking the descent of dew with sustaining the living through kindness.

וגם כמו שהחכמה תחיה¹⁴⁰ כו', כך בצדקה שנותן לעני מחיה נפשו

and also, just as “wisdom gives life,” etc., so through the charity he gives to the poor man he revives his soul.

As Koheles says that “wisdom gives life,” so charity, a branch of wisdom, revives the poor man’s soul.

רק אם ישים אליו לבו רוחו ונשמתו אליו¹⁴¹ כו' בק"ש [בקריאת שמע] כנ"ל אזי רוח אייתי רוח ואמשיך רוח¹⁴² להיות שורה ה' אחד גם בתורה ומצות מעשיות (ועמ"ש בפי וארא סדי"ה לכן אמור לבניי [לבני ישראל]).¹⁴³

Only, if “he sets his heart upon Him, his spirit and his breath to Him,” etc., in the Shema, as mentioned above, then “spirit brings spirit and draws down spirit,” so that the One G-d rests also in the Torah and the mitzvos of action (and see what is written in Parshas Va'eira, at the end of the discourse beginning “Therefore say to the children of Israel”).

But all this depends on a condition: that in the Shema, as explained above, the person has set his heart on G-d, “his spirit and his breath to Him,” in the words of the book of Iyov. Then “spirit brings spirit and draws down spirit”: his own spirit of devotion draws down a divine spirit, so that the One G-d rests in his Torah study and practical mitzvos as well. The Zohar itself joins the two, giving these words of Iyov as the sign of “spirit draws spirit.”

והנה ענין עבודה זו להמשיך דירתו ית' בתחתונים להיות אין עוד מלבדו¹⁴⁴ היא למעלה מעלה ממדרגת התלהבות הנקי בשם גדפין לבד

Now, this service, drawing down His dwelling, may He be blessed, among the lower realms, so that “there is nothing else besides Him,” is far, far above the level of fervor, which is called only “wings” (gadfin);

The Alter Rebbe now ranks the two services. Drawing G-d’s dwelling into the lower realms, so that “there is nothing else besides Him,” is far higher than fervor, which is called only “wings” (love and awe being the soul’s two wings). The reason, given next, is that fervor still involves a sense of one’s own existence.

לפי שעכ"פ [שעל כל פנים] מוכרח להיות שיצייר איזה יש ודבר בפני עצמו בחינת לב ונפש שמתלהב

because in any case he must necessarily picture some existence, a thing in itself: a heart and soul that is aflame.

In fervor, a person still pictures some self that exists in its own right: a heart and soul that is burning.

משא"כ בבחינת אין עוד וביטול במציאות לגמר י לא ימציא מקום לעצמו כלל ואין לו רצון אחר כי אם רצון השי"ת [השם יתברך] ורצון ה' הוא שיהיה למטה כמו למעלה כמ"ש במ"א (ע"פ בהעלותך את ¹⁴⁵ וסד"ה וארא אל אברהם כו') והנה ע"ז נאמר סוף מעשה במחשבה תחלה

Not so at the level of "there is nothing else" and self-nullification (bittul) of one's existence entirely: he leaves no place for himself at all, and he has no other will but the will of G-d, may He be blessed; and G-d's will is the same below as above, as is explained elsewhere (on the verse "When you raise up..." and at the end of the discourse beginning "And I appeared to Avraham," etc.). And of this it is said, "Last in deed, first in thought."

At the level of "there is nothing else," the complete nullification of one's existence, he leaves no room for himself and has no will but G-d's will, which is the same below as above: a physical mitzvah carries it as fully as any spiritual level. This is the sense of "last in deed, first in thought," from the hymn Lecha Dodi: the physical deed, which comes last, was first in G-d's intention.

והנה בחינה זו נק' ארץ כנען מלשון הכנעה והשפלה (עמ"ש סד"ה ויהי בשלח פרעה ¹⁴⁶ ועמ"ש ע"פ וישב יעקב) ¹⁴⁷ שנופל ומשפיל א"ע [את עצמו] למטה.

Now, this level is called "the land of Canaan" (Kena'an), from the term for submission (hachna'ah) and lowliness (see what is written at the end of the discourse beginning "And it came to pass, when Pharaoh sent," and see what is written on the verse "And Yaakov dwelt"), for he falls and lowers himself below.

This level of lowering oneself into physical deeds is called "the land of Canaan," for Kena'an is related to hachna'ah, submission. The person bends down to the lowest place. At the end of the discourse "And it came to pass, when Pharaoh sent" (Torah Ohr, Beshalach) the Alter Rebbe likewise calls the land of Canaan hachna'ah, submission and self-nullification to the One G-d.

ובבחינ' [ובבחינת / ובבחינה] זו כתיב רגליה יורדות מות ¹⁴⁸ וכו' כי מאחר שהוא מקושר למטה בענינים גשמיים אפשר לו ליפול ח"ו [חס ושלום] בתאוות גשמיים וע"ז כתיב ובערת הרע מקרבך

And of this level it is written, "Her feet go down to death," etc.; for since he is bound below in physical matters, he can fall, G-d forbid, into physical desires. And of this it is written, "And you shall eradicate the evil from your midst."

Going down into physical matters carries a danger, alluded to in the verse "Her feet go down to death": being bound up with the physical, one can fall into physical desires, G-d forbid. Against this the Torah commands, "You shall eradicate the evil from your midst."

(ועמ"ש במ"א בפי מ"ש בירושלמי ומטבע ארוך פותח בברוך וחותר בברוך בפי בראשית בד"ה להבין ענין הברכות, וע' סד"ה ביום השמיני שלח ¹⁴⁹ גבי ולפני קרתו ¹⁵⁰ ובפי וארא בביאור ע"פ לכן אמור בפי אל הארץ אשר נשאתי את ידי ¹⁵¹ כו')

(And see what is explained elsewhere on the meaning of what is said in the Jerusalem Talmud, "and a long formula opens with 'Blessed' and closes with 'Blessed,'" in Parshas Bereishis, in the discourse beginning "To understand the matter of the blessings"; and see the end of the discourse beginning "On the eighth day he sent," regarding "and before His cold"; and in Parshas Va'eira, in the explanation on the verse "Therefore say," on the meaning of "to the land concerning which I raised My hand," etc.)

Another parenthesis with related discussions: on the Jerusalem Talmud's rule that a long blessing opens and closes with "Blessed," on "before His cold" (in the discourse on "On the eighth day he sent the people away"), and on "the land concerning which I raised My hand" in Parshas Va'eira.

וכתיב כי יביאך אל ארץ הכנעני ¹⁵² כו' גדולים ועצומים כו' וכתיב וגם את הצרעה ישלח ¹⁵³ ה' אלקיך בם עד אבוד הנשארים והנסתרים מפניך.

And it is written, "When He brings you to the land of the Canaanite," etc., "great and mighty," etc.; and it is written, "And also the hornet will Havayah your G-d send among them, until those who are left and those who hide from you perish."

Two verses about the conquest of Canaan: the nations there are "great and mighty," and G-d promises to send "the hornet" until even those who remain and hide are destroyed. The Alter Rebbe will read both as describing a person's inner struggle with evil.

וענין הצרעה כי הנה אמרו רז"ל [רבתינו זכרונם לברכה] שהצרעה היתה מסמא את עיניהם מלמעלה ומסרסם מלמטה. ¹⁵⁴ וביאור הענין הנה ארז"ל [אמרו רבתינו זכרונם לברכה] שמזיעתן של חיות יוצא נהר דינור על ראש רשעים בגיהנם. ¹⁵⁵

The matter of the hornet: our Sages, of blessed memory, said that the hornet would blind their eyes above and castrate them below. The explanation of the matter: our Sages, of blessed memory, said that from the sweat of the chayos the river of fire (nehar dinur) goes forth upon the head of the wicked in Gehinnom.

The Talmud says that the hornet blinded the Canaanites' eyes from above and castrated them from below. To explain this he brings another teaching: the river of fire that pours upon the head of the wicked in Gehinnom comes from "the sweat of the chayos," the holy angels of the divine Chariot.

פִּי זֵיעָה הוּא אֶרֶס וְחִימָה וְכַמִּי"ש (יִרְמְיָה כ"ג י"ט) הִנֵּה סַעֲרַת ה' חִימָה יֵצֵאָה וְגו'

That is, "sweat" is venom and wrath, as it is written (Jeremiah 23:19), "Behold, a storm of Havayah, wrath has gone forth," etc.

"Sweat" here means venom and wrath, as the prophet speaks of "a storm of Havayah" going forth in wrath. The angels' burning fervor produces a residue of fierce anger.

וְהוּא פְסוּלַת שְׁלֵהֶם כִּי בְכָל עוֹלָם וְעוֹלָם יֵשׁ בַּחֲנִינָת טוֹב וְרַע

And it is their waste; for in each and every world there is the level of good and evil.

That wrath is the angels' "waste." In every world there is something called good and evil.

וְאִין רִ"ל [רוצה לומר] רַע מִמַּשׁ ח"ו [חס ושלום] אֵלָּא רַע מִלְשׁוֹן כַּעַס וְחִימָה וְהוּא עֲנִין חו"ג [חסד וגבורה] שֶׁבְּכָל הָעוֹלָמוֹת (וְעַי בִּלְקִי"ת [בלקוטי תורה] לְהַאֲרִיז"ל) כִּפִּי בְּרֵאשִׁית בְּעֲנִין פִּי עַה"ד [עץ הדעת] טו"ר [טוב ורע] וְכֵן הָעֲנִין בָּאָדָם שֶׁהוּא עוֹלָם קָטָן¹⁵⁶ יֵשׁ בּוֹ גִּיכ בַּחֲנִינוֹת אֱלֹ

And this does not mean actual evil, G-d forbid, but ra in the sense of anger and wrath; and this is the matter of Chesed and Gevurah (restraint) in all the worlds (and see the Arizal's Likkutei Torah, Parshas Bereishis, on the meaning of the Tree of Knowledge of good and evil). And so too with man, who is a small world: these levels are in him as well,

But in the higher worlds this is not real evil, G-d forbid: "evil" there means anger and wrath, Chesed and Gevurah as they exist in every world, and man, "a small world," has the same levels within him. On the Arizal's Likkutei Torah that the text cites, the Alter Rebbe explains in Likkutei Torah, Balak, that the lower part of Z'eir Anpin is called "the Tree of Knowledge of good and evil" not because there is evil there but because the external forces can draw from it.

וְצִרִיךְ לַעֲוֹרֵר הַגְּבוּרוֹת שֶׁבּוֹ עַל עֲצָמוֹ דְּהֵיִינוּ עַל הָרַע שֶׁהוּא מַסְטֵרָא דְּס"מ [דְּסִמָּאֵל] וְנוֹקְבִיָּה שֶׁהֵם הֵם הָרָשָׁעִים. וְכַמִּי"ש עַל רֹאשׁ רָשָׁעִים יִחוּל¹⁵⁷.^{158, 159, 160}

and he must arouse the Gevuros in him against himself, that is, against the evil in him, which is from the side of Samael and his female counterpart, which are "the wicked"; as it is written, "it shall whirl upon the head of the wicked."

So a person must turn the Gevuros within him, his power of anger, against himself, that is, against the evil in him, which comes from Samael and his female counterpart, the forces of impurity called "the wicked." Upon these the storm of wrath "shall whirl upon the head of the wicked."

SECTION 5 • ¶14-16

The hornet: holy anger against one's evil

14 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] לעולם ירגיז אדם יצר טוב על יצר הרע.¹⁶¹ ופי' לעולם כי הרי

תמיד יש לו בחי' הרוגז

As our Sages, of blessed memory, said: "A person should always rouse the good inclination to rage against the evil inclination." The meaning of "always": for he always has in him the level of anger (rogez),

The Talmud teaches: "A person should always rouse his good inclination to rage against the evil inclination." The Alter Rebbe explains "always": the capacity for anger is always present in a person.

שהוא מצד הגבורה שאין לך אדם שאינו כלול מטוב ורע והרע היינו הרוגז והחימה והכל הוא מסטרא

דרע וכמאמר רז"ל [רבותינו זכרונם לברכה] רע לשמים ורע לבריות¹⁶²

which comes from the side of Gevurah (restraint); for there is no person who is not composed of good and evil, and the evil is the anger and the wrath, and all of it is from the side of evil, as our Sages, of blessed memory, said, "bad to Heaven and bad to people."

Anger comes from the side of Gevurah. Every person is a mixture of good and evil, and the "evil" in him is this anger and wrath, all from the side of evil, as the Talmud describes the wicked man: "bad to Heaven and bad to people."

והרוגז והכעס ישפוך על הרע שבו שיקצוף מאד ויחרה אפו למה הוא כך

And the anger and the rage he should pour out on the evil within him, so that he is very angry and his wrath is kindled: why is he like this?

The anger that could make a person bad to others should instead be poured out on the evil within himself, so that he is furious with himself: why is he like this?

והתעוררות בחי' הגבורה הנ"ל הוא מזיעתן של חיות¹⁶³ שהוא ההתלהבות בפי ראשונה של ק"ש [קריאת

שמע] ויש בה בחינת גבורות ג"כ

And the arousal of the level of Gevurah mentioned above is from "the sweat of the chayos," which is the fervor in the first section of the Shema; and it too has in it the level of Gevuros.

This arousal of Gevurah is the "sweat of the chayos" mentioned above: the fervor of the first section of the Shema, which itself contains Gevuros, just as the angels' fervor yields their "sweat."

לכן צריך הוא לשפוך חמתו וירגז על יצרו הרע ביתר שאת

Therefore he must pour out his wrath and rouse anger against his evil inclination with greater intensity.

Because the fervor of the Shema itself carries Gevuros, it is then that he should pour out his wrath on his evil inclination with the greatest intensity.

כאשר יעמיק בשכלו ענין ההתבוננות באמונת ה' אחד ושישראל עלו במחשבה ושלכן רוצה לדבק מחשבתו להתכלל באחד אז יעשן אפו מדוע לא היה כזאת בכל עת ואפילו שלא בשעת התפלה.

When he goes deep with his intellect into the contemplation of the faith that G-d is One, and that Israel arose in thought, and that therefore he wishes to cleave with his thought, to be absorbed in the One, then his anger will smoke: why was he not like this at all times, even when not at the time of prayer?

When he contemplates in depth that G-d is One, that Israel arose in G-d's thought, and that he therefore longs to merge his thought with the One, his anger "will smoke" at himself. He asks why he has not been like this at every moment, even outside the time of prayer.

15 וזהו ענין פי' שניה שבק"ש [שבקריאת שמע] וחרה אף¹⁶⁴ כו' שנמשך מהתלהבות הפרשה ראשונה ולכך כתיב התם וסרתם ועבדתם אלהים אחרים¹⁶⁵

And this is the matter of the second section of the Shema, "And the anger will be kindled," etc., which is drawn from the fervor of the first section. That is why it is written there, "and you turn aside and serve other gods."

The second section of the Shema warns, "And the anger will be kindled." The Alter Rebbe says this section grows out of the fervor of the first, and that is why it speaks of turning aside to serve other gods, as the next lines explain.

כי באמת שלא בשעת התפלה אינו כעוברי רצונו וכפורק עול ח"ו¹⁶⁶ [חס ושלום] אף בשעה שאינו עובד ה' כלל

For in truth, when it is not the time of prayer, he is not like those who transgress His will, or like one who casts off the yoke, G-d forbid, even at a time when he is not serving G-d at all.

Outside the time of prayer, a person who is simply not occupied with serving G-d is not considered one who transgresses His will or casts off His yoke.

משא"כ בשעת ק"ש [קריאת שמע] בהתלהב לבו ידמה בעיניו מה שהיה רחוק מה' כל היום כאלו פורק עול ח"ו [חס ושלוה] ממש וכמ"ש פן יפתה לבבכם מיחודו ואחדותו

Not so at the time of the Shema: when his heart is aflame, it will seem in his eyes that his having been far from G-d all day is as if he had actually cast off the yoke, G-d forbid; as it is written, "lest your heart be enticed," [away] from His oneness and unity;

The time of the Shema is different: when his heart is aflame, his distance from G-d during the day looks to him like a real casting off of the yoke. He reads the verse "lest your heart be enticed" as being drawn away from G-d's oneness and unity.

והרי זה כאלו וסרתם ועבדתם והיטב יחרה לו¹⁶⁷ ובזה הוא מקרר הכעס והחימה שברע גמור ולא יהיה רע לאחרים כלל.^{168, 169, 170, 171, 172, 173, 174, 175}

and this is as if "you turn aside and serve." And he will be exceedingly angry; and through this he cools the anger and the wrath that are in the utter evil, and he will not be bad to others at all.

Seen this way, his distance is like "turning aside and serving other gods," and he becomes deeply angry at himself. This anger, aimed at the evil within, cools the heat and wrath of the evil itself, so that he will not be harmful to others at all.

16 וזהו ענין הצרעה שמסרס את הרע פי' שמקררו להיות כמו סריס שאין בו חמימות ולכן אינו מוליד¹⁷⁶

And this is the matter of the hornet, which castrates the evil: that is, it cools it so that it is like a eunuch, who has no heat in him and therefore does not beget.

This is the meaning of the hornet that "castrates" the evil: holy anger cools the evil inclination until it is like a eunuch, without heat. Without that heat it can no longer beget anything.

וגם מסמא את העינים פי' שלא יביט על אחרים לא במילי דעלמא ולא בעבודתם בעין רעה וקנאה שמצד הרע

It also blinds the eyes: that is, he will not look at others, neither in worldly matters nor in their service [of G-d], with an evil eye and envy, which come from the side of evil.

The hornet also "blinds the eyes": the person no longer looks at others, either in worldly matters or in their service of G-d, with the evil eye and envy that come from the side of evil.

כי אין הברכה שורה¹⁷⁷ אלא על דבר הסמוי מן העין¹⁷⁸ וכן ברכת ה' היא המשכת אלהות אינה שורה כ"א בעין טובה:

For blessing rests only on a thing hidden from the eye; and so too the blessing of G-d, which is the drawing down of G-dliness, rests only with a good eye.

The Talmud teaches that blessing rests only on what is hidden from the eye. So too G-d's blessing, the drawing down of G-dliness, rests only where there is a good eye; blinding the evil eye makes room for blessing.

SECTION 6 • ¶17-18

The spies, the seven nations, and the land of your dwellings

17 ד ובזה יובן ענין המרגלים שלא רצו ליכנס לארץ כנען שהוא ענין ההשפלה למטה במצות מעשיות שהם ענינים הגשמיים באמונת יחודו בתחתונים כי אמרו ארץ אוכלת יושביה היא.¹⁷⁹

4. With this the matter of the spies will be understood. They did not want to enter the land of Canaan, which is the matter of lowering [oneself] below, into the mitzvos of action, which are physical matters, in the faith in His unity among the lower realms; for they said, "It is a land that consumes its inhabitants."

The fourth section turns to the spies. The land of Canaan stands for lowering oneself into the physical mitzvos, with faith that G-d's unity is found in the lower realms; the spies did not want this, and said that the land "consumes its inhabitants."

פי' יושביה אין תופסין מקום לעצמן כלל ומבטלין עצמן ליחודו ית' שבתחתונים להיות אין עוד כו' כי היו דור דעה כו' ושרש נשמתם למעלה מעלה.¹⁸⁰

That is: its inhabitants take up no place for themselves at all, and nullify themselves to His unity, may He be blessed, among the lower realms, so that "there is nothing else," etc. For they were the generation of knowledge (dor de'ah), etc., and the root of their souls was far, far above.

The Alter Rebbe reads their words as a spiritual statement: those who dwell in such a land take up no place for themselves and are wholly nullified to G-d's unity below. The spies, of the "generation of knowledge," had souls rooted very high, and did not want to descend to such self-nullification in physical deeds.

18 וגם החתי והיבוסי והאמורי יושב בהר¹⁸¹ שהם הם השבעה אומות עובדי כוכבים שבאמת היו דרים בה בעת ההיא ושרשם משבע מדות דעולם התהו

And also, “the Hittite, the Jebusite and the Amorite dwell in the mountains”: these are the very seven idolatrous nations who in truth were living in it at that time; and their root is from the seven attributes (middos) of the World of Tohu,

The spies reported that “the Hittite, the Jebusite and the Amorite dwell in the mountains.” These are the seven nations who actually lived in the land, and their spiritual root is the seven emotive attributes of the World of Tohu (“chaos”), whose intense, unharmonized attributes shattered.

והם שרש השבע מדות רעות אשר צריך ליזהר מאד שלא ליפול בהמדות ההם ח"ו [חס ושלום] כי רגליה יורדות מות¹⁸² כו' וכמ"ש שבעה גוים גדולים ועצומים כו'.

and they are the root of the seven evil attributes, regarding which one must take great care not to fall into those attributes, G-d forbid; for “her feet go down to death,” etc.; and as it is written, “seven nations, great and mighty,” etc.

From those attributes of Tohu come the seven evil traits in a person, and he must take great care not to fall into them, for “her feet go down to death.” This is why the seven nations are described as “great and mighty.”

183 אך באמת אמר ועצומים ממך ממך דוקא פי' שאתה מגדלם כמ"ש ירמיהו ואתם למדתם אותם עליכם אלופים לראש

But in truth it says, “and mightier than you” (mimcha): mimcha, “from you,” specifically, meaning that you make them great; as Yirmeyahu says, “And you have trained them as chiefs over you, at the head.”

But the verse says they are “mightier than you” (mimcha), and the Alter Rebbe stresses the word: their might comes from you, because you make them great. Yirmeyahu says the same: “You have trained them as chiefs over you.”

כי מה שנחשבו לאלופי' [לאלופים] ודבר גדול הוא מחמתכם שאתם מחשיכים אותם ליש וגדול הוא בעיניכם.

For that they are regarded as chiefs and as something great is because of you: because you regard them as something (yesh), and it is great in your eyes.

The evil traits seem powerful only because a person treats them as real and important. Their greatness exists in his own eyes.

אבל באמת צריך להקטין אותם בעיניו וכמ"ש כלב סר צלם מעליהם¹⁸⁴ וה' אתנו פי' שהוי' נמשך אתנו במקרא משנה כו' וכלים מכלים שונים כנ"ל

But in truth one must make them small in his eyes; as Kalev said, "Their shade has departed from them, and Havayah is with us." That is, Havayah is drawn down with us in Scripture, Mishnah, etc., and "vessels differing one from another," as mentioned above.

In truth one must make them small in one's eyes, as Kalev said, "Their shade has departed from them, and Havayah is with us." "Havayah is with us" means that G-d is drawn down into the Torah we study, Scripture, Mishnah and the rest, the "vessels differing one from another" described above.

(וענין שילוח המרגלים היה ע"ד שמברכים על המצות עובר לעשייתן והיינו שקודם העלאת מ"נ [מ"י] נוקבין] שהוא העלאת הדבר הגשמי שבו נעשית המצוה כמו האתרוג דנוגה צריך תחלה להיות המשכת מ"ד [מ"י דוכרין] מלמעלה המעורר העלאת מ"נ [מ"י נוקבין] כו'

(The matter of the sending of the spies was along the lines of blessing over the mitzvos before their performance. That is, before the raising of mayin nukvin (feminine waters), which is the raising of the physical thing with which the mitzvah is done, such as the esrog, which is of nogah, there must first be a drawing down of mayin duchrin (masculine waters) from above, which arouses the raising of mayin nukvin, etc.

A parenthesis explains why spies were sent at all. Just as a blessing is said before a mitzvah is done, so before the mayin nukvin, the raising up of the physical object of a mitzvah (such as the esrog, which belongs to nogah, the mixed realm that can be elevated), there must first be mayin duchrin, a flow from above that arouses that raising.

ועד"ז קודם שנכנסו כל ישראל לארץ שלח מרבע"ה [משה רבינו עליו השלום] איש אחד¹⁸⁵ שנשמתם נמשכו מבחינת אחד כולם אנשים¹⁸⁶ שהיו מבחי' עלמא דדכורא והוא ענין מ"ד [מ"י דוכרין] לעורר המ"י [המ"י] נוקבין] כו',

In the same way, before all Israel entered the Land, Moshe our teacher, peace be upon him, sent "one man," whose souls were drawn from the level of "One"; "all of them men," who were from the level of the masculine world (alma dedechura); and this is the matter of mayin duchrin, to arouse the mayin nukvin, etc.

In the same way, before Israel entered the Land, Moshe sent one man from each tribe, men whose souls came from the level of "One" and from "the masculine world," the realm that gives rather than receives. Their mission was to be the mayin duchrin that would arouse the elevation of the Land.

אך עד"מ כשצריכים להגביה איזה דבר שהוא ענין המ"נ [המ"יין נוקבין] צריך להשפיל א"ע [את עצמו] למטה כדי להגביהו והם לא היה בהם שפלות זו להשפיל א"ע [את עצמו] למטה.

But, by way of analogy, when one needs to lift something up, which is the matter of the mayin nukvin, one must lower oneself down in order to lift it; and they did not have this lowliness, to lower themselves down.

But to lift something up, which is the work of mayin nukvin, one must bend down to it. The spies lacked this lowliness: they were unwilling to lower themselves.

אבל באמת ע"י השפלה והכנעה זו אזי אח"כ אותו הדבר שמגביה נושא את נושאו¹⁸⁷ ומגביה אותו למעלה מעלה ויובן ממ"ש במ"א ע"פ¹⁸⁸ הרע"מ [הרע"א מהימנא] פ' תשא בענין אבנא למשקל בה דא יו"ד כו' וזהו ענין מנחה ונסכים.

But in truth, through this lowering and submission, afterwards the very thing that he lifts "carries its carriers" and lifts him far, far above. This will be understood from what is explained elsewhere on the Raaya Mehemna, Parshas Ki Sisa, on the matter of "a stone to weigh with: this is the yud," etc.) And this is the matter of the meal offering and the libations.

Yet through bending down and submitting, the thing one lifts ends up lifting the one who lifts it, as the Ark "carried its carriers." He refers to his explanation of the Raaya Mehemna on Ki Sisa, "a stone to weigh with: this is the yud," and then returns to the main theme: this is the meaning of the meal offering and the libations.

שהמנחה היא מבחינת צומח (והצומח הוא מיסוד המים היפך החי שהוא בחי' אש)

For the meal offering is of the level of the vegetative (and the vegetative is from the element of water, the opposite of the animal, which is the level of fire).

The meal offering comes from the vegetative realm, which belongs to the element of water, unlike the animal offering, which belongs to fire.

וכל קרבן מנחתך במלח תמלח¹⁸⁹ שהוא בחינת דומם וכך ענין התפילין ושאר המצות מעשיות ירדו ונשתלשו בבחי' דומם כגון התפילין שבפסוק ואהבת שבק"ש [שבקריאת שמע].

And "every offering of your meal offering you shall season with salt," which is the level of the inanimate. And so is the matter of tefillin and the other mitzvos of action: they descended and were drawn down by stages into the level of the inanimate, such as the tefillin in the verse "And you shall love" of the Shema.

Every meal offering had to be salted, and salt belongs to the inanimate realm. So too tefillin and the other practical mitzvos have come down into the inanimate: the tefillin of the Shema are parchment and ink.

וכן קדש לי כל בכור¹⁹⁰ שהוא בחינת חכמה עילאה נתגשם על הקלף ואותיות בדיו שהם ענינים גשמיים

And likewise “Sanctify to Me every firstborn,” which is the level of supernal Chochmah, was made physical on the parchment and in letters of ink, which are physical things;

For example, the passage “Sanctify to Me every firstborn,” one of the passages in the tefillin, expresses supernal Chochmah, the first of the Sefiros, yet it is made physical in letters of ink on parchment.

רק שצריך להסיר הרע שבהם כמ”ש ובערת הרע מקרבך ואז נקרא ארץ מושבותיכם כמ”ש וישב ה’ מלך לעולם.¹⁹¹

only, one must remove the evil in them, as it is written, “And you shall eradicate the evil from your midst.” And then it is called “the land of your dwellings,” as it is written, “And Havayah sits as King forever.”

Only the evil in physical things must be removed, as the Torah commands, “You shall eradicate the evil from your midst.” Then the land is called “the land of your dwellings,” as the Psalm says, “Havayah sits as King forever.”

פ”י ישיבה הוא מלשון הורדה¹⁹² והשפלה שהיושב מוריד ומשפיל עצמו ממקום עמידתו להיות לו דירה בתחתונים

The meaning: sitting (yeshivah) is a term of bringing down and lowering, for one who sits brings down and lowers himself from the place where he stood, so that He has a dwelling place among the lower realms.

“Sitting” (yeshivah) means descent: one who sits lowers himself from his standing height. G-d’s “sitting” is His coming down to have a dwelling place in the lower realms.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] משחרב בהמ"ק [בית המקדש] אין לו להקב"ה¹⁹³ בעולמו אלא די אמות של הלכה ובהמ"ק [ובבית המקדש] כתיב כי האמנם ישב אלקים על הארץ^{194, 195} (מ"א [מלכים א'] סי' ח' כ"ז) וכמ"ש מזה ברכות תרומה פל"ד קנ"ב א'. ובפי נשא פיי"ב¹⁹⁶ קרוב לר"פ.

And as our Sages, of blessed memory, said: "Since the Holy Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah." And of the Holy Temple it is written, "Will G-d indeed dwell on the earth?" (I Kings, chapter 8, [verse] 27). And as is explained about this in Midrash Rabbah, Terumah, chapter 34, 152a, and in Parshas Naso, chapter 12, near the beginning of the chapter.

The Talmud teaches that since the Holy Temple was destroyed, G-d has in His world only the four cubits of halachah. The Temple was G-d's "sitting" on earth, as Shlomo asked in wonder, "Will G-d indeed dwell on the earth?"; the Midrash on Terumah, and its parallel on Naso, describe this same wonder, that G-d whose glory fills all worlds should dwell in a Mishkan or a Temple.

ועד"ז מעין זה הוא בעסק התורה כמ"ש ברכות פ' שמות פרשה ה' ע"פ בשבתו עם זקני ארץ^{197, 198} ובפי שמיני ס"פ י"א

And along these lines, something like this applies to the study of Torah, as is written in Midrash Rabbah, Parshas Shemos, chapter 5, on the verse "when he sits among the elders of the land," and in Parshas Shemini, at the end of chapter 11.

Something similar applies to Torah study: on "when he sits among the elders of the land," the Midrash describes G-d as present, as it were, among the judges of the Sanhedrin.

אך היינו ע"י שמתחלה נודע בשערים בעלה^{199, 200} ע"י שיעמיק ויתבונן בגדולת א"ס ב"ה כפי עומק מחשבתו לכל חד לפום שיעורא דיליה כמו דמשער בלבו כמ"ש בזח"א [בוהר חלק א] וירא דק"ג ע"א וכמשנ"ת [וכמו שנתבאר] לעיל ר"פ במדבר²⁰¹

But this is through, first, "Her husband is known in the gates": through his going deep and contemplating the greatness of the Infinite One (Ein Sof), blessed be He, according to the depth of his thought, "to each one according to his own measure, as he measures in his heart," as is written in the Zohar, Part I, Vayeira, folio 103a, and as was explained above at the beginning of Parshas Bamidbar.

But this "sitting" comes about only when first "her husband is known in the gates": each person contemplates the greatness of the Infinite One as deeply as he can. The Zohar reads "gates" (she'arim) as measuring (meshaer): to each according to what he measures in his heart, as the Alter Rebbe explained at the beginning of Parshas Bamidbar.

והיינו כי ישיבה ודירה זו עושין ישראל בכוונתם בתפלתם כו' דרוח אייתי רוח ואמשיך רוח

That is, this sitting and dwelling Israel make through their intention in their prayer, etc., for “spirit brings spirit and draws down spirit.”

Israel make G-d's “sitting” and dwelling below through the intention of their prayer, for “spirit brings spirit and draws down spirit”: the person's spirit of devotion in prayer draws down G-d's presence.

(ועמ"ש סד"ה בשעה שהקדימו ²⁰² ישראל נעשה ²⁰³ בענין פי' גבורי כח עושי דברו לשמוע בקול דברו) ²⁰⁴

(And see what is written at the end of the discourse beginning “When Israel put ‘we will do’ first,” on the meaning of “mighty in strength, who do His word, to hearken to the voice of His word.”)

He refers to the end of the discourse on Israel's putting “we will do” before “we will hear” (Likkutei Torah, Bamidbar), which explains “mighty in strength, who do His word”: the doing of the mitzvos, which draws down G-d's will to be King, comes first and gives rise to the hearing, the nullification of oneself to Him.

ולכן נקרא ארץ מושבותיכם דייקא שאתם מיישבים אותה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] א"ת [אל תקרי] בניך אלא בוניך ²⁰⁵ ע"י ההלכות המלוכשים בדברים תחתונים כמו דומם וצומח שבנסכים וד"ל [ודי למבין]

Therefore it is called “the land of your dwellings,” precisely: that you settle it. And as our Sages, of blessed memory, said, “Do not read banayich (‘your children’) but bonayich (‘your builders’): through the halachos that are encloded in lower things, like the inanimate and the vegetative in the libations; and this suffices for one who understands.

This is why the Torah says “the land of your dwellings” (moshvoiseichem): it is you who settle it (meyashvim), making it a dwelling for G-d. As the Sages read banayich, “your children,” as bonayich, “your builders,” Israel build that dwelling through the halachos, which are clothed in lowly physical things, like the inanimate and vegetative elements of the libations.

(ועמ"ש ע"פ וישב יעקב כו' בארץ כנען²⁰⁶ וזהו כענין ארץ מושבותיכם המבואר כאן שאתם מיישבים אותה ועי" [ועיין] בזהר בפי' בהר) (דק"ח ע"א) הה"ד [הדא הוא דכתיב] כי תבאו וגוי ושבתה הארץ²⁰⁷ נייחא ודאי²⁰⁸

(And see what is written on the verse "And Yaakov dwelt," etc., "in the land of Canaan"; and this is like the matter of "the land of your dwellings" explained here, that you settle it. And see the Zohar, in Parshas Behar) (folio 108a): as it is written, "When you come," etc., "the land shall rest": rest, indeed.

In a parenthesis he refers to a discourse on "And Yaakov dwelt ... in the land of Canaan," which makes the same point about settling the land, and to the Zohar on Behar, which reads "When you come into the land ... the land shall rest" as true rest.

ועמ"ש סד"ה המגביהי לשבת²⁰⁹ ועיין ברבות בשלח ר"פ כ"ג ע"פ נכון כסאך מאז²¹⁰ בענין המשל אגוסטוס יושב²¹¹ כו' ע"ש

And see what is written at the end of the discourse beginning "Who is enthroned on high"; and see Midrash Rabbah, Beshalach, at the beginning of chapter 23, on the verse "Your throne is established from of old," regarding the parable "Augustus is seated," etc.; see there.

He also refers to a discourse on "Who is enthroned on high" and to the Midrash on "Your throne is established from of old," whose parable contrasts a king, who stands, with an Augustus, who is seated.

וזהו ועתיק יומין יתיב.²¹² ועמ"ש ע"פ תבנה ותכונן עיר סיחון.²¹³ וע"פ וכל בניך²¹⁴ כו' בענין בוניך.

And this is [the meaning of] "and the Ancient of Days (Atik Yomin) sat." And see what is written on the verse "Let the city of Sichon be built and established," and on the verse "And all your children," etc., on the matter of "your builders."

In the Midrash, G-d's throne becomes settled, He is "seated," once Israel sing at the Sea; this, the Alter Rebbe says, is the meaning of Daniel's vision, "and the Ancient of Days sat." He also refers to explanations of "Let the city of Sichon be built and established" and of "And all your children," read as "your builders."

ועיין בזח"ג [בזהר חלק ג] דקמ"א ע"ב ע"פ כתפארת אדם לשבת בית^{215, 216} ועמ"ש מענין בית וחצר הפנימית בד"ה וארשתך לי:²¹⁷

And see the Zohar, Part III, folio 141b, on the verse "according to the beauty of a man, to dwell in a house"; and see what is written on the matter of the house and the inner courtyard in the discourse beginning "And I will betroth you to Me."

Last, he points to the Zohar on "according to the beauty of a man, to dwell in a house," and to a discourse on "And I will betroth you to Me" about the house and the inner courtyard, images of G-d's dwelling.

SECTION 7 • 119

Summary

19 קיצור. ענין השרפים הם מבחי יסוד האש האלקי וכמ"כ [וכמו כן] יש בחינה זו בנפש האלקית רק שהוא כלולה מדיי [מדי יסודות].

Summary. The matter of the seraphim: they are from the level of the G-dly element of fire. And likewise this level is in the G-dly soul, only that it is composed of the four elements.

The maamar closes with a summary. The seraphim come from the G-dly element of fire; the G-dly soul has this same fire, but in man it is joined with all four elements.

וכתיב והוי יגיה חשכי. ²¹⁸ והיינו עיי ק"ש [קריאת שמע] בהתבוננות באמרו הוי אלקינו ²¹⁹ ועייז יבא לבחינת ואהבת. ²²⁰

And it is written, "And Havayah illumines my darkness." That is, through the Shema, with contemplation, when he says "Havayah is our G-d"; and through this he will come to the level of "And you shall love."

The verse "Havayah illumines my darkness" is fulfilled through the Shema, by contemplating "Havayah is our G-d." This contemplation brings a person to "And you shall love," the love of G-d.

וזהו אש אוכלה. ועכ"ז [ועם כל זה] להגביר רק יסוד האש האלקי אין די כ"א שצ"ל אח"כ המשכה עיי מצות וזהו הוקשה כל התורה לתפילין ²²¹ וזהו את היד הגדולה ²²² כוי

And this is "fire consuming [fire]." Even so, strengthening only the G-dly element of fire is not enough; rather, there must afterwards be a drawing down through mitzvos. And this is [the meaning of] "The whole Torah is likened to tefillin," and this is "the great hand," etc.

That love is "fire consuming fire," the G-dly fire consuming the natural one. Yet fervor alone is not enough: it must be followed by drawing G-dliness down through mitzvos, the meaning of "the whole Torah is likened to tefillin" and of "the great hand."

אך בהשוב צריך לזהר שלא יפול והיינו על ידי לעולם ירגיז. ²²³ וזהו ענין מנחה ונסכים. ארץ מושבותיכם: ²²⁴

But in the returning (shov) one must take care not to fall, and that is through "A person should always rouse to rage." And this is the matter of the meal offering and the libations. "The land of your dwellings."

In the "return" (shov), the descent from fervor back into physical deeds that follows the soul's "running" (ratzo), as Ezekiel saw the chayos "running and returning," one must guard against falling, by rousing the good inclination against the evil inclination. This is the meaning of the meal offering and the libations, and of "the land of your dwellings."

IN ONE'S AVODAH

Recite the Shema with real contemplation of G-d's oneness and of the soul's root in Him, so that the heart's fire for G-d overpowers the heat of worldly desire. But do not rest on that fervor: draw it down into tefillin, Torah study and practical mitzvos, even honest business and charity, lowering yourself to G-d's will. In that descent, guard against falling by turning your anger against your own evil inclination, never against others: in the Shema, see a day spent far from G-d as if it were casting off the yoke, and do not regard the evil traits as great, for "Havayah is with us" in the Torah.

QUESTIONS FOR DISCUSSION

1. Why is the fervor of the Shema compared to a burnt offering, and what is the "fire consuming fire" in a person?
2. Why is self-nullification in physical mitzvos higher than the fervor of love, which is called only "wings"?
3. How can "the great hand," the boundless Infinite Light, be present in laws about agriculture, festivals or business?
4. Why, according to the maamar, did the spies, "the generation of knowledge," refuse to enter Canaan, and what does this say about lofty spiritual experience?
5. What does it mean to rouse the good inclination to rage against the evil inclination, and how does that anger make a person kinder to others?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **בפי נסכים**
The note dates this maamar to the year 5557 (1796-97), referring to the list of maamarim at the end of Maamarim Ketzarim.

KEHOT'S NOTE

המאמר משנת תקנ"ז — ראה ברשימת המאמרים שבסו"ס מאמרים קצרים ע' תריח הערה 91. בדרך מצוית צג, ב מציין "תורה ברכים בפי שלח בפי נסכים כי תבואו אל ארץ מושבותיכם שם נתי השעם ענין הקרבנות ובנסכים". ממאמרי אדה"א במדבר-ג ע' אקפח. מיוסד על מאמר זה. אוה"ת כרך-ו ע' אתשצב ובשינוים והגהות אחרות שם ע' אתתב. קצורים ע' אתתג. ראה גם ד"ה זה ש"פ שלח תשמ"ג. ד"ה להבין ענין הנסכים תשמ"ז.

2 G-d tells Moshe to speak to the children of Israel about the time they will enter the Land: "When you come into the land of your dwellings that I give you." These words open the Torah's section on the libations, and the maamar asks why the Land is called here "the land of your dwellings."

במדבר ט"ב:2 Numbers 15:2

דבר אלי בני ישראל ואמרתי אליהם כי תבאו אל-ארץ מושבותיכם אשר אני נתן לכם:

Speak unto the children of Israel, and say unto them: When ye are come into the land of your habitations, which I give unto you,

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

3 **ועשיתם אשה לה' עולה**
"And you make a fire-offering to Havayah, a burnt offering or a sacrifice." These are the offerings that the libations accompany.

במדבר ט"ו:3 Numbers 15:3

ועשיתם אשה לה' עלה אוֹזֶבֶחַ לַפְּלִיאֲנֹדֶר או בְּנִדְבָה או בְּמַעֲדִיקֶם לַעֲשׂוֹת רִיחַ נִיחֹחַ לַה' מִן־הַבָּקָר או מִן־הַצֹּאן:

and will make an offering by fire unto the L-RD, a burnt-offering, or a sacrifice, in fulfilment of a vow clearly uttered, or as a freewill-offering, or in your appointed seasons, to make a sweet savour unto the L-RD, of the herd, or of the flock;

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

4 **מבכל התורה שנקי ארץ כנען**
Torah Ohr 26c opens the discourse "And Yaakov dwelt ... in the land of Canaan" (Vayeishev), which asks why the Land of Israel is called "the land of Canaan" throughout the Torah when Cham was the father of Canaan: "what praise of lineage is there in this?" There Canaan in holiness is read as "merchant," like the soul that descends into this world to gain, as a merchant spends his money to make a profit.

KEHOT'S NOTE

להעיר מתו"א כו, ג "ומה הוא היחוס שבח איי בזה".

5 **הגדלתי מעשי**
Kohlees (Shlomo) describes the great works he undertook: "I made great my works; I built myself houses; I planted myself vineyards." The verse in Kohlees on which the Midrash cited here comments.

קהלת ב:4 Ecclesiastes 2:4

הַגְדַּלְתִּי מַעֲשֵׂי בְנִיתִי לִי בָתִּים נְטַעְתִּי לִי כַרְמִים:

I made me great works; I builded me houses; I planted me vineyards;

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

6 "Go, eat your bread with joy, and drink your wine with a glad heart, for G-d has already favored your deeds." The Midrash reads it as the libations and the entry into the Land.

קהלת ט:7 Ecclesiastes 9:7

לֶךְ אֲכַל בְּשִׂמְחָה לְחֶמֶךְ וּשְׂתֵה בְלֵב־טוֹב יִינֶה כִּי כָבֵד רָצָה הָאֱלֹהִים אֶת־מַעֲשֶׂיךָ:

Go thy way, eat thy bread with joy, And drink thy wine with a merry heart; For G-d hath already accepted thy works.

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

7 One reading in the Midrash: "eat your bread with joy" is the section of challah, "drink your wine with a glad heart" is the section of libations, and "for G-d has already favored your deeds" is the bringing of Israel into the Land, as it says, "When you come into the land."

קוהלת רבה ט"ז:1א Kohlelet Rabbah 9:7:1a

לֶךְ אֲכַל בְּשִׂמְחָה לְחֶמֶךְ, אָמַר רַבִּי הוֹנָא בְּרִיָּה דְרַבִּי אֲחָא בְּשַׁעָה שֶׁהִתְיַנּוּקוֹת נִפְטְרִין מִבֵּית רַבָּן, בַּת קוֹל יוֹצֵאת וְאוֹמֶרֶת לָהֶם: לֶךְ אֲכַל בְּשִׂמְחָה לְחֶמֶךְ, נִתְקַבַּל הֶבֶל פִּיכֶם לִפְנֵי כְרִיחַ נִיחוּחַ. וּבְשַׁעָה שֶׁיִּשְׁאַל נִפְטְרִין מִבֵּית כְּנִסְיוֹת וּמִבֵּית מִדְּרָשׁוֹת, בַּת קוֹל יוֹצֵאת וְאוֹמֶרֶת: לֶךְ אֲכַל בְּשִׂמְחָה לְחֶמֶךְ, כָּבֵד נִשְׁמָעָה תְּפִלָּתְכֶם לִפְנֵי כְרִיחַ נִיחוּחַ. דָּבָר אַחֵר, לֶךְ אֲכַל בְּשִׂמְחָה לְחֶמֶךְ, זֶה פֶּרֶשֶׁת חֻלָּה. וּשְׂתֵה בְלֵב טוֹב יִינֶה, זֶה פֶּרֶשֶׁת נִסְכִּים. כִּי כָבֵד רָצָה הָאֱלֹהִים אֶת ...

"Go, eat your bread joyfully, and drink your wine goodheartedly, as G-d has already accepted your actions" (Ecclesiastes 9:7). "Go, eat your bread joyfully." Rabbi Huna son of Rabbi Aha said: When the children take their leave from school, a Divine Voice emerges and says to them: "Go, eat your bread joyfully," - your breath has been accepted before Me as a pleasing aroma. When Jews take their leave of synagogues and study halls, a Divine Voice emerges and says to them: "Go, eat your bread joyfully" - your prayer ...

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

8 **ארץ מלשון רצון**
The note says that the reading of eretz as ratzon, from Bereishis Rabbah, is explained in Or HaTorah on

Bereishis.

KEHOT'S NOTE

בראשית רבא פרשה ה. נתבאר באוה"ת בראשית-ב דף תפא, ב.

9

ארץ מלשון רצון

"Why was it called eretz? Because it desired (ratszah) to do the will (retzon) of its Maker." Kehot gives this Midrash as the source for reading eretz as ratzon.

Bereshit Rabbah 5:8 ח"ח:ח' בראשית רבא

ויקרא אלקים ליבשה ארץ - למה נקרא שמה ארץ שרצתה לעשות רצון קונה רבי נתן בשם ר' אחא ור' ברכיה בשם רבי יצחק אמר אני אל שדי אני שאמרתי לשמים וארץ די שאלמלא כן היו מותחים והולכין עד עכשיו ולמקוה המים קרא ימים א"ר יוסי ב"ר חלפתא והלא ים אחד הוא ומה ת"ל ימים אלא אינו דומה טעם דג העולה מעכו לעולה מצידון ולעולה מאספמאי:

"G-d called the dry land Earth, and the gathering of the waters He called Seas, and G-d saw that it was good" (Genesis 1:10). "G-d called the dry land Earth [eretz]." Why was it called eretz? It is because it hastened [ratzeta] to perform the will of its Maker. Rabbi Natan in the name of Rabbi Aha, and Rabbi Berekhya in the name of Rabbi Yitzhak said: "I am G-d Almighty [shadai]" (Genesis 17:1) - I am the One who [she] said to the heavens and the earth: Enough [dai]. ...

Wikisource Bereshit Rabbah (CC-BY-SA) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

10

ארץ מלשון רצון

In the entry eretz the Pardes writes that the Shechinah is called eretz "from the term ratzon," for it is pleased with the good flow it has received. This is the place in Erchei HaKinuyim that the text cites.

Pardes Rimmonim 23:1:212 ב"א:א'ר"י:ב'212 פרדס רמונים

... והוא אותו הצד התחתון שבה שהיא הבחינה האחרונה שבעצמותה שהיא המקבלת מכלם יחד ולכן היא מנא דכלהו. אמנם נקראת ארץ מלשון רצון שכבר נתרצה מהשפע הטוב שקבלה. וכן פ"י הרשב"י ע"ה בזהר פ' בראשית (ד"יב) בפסוק ויקרא אלקים ליבשה ארץ וז"ל ומה דהות יבשה אתעבדת ארץ וכו' ארעא רעוא שלים דקא יאות עכ"ל.

Pardes Rimmonim (Public Domain)

11

וכ"ה בפרדס . . ערך ארץ

Alongside the Pardes's entry on eretz, the note sends the reader to a further discussion in Or HaTorah on Vayikra.

KEHOT'S NOTE

ראה גם אוה"ת ויקרא-ב ע' תמב.

12

היום הזה ה' אלהיך מצוך

"This day Havayah your G-d commands you to do these statutes and ordinances." The verse on which another discourse the text cites is built.

Deuteronomy 26:16 כ"ו:ט"ז דברים

היום הזה ה' אלקיך מצוך לעשות את־החקים האלה ואת־המשפטים ושמרת ועשית אותם בכל־לבבך ובכל־נפשך:

This day the L-RD thy G-d commandeth thee to do these statutes and ordinances; thou shalt therefore observe and do

...בפ' נסכים כתיב כי תבאו אל ארץ מושבותיכם

them with all thy heart, and with all thy soul.

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

13

(פ"ב דברכות) כל הקורא ק"ש

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

KEHOT'S NOTE

יד, סע"ב.

14

The Talmud brings two sayings: one who recites the Shema without tefillin is as if he testified falsely about himself, and it is as if he offered a burnt offering without a meal offering and a sacrifice without libations. The maa-mar builds on the second.

Berakhot 14b:24 כ"ד:ב ברכות

אמר עולא: כל הקורא קריאת שמע בלא תפילין, כאילו מעיד עדות שקר בעצמו. אמר רבי חייא בר אבא אמר רבי יוחנן: כאילו הקריב עולה בלא מנחה, וזבח בלא נסכים.

'Ulla said : Whoever reads the Shema' without Tefillin is as though he spoke false testimony against himself. R. Hiyya b. Abba said in the name of R. Johanan : It is as though he had offered a burnt-offering without a meal-offering (cf. Num. xxviii. 5) and a sacrifice without drink-offerings (ibid. v. 14).

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

15

אש מן השמים ע"ג המזבח

At the dedication of the Sanctuary, "fire went out from before Havayah and consumed upon the altar the burnt offering and the fats." Kehot gives this verse for the fire that came down onto the altar.

Leviticus 9:24 ט' כ"ד ויקרא

ותצא אש מלפני ה' ותאכל על־המזבח את־העלה ואת־החלבים וירא כל־העם וירגזו ויפלו על־פניהם:

And there came forth fire from before the L-RD, and consumed upon the altar the burnt-offering and the fat; and when all the people saw it, they shouted, and fell on their faces.

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

KEHOT'S NOTE

ראה ויקרא ט, כד.

16

Kehot's note points to II Chronicles 7:7 for these words.

II Chronicles 7:7 ז' ז' דברי הימים ב

ויקדש שלמה את־תוך החצר אשר לפני בית־ה' כִּי־עָשָׂה שֶׁם הָעֹלֹת וְאֵת חֲלָבֵי הַשְּׁלָמִים כִּי־מִזְבַּח הִנָּחֶשֶׁת אֲשֶׁר עָשָׂה שְׁלֹמֹה לֹא יָכוֹל לְהַכִּיל אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה וְאֶת־הַחֲלָבִים:

Moreover Solomon hallowed the middle of the court that was before the house of the L-RD; for there he offered the burnt-offerings, and the fat of the peace-offerings; because the brazen altar which Solomon had made was not able to receive the burnt-offering, and the meal-offering, and the fat.

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

17

כי הנה האדם הוא מורכב מדי' יסודות

At the end of 5a the discourse "And the number of the children of Israel will be" opens: "man is a small world,"

as in Avos deRabbi Nosson, and as the world has four elements, fire, air, water and earth, so does the human soul.

KEHOT'S NOTE

מסומן לעיל ה, סעי'א מאדרי"נ פנ"א ובשם ע"ח שמ"א פ"ג.

18 והיה מספר

“And the number of the children of Israel will be like the sand of the sea.” The verse opens the earlier discourse in Bamidbar where the four elements are explained.

Hosea 2:1 א'ו:2

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר לֹא יִסָּפֵר וְהָיָה בְּמִקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֹאמַר לָהֶם בְּנֵי אֱלֹהִים:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: ‘Ye are not My people’, it shall be said unto them: ‘Ye are the children of the living G-d.’

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

19 בד"ה והי' מספר בניי

There the Alter Rebbe explains that just as the world is made of four elements, fire, air, water and earth, so is the human soul.

KEHOT'S NOTE

לעיל ה, ב.

20 כנגד ד' אותיות של שם הוי

In that discourse the Alter Rebbe cites Etz Chaim, Sha'ar 41, chapter 3, for the four elements corresponding to the four letters of Havayah; there he adds that they are also the four worlds of Atzilus, Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

בלקו"ת שם מצדין לע"ה שמ"א פ"ג.

21 ע"פ כי תצא

The discourse on “When you go out to war” (Ki Seitzei 34c) explains that an animal was offered so that fire would come down from heaven and consume it, since the life of the animal soul is from the element of fire, and the fire below was absorbed into the fire above.

KEHOT'S NOTE

לקמן פ' תצא לד, ג. וראה גם לקמן פנחס עה, סעי'ד.

22 שרפים עומדים

In Isaiah's vision of G-d enthroned, “Seraphim stood above Him; each had six wings.” The Alter Rebbe reads the name seraphim as “burning ones,” angels of the G-dly fire, and their “standing” as their constant, unchanging fervor.

Isaiah 6:2 ו'ב:2

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפִים שֵׁשׁ כְּנָפִים לְאֶחָד בְּשָׂתַיִם יָכֹסֶה פָּנָיו וּבְשָׂתַיִם יָכֹסֶה רַגְלָיו וּבְשָׂתַיִם יַעֲוֹפֶה:

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)

...כפי' נסכים כתיב כי תבאו אל ארץ מושבותיכם

KEHOT'S NOTE

ישעי' ו, ב.

23 כביאור ע"פ והניף הכהן

The explanation on “And the kohen shall wave them” teaches that man's soul is rooted in the world of Tikkun while the inanimate, vegetative and animal are rooted in Tohu.

KEHOT'S NOTE

לעיל פ' אמור לו, ג ואילך.

24 והניף הכהן אותם על לחם הבכורים

“And the kohen shall wave them with the bread of the first fruits, a wave offering before Havayah.” The verse on which the explanation in Parshas Emor that the text cites is built.

Leviticus 23:20 כ"ג:20

וְהִנִּיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכּוּרִים תְּנוּפָה לִפְנֵי ה' עַל־שְׁנֵי כִכְשִׁים קֹדֶשׁ יְהִי לַה' לְכֹהֵן:

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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

25 כרשפי אש שלהבת

The beloved asks to be set as a seal upon her lover's heart, for love is as strong as death: “its flashes are flashes of fire, a flame of G-d.” The Alter Rebbe borrows the image for the G-dly soul's fiery thirst for G-d.

Song of Songs 8:6 ו'ח:6

שִׁמְנִי כְחוֹתָם עַל־לִבִּי כְחוֹתָם עַל־זְרוֹעִי כִּי־עֵזָה כְּמוֹת אֶהְבֶּה קֶשֶׁה כְּשֹׂאֹל קִנְיָה רֶשְׁפִּיָּה רֶשְׁפִּיָּה אֵשׁ שֶׁלֹּהֲבָתֶיהָ:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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

26 “My dove, in the clefts of the rock, in the hiding place of the cliff.”

Song of Songs 2:14 ד"ה:2

יֹונָתִי בְּחֻגֵי הַסֵּלַע בְּסֹתֵר הַמַּדְרֵגָה הָרְאִינִי אֶת־מְרֹאֶיךָ הַשְׁמִיעֵנִי אֶת־קוֹלֶךָ כִּי־קוֹלֶךָ עֶרֶב וּמְרֹאֶיךָ נֶאֱוָה:

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

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

27 יסוד א' פשוט

A long gloss there on “one simple element” cites the Rambam's Commentary on the Mishnah on the single element and on man's being made of four elements.

KEHOT'S NOTE

באוה"ת במדבר כרך-ו ע' איתשצג הג"ה ארוכה בשם פ"י המשניות להרמב"ם בענין יסוד א' והאדם מד' יסודות.

28 “The heavens are My throne and the earth is My footstool.” The verse on which a discourse the text cites is built.

ישעיהו ס"ו:1א

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

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

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

29 Kehot's note points to Leviticus 23:37 for these words.

ויקרא כ"ג:ל"ז

אלה מועדי ה' אשר תקראו אתם מקראי קדש להקריב אשה לה' עלה ומנחה זבח ונסכים דבריו ביום:

These are the appointed seasons of the L-RD, which ye shall proclaim to be holy convocations, to bring an offering made by fire unto the L-RD, a burnt-offering, and a meal-offering, a sacrifice, and drink-offerings, each on its own day;

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

30 האזינו השמים

“Give ear, O heavens, and I will speak; and let the earth hear the words of my mouth.” The verse on which another discourse the text cites is built.

דברים ל"ב:א

האזינו השמים ואדברה ותשמע הארץ אמריפי:

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

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

PARAGRAPH 2

31 אע"ג דאיהו לא חזי

Daniel saw a vision while the men with him did not, yet they were seized with great terror; the Talmud explains, “Even though they did not see, their mazal saw.” The Alter Rebbe takes mazal as the root of the soul above.

מגילה ג' א:יד"ג

אמר רבינא: שבע מינה: האי מאן דמיבעית, אף על גב דאיהו לא חזי, מזליה חזי. מאי תקנתיה? ליקרי קריאת שמע. ואי קאים במקום השנופת — לינשוף מדוכתיה ארבע גרמדי. ואי לא — לימא הכי: “עיוא דבי טבחי שמינא מינאי”.

Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: “The goat at the butcher's is fatter than I am.”

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

מגילה ג, א.

32 יזל מים

Bilaam, brought to curse Israel, blesses them instead: “Water shall flow from his buckets,” a picture of Israel's abundance. The Alter Rebbe derives mazal from this yizal, “flow”: the soul's root above, from which its radiance flows down.

Numbers 24:7:ז

יזל מים מדליו וזרעו במים רבים וזרם מאנג מלכו ותנשא מלכותו:

Water shall flow from his branches, And his seed shall be in many waters; And his king shall be higher than Agag, And his kingdom shall be exalted.

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

KEHOT'S NOTE

במדבר כד, ז.

PARAGRAPH 3

33 ישראל עלו במחשבה

Six things preceded the creation of the world: some were created, and some, among them the Patriarchs and Israel, “arose in thought” to be created. The Alter Rebbe reads this as the souls' root in G-d's thought, above His speech.

בראשית רבה א:ד"ד

... “ה' קנני ראשית דרכו” כסא הכבוד מנין דכתיב (תהלים צג, ב): “נכון כסאך מאז וגו'”. האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): “כענבים במדבר וגו'” ישראל מנין שנאמר (תהלים עד, ב): “זכור עדתך קנית קדם” בית המקדש מנין שנאמר (ירמיה יז, יב): “כסא כבוד מרום מראשון וגו'” שמו של משיח מנין שנאמר (תהלים עב, יז): “הי שמו לעולם וגו' [לפני שמש ינון שמו]” רבי אהבה ברבי ועירא אמר אף התשובה שנאמר (שם צ, ב) “בטרם הרים יולדו” ואותה השעה (שם, ...

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

Wikisource Bereshit Rabbah (CC-BY-SA) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

KEHOT'S NOTE

ב"ר א, ה. נסמן לעיל פ' צו טז, ג ולקמן פ' מטות פג, ג. באוה"ת במדבר-ו ע' אתשצה מפרש: “(ר"ל דלפיכך הנשמות שבכל עולם הם במעלה יתירה על המלאכים שבעולמות ההם)”: פ"י.

34 כי הנפש מלאה אותיות

In Naso the Alter Rebbe explains that all things were created through the letters of the Ten Utterances, and that the human soul too is full of letters, for G-d “breathed into his nostrils the breath of life,” by the breath of His mouth.

KEHOT'S NOTE

נסמן לעיל פי נשא כו, ב.

35 כי לא מחשבותי מחשבותיכם

G-d, through Isaiah, calls on those who strayed to return, for He is ready to forgive: "For My thoughts are not your thoughts, nor are your ways My ways, says Havayah." The Alter Rebbe cites it to qualify the analogy from human thought: G-d's thought is beyond ours, yet the analogy still gives a hint of it. (context: Steinsaltz Tanakh)

Isaiah 55:8: "ה' ח' י"ה: ע"ה

כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם ה'

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

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

KEHOT'S NOTE

ישע"ה נה, ח.

36 אפס קצה

Balak tells Bilaam, "Only the edge of it will you see, and all of it you will not see." The phrase describes the little we can grasp of G-d's thought.

Numbers 23:13: "ג' י"ג: כ"ג: מדבר

ויאמר אליו כלק לכה נא אתי אל מקום אחר אשר תראנו משם אפס קצהו תראה וכלו לא תראה וקבנולי משם:

And Balak said unto him: 'Come, I pray thee, with me unto another place, from whence thou mayest see them; thou shalt see but the utmost part of them, and shalt not see them all; and curse me them from thence.'

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

37 ושמע מנהו תקח אזנינו

Elifaz describes a secret revelation that came to him at night: "A word came to me stealthily, and my ear received a whisper of it." The phrase describes the faint trace of understanding the analogy gives.

Job 4:12: "ב' י"ב: ד' י"ב: איוב

ואלי דבר יגנב ותקח אזני שמע מנהו:

Now a word was secretly brought to me, And mine ear received a whisper thereof.

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

38 ע"פ אני ישנה ולבי ער

At this point Or HaTorah has a long gloss, which refers to Torah Ohr, the discourse beginning "Zachor."

KEHOT'S NOTE

באוה"ת שם ע' איתרצה יש כאן הג"ה ארוכה ומציין לתו"א בד"ה זכור.

39 אני ישנה ולבי ער

"I sleep, but my heart is awake; the voice of my beloved knocks." The verse on which a discourse the text cites is built.

Song of Songs 5:2: "ב' ח' ה' שיר השירים

אני ישנה ולבי ער קול דודי דופק פתחי לי אחתי רעיתי יונתי תמתי שראשי נמלא טל קוצותי רסיסי לילה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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

40 להסיר החימיות שבלבו

Kuntres HaAvodah notes that removing the heart's heat for worldly pleasures is what Tanya, chapter 43, describes: that it not be clothed in anything of pleasure.

KEHOT'S NOTE

בקונטרס העבודה ע' 26 מציין שזהו כמו שכתוב בתניא פמ"ג: שלא תתלבש בשום דבר הנאה.

41 ולהיות גובר . . להכלל באחדותו ית'

The gloss explains why the soul can rule the animal soul: the soul's root is in the supernal thought, while the animal soul's root and origin came about, through many stages of descent, from the level of speech.

KEHOT'S NOTE

באוה"ת במדבר כרך-ו ע' איתשצה יש הג"ה: (כי לפי ששרש הנשמה ממחשבה עילאה לכך יש לה שליטה על נה"ב ששרשה ומקור התהוותה ע"י רבוי השתלשלות מבחי הדבור כו')

42 ונקדשתי בתוך

"And I will be sanctified among the children of Israel; I am Havayah who sanctifies you." The verse on which the discourse in Parshas Emor that the text cites is built.

Leviticus 22:32: "ב' ל"ב: ויקרא

ולא תחללו את שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם:

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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

43 שנכל עת שמגביר כח יסוד האש

In Va'eschanan the Alter Rebbe explains that the world conceals G-d's light, so one must first subdue the darkness and then turn it into light: the natural element of fire in the natural soul, which desires every desire, is to be transformed from the darkness of this physical world into a desire to cleave to G-d.

KEHOT'S NOTE

ראה לקמן פי ואתחנן ב, ג. חוקת נו, ב.

44 אש אוכלת אש

Among six kinds of fire, the Talmud lists a "fire that consumes fire," the fire of the Shechinah. The Alter Rebbe applies it to the G-dly fire consuming the natural fire.

Yoma 21b:5-6: "ו' ב' ה' י' ו"א יומא

פי קא אמרינו — בדהדיט. דתניא: "ונתנו בני אהרן כהן אש על המזבח", אף על פי שאש יורדת מן השמים, מצוה להביא מן ההדיט. רבוצה פארי. והתניא, אמר רבי חנינא סגן הכהנים: אני ראיתי, ורבוצה ככלב! לא קשאי: קאן — במקדש ראשון, קאן — במקדש שני.

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

KEHOT'S NOTE

יומא כא, ב.

45 כמ"ש בוח"א וירא דק"ג ע"א

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

ראה לעיל פ' במדבר א, א. ולקמן פ' מטות פה, ב.

PARAGRAPH 4

46 כי אתה תאיר נרי ה'

The same song of David in the book of Shmuel reads, "For You are my lamp, Havayah, and Havayah illumines my darkness"; the text's "and Havayah illumines my darkness" is from here. Kehot gives this place and notes that the word "light" (ta'ir) is not there.

II Samuel 22:29ט"כ:ב שמואל ב כ"ב:כ"ט
KEHOT'S NOTE

ש"ב כב, כט ושם כתיב [תי' תאיר ליי] נרי הוי', יעו"ש. [כ].

47 David's song of thanks for his deliverance: "For You light my lamp; Havayah my G-d illumines my darkness." The text's "For You light my lamp" is from here; the Alter Rebbe reads it as G-d rekindling the soul's G-dly fire.

Psalms 18:29ט"ח:כ"ט תהילים י"ח:כ"ט

כ"אֲתָה תֹאִיר נְרִי ה' אֱלֹקֵי יִגִּיתָ חֲשֵׁכִי:

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

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

48 להשלים חסרוננו

At this point Or HaTorah has a gloss on Binah, which is called "rock."

KEHOT'S NOTE

באוה"ת במדבר-ו ע' איתשצו יש כאן הג"ה בענין בינה שנק' צור.

49 כי אשב בחשך ה' אור לי

"Do not rejoice over me, my enemy; though I have fallen, I shall rise; though I sit in darkness, Havayah is a light to me." G-d's light shines into the darkness of one who has fallen short.

Micah 7:8ח"ז:ח מיכה ז' ח"ז:ח

אֵל-תִּשְׂמַחֵי אִיבֹתִי לִי כִּי נָפַלְתִּי קָמְתִּי כִּי־אֲשֹׁב בַּחֹשֶׁךְ ה' אֹר לִי:

Rejoice not against me, O mine enemy; Though I am fallen, I shall arise; Though I sit in darkness, the L-RD is a light unto me.

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

KEHOT'S NOTE

מיכה ז, ח.

50 רני ושמחי בת

"Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst." The verse on which the discourse in Parshas Mikeitz that the text cites is built.

Zechariah 2:14יד"ב:ז זכריה ב' י"ד:ב

רְנִי וּשְׂמַחֵי בְּתִצִּיּוֹן כִּי הִנְנִי־בָא וְשֹׁכְנִתִּי בְּתוֹכְךָ נְאֻם־ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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

51 "For on this day He shall atone for you, to purify you." The verse on which another discourse the text cites is built.

ויקרא ט"ז:ל' Leviticus 16:30

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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

52 ושמתיך בנקרת הצור

"And I will place you in the cleft of the rock, and I will cover you with My hand until I have passed by." The passage in that discourse to which the text refers.

שמות ל"ג:כ"ב Exodus 33:22

וְהָיָה בְּעָבֹר כְּבוֹדִי וּשְׁמִתִּיךָ בְּנִקְרַת הַצּוּר וְשִׁכַּתִּי כַּפִּי עַל־עַבְרִי:

And it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand until I have passed by.

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

53 שנותיו שבעים שנה

"The days of our years are seventy years, or with strength eighty years." The span of a lifetime in which the natural fire is gradually raised.

תהילים צ"י:10 Psalms 90:10

יְמֵי־שְׁנוֹתֵינוּ כֶּהֱם שְׁבַעִים שָׁנָה וְאִם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה וְרַהֲבָם עֲמַל וְאָזְנוּ כִּי־גָזוּ חַיִּשׁ וְנָעָפָה:

The days of our years are threescore years and ten, Or even by reason of strength fourscore years; Yet is their pride but travail and vanity; For it is speedily gone, and we fly away.

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

KEHOT'S NOTE

ראה תהלים צ, י.

54 Kehot's note points to Ecclesiastes 8:15 for these words.

קהלת ח' ט"ו Ecclesiastes 8:15

וְשִׁבַּחְתִּי אֲנִי אֶת־הַשִּׂמְחָה אֲשֶׁר אֵין־טוֹב לְאָדָם תַּחַת הַשָּׁמַשׁ כִּי אִם־ לְאָכַל וּלְשִׂתוֹת וּלְשִׂמּוֹחַ וְהוּא יִלְוֶנּוּ בְּעֲמָלוֹ יְמֵי חַיָּיו אֲשֶׁר־נִתְּנוּ־לוֹ הָאֱלֹקִים תַּחַת הַשָּׁמַשׁ:

So I commended mirth, that a man hath no better thing under the sun, than to eat, and to drink, and to be merry, and that this should accompany him in his labour all the days of his life which G-d hath given him under the sun.

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

55 וענין הק"ש

The note refers to Or HaTorah on Parshas Re'eh for the substance of the Shema.

KEHOT'S NOTE

ראה אוה"ת פ' ראה ע' תשפב.

56

הוי' שהוא היה הוה ויהי

Etz Chaim explains that the great four-letter Name Havayah is so called because it denotes G-d's eternal being, "was, is and will be," before creation, while creation lasts, and after it. Kehot gives this place for "was, is and will be."

Sefer Etz Chaim 1:1 א':א' עץ חיים

57

אני ה' לא שנית

"For I, Havayah, have not changed; and you, the children of Yaakov, have not ceased." G-d is the same before and after creation.

Malachi 3:6 ו':ר' מלאכי

כי אני ה' לא שנית ואתם בני־יעקב לא קליטם:

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

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

KEHOT'S NOTE

מלאכי ג, ו.

58

אתה הוא עד שלא נבחה"ע

The note gives the morning prayers as the source of "You were the same before the world was created," and also refers to the Shelah, 3b.

KEHOT'S NOTE

תפלת השחר. של"ה ג, ב.

59

כולא קמיי כלא חשיב

The Zohar's phrase "all before Him is considered as nothing." The Alter Rebbe uses it to explain why creation brings no change in G-d.

Zohar I, 11b כ"א, יא, זח"א

KEHOT'S NOTE

זח"א י"א, ב.

60

ואת אילי הארץ לקח

In Ezekiel's parable, the king of Babylon made a covenant with one of the royal seed "and took the mighty (eilei) of the land," its powerful men. The Alter Rebbe derives Elokeinu from this word for strength.

Ezekiel 17:13 ג"י:י"ז:י"ז חזקאל

וַיִּקַּח מִזֶּרַע הַמְּלוּכָה וַיִּכְרֹת אֹתוֹ בְּרִית וַיָּבֵא אֹתוֹ בְּאֶלֶה וְאֶת־אֵילֵי הָאָרֶץ לְקַח:

and he took of the seed royal, and made a covenant with him, and brought him under an oath, and the mighty of the land he took away;

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

61

בפ' פנחס בד"ה קדש ישראל

There the Alter Rebbe explains that as the earth reveals its power of growth every day, the "higher earth" reveals the power of bringing into being something from nothing, and new angels come into being daily.

KEHOT'S NOTE

לקמן עט, ג.

62

קדש ישראל

"Israel is holy to Havayah, the first of His produce." The verse on which the discourse in Parshas Pinchas that the text cites is built.

Jeremiah 2:3 ג':ב' ירמיהו

קִדְשׁ יִשְׂרָאֵל לַה' יְרֵאשִׁית תְּבוּאָתָהּ כָּל־אֲכָלֶיּוֹ יֹאשְׁמוּ רָעָה תִּבְאֵ אֲלֵיהֶם נְאֻם־ה'

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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

63

בשכמל"ו

Kehot's note points to Pesachim 56a for these words.

Pesachim 56a נ"ו פסחים

KEHOT'S NOTE

פסחים נו, א.

64

מלכותו בכל משלה

"Havayah has established His throne in the heavens, and His kingdom rules over all." The life of all creatures comes from G-d's kingship.

Psalms 103:19 ט"ט:י"ג תהילים

ה' בַּשָּׁמַיִם הִכִּין כִּסְאוֹ וּמַלְכוּתוֹ בְּכָל מְשָׁלָה:

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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

KEHOT'S NOTE

תהלים קג, יח.

65

Kehot's note points to Psalms 103:19 for these words.

Psalms 103:19 ט"ט:י"ג תהילים

ה' בַּשָּׁמַיִם הִכִּין כִּסְאוֹ וּמַלְכוּתוֹ בְּכָל מְשָׁלָה:

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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

66

מלכותך מלכות כ"ע

"Your kingdom is a kingdom of all worlds, and Your dominion is throughout all generations." Even the higher worlds receive their life from His kingship.

Psalms 145:13 י"ה:י"ג תהילים

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמַמְשְׁלָתְךָ בְּכָל־דּוֹר וָדוֹר:

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.

67

כי ממך הכל

David's words when the people gave for the Temple: "For all is from You, and from Your hand we have given to You."

Nothing exists apart from G-d.

I Chronicles 29:14 דברי הימים א כ"ט:יד

וְכִי מִי אֲנִי וּמִי עַמִּי כִּי־נִעְצָר כַּחַּ לְהַתְּנִדָּב כָּזֹאת כִּי־מִמֶּךָ הַכֹּל וּמִיָּדְךָ נִתְּנוּ לָךְ:

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.

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

KEHOT'S NOTE

דה"א כט, יד.

68

כי ה' הוא האלקים

Moshe charges Israel: "Know this day and take it to your heart, that Havayah is Elokim in the heavens above and on the earth below; there is no other." The Alter Rebbe reads it as teaching that the concealing Name Elokim is itself Havayah.

Deuteronomy 4:39 דברים ד:ל"ט

וַיֵּדַעְתָּ הַיּוֹם וְהִשְׁבַּתָּ אֶל־לִבְּךָ כִּי ה' הוּא הָאֱלֹקִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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

KEHOT'S NOTE

דברים ד, לט.

69

וכהדין קמצא דלבושי

The Midrash compares the angel clothed in linen to "this locust whose garment is of itself and within itself." The Alter Rebbe uses the image for the concealment of Elokim, which comes from Havayah itself.

Bereshit Rabbah 21:5 בראשית רבה כ"א:ה'

... שמע ישראל ה' אלקינו ה' אחד. רבנן אמרי: כגבריאל, שנאמר (דניאל י'): והנה איש אחד לבוש הבדים, כהדין קמצא, דלבושיה מיניה וביה. ריש לקיש אמר: כינוה. מה זה בורח משליחותו של מקום, שנאמר (יונה ב'): ויקם יונה לברוח תרשישה מלפני ה', אף זה בורח מלקיים צווי המקום. מה זה לא לן בכבודו, אף זה לא לן בכבודו עמו. רבי ברכיה בשם רבי חנינא אמר: כאליהו. מה זה לא טעם טעם מות, אף זה לא היה ראוי לטעום טעם מות. היא דעתיה דרבי ברכיה בשם רבי חנין דאמר: כל זמן שהיה ...

Rabbi Papus expounded: "Behold, the man has become as one of us" - like one of the ministering angels. Rabbi Akiva said to him: Enough, Papus. He said to him: How then do you explain: "Behold, the man has become as one of us"? He said to him: That the Holy One blessed be He gave him two paths, the path of life and the path of death, and he selected for himself another path. is interpreted as "from him." He chose "one" path, by himself. Rabbi Yehuda bar Simon ...

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

KEHOT'S NOTE

ב"ר כא, ה.

...כפי נסכים כתיב כי תבאו אל ארץ מושבותיכם

70

ביו"ד נברא העוה"ב

The Talmud teaches that this world was created with the letter hei and the World to Come with the letter yud. The small yud shows how small the creative radiance is.

Menachot 29b:13-14 מנחות כ"ט ב:י"ג-י"ד

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

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות כט, ב.

71

הודו על ארץ ושמים

"Let them praise the Name of Havayah, for His Name alone is exalted; His glory is above earth and heaven." G-d's glory is beyond all the worlds.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁגָּב שְׁמוֹ לְבָדוֹ הוֹדוּ עַל־אָרֶץ וְשָׁמַיִם:

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

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

KEHOT'S NOTE

תהלים קמח, יג.

72

עם קרובו

"He has raised up the horn of His people ... for the children of Israel, the people near to Him." Israel is near to the G-d whose glory is above earth and heaven.

Psalms 148:14 תהילים קמ"ח:יד

וַיָּרֶם קֶרֶן לְעֹמֵד תְּהִלָּה לְכָל־חֲסִידָיו לְבָנֵי יִשְׂרָאֵל עִם קְרֹבֵה הַלְלוּ־קָה:

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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

73

On "G-d made man upright" the Midrash says that man was upright, and cites "Behold, man has become like one of us," like one of the ministering angels. The Alter Rebbe brings it to link "upright" with this verse.

Kohelet Rabbah 7:29 קוהלת רבה ז:כ"ט

לְבַד רָאָה זֶה מִצְאָתִי אֲשֶׁר עָשָׂה הָאֱלֹקִים אֶת הָאָדָם יִשְׂרָאֵל, יִשְׂרָאֵל הָיָה, שֶׁנֶּאֱמָר: אֲשֶׁר עָשָׂה הָאֱלֹקִים אֶת הָאָדָם יִשְׂרָאֵל, וְכָתִיב (בראשית ג, כב): הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ, כְּאֶחָד מִמְּלָאכֵי הַשָּׁרָת, וְכֵיוָן שֶׁנַּעֲשׂוּ שְׁנֵיהֶם, יָהֳמָה בְּקִשּׁוֹ חֲשֹׁבוֹת רַבִּים.

"But, see, this I have found: G-d made man upright, but they have sought many schemes" (Ecclesiastes 7:29). "But, see, this I have found: G-d made man upright" - he was upright, as it is stated: "G-d made man upright," and it is written: "Behold, man has become like one of us" (Genesis 3:22) - like one of the ministering angels. When they became two, "but they have sought many schemes."

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

74 אשר עשה האלקים את האדם ישר

"Only see, this I have found: that G-d made man upright, but they have sought many schemes." The Alter Rebbe reads "upright" as receiving G-d's power directly.

Ecclesiastes 7:29 קהלת ז': כ"ט

לִבְדִּי רָאִיתִי מִצָּאֵתִי אֲשֶׁר עָשָׂה הָאֱלֹקִים אֶת־הָאָדָם יָשָׁר וְהִנֵּה בִקְשׁוֹ חֲשֹׁבוֹת רַבִּים:

Behold, this only have I found, that G-d made man upright; but they have sought out many inventions.

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

75 לעשות הישר בעיני ה'

"When you hearken to the voice of Havayah your G-d ... to do what is upright in the eyes of Havayah your G-d." The verse of the discourse the text cites.

Deuteronomy 13:19 דברים י"ג: י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לְשִׁמּוֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מְצֻוֶּה הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ:

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

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

76 וכמ"ש במדרש קהלת

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

KEHOT'S NOTE

ז, ג.

77 After Adam ate from the Tree of Knowledge, Havayah Elokim said: "Behold, man has become like one of us, knowing good and evil." In its plain sense "one of us" means like the heavenly beings; the maamar, with the Midrash in the next paragraph, reads it as "like the Unique One of the world," man's power coming straight from Havayah.

בראשית ג': כ"ב

וַיֹּאמֶר ה' אֱלֹקִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מִעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם:

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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

78 ה"י הוה ויהי

At the end of the first section of the discourse "A song of ascents: from the depths" (Rosh Hashanah 62d) the Alter Rebbe explains the Shema: Havayah means "was, is and will be" in one instant, above intellect; "our G-d" (Elokeinu) means "our strength and our life-force"; and the level of the soul called Israel is united with Havayah.

KEHOT'S NOTE

...כפי נסכים כתיב כי תבאו אל ארץ מושבותיכם

ועליק בד"ה ש"ה ממעמקים [ר"ה סב, ד] סופ"א. [כ]. ראה שו"ע אדה"ז אר"ה סי' ה. עץ חיים שער דרוש עיגולים ויושר ענף א'. באוה"ת במדבר-ו ע' אתשצו מבאר כאן ענין שהזמן הוא נברא ומחודש.

79 פקודי ה' ישרים

"The precepts of Havayah are upright, gladdening the heart." The verse on which the discourse cited elsewhere is built.

Psalms 19:9 תהילים י"ט: ט'

פְּקוּדֵי ה' יִשְׁרִים מְשַׂמְחִים לֵב מִצְוֹת ה' בְּרָה מְאִירַת עֵינַיִם:

The precepts of the L-RD are right, rejoicing the heart; the commandment of the L-RD is pure, enlightening the eyes.

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

PARAGRAPH 5

80 After Adam ate from the Tree of Knowledge, Havayah Elokim said: "Behold, man has become like one of us, knowing good and evil." Plainly "one of us" means one of the heavenly beings; Rabbi Yehudah bar Simon in the Midrash reads it "like the Unique One of the world."

בראשית ג': כ"ב

וַיֹּאמֶר ה' אֱלֹקִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מִעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם:

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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

81 Among the readings of "like one of us," one sage says "like the Unique One of the world," as it says, "Hear, O Israel, Havayah is our G-d, Havayah is One." The Alter Rebbe takes it to mean that man's power comes straight from Havayah.

בראשית רבה כ"א: ה'5

דרש רבי פפוס: הן האדם היה כאחד ממנו, כאחד ממלאכי השרת. אמר לו ר' עקיבא: דיין פפוס! אמר לו: מה אתה מקיים הן האדם היה כאחד ממנו? אמר לו: שנתן לו המקום לפניו שני דרכים: דרך החיים, ודרך המות, ובירר לו דרך אחרת. רבי יהודה בר סימון אמר: כיחידו של עולם, שנאמר (דברים ו'): שמע ישראל ה' אלקינו ה' אחד. רבנן אמרי: כגבריא, שנאמר (דניאל י'): והנה איש אחד לבוש הבדים, כהדין קמצא, דלבושיה מיניה וביה. ריש לקיש אמר: כיונה. מה זה בורח משליחותו של מקום, שנאמר (יונה ב'): ויקם ...

Rabbi Papus expounded: "Behold, the man has become as one of us" - like one of the ministering angels. Rabbi Akiva said to him: Enough, Papus. He said to him: How then do you explain: "Behold, the man has become as one of us"? He said to him: That the Holy One blessed be He gave him two paths, the path of life and the path of death, and he selected for himself another path. is interpreted as "from him." He chose "one" path, by himself. Rabbi Yehuda bar Simon ...

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

82 שמע ישראל ה' אלקינו ה' אחד
 "Hear, O Israel, Havayah is our G-d, Havayah is One." The Midrash cites it as the proof of G-d's uniqueness.

Deuteronomy 6:4: דברים ו'

שמע ישראל ה' אלקינו ה' אחד:

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

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

83 ישראל ישר אל
 The note gives this commentary as a source for reading Yisrael as yashar Kel.

KEHOT'S NOTE

ראה ר"מ בוטריל לספר יצירה פ"א מ"א (טו, א). רמ"ז ר"פ שמיני. ראה אוה"ת משפטים ע' אישטו. תצוה ב'תשעח.

84 אשריך ישראל
 "Happy are you, Israel; who is like you, a people saved by Havayah, the shield of your help." Moshe's final blessing, read as Israel's strength coming from Havayah.

Deuteronomy 33:29: דברים ל"ג:כ"ט

אשריך ישראל מי כמוך עם נושע בה' מגן עזרך ואשריך גאוןך ויכחשו אבדך לה ואתה עליבמותימו תדרה:

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

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

KEHOT'S NOTE

דברים לג, כט.

85 מי כמוך באלים
 Moshe and Israel sing at the Sea: "Who is like You among the mighty (eilim), Havayah; who is like You, glorious in holiness." The Alter Rebbe reads eilim as powers, above which Havayah stands.

Exodus 15:11: שמות ט"ו:יא

KEHOT'S NOTE

שמות טו, יא.

86 אשריך ישראל מי כמוך
 At the opening of the Idra Rabba, after speaking of Atik Yomin, the Zohar cites "Happy are you, Israel; who is like you" together with "Who is like You among the mighty, Havayah." This is the passage the text cites.

Zohar, Idra Rabba 1:4-3:14: ד"ג:ג-ד"ג:א:האדרא רבא

87 מי כמוכה באלים הוי'
 The passage in the Zohar on Emor that the text cites for "Who is like You among the mighty, Havayah": there it comes in a parable of a king's only son, who enters his father's house whenever he wishes, while his companions must be invited. In the discourse the text refers to, the

Alter Rebbe reads the verse as setting the Name Havayah apart from the other Names.

Sfzer Zohar, Emor 24:104-111: קי"ד-ק"ד:אמור כ"ד

It is like a son who enters the house of his father and mother and eats there whenever he desires. A king, we will say, had a son whom he fondly loved, and to whom he assigned a number of companions. One day he said: It would be a good thing to invite my son's companions and to show my affection and esteem for them. So he invited the companions, but the son did not need an invitation, since he could go into his father's house and eat and drink ...

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

88 אני הוי' לא שנית
 "For I, Havayah, have not changed." The encompassing light of Havayah does not change with the worlds.

Malachi 3:6: מלאכי ג'

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

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

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

89 ע"פ ועתה יגדל נא
 The note identifies the explanation of "And now, let the power of Ado-nai be great" that the text refers to: a discourse of the year 5563 (1802-03).

KEHOT'S NOTE

סה"מ תקס"ג ע' תקאו ואילך. אוה"ת פ' שלח ע' תפו ואילך. שם ע' תעט.

90 העונה יהא שמיא רבא מברך בכל כחו
 The Talmud teaches that whoever answers "Amen, may His great Name be blessed" with all his power has his harsh decree torn up. The Alter Rebbe reads "his power" as revealing what is hidden.

Shabbat 119b:5: שבת קי"ט ב:ה'י"ט

אמר רבי יהושע בן לוי: כל העונה "אמן יהא שמיא רבא מברך" בכל כחו, קורעין לו גזר דינו, שנאמר: "בפרוע פרעות בישאל בהתנדב עם ברכו ה'". מאי טעמא בפרוע פרעות — משום ד"ברכו ה'". רבי חייא בר אבא אמר רבי יוחנן: אפילו יש בו שמץ של עבודה זרה — מוחלין לו. כתיב הקא: "בפרוע פרעות", וכתיב ה'תם: "כי פרוע הוא". אמר ריש לקיש: כל העונה "אמן" בכל כחו פותחין לו שערי גן עדן, שנאמר: "פתחו שערים ויבא גוי צדיק ...

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

91 Moshe tells the spies to see whether the land is fat or lean, "whether there is a tree in it or not." The Ramaz's commentary on the Zohar on this verse speaks of two kinds of flow.

Numbers 13:20: במדבר י"ג:כ'

ומה הארץ השמנה הוא אסרונה הנשקה עץ אסרין והתחזקתם ולקחתם מפרי הארץ והמים ימי בכורי ענבים:

and what the land is, whether it is fat or lean, whether there is wood therein, or not. And be ye of good courage, and bring of the fruit of the land.'—Now the time was the time of the first-ripe grapes.—

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

- 92 After the sin of the spies Moshe prays, “And now, let the power of Ado-nai be great, I pray, as You have spoken.” The verse on which the explanation the text cites is built.

Numbers 14:17: במדבר י"ז: 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)

PARAGRAPH 6

- 93 סד"ה וידבר וארא

At the end of the discourse “And G-d spoke to Moshe ... And I appeared to Avraham” (on 56d) the Alter Rebbe gives G-d's answer to Moshe's complaint, “Why have You done evil”: the Name Havayah was not made known to the Patriarchs, but now “you shall know that I am Havayah, and I will be to you as Elokim,” meaning that Havayah alone, Himself, will be to you as the Elokim that rests upon you.

KEHOT'S NOTE

תו"א נז, ד.

- 94 וארא אל אברהם

“And I appeared to Avraham, to Yitzchak and to Yaakov as Kel Shaddai, but by My Name Havayah I was not known to them.” The verse that opens the discourse the text cites.

Exodus 6:3: שמות ו': ג

וארא אל-אברהם אל-יצחק ואל-יעקב באל שדי ושמי ה' לא נודעת לי:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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

- 95 וידעתם כי אני הו' והייתי לכם לאלקים

“I will take you to Me for a people, and I will be to you as Elokim, and you shall know that I am Havayah your G-d.” The Alter Rebbe reads it as Havayah Himself being Israel's Elokim.

Exodus 6:7: שמות ו': ז

ולקחתי אתכם לי לעם והייתי לכם לאלקים וידעתם כי אני ה' אלקיכם המוציא אתכם מתחת סבלות מצרים:

and I will take you to Me for a people, and I will be to you a G-d; and ye shall know that I am the L-RD your G-d, who brought you out from under the burdens of the Egyptians.

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

PARAGRAPH 7

- 96 אשר לו אלקים קרובים

Moshe tells Israel: “For what great nation is there that has G-d (Elokim) so close to it, as Havayah our G-d is whenever we call upon Him?” Plainly it praises G-d's nearness to

...כפי נסכים כתיב כי תבאו אל ארץ מושבותיכם

His people; the Midrash, and the maamar after it, note that the verse makes Elokim near to the nation rather than the nation near to Him.

Deuteronomy 4:7: דברים ד': ז

כי מי-גוי גדול אשר-לו אלקים קרבים אלו כה' אלקינו בכל-קראנו אלו:

For what great nation is there, that hath G-d so nigh unto them, as the L-RD our G-d is whensoever we call upon Him?

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

KEHOT'S NOTE

דברים ד, ז.

- 97 אשר לו גוי קרוב אין כתיב כאן אלא אשר לו אלקים קרובים אלו

A man may disown a poor relative, or make himself the principal and the relative secondary; but G-d calls Israel His near ones even when they were slaves in Egypt (“the people near to Him”), and makes Israel the principal: “That has a nation close to it” is not written here, but “that has Elokim close to it.” The Alter Rebbe explains why Israel is the principal: they are drawn from Havayah, above Elokim.

Devarim Rabbah 2:15: דברים רבה ב': ט"ו

PARAGRAPH 8

- 98 לבני ישראל עם קרוב

“He has raised up the horn of His people ... for the children of Israel, the people near to Him.” The verse before it says, “Let them praise the Name of Havayah,” so the passage speaks of the Name Havayah.

Psalms 148:14: תהילים קמ"ח: י"ד

ויים קרו לעמו תהלה לכל-חסידי לבני ישראל עם קרובו הלו-קה:

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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

PARAGRAPH 9

- 99 כי קרוב אליך

Moshe tells Israel that the Torah is not far off: “For the thing (davar) is very near to you, in your mouth and in your heart, to do it.” Plainly davar is the commandment; the Alter Rebbe reads it as “the word,” that is, Malchus, the Name Elokim.

Deuteronomy 30:14: דברים ל': י"ד

כי-קרוב אליך הדבר מאד בפיך ובלבך לעשותו:

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

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

KEHOT'S NOTE

דברים ל, יד.

100

באשר דבר מלך

Koheles advises obeying the king, “inasmuch as the word of a king is power; who may say to him, What are you doing?” A king rules through his word; so “the word” is Malchus.

Ecclesiastes 8:4:ח:ד קהלת ח, ד.

באשר דבר מלך שלטון ומי יאמר לו מה תעשה:

Forasmuch as the king's word hath power; and who may say unto him: 'What doest thou?'

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

KEHOT'S NOTE

קהלת ח, ד.

101

ובמדרש רבה ס"פ נצבים

Alongside this Midrash, the note refers to Yahel Or, the Tzemach Tzedek's work on Psalms.

KEHOT'S NOTE

ראה גם יהל אור ע" כו.

102

אמר להן הקב"ה בני אם יהיו דברי תורה קרובים לכם אף אני קורא אתכם קרובים

At the end of Nitzavim the Midrash reads “the word is very near to you” as the Torah, which no creature in G-d's palace knows and yet was given to Israel: “My children, if the words of Torah are near to you, I too call you near, as it is written, ‘for the children of Israel, the people near to Him, Halleluyah.’”

Devarim Rabbah 8:7:ח:ז דברים רבה ח:ז:ז

103

לבני ישראל עם קרובו הללויה

“For the children of Israel, the people near to Him. Halleluyah.” The Midrash cites it for G-d calling Israel near when the words of Torah are near to them.

Psalms 148:14:יד:ח קמ"ח:יד:ח

וַיָּרִם קֶרֶן לְעֲמֹד תְּהִלָּה לְכָל־חֲסִידָיו לְבְנֵי יִשְׂרָאֵל עִם קְרֹבָו הַלְלוּ־קָה:

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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

PARAGRAPH 10

104

בד"ה כי תשמע בקול

There the Alter Rebbe takes up “When you hearken to the voice of Havayah your G-d ... to do what is upright in the eyes of Havayah your G-d,” and explains it from the teaching that the Torah is called the inner keys and the fear of Heaven the outer keys.

KEHOT'S NOTE

לקמן פי ראה כב, ד.

105

כי תשמע בקול

“When you hearken to the voice of Havayah your G-d ... to do what is upright in the eyes of Havayah your G-d.” The

verse that opens the discourse the text cites.

דברים י"ג:ט"ט 13:19

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹהֶיךָ לְשֹׁמֵר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מְצֻוֶה הַיּוֹם לַעֲשׂוֹת הַיֵּשֶׁר בְּעֵינֵי ה' אֱלֹהֶיךָ:

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

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

106

מפתחות הפנימיות

The Talmud says that one who has Torah but no fear of Heaven is like a treasurer who was given the inner keys but not the outer ones. The Torah is the “inner keys.”

Shabbat 31b:1א:ב שבת

יֵרָאֵת שְׁמַיִם, דּוּמָה לְגִזְבֵּר שְׁמִסְרוּ לוֹ מִפְתָּחוֹת הַפְּנִימִיּוֹת וּמִפְתָּחוֹת הַחִיצוֹנוֹת לֹא מִסְרוּ לוֹ, בְּהִי עֵינֶיךָ מְכַרְזֵי רַבִּי יְנָאִי: הַכֵּל עַל דְּלִית לָקָה דְּרִתָּא וְתַרְעָא לְדְרִתָּא עֲבִיד. אָמַר רַב יְהוּדָה: לֹא בְּרָא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת עוֹלָמוֹ אֶלָּא כְּדִי שְׂיִירָאוּ מִלְּפָנָיו, שְׁנֵאֲמַר: "וְהֶאֱלָקִים עֲשֵׂה שְׂיִירָאוּ מִלְּפָנָיו".

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

107

בד"ה יונתי בחגוי הסלע

In “My dove, in the clefts of the rock” the Alter Rebbe explains that in exile the soul's love and fear, its “wings,” are caught in the physical body and in worry over a livelihood, like a dove in the clefts of a rock that cannot spread its wings.

KEHOT'S NOTE

לקמן שה"ש יז, ב.

108

יונתי בחגוי

“My dove, in the clefts of the rock, in the hiding place of the cliff.” The verse that opens another discourse the text cites.

Song of Songs 2:14:יד:ב שיר השירים

יוֹנָתִי בַּחֲגוּי הַסֵּלַע בְּסֹתֵר הַמְּדֻרְגָּה הָרְאִינִי אֶת־מְרָאֶיךָ הַשְּׂמִיעֵנִי אֶת־קוֹלְךָ כִּי־קוֹלְךָ עֶרֶב וּמְרָאֶיךָ נְאוּחָה:

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

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

PARAGRAPH 11

109

שמע ישראל

“Hear, O Israel, Havayah is our G-d, Havayah is One.” The Alter Rebbe reads Shema as “gather.”

דברים ו:ד:ו 6:4

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:

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

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

110

וישמע שאול

Before the war against Amalek, "Shaul summoned (vayeshama) the people and counted them in Tela'im." The verb is literally "made them hear," a summons that gathers them; so the Alter Rebbe takes Shema as a term of gathering.

I Samuel 15:4 ט"ו:ד

וישמע שאול את־העם ויפקדם בטללים מאתים אֶלֶף רגלי וְעֶשְׂרֵת אֲלָפִים אֶת־אִישׁ יְהוּדָה:

And Saul summoned the people, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

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

KEHOT'S NOTE

ש"א טו, ד.

111

שלא ישוב עוד לכסלה

"For He will speak peace to His people and to His pious ones, and let them not return to folly." The phrase describes the resolve for the future.

Psalms 85:9 ט"ה:ט

אֲשַׁמְעָה מִה־יְדַבֵּר הָאֵל ה' כִּי יְדַבֵּר שְׁלוֹם אֲלֵעֲמֹ וְאֶל־חֲסִידָיו וְאֶל־לְשׁוֹבוֹ לְכַסְלָה:

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

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

112

ואהבת בכל לבבך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The verse that follows the Shema.

Deuteronomy 6:5 ו'ה:ו

וְאָהַבְתָּ 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)

113

ואהבת בכל לבבך בשני יצריך

The Mishnah expounds "with all your heart (levavcha)": with both your inclinations, the good inclination and the evil inclination. The Alter Rebbe reads it as the natural fire joining the love of G-d.

Berakhot 54a:6-7 ו'א:ו-ו'א:ו

חַיִּיב אָדָם לְכַרֵּךְ עַל הָרָעָה כְּשֶׁם שֶׁמְכַרֵּךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר: "וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל לִבְּךָ וּגְו'." "בְּכָל לִבְּךָ" — בְּשְׁנֵי יִצְרֶיךָ, בְּיֶצֶר טוֹב וּבְיֶצֶר רָע. "וּבְכָל נַפְשְׁךָ" — אֲפִילוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ. "וּבְכָל מְאֹדְךָ" — בְּכָל מְמוֹנָה. דָּבָר אַחֵר: "בְּכָל מְאֹדְךָ" — בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לָהּ הוּא מוֹדֵד לוֹ. לֹא יִקַּל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרֵחַ שֶׁהוּא מְכוּוֹן כְּנֶגֶד בֵּית קֹדֶשׁ הַקֹּדֶשִׁים. וְלֹא יִכְנֹס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמַנְעֻלוֹ, וּבְפּוֹנְדוֹתָיו, וּבְאַבְקָה שֶׁעַל רִגְלָיו. ...

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou

shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another ...

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

KEHOT'S NOTE

ברכות נד, א.

PARAGRAPH 12

114

לא תהו בראה לשבת יצרה

Isaiah says of G-d, Creator of heaven and earth: "He did not create it for chaos; He formed it for dwelling," to be inhabited. The maamar takes lasheves, "for dwelling," as the goal of creation, a settled dwelling below and not only a soaring upward, and links it to moshvoseichem, "your dwellings."

Isaiah 45:18 י"ח:ל"ה

כִּי כֹה אָמַרְתִּי בּוֹרֵא הַשָּׁמַיִם הוּא הָאֱלֹהִים יֵצֵר הָאָרֶץ וְלֹשֶׁה הוּא כּוֹנֵנָה לֹא־תִהְיֶה בְּרָאָה לְשִׁבְתָּ יִצְרָה אֲנִי ה' וְאֵין עוֹד:

For thus saith the L-RD that created the heavens, He is G-d; That formed the earth and made it, He established it, He created it not to be empty or chaotic, He established it to be settled and inhabited: I am the L-RD, and there is none else.

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

115

סדי"ה וישלח יעקב

On Torah Ohr 25b the Alter Rebbe explains that of the four who entered the Pardes, Ben Azzai "gazed and died" because he was wholly in the "running" (ratzo) of a love that longs to expire, would not be lowered into the "return" (shov), and so did not marry; but that is not the way of the Torah, which is tikkun, "for He formed it for dwelling." Rabbi Akiva, whose running and return were in true measure, "entered in peace and left in peace."

KEHOT'S NOTE

תו"א כה, ב.

116

וישלח יעקב מלאכים

"And Yaakov sent messengers before him to Eisav his brother." The verse that opens the discourse the text cites.

Genesis 32:4 ד'ב:ל"ב

וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל־עֵשָׂו אָחִיו אֶרְצָה שְׁעִיר שָׂדֶה אֱדוֹם:

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the field of Edom.

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

117

ע"פ הזוה"א וירא דקיי"ב א'

The note identifies the explanation of this Zohar passage that the text refers to as the Mittler Rebbe's Biurei HaZohar.

KEHOT'S NOTE

ביאה"ז לאדה"א.

118 וגם אמנה אחותי בת אבי היא

Avraham tells Avimelech, "And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother." The verse on which the Zohar passage the text cites comments.

Genesis 20:12 כִּי־בִרְאשִׁית

וְגַם־אִמְנָה אֲחֹתִי בִתְ־אָבִי הִוא אֶךְ לֹא בִתְ־אָמִי וְתַהֲיִי־לִי לְאִשָּׁה:

And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother; and so she became my wife.

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

119 וגם אמנה אחותי בת אבי היא

The Zohar reads Avraham's words as spoken of the Shechinah: "my sister," as in "Say to wisdom, You are my sister," and "the daughter of my father," that is, of supernal Wisdom.

Zohar, Vayera 23:349-354 ש"מ"ט-שנ"ד

Later he said: "And moreover she is my sister, the daughter of my father, but not the daughter of my mother." Was it really so? In truth he was alluding all the time to the Shekinah. At first he said, "she is my sister" in conformity with the admonition, "Say to wisdom, Thou art my sister." Then he amplified this by saying "moreover she is my sister, the daughter of my father", i.e. the daughter of Supernal Wisdom, for which reason she is called "my sister" and also Wisdom-"but not ...

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

PARAGRAPH 13

120 וענין התפילין

The note refers to the Tzemach Tzedek's Or HaTorah on Va'eschanan, the parsha of the Shema and tefillin, for more on the matter of tefillin.

KEHOT'S NOTE

ראה אודות ואתחנן ע' רס.

121 הוקשה כל התוי לתפילין

The Talmud derives from the verse on tefillin, "so that the Torah of Havayah may be in your mouth," that "the whole Torah is likened to tefillin." The Alter Rebbe reads it as saying that tefillin embody the whole Torah and its mitzvos.

Kiddushin 35a:5 א"ה:א

ומנו - רב אחא בר יעקב: אמר קרא: "והיה לך לאות על ידך ולזכרון בין עיניך למען תהיה תורת ה' בפיהך" - הוקשה כל התורה כולה לתפילין, מה תפילין מצות עשה שהזמן גרמה, ונשים פטורות - אף כל מצות עשה שהזמן גרמה - נשים פטורות. ומדמיון עשה שהזמן גרמה - נשים חייבות. מכלל דמצות עשה שלא הזמן גרמה - נשים חייבות.

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

KEHOT'S NOTE

קידושין לה, א.

122 שבעשר ספירות עליונות

A different reading: in place of "of the ten supernal Sefiros," Or HaTorah reads "from six supernal Sefiros," explained as the Chochmah, Binah and Daas of Z'eir Anpin and Nukva.

KEHOT'S NOTE

באוה"ת במדבר כרך-ו ע' אתשצו: משה ספירות עליונות (היינו חב"ד דו"נ).

123 די לעבד להיות כרבו

"It is enough for the servant to be like his master." Here it means that man must lower himself as G-d, so to speak, lowers Himself to dwell below.

Berachot 58b:4 ב"ד:ב

... מה הר ציון עתיד הקדוש ברוך הוא להחזירו לישבו, אף בתיקן של צדיקים עתיד הקדוש ברוך הוא להחזירו לישבו. תזייה דלא מיישבא דעתיה. אמר לקה: דיו לעבד שיהא כרבו.

He said to him, "Thus spake R. Johanan : From the day the Temple was destroyed, a decree was issued that the houses of the righteous should be destroyed ; as it is said, 'In mine ears said the L-rd of hosts : Of a truth many houses shall be desolate, even great and fair, without inhabitant' (Is. v. 9). Also said R. Johanan: The Holy One, blessed be He, will restore them to habitation ; as it is said, 'A Song of Ascents. They that trust in the L-rd ...

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

KEHOT'S NOTE

ברכות נח, ב. ובכ"מ.

124 להיות לו דירה

The Midrash says that G-d desired that, just as He has a dwelling above, He should have a dwelling below, and that Israel left Egypt to make Him a Mishkan where His Presence would dwell among them. This is the purpose the Alter Rebbe assigns to Torah and mitzvos.

Midrash Tanchuma, Bechukotai 3:1 א"ה:ג

אם בקקתי תלכו. זה שאמר הכתוב: חכמות בחוץ תרנה ברחבות תתן קולה (משלי א, כ). שאל רבי שמואל בר נחמני את רבי יונתן בר אבא, שיהיה עומד בשוק. אמר לו: שנה לי פרק אחד. אמר לו: לה לבית הלימוד ואני אשנה לך שם. אמר לו: רבנו, לא כך למדתנו, חכמות בחוץ תרנה. אמר לקה יודע אתה לקרות, ואין אתה יודע לשנות. מהו חכמות בחוץ תרנה, בחוצה של תורה. אמר לו: המרגלית היכן נמכרת היא, לא בחוץ. אבנים טובות ומרגליות ...

(Lev. 26:3): "If you walk in My statutes." This text is related (to Prov. 1:20), "Wisdom shouts for joy in the street; in the squares she raises her voice." R. Samuel bar Nahman questioned R. Johanan ben Eleazar, when he was standing in the market. He said to him, "Recite one chapter (of Mishnah) for me." He said to him, "Go to the house of study, and I will recite it for you there." He said to him, "Rabbi, did you not teach me (Prov. 1:20), 'Wisdom shouts for joy ...

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

125

דירה בתחתונים

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

KEHOT'S NOTE

ראה תנחומא בחקותי ג. נשא טז.

126

להיות לו דירה בתחתונים

When G-d created the world He desired a dwelling place among the lower realms, as He has among the higher. The source of the phrase "a dwelling place among the lower realms."

Midrash Tanchuma, Nasso 16:1א:ז: נשא טז:א

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

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

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

127

כלים מכלים שונים

At Achashverosh's feast the drinks were served "in golden vessels, vessels differing one from another, and royal wine in abundance, according to the hand of the king," that is, as befits the king's bounty. The Alter Rebbe applies it to the Torah's many subjects, which hold the Infinite Light, and takes "hand" literally, as "the great hand."

אסתר א:7:ז: Esther 1:7

והשקות בכלי זהב וכלים מכלים שונים ויין מלכות רב כיד המלך:

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

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

KEHOT'S NOTE

אסתר א, ז.

128

סד"ה אם בחקתי תלכו

That discourse explains that the 248 positive mitzvot are "the limbs of the King": as a limb is a vessel through which life flows from its source in the brain, each mitzvah is a vessel for G-d's light.

KEHOT'S NOTE

לקו"ת בחוקתי מה, ג דשם מביא בענין ביד המלך.

129

אם בחקתי תלכו

"If you walk in My statutes and keep My commandments." The verse that opens the discourse in Likkutei Torah to which the text refers.

Leviticus 26:3כ"ו:ג: ויקרא

אם בחקתי תלכו ואת מצותי תשמרו ועשיתם אתם:

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)

130

ע"פ וירא ישראל

There "which Havayah wrought in Egypt" is read as the higher level of Havayah acting through Mitzrayim, a level reached only through turning from evil and self-nullification; doing good, such as charity, which is an expansion, brings about the expansion of the letter hei above.

KEHOT'S NOTE

תו"א בשלח סב, א.

131

וירא ישראל את היד

After the splitting of the Sea, "Israel saw the great hand that Havayah had wrought in Egypt, and the people feared Havayah." The Alter Rebbe reads "the great hand" as the Infinite Light reaching down without limit.

Exodus 14:31א"ד:ל"ד: שמות

וירא ישראל את־היד הגדלה אשר עשה ה' במצרים ויראו העם את־ה' ויאמינו בה' ובמשה עבדו:

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

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

KEHOT'S NOTE

שמות יד, לא.

132

והיא ענותותו

Rabbi Yochanan teaches that wherever one finds the greatness of the Holy One, blessed be He, one finds His humility. The text identifies the boundless "great hand" with that humility.

Megillah 31א Megillah 31a

KEHOT'S NOTE

ראה מגילה לא, א.

133

שהם מדברים מעניני עולם הגשמי

The gloss adds that the drawing down of the Infinite Light, blessed be He, even into physical matters comes specifically from the level of "the great hand."

KEHOT'S NOTE

ראה הגי' באוה"ת שלח כרך-ו ע' איתשצח "ושיומשך א"ס ב"ה אפי' בעניני גשמי" זה נמשך דוקא מבחי' יד הגדולה" ע"ש.

134

זה היום עשה הוי'

"This is the day Havayah has made; let us rejoice and be glad in it." A verse explained in the discourse for Shemini

Atzeres to which the text refers.

Psalms 118:24 כ"ד:י"ח: כי יום זה

זה היום עשה ה' נגילה ונשמחה בו:

This is the day which the L-RD hath made; We will rejoice and be glad in it.

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

135

לך מֵאֶרֶץ

G-d's call to Avraham, "Go forth from your land." The opening of another discourse the text cites.

Genesis 12:1 א"ב: כי

וַיֹּאמֶר ה' אֶל-אַבְרָם לְדָלְךָ מֵאֶרֶץ וּמִמּוֹלֶדְתְּךָ וּמִבֵּית אָבִיךָ אֶל-הָאָרֶץ אֲשֶׁר אֶרְאֶה:

Now the L-RD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

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

136

באתי לגני גבי אריתי מורי

"I have come into My garden, my sister, my bride; I have gathered My myrrh with My spice." The verse of the discourse the text cites, in its explanation of "I have gathered My myrrh."

Song of Songs 5:1 א"ה: שיר השירים

באתי לגני אחתי כלה אריתי מורי עם-בשמי אכלתי יערי עם-דבשי שתיתי ייני עם-חלבי אכלו רעים שתו ושקרו דודים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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

137

ה' יחתו מריביו

From Chanah's song: "Havayah, those who contend with Him shall be broken." The verse that opens the discourse the text cites on Chochmah and Chesed.

I Samuel 2:10 א"ב: שמואל

ה' יחתו מריבו עלו בשמים ירעם ה' ידיו אפסי-ארץ ויתרעו למלכו ויגרם קרן משיחו:

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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

138

שחורה אני ונאור

"I am black but comely, O daughters of Jerusalem." The opening of another discourse cited on this theme.

Song of Songs 1:5 א"ה: שיר השירים

שחורה אני ונאור בנות ירושלם כאהלי קדר כיריעות שלמה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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

...כפי נסכים כתיב כי תבאו אל ארץ מושבותיכם

עולם זה חסד יבנה

139

The psalmist (Eisan the Ezrachi) says: "For I said, 'Forever (olam) will kindness be built.'" Olam also means "world," and the Alter Rebbe reads it so, "the world is built with kindness": honest business builds this world through Chesed.

Psalms 89:3 ט"ג: תהילים

כי-אמרת עולם חסד יבנה שמים תכן אמונתך בהם:

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

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

140

החכמה תחיה

"Wisdom gives life to those who have it." As wisdom gives life, so charity, a branch of wisdom, revives the poor.

Ecclesiastes 7:12 י"ב: קהלת ז'

כי בצל החכמה בצל הכסף ויתרון דעת החכמה תחיה בעליה:

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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

141

ישים אליו לבו רוחו ונשמתו אליו

Elihu says of G-d: "If He sets His heart upon him, He would gather to Himself his spirit and his breath," and all flesh would perish. The Zohar, and the Alter Rebbe after it, read the words with man as the subject: a person who sets his heart on G-d and gives Him his spirit and breath, as in the Shema.

Job 34:14 י"ד: איוב

אם-ישים אליו לבו רוחו ונשמתו אליו יאסף:

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

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

142

רוח אייתי רוח ואמשיך רוח

The Zohar teaches that everything depends on the will: "spirit draws spirit and brings spirit," and gives as its sign, "If he sets his heart upon Him, his spirit and his breath to Him." Kehot gives this place; the Alter Rebbe uses both together for the devotion of the Shema drawing the divine spirit into Torah and mitzvos.

Zohar, Terumah 64:660-66:669 ט"ד: תרומה ס"ד: ספר הזהר, תרומה

Hence, "Thou shalt love" is the first outstretching of the right hand to love the Holy One, blessed be He, with that close attachment which the right hand symbolizes. If a man loves G-d, then G-d stretches out His right hand to him to receive and welcome him with love. Everything in the world depends on the will; spirit rouses spirit, and the spirit in man turned yearningly in love to Him brings down the Divine Spirit. When a man's love to the Holy One is roused, the "right hand" ...

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

143

לכן אמור לבניי

"Therefore say to the children of Israel: I am Havayah, and I will bring you out." The verse of the discourse in Torah Ohr, Va'eira, cited twice in this paragraph.

Exodus 6:6: שמות ו'

לכן אמר לבניי ישראל אני ה' והוצאתי אתכם מתחת כבלת מצרים והצלת אתכם מעבדתם וגאלתי אתכם בזרוע נטויה ובשפטים גדלים:

Wherefore say unto the children of Israel: I am the L-RD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments;

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

144

אין עוד מלבדו

"Havayah is G-d; there is nothing else besides Him." The goal of drawing G-d's dwelling into the lower realms.

Deuteronomy 4:35: דברים ד'

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

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

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

145

בהעלותך את

"When you raise up the lamps." The verse of the discourse the text cites on G-d's will being the same below as above.

Numbers 8:2: במדבר ח'

דבר אליהם ואמר להם אתה הראת לדעת כי ה' הוא האללים אין עוד מלבדו:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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

146

ויהי בשלח פרעה

"And it came to pass, when Pharaoh sent the people away." The opening of the discourse the text cites on Canaan as submission.

Exodus 13:17: שמות י"ג

ויהי בשלח פרעה אתה העם ולא נחם אללים דרך ארץ פלשתים כי קרוב הוא כי אמר אללים פון נחם העם בראתם מלחמה ושבו מצרימה:

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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

147

וישב יעקב

"And Yaakov dwelt in the land of his father's sojournings, in the land of Canaan." The verse of another discourse cited on this theme.

Genesis 37:1: בראשית ל"ז

וישב יעקב בארץ מגורי אביו בארץ כנען:

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

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

148

רגליה ירדות מות

Of the strange woman: "Her feet go down to death; her steps take hold of the grave." The Alter Rebbe applies it to the danger of descending into physical matters.

Proverbs 5:5: משלי ה'

רגליה ירדות מות שאל צעדיה יתמכו:

Her feet go down to death; Her steps take hold on the nether-world;

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

149

ביום השמיני שלח

"On the eighth day he sent the people away." The opening of the discourse the text cites in its explanation of "before His cold."

I Kings 8:66: מלכים א ח'

ביום השמיני שלח אתה העם ויברכו אתה המלך וילכו לאהליהם שמחים וטובי לב על כליה הטובה אשר עשה ה' לדוד עבדו ולישראל עמו:

On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the L-RD had shown unto David His servant, and to Israel His people.

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

150

ולפני קרתו

"He casts forth His ice like crumbs; before His cold, who can stand?" The words explained in the discourse the text cites.

Psalms 147:17: תהילים קמ"ז

משליך קרחו כפתים לפני קרתו מי יעמד:

He casteth forth His ice like crumbs; Who can stand before His cold?

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

151

אל הארץ אשר נשאתי את ידי

"And I will bring you to the land concerning which I raised My hand." Explained in the discourse on "Therefore say" in Va'eira.

Exodus 6:8: שמות ו'

והבאתי אתכם אליה ארץ אשר נשאתי את ידי לתת אתה לאברהם ליצחק וליעקב ונתתי אתה לכם מורשה אני ה'

And I will bring you in unto the land, concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the L-RD.'

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

152

כי יביאך אל ארץ הכנעני

Moshe tells the people that when G-d brings them "to the land of the Canaanite, the Hittite, the Amorite, the Hivite and the Jebusite," they are to keep the Pesach service there. Kehot gives this verse for the words; in the maamar "the land of the Canaanite" is the place of lowering and

submission, where the seven nations, the evil, must be overcome.

שמות י"ג:ה' Exodus 13:5

וְהָיָה כִּי־יָבִיֹאֵךְ ה' אֶל־אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַחִיטִּי וְהַיִּבּוּסִי אֲשֶׁר נִשְׁבַּע לֵאבֹתֶיךָ לֵתֶת לָךְ אֶרֶץ זָבֶת חֶלֶב וְדָבָשׁ וְעַכְשָׁתָּה אֶת־הָעֶבֶדָה הַזֹּאת בְּחֹדֶשׁ הַזֶּה:

And it shall be when the L-RD shall bring thee into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which He swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

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

וגם את הצרעה ישלח ה' אלקיך כם עד אבוד הנשאים והנסתרים מפניך

"And also the hornet will Havayah your G-d send among them, until those who are left and those who hide from you perish." The Alter Rebbe reads the hornet as the person's holy anger against his own evil.

דברים ז':כ" Deuteronomy 7:20

וְגַם אֶת־הַצְרָעָה יִשְׁלַח ה' אֱלֹהֶיךָ כִּם עַד־אָבֵד הַנְּשָׂאִים וְהַנְּסֻתִּים מִפְּנֶיךָ:

Moreover the L-RD thy G-d will send the hornet among them, until they that are left, and they that hide themselves, perish from before thee. .

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

מסמא את עיניהם מלמעלה ומסרסם מלמטה

Reish Lakish says the hornet stood at the bank of the Jordan, cast venom at the Canaanites, blinded their eyes from above and castrated them from below. The text explains both effects in the following paragraphs.

סוטה ל"ו א"ט:9 Sotah 36a:9

אמר רבי שמעון בן לקיש: על שפת ירדן עמדה, וזרקה בהן מרה. וסימנה עיניהן מלמעלה, וסירסן מלמטה, שנאמר: "ואנכי השמדתי את האמרי מפניהם אשר כגבה ארזים נבהו וחסן הוא כאלונים ואשמיד פריו ממעל ושרשיו מתחת וגו'".

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

מזיעתן של חיות יוצא נהר דינור על ראש רשעים בגיהנם

The Talmud asks where the river of fire comes from and answers, "from the sweat of the chayos," and that it pours "upon the head of the wicked in Gehinnom," citing Jeremiah. The Alter Rebbe reads the "sweat" as the wrath produced by the angels' fervor.

חגיגה י"ג ב' י"ד:13 Chagigah 13b:14

מהיכן נפיק? מזיעתן של חיות. ולהיכן שפיר? אמר רב זוטרא בר טוביה אמר רב: על ראש רשעים בגיהנם, שנאמר: "הנה סערת ה' חמה יצאה וסער מתחולל על ראש רשעים יחול". ורב אחא בר יעקב אמר: על אשר קומטו, שנאמר: "אשר קומטו ולא עת נהר יצק יסודם". תנא, אמר רבי שמעון הקסיד: אלו תשע מאות ושבעים וארבע דורות שקומטו להיבכאות

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

156

באדם שהוא עולם קטן

The Midrash teaches that the Mishkan corresponds to the whole world and to the creation of man, "who is a small world." So the levels found in every world are found in man too.

מדרש תנחומא, פקודי ג' ג' ד"ג:3-4 Midrash Tanchuma, Pekudei 3:3-4

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

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

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

157 "Behold, a storm of Havayah, wrath has gone forth, a whirling storm; it shall whirl upon the head of the wicked." The verse the Talmud cites for the river of fire.

ירמיהו כ"ג:ט"ז Jeremiah 23:19

הנה סערת ה' חמה יצאה וסער מתחולל על ראש רשעים יחול:

Behold, a storm of the L-RD is gone forth in fury, Yea, a whirling storm; It shall whirl upon the head of the wicked.

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

158 Kehot's note points to Numbers 8:1-12:16 for these words.

במדבר ח' א'-י"ב:ט"ז Numbers 8:1-12:16

159 "And I appeared to Avraham, to Yitzchak and to Yaakov." The opening of another discourse cited on the same point.

שמות ו':ג' Exodus 6:3

וארא אל־אברהם אל־יצחק ואל־יעקב באל שדי ושמי ה' לא נודעתי להם:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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

160 Kehot's note points to Genesis 18:1-22:24 for these words.

בראשית י"ח א'-כ"ב:כ"ד Genesis 18:1-22:24

PARAGRAPH 14

161 לעולם ירגיז אדם יצר טוב על יצר הרע

Reish Lakish teaches that a person should always rouse his good inclination against his evil inclination, as it says,

“Tremble and do not sin.” The Alter Rebbe reads it as turning one’s anger against the evil within.

ברכות ה' א:כ"ב: Berakhot 5a:2

אמר רבי לוי בר חמא, אמר רבי שמעון בן לקיש: לעולם ירגיז אדם יצרו טוב על יצרו הרע, שנאמר: “רגזו ואל תחטאו” אם נצחו — מוטב, ואם לאו — יעסוק בתורה, שנאמר: “אמרו בלבבכם” אם נצחו — מוטב, ואם לאו — יקרא קריאת שמע, שנאמר: “על משפככם” אם נצחו — מוטב, ואם לאו — יזכור לו יום המיתה, שנאמר: “ודמו סלה”.

R. Levi b. Hama said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse; as it is said: “Tremble [rigzu] and sin not” (ibid. iv. 5). If he conquer it, well and good; but if not, let him occupy himself with Torah; as it is said, “Commune with your own heart” (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema; as it is said, ...

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

162 רע לשמים ורע לבריות

The Talmud defines the thoroughly wicked man as one who is “bad to Heaven and bad to people.” Anger that harms others comes from the side of evil.

קידושין 40a:9-10 ט"ז-י"ד Kiddushin 40a:9-10

כיצד בדבר אתה אומר: “אוי לרשע רע כי גמול ידיו יעשה לו” וכי יש רשע רע ויש שאינו רע? אלא: רע לשמים ורע לבריות — הוא רשע רע, רע לשמים ואינו רע לבריות — זהו רשע שאינו רע. הוכחות יש לה קרן ויש לה פירות, שנאמר: “אמרו צדיק כי טוב וגו’” — עבירה יש לה קרן ואין לה פירות, שנאמר: “אוי לרשע רע וגו’”

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

163 מזיעתן של חיות

The river of fire comes “from the sweat of the chayos.” Here that sweat is the Gevuros within the fervor of the Shema.

חגיגה י"ג ב: Chagigah 13b:14

מהיכן נפיק? מזיעתן של חיות. ולהיכן שפיר? אמר רב זוטרא בר טוביה אמר רב: על ראש רשעים בגיהנם, שנאמר: “הנה סערת ה' חמה יצאה וסער מתחולל על ראש רשעים יחול” ורב אחא בר יעקב אמר: על אשר קומטו, שנאמר: “אשר קומטו ולא את עת נהר יוצק יסודם”.

תנא, אמר רבי שמעון הקסיד: אלו תשע מאות ושבעים וארבע דורות שקומטו להיבארות

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

PARAGRAPH 15

164 וחרה אף

In the second section of the Shema: “And the anger of Havayah will be kindled against you, and He will shut up

...כפי נסכים כתיב כי תבאו אל ארץ מושבותיכם

the heavens.” The Alter Rebbe reads this anger as flowing from the fervor of the first section.

דברים י"א:י"ז Deuteronomy 11:17

וחרה אפיה בכם ועצר את השמים ולא יהיה מטר והאדמה לא תתן את יבולה ואבדתם מהרה מעל הארץ הטבה אשר ה' נתן לכם:

and the anger of the L-RD be kindled against you, and He shut up the heaven, so that there shall be no rain, and the ground shall not yield her fruit; and ye perish quickly from off the good land which the L-RD giveth you.

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

165 וסרתם ועבדתם אלהים אחרים

“Take heed lest your heart be enticed, and you turn aside and serve other gods.” In the fervor of the Shema, being far from G-d all day seems to the person like this.

דברים י"א:ט"ו Deuteronomy 11:16

השמרו לכם פן יפתה ללבבכם וסרתם ועבדתם אלקים אחרים והשתחיתם להם:

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

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

166 אינו כעוברי רצונו וכפורך עול ח"ו

A different reading: in place of “like those who transgress His will, or like one who casts off the yoke,” Or HaTorah reads “he is not like one who worships the stars and constellations, G-d forbid.”

KEHOT’S NOTE

באזה"ת שלח-ו ע' איתשצט “אינו כעובד כומ"ץ ח"ו”.

167 והיטב יחרה לו

Or HaTorah adds that this is along the lines of “And the anger will be kindled,” and that the Idra Rabba explains it as the Gevuros and judgments drawn from the “nose” of Z’eir Anpin.

KEHOT’S NOTE

”(וזהו ע"ד וחרה אף וכו', ובאד"ר ביאר שהוא הגבורות והדינין הנמשכין מחוטא דז"א) — אוה"ת נ"ך-ג ע' אקסה.

168 כי בכל עולם . . שבכל העולמות

Kehot’s note points to where this is explained further: The Rebbe Rashab’s maamar “(5658) ריעמוד העם מרחוק”.

KEHOT’S NOTE

ראה ד"ה ויעמוד העם מרחוק תרנ"ח. אוה"ת בראשית כרך-ג דף תקסב, א. ובאוה"ת נ"ך-ג ע' אקסד. ד"ה חייב אדם לברך תרל"ח ע' כח.

169 ועי בלקו"ת פי בראשית

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

KEHOT’S NOTE

להאריז"ל. “(דמחזה דז"א ולמטה מתחיל עה"ד טו"ר ופשיטא שאין שייך שם רע ח"ו) — אוה"ת שלח כרך-ז ע' איתשצט. וראה לקמן פי בלק סט, ב. מסעי צ, א.

170

באדם שהוא עולם קטן

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

KEHOT'S NOTE

תנחומא פקודי ג. ועוד. נסמן לעיל פי במדבר לדף ה, א.

171

על ראש רשעים יחול

The words here quote Jeremiah 23:19; the passage is shown below.

Jeremiah 23:19 ט"ז: ירמיהו

הנה סערת ה' חמה יצאה וסער מתחיל על ראש רשעים יחול:

Behold, a storm of the L-RD is gone forth in fury, Yea, a whirling storm; It shall whirl upon the head of the wicked.

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

KEHOT'S NOTE

ירמיה כג, יט.

172

לעולם ירגיז אדם

The words here quote Berakhot 5a:2; the passage is shown below.

Berakhot 5a:2 ברכות ה' א:ב

אמר רבי לוי בר חמא, אמר רבי שמעון בן לקיש: לעולם ירגיז אדם יצר טוב על יצר הרע, שנאמר: "רגזו ואל תחטאו" אם נצחו — מוטב, ואם לאו — יעסוק בתורה, שנאמר: "אמרו בלבבכם". אם נצחו — מוטב, ואם לאו — יקרא קריאת שמע, שנאמר: "על משפכם". אם נצחו — מוטב, ואם לאו — יזכור לו יום המיתה, שנאמר: "ידמו סלה".

R. Levi b. Hamma said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse ; as it is said : "Tremble [rigzu] and sin not" (ibid. iv. 5). If he conquer it, well and good ; but if not, let him occupy himself with Torah ; as it is said, "Commune with your own heart" (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema' ; as it is said, ...

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

KEHOT'S NOTE

ברכות ה, א.

173

רע לשמים ורע לבריות

The words here quote Kiddushin 40a:9-10; the passage is shown below.

Kiddushin 40a:9-10 ט"ז: י"א קידושין

כיוצא בדבר אתה אומר: "אוי לרשע רע כי גמול ידיו יעשה לו". וכי יש רשע רע ויש שאינו רע? אלא: רע לשמים ורע לבריות — הוא רשע רע, רע לשמים ואינו רע לבריות — זהו רשע שאינו רע. הוכות יש לה קרן ויש לה פירות, שנאמר: "אמרו צדיק כי טוב וגו'" — עבירה יש לה קרן ואין לה פירות, שנאמר: "אוי לרשע רע וגו'".

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

KEHOT'S NOTE

קידושין מ, א.

174

והרגו והכעס

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

HaTorah.

KEHOT'S NOTE

ראה אוה"ת מסעי ע' א'תו.

175

יש בה בחינת גבורות ג"כ

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

KEHOT'S NOTE

"(שהוא בחי' שם מ"ב) — אוה"ת נ"ך-ג ע' א'קסד.

PARAGRAPH 16

176

סריס . . ולכן אינו מוליד

The Talmud lists the signs of a saris, one who cannot beget; among them, that his body gives off no steam when he bathes in the rainy season. The Alter Rebbe's eunuch "who has no heat in him" echoes this.

Yevamot 80b:4 ד"ב: יבמות

תנו רבנן: איזהו סריס חמה? כל שהוא בן עשרים, ולא הביא שתי שערות. ואפילו הביא לאחר מקאן הרי הוא כסריס לכל דבריו. ואלו הן סימניו: כל שאין לו זקן, ושערו לקוי, ובשרו מחליק. רבן שמעון בן גמליאל אומר משום רבי יהודה בן יאיר: כל שאין מימיו מעלין רתיחות.

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

KEHOT'S NOTE

ראה יבמות פ, ב. ובכ"מ.

177

אין הברכה שורה

Rabbi Yitzchak teaches that blessing is found only in a thing hidden from the eye. The Alter Rebbe applies it to the evil eye of envy, which keeps blessing away.

Taanit 8b:13 ג"ח: תענית

ואמר רבי יצחק: אין הברכה מצויה אלא בדבר הסמוי מן העין, שנאמר: "יצו ה' אתה את הברכה באסמיה". תנא דבי רבי שמעאל: אין הברכה מצויה אלא בדבר שאין העין שולטת בו, שנאמר: "יצו ה' אתה את הברכה באסמיה".

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

KEHOT'S NOTE

תענית ח, ב. וש"נ. טוש"ע או"ח סר"ל, ב.

178

אין הברכה שורה אלא על דבר הסמוי מן העין

The law that one who measures his grain and then prays for blessing on it prays in vain, since blessing is found only in what is hidden from the eye.

Shulchan Arukh, Orach Chayim 230:2 אורח חיים שולחן ערוך, ר"ל:ב

הנכנס למוד את גרנו אומר יהי רצון מלפניך ה' אלקי שתשלח ברכה בכרי הזה התחיל למוד אומר ברוך השולח ברכה בכרי הזה מדד ואח"כ בירך ה"ז תפלת שוא שאין הברכה מצויה אלא בדבר הסמוי (פי' הנעלם ואינו נראה) מן העין:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

PARAGRAPH 17

179 ארץ אוכלת יושביה היא

The spies' evil report to the people: "The land through which we passed to scout it is a land that consumes its inhabitants," plainly a deadly land. The Alter Rebbe reads it as the self-nullification of those who live there: its inhabitants take up no place for themselves.

במדבר י"ג:ל"ב Numbers 13:32

וַיִּצְיֹאוּ דְבַת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֹתָהּ אֶרֶץ אֹכֶלֶת יוֹשְׁבֶיהָ הִוא וְכָל־הָעָם אֲשֶׁר־רָאִינוּ בְּתוֹכָהּ אַנְשֵׁי מְדוֹת:

And they spread an evil report of the land which they had spied out unto the children of Israel, saying: "The land, through which we have passed to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

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

180 ושרש נשמתם למעלה מעלה

As the note says, Or HaTorah explains at length that the root of the spies' souls was very high.

KEHOT'S NOTE

באוה"ת במדבר-ו ע' איתת מבאר זה באריכות.

PARAGRAPH 18

181 החתי היבوسی והאמורי יושב בהר

The spies' report: "Amalek dwells in the land of the Negev, and the Hittite, the Jebusite and the Amorite dwell in the mountains." The Alter Rebbe reads the nations as the seven evil traits rooted in Tohu.

במדבר י"ג:כ"ט Numbers 13:29

עַמְלֵק יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב וְהַחֲתִי וְהַיְבוּסִי וְהָאֱמֹרִי יוֹשֵׁב בְּהָר בְּקֶדֶר וְהַכְנַעֲנִי יוֹשֵׁב עַל־הַיָּם וְעַל יַד הַיַּרְדֵּן:

Amalek dwelleth in the land of the South; and the Hittite, and the Jebusite, and the Amorite, dwell in the mountains; and the Canaanite dwelleth by the sea, and along by the side of the Jordan.

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

KEHOT'S NOTE

במדבר יג, כט.

182 רגליה יורדות מות

"Her feet go down to death." Applied again to the danger of falling into the evil traits.

Proverbs 5:5

רַגְלֶיהָ יֵרְדוּת מֹות שְׂאוֹל צִדְדֶיהָ יִתְמַכּוּ:

Her feet go down to death; Her steps take hold on the nether-world;

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

183

כמ"ש ירמי' ואתם למדתם אותם

Yirmeyahu tells Jerusalem that it has itself taught the foreign powers it courted to rule over it: "You yourself trained them as chiefs over you, at the head." The Alter Rebbe applies it to the evil traits, which grow great because a person makes them so. (context: Steinsaltz Tanakh)

Jeremiah 13:21

KEHOT'S NOTE

ירמי' יג, כא.

184

סר צלם מעליהם

Yehoshua and Kalev tell the people not to fear the inhabitants of the land: "Their shade has departed from them, and Havayah is with us." Here it means making the evil traits small, since G-d is with us in the Torah.

במדבר י"ד:9 Numbers 14:9

אֲךָ בְּה' אֱלֹהֵינוּ וְאַתֶּם אֲלֵינוּ אֲתִירָאוּ אֲתֵעַם הָאָרֶץ כִּי לְחַמְנוּ הֵם סָר צֶלֶם מְעַלְיָהֶם וְה' אִתָּנוּ אֲלֵינוּ אֲתִירָאֵם:

Only rebel not against the L-RD, neither fear ye the people of the land; for they are bread for us; their defence is removed from over them, and the L-RD is with us; fear them not.'

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

KEHOT'S NOTE

במדבר יד, ט.

185

איש אחד

G-d tells Moshe to send men to scout the land, "one man each from the tribe of his fathers." The Alter Rebbe reads "one" as the level from which their souls came.

במדבר י"ג:כ"ב Numbers 13:2

שְׁלַח־לְךָ אַנְשִׁים וַיִּתְּרוּ אֶת־אֶרֶץ כְּנָעַן אֲשֶׁר־אֲנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ אֶחָד לְמִשְׁתֵּה אֲבֹתָיו תִּשְׁלָחוּ כָל נָשִׂיא בָהֶם:

'Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, every one a prince among them.'

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

186

כולם אנשים

"All of them men, heads of the children of Israel." Read here as their being from "the masculine world."

במדבר י"ג:3 Numbers 13:3

וַיִּשְׁלַח אֹתָם מֹשֶׁה מִמִּדְבַּר פָּאֵרָן עַל־פִּי ה' כָּלֶם אַנְשִׁים רָאשֵׁי בְנֵי־יִשְׂרָאֵל הָמָּה:

And Moses sent them from the wilderness of Paran according to the commandment of the L-RD; all of them men who were heads of the children of Israel.

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

187

נושא את נושאיו

When Israel crossed the Jordan, the Talmud says, "the Ark carried its carriers" across. The Alter Rebbe applies it to

one who lowers himself to lift up the physical: the thing he lifts lifts him far above.

סוטה ל"ה א: ט"ו-ט"ז Sotah 35a:15-16

נמצא ארון ונושאו וכהנים מצד אחד, וישראל מצד אחד. נשא ארון את נושאו ועבר, שנאמר: "ויהי כאשר תם כל העם לעבר ויעבר ארון הי וכהנים לפני העם". ועל דבר זה נענש עוזא, שנאמר: "ויבאו עד גרן כידן וישלח עזא את דוד לאחוז את הארון", אמר לו הקדוש ברוך הוא: עוזא, נושאו נשא, עצמו לא כל שכן!

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

188 במ"א ע"פ ברע"מ פ' תשא

The note identifies the explanation "elsewhere" of the Raaya Mehemna on Ki Sisa, "a stone to weigh with: this is the yud," as the one in the Mittlerer Rebbe's Biurei HaZohar.

KEHOT'S NOTE

ביאה"ו לאדה"א.

189 וכל קרבן מנחתך במלח תמלח

"And every offering of your meal offering you shall season with salt." Salt adds the inanimate realm to the vegetative meal offering.

Leviticus 2:13 נ"ב: יקרא ב'

וכל-קרבן מנחתך במלח תמלח ולא תשבית מלח ברית אלקיך מעל מנחתך על כל-קרבנך מקריב מלח:

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

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

KEHOT'S NOTE

ויקרא ב, יג.

190 קדש לי כל בכור

"Sanctify to Me every firstborn," the opening of one of the passages written in tefillin. The Alter Rebbe sees in it supernal Chochmah made physical in ink on parchment.

Exodus 13:2 נ"ב: שמות

קדש-לי כל-בכור פטר כל-רַחֵם בְּבִנֵי יִשְׂרָאֵל בְּאָדָם וּבְבִהֵמָה לִי הוּא:

'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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

KEHOT'S NOTE

שמות יג, ב.

191 וישב ה' מלך לעולם

"Havayah sat at the flood; Havayah sits as King forever." The Alter Rebbe reads G-d's "sitting" as His descent to dwell below.

Psalms 29:10 י"ט: תהילים

ה' למבול יָשָׁב וַיֵּשֶׁב ה' מֶלֶךְ לְעוֹלָם:

The L-RD sat enthroned at the flood; Yea, the L-RD sitteth as King for ever.

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

KEHOT'S NOTE

תהלים כט, ו.

192 פ"י ישיבה הוא מלשון הורדה

The note points there for "sitting" (yeshivah) as a term of lowering.

KEHOT'S NOTE

ראה ספר החקירה פ, ב.

193 משחרב ביהמ"ק אין לו להקב"ה

"Since the day the Holy Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah." G-d's dwelling below is now in the halachah.

Berakhot 8a:18-19 ט"ח-ט"ט ברכות ח' א: י"ח-י"ט

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

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

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

KEHOT'S NOTE

ברכות ח, א.

194 כי האמנם ישב אלקים על הארץ

At the dedication of the Temple Shlomo asks, "Will G-d indeed dwell on the earth? The heavens and the heavens of heavens cannot contain You." The text cites the verse itself.

I Kings 8:27 כ"ז: מלכים א' ח'

כי האמנם יָשָׁב אֱלֹקִים עַל־הָאָרֶץ הַזֶּה הַשָּׁמַיִם וְהַשָּׁמַיִם לֹא יִכְלְלוּךָ אֶרֶץ כִּי־הִבִּיתִי הַזֶּה אֲשֶׁר בָּנִיתִי:

But will G-d in very truth dwell on the earth? behold, heaven and the heaven of heavens cannot contain Thee; how much less this house that I have builded!

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

195 כי האמנם ישב אלקים על הארץ

When told to make a Mishkan, Moshe wondered that G-d, whose glory fills the higher and lower worlds, should ask for one, and saw Shlomo say of the greater Temple, "Will

G-d indeed dwell on the earth?" This is the passage on Terumah the text cites.

שמות רבה ל"ד:א' Shemot Rabbah 34:1

... כבודו של הקב"ה מלא עליונים ותחתונים, והוא אומר עשה לי משכן! ועוד היה מסתכל וראה ששלמה עומד ובונה בית המקדש, שהוא גדול מן המשכן, ואמר לפני הקב"ה (מלכים א ח): כי האמנם ישב אלקים על הארץ. אמר משה: ומה בהמ"ק שהוא יותר ויותר מן המשכן, שלמה אומר כן, משכן אעכ"ל! לכך אמר משה (תהלים צא): יושב בסתר עליון. אמר רבי יהודה בר ר' סימון: יושב בסתר הוא עליון על כל בריותיו. מהו בצל שדי? בצל אל, בצל רחום, בצל חנון אין כתיב כאן, אלא בצל שדי, בצל שעשה בצלאל, ...

"They shall craft an Ark of acacia wood: its length shall be two and a half cubits, and its width a cubit and a half, and its height a cubit and a half" (Exodus 25:10). "They shall craft an Ark of acacia wood," that is what is written: "The Almighty, we cannot find Him; He is exalted in power" (Job 37:23). Our great rabbi said: We must give credit to Job, as everything that Elihu said, he came and added to his statements.). Job said to his comrades: 'What do ...

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

196 ברכות תרומה פל"ד . . ובפ' נשא פ"ב

As the note says, the wording of these Midrashim, on Terumah, chapter 34, and on Naso, chapter 12, is copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת נ"ך כרך-א ע' קכח.

197 בשבתו עם זקני ארץ

Shlomo says, "I saw Him sitting with them and judging among them," as it says, "Her husband is known in the gates, when he sits among the elders of the land." The passage in Shemos Rabbah, chapter 5, that the text cites for Torah study.

שמות רבה ה':יב Shemot Rabbah 5:12

... סנהדרין היתה כחצי גורן עגולה, כדי שיהיו רואים זה את זה, ושני סופרי הדיינים יושבין לפניו וכו'. אמר שלמה: אני ראיתי יושב עמהן, ודן בתוכם, שנאמר (משלי לא, כג): נודע בשערים בעלה בשבתו עם זקני ארץ:

"Moses and Aaron went and gathered all the elders of the children of Israel" (Exodus 4:29). "Moses and Aaron went and gathered..." - Rabbi Akiva said: Why was Israel analogized to the bird? Just as a bird flies only by virtue of its wings, so too, Israel is able to stand only by virtue of the elders [zekenim]. is an acronym for zeh shekana hokhma, one who acquired wisdom. Therefore, there can be both elderly Sages and young Sages. Great is Zikna; if it is in the elderly, they are beloved ...

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

198 בשבתו עם זקני ארץ

The parallel passage near the end of chapter 11 on Shemini: Shlomo says he saw G-d, as it were, contracting

Himself among the judges of the Sanhedrin.

Vayikra Rabbah 11:8 ח"א:ח

199

נודע בשערים בעלה

"Her husband is known in the gates, when he sits among the elders of the land." The Zohar reads it as G-d becoming known to each according to his own measure.

משלי ל"א:כ"ג Proverbs 31:23

נודע בשערים בעלה בשבתו עם זקני ארץ:

Her husband is known in the gates, When he sitteth among the elders of the land.

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

KEHOT'S NOTE

משלי לא, כג.

200

נודע בשערים בעלה

The Zohar explains "her husband is known in the gates" as G-d becoming known to each person according to what he measures in his heart. The text cites it as the Zohar, Part I, Vayeira, 103a.

ספר הזוהר, וירא ז':ק"מ-ט':קנ"ב Zohar, Vayera 7:140-9:152

R. Judah here began a discourse with the verse: Her husband is known in the gates, when he sitteth among the elders of the land (Prov. 31, 23). He said: 'The Holy One, blessed be He, is transcendent in His glory, He is hidden and removed far beyond all ken; there is no one in the world, nor has there ever been one, whom His wisdom and essence do not elude, since He is recondite and hidden and beyond all ken,

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

201

וכמשנ"ת לעיל ר"פ במדבר

This is the explanation "above at the beginning of Parshas Bamidbar" that the text mentions: contemplating G-d's greatness each according to his own measure, as the Zohar reads "known in the gates." The Matos passage takes up the same Zohar again.

KEHOT'S NOTE

א. א. וראה לקמן מטות פה, ב.

202

סד"ה בשעה שהקדימו

There "When Israel put 'we will do' before 'we will hear'" is explained: "we will do," drawing down G-d's will to be King of the world through the deed of the mitzvos, comes first and gives rise to "we will hear," the nullification of one's existence to Him.

KEHOT'S NOTE

לעיל פ' במדבר יג, ד ואילך.

203

בשעה שהקדימו ישראל נעשה

"When Israel put 'we will do' before 'we will hear,'" angels came and tied two crowns on each of them. The opening words of the discourse the text cites.

שבת פ"ח א':ח-ז Shabbat 88a:7-8

דרש רבי סימאי: בשעה שהקדימו ישראל "נעשה" ל"נשמע" באו שנים ריבוא של מלאכי השרת, לכל אחד ואחד מישראל קשרו לו שני

כתרים, אחד כנגד "נעשה" ואחד כנגד "נשמע". וכיון שחטאו ישראל, ירדו מאה ועשרים ריבוא מלאכי חבלה ופירקום, שנאמר: "ויתנצלו בני ישראל את עדים מהר חורב". אמר רבי חמא ברבי חנינא: בחורב טענו, בחורב פרקו. בחורב טענו — כדאמרן, בחורב פרקו — דקתיב: "ויתנצלו בני ישראל וגו'". אמר ...

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

204 גבורי כח עושי דברו לשמוע בקול דברו

"Bless Havayah, His angels, mighty in strength, who do His word, to hearken to the voice of His word." Explained in that discourse.

Psalms 103:20: כ"ג: תהילים

ברכו ה' מלאכיו גברי כח עשי דברו לשמע בקול דברו:

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Harkening unto the voice of His word.

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

205 בניך אלא בוניך

At the end of Berakhos the Talmud teaches that Torah scholars increase peace, as it says, "And all your children (banayich) shall be taught of Havayah": do not read banayich, "your children," but bonayich, "your builders." Kehot gives the end of Berakhos; here Israel build G-d's dwelling below through the halachos.

Berakhot 64a:14: ס"ד א"י: ברכות

אל תקרי "בניך" אלא "בונך". "שלום רב לאהבי תורתך ואין למו מכשול". "יהי שלום בחילך שלוח בארמנותיה". "למען אחי ורעי אדברה נא שלום בך. למען בית ה' אלקינו אבקשה טוב לך". "הי עז לעמו יתן ה' יברך את עמו בשלום".

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

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

206 וישב יעקב כו' בארץ כנען

"And Yaakov dwelt in the land of his father's sojournings, in the land of Canaan." The discourse on this verse explains settling the land in the same way.

Genesis 37:1: ראשית ל"ז: בראשית

וישב יעקב בארץ מגורי אביו בארץ כנען:

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

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

207 כי תבאו וגו' ושבתה הארץ

"When you come into the land that I give you, the land shall rest a Sabbath to Havayah." The verse the Zohar on

...כפי נסכים כתיב כי תבאו אל ארץ מושבותיכם

Behar cites.

Leviticus 25:2: ויקרא כ"ה:ב'25

דבר אל-בני ישראל ואמרת אליהם כי תבאו אל-הארץ אשר אני נתן לכם ושבתה הארץ שבת לה:

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the L-RD.

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

208 ושבתה הארץ נייחא ודאי

The Zohar on Behar: when Israel entered the land and brought the offerings, the lower judgments departed and the Congregation of Israel was at rest, as a wife with her husband; so "When you come ... the land shall rest": rest indeed. The text cites the passage for the land as a place of settled rest.

Zohar, Behar 1:3-4:13: ג'ד-י"ג: ספר הזהר, בהר

Now when Israel entered the promised land, there were no lower judgements in it, and the Community of Israel was at ease in it upon the wings of the Cherubim, for Israel did not go to rest until they had brought the evening sacrifice and so caused judgements to depart. When the burnt-offering burnt on the altar, there was ease and comfort throughout, and the Spouse was with her Husband. Hence it is written, "and the earth shall rest a sabbath for the L-rd"; for such it was literally.

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

209 המגביהי לשבת

"Who is like Havayah our G-d, who is enthroned on high." The opening of the discourse the text cites.

Psalms 113:5: ה"ה: תהילים

מי כה' אלקינו המגביהי לשבת:

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)

210 נכון כסאך מאז

"Your throne is established from of old; You are from eternity." The verse on which the Midrash builds its parable.

Psalms 93:2: ג"ב: תהילים

נכון כסאך מאז מעולם אתה:

Thy throne is established of old; Thou art from everlasting.

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

211 נכון כסאך מאז בענין המשל אגוסטוס יושב

The Midrash says G-d's throne was not settled until Israel sang at the Sea, like a king made Augustus after his victory: the king stands, the Augustus sits. So G-d, as it were, "sits" once Israel praise Him.

Shemot Rabbah 23:1: א"א: שמות רבה

אז ישיר משה - הדא הוא דכתיב (תהלים צג, ב): נכון כסאך מאז. אמר רבי ברכיה, בשם רבי אבהו: אף על פי שמעולם אתה, לא נתישב כסאך ולא נודעת בעולמך, עד שאמרו בניך שירה, לכך נאמר: נכון

כסאך מאז. משל למלך, שעשה מלחמה ונצח, ועשו אותו אגוסטוס. אמרו לו: עד שלא עשית המלחמה היית מלך, עכשיו עשינוך אגוסטוס. מה יש כבוד בין המלך לאגוסטוס? אלא, המלך עומד על הלוח ואגוסטוס יושב. כך אמרו ישראל: באמת עד שלא בראת עולמך, היית אתה, משבראת אותו אתה הוא, אלא כביכול עומד, שנאמר (חבקוק ...

“Then Moses and the children of Israel sang this song to the L-rd, and spoke, saying: I will sing to the L-rd, for He is exalted; the horse and his rider He cast into the sea” (Exodus 15:1). “Then [az] Moses...sang” – that is what is written: “Your throne is established of old [me’az]; [You have existed from eternity]” (Psalms 93:2). Rabbi Berekhya said in the name of Rabbi Abahu: Even though “You have existed from eternity,” Your throne was not settled and You were not known in Your world ...

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

212 ועתיק יומין יתיב

“Thrones were set, and the Ancient of Days sat.” The Alter Rebbe links this “sitting” to the Midrash.

דניאל ז:ט"ז

הָיָה הָיָה עַד דֵּי כְרִסְוֹן רְמִיּוֹ וְעֵתִיק יוֹמִין יִתֵּב לְבוֹשָׁה כְּתֹלֶגֶת חֹר וְשֹׁעַר רֹאשָׁה כְּעֶמֶר נֶקֶא כְּרִסְיָהּ שְׂבִיבִין דִּי־נֹר גְּלִגְלוּהִי נֹר דִּלְק:

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)

213 תבנה ותכונן עיר סיחון

The poets' song of Sichon's conquest of Cheshbon: “Let the city of Sichon be built and established.” A verse the text says is explained elsewhere along these lines.

במדבר כ"א:כ"ז

עֲלִיכֶן יֵאמְרוּ הַמְּשָׁלִים בְּאוֹ הַשְּׁבוֹן תִּכְנֶה וְתִכְוֹן עִיר סִיחוֹן:

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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

214 וכל בניך

“And all your children shall be taught of Havayah,” which the Sages read as “your builders.” The text refers to its explanation of this verse.

ישעיהו נ"ד:י"ג

וְכָל־בְּנֶיךָ לְמוֹדֵי ה' וְרַב שְׁלוֹם בְּנֶיךָ:

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

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

215 כתפארת אדם לשבת בית

Isaiah mocks the craftsman who carves an idol “like the figure of a man, according to the beauty of a man, to dwell in a house.” The Zohar, in the Idra Rabba, reads the words

of the supernal Adam, Z'eir Anpin and Nukva as one, settled “to dwell in a house.”

ישעיהו מ"ד:י"ג

תָּרַשׁ עֲצִים נָטָה קוֹ יְתָאֲרָהוּ בְּשֹׁרֵד יַעֲשֶׂהוּ בְּמִקְצָעוֹת וּבְמִחוּגָה יִתְאָרְהוּ וַיַּעֲשֶׂהוּ כְּתִבְנִית אִישׁ כְּתִפְאֶרֶת אָדָם לְשִׁכַּת בֵּית:

The carpenter stretcheth out a line; He marketh it out with a pencil; He fitteth it with planes, And he marketh it out with the compasses, And maketh it after the figure of a man, According to the beauty of a man, to dwell in the house.

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

216 כתפארת אדם לשבת בית

In the Idra Rabba, where Z'eir Anpin and Nukva together are called Adam, the Zohar cites “according to the beauty of a man, to dwell in a house.” The passage the text cites.

ספר הזוהר, האדרא רבא מ"א:רצ"ז-41:297-42:309

217 וארשתיה לי

“And I will betroth you to Me forever.” The opening of the discourse the text cites on the house and the inner courtyard.

הושע ב:כ"א

וְאֶרְשֶׁתִּיךָ לִי לְעוֹלָם וְאֶרְשֶׁתִּיךָ לִי בְצֹדֶק וּבִמְשָׁפֵט וּבְרַחֲמִים:

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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

PARAGRAPH 19

218 והו"י יגיה חשכי

“For You are my lamp, Havayah, and Havayah illumines my darkness.” Recalled from the beginning of the second section of the maamar.

II Samuel 22:29

כִּי־אֶתָּה נִירִי ה' וְה' יִגִּיֶה חֲשָׁכִי:

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

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

219 הו"י אלקינו

“Hear, O Israel, Havayah is our G-d, Havayah is One.” The contemplation of the Shema.

Deuteronomy 6:4

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:

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

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

220 ואהבת

“And you shall love Havayah your G-d with all your heart.” The love to which the contemplation leads.

Deuteronomy 6:5

וְאָהַבְתָּ 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)

221 הוקשה כל התורה לתפילין

"The whole Torah is likened to tefillin." The drawing down through mitzvos that must follow fervor.

Kiddushin 35a:5 ל"ה א:ה'5:35a Kiddushin

ומנו - רב אחא בר יעקב: אמר קרא: "והיה לך לאות על ידך ולזכרון בין עיניך למען תהיה תורת ה' בפיהך" - הוקשה כל התורה כולה לתפילין, מה תפילין מצות עשה שהזמן גרמה, ונשים פטורות - אף כל מצות עשה שהזמן גרמה - נשים פטורות. ומצוות עשה שהזמן גרמה - נשים פטורות, מכלל דמצוות עשה שלא הזמן גרמה - נשים חייבות.

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

222 את היד הגדולה

"And Israel saw the great hand." The Infinite Light reaching down into physical matters.

שמות י"ד:31 ל"א Exodus 14:31

וירא ישראל את־היד הגדלה אשר עשה ה' במצרים ויראו העם את־ה' ויאמינו בה' ובמשה עבדו:

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

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

223 לעולם ירגיז

"A person should always rouse his good inclination to rage against the evil inclination." The safeguard against falling.

ברכות ה' א:ב'2:5a Berakhot

אמר רבי לוי בר חמא, אמר רבי שמעון בן לקיש: לעולם ירגיז אדם יצר טוב על יצר הרע, שנאמר: "רגזו ואל תחטאו" אם נצחו — מוטב, ואם לאו — יעסוק בתורה, שנאמר: "אמרו בלבבכם". אם נצחו — מוטב, ואם לאו — יקרא קריאת שמע, שנאמר: "על משפככם". אם נצחו — מוטב, ואם לאו — יזכור לו יום המיתה, שנאמר: "ודמו סלה".

R. Levi b. Hamma said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse ; as it is said : "Tremble [rigzu] and sin not" (ibid. iv. 5). If he conquer it, well and good ; but if not, let him occupy himself with Torah ; as it is said, "Commune with your own heart" (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema' ; as it is said, ...

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

224 ארץ מושבותיכם

"When you come into the land of your dwellings." The verse with which the maamar opened.

במדבר ט"ו:ב'2:15 Numbers

דבר אלי־בני ישראל ואמרת אליהם כי תבאו אל־ארץ מושבתיכם אשר אני נתן לכם:

...כפי נסכים כתיב כי תבאו אל ארץ מושבותיכם

Speak unto the children of Israel, and say unto them: When ye are come into the land of your habitations, which I give unto you,

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



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); Midrash Rabbah -- TE (Public Domain); The Sefaria Midrash Rabbah, 2022 (CC-BY); Wikisource Bereshit Rabbah (CC-BY-SA); Pardes Rimonim (Public Domain); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain); Daf Shevui (CC0); Daat Bereshit Rabbah (Public Domain); Wikisource Talmud Bavli (CC-BY-SA); The Zohar; London, Soncino Press, 1933 (Public Domain); Midrash Tanchuma -- Torat Emet (Public Domain); Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY); Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY); Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain); Daat Shemot 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/5/

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