LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 35

מי יתנך כאח לי
יונק שדי אמי כו׳

“Who Will Make You as a Brother to Me”

There are two ways of bringing G-d’s presence into the world: the tzaddik, whose mitzvos draw G-dliness down “from above to below,” and the baal teshuvah, whose return from a distance stirs a fervor that reaches the very level of G-dliness that withdrew in exile. The verse asks for both at once, the tzaddik who also does teshuvah, and that joining brings the redemption.

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ״ל

Dedicated in honor of the Rebbe’s father, Reb Levi Yitzchok

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THE BIG IDEA

There are two ways of bringing G-d's presence into the world: the tzaddik, whose mitzvos draw G-dliness down "from above to below," and the baal teshuvah, whose return from a distance stirs a fervor that reaches the very level of G-dliness that withdrew in exile. The verse asks for both at once, the tzaddik who also does teshuvah, and that joining brings the redemption.

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

In exile the Congregation of Israel asks G-d to be again "as a brother," as when the Temple stood. There are two kinds of servants of G-d: tzaddikim and baalei teshuvah. The tzaddik keeps "the way of Havayah, to do tzedakah": as charity passes from rich to poor, his mitzvos draw G-d's light down into the dark lower world, so that G-d is One below as above, a kingship accepted willingly. All the worlds are only "making," filled by memalei kol almin; only sovev kol almin, before which above and below are equal, can make the lowest world His dwelling, and it rests on bittul. Through Torah and mitzvos G-d's thought, speech and action are clothed in a person's, and hidden G-dliness grows into revelation, as a nursing child grows: "who nursed at my mother's breasts." The baal teshuvah, even a businessman returning to study, is stirred more intensely; his stirring subdues the sitra achra and draws revelation from the level that withdrew, which is why concealment comes before revelation. The verse asks for both together: the tzaddik, too, must return, and teshuvah brings the redemption.

OUTLINE

1 **The plea in exile** ¶1

The Congregation of Israel, in exile, asks G-d to be "as a brother" to her again, as when the Temple stood and Israel were called His brothers and friends.

2 **The tzaddik: the way of Havayah** ¶2

Of the two kinds of servants, the tzaddik keeps "the way of Havayah, to do tzedakah": his mitzvos draw the Name Havayah down into the dark lower world, as charity goes to the poor. All the worlds are only "making," filled by memalei kol almin; the dwelling below, G-d's kingship accepted willingly, comes from sovev kol almin, before which above and below are equal, and rests on bittul.

3 G-dliness clothed and revealed; the baal teshuvah ¶3

When “your ways are My ways,” G-d’s speech and thought are clothed in a person’s through Torah and prayer, even in the worlds of separation. This is “as a brother,” and the hidden G-dliness grows into revelation like a nursing child: “Mi” brings it about, and “my mother” is joy, Binah and the Written Torah, with “you would teach me” the Oral Torah. The second section introduces the baal teshuvah, whose return from worldly affairs stirs him as the unchanging angels cannot be stirred.

4 From concealment to redemption ¶4

The baal teshuvah’s stirring subdues the sitra achra and draws revelation from the level that withdrew higher and higher; so concealment comes first, as in Egypt before Sinai and in the destruction of the Temples, like a father hiding so that his son cries out to him. “I would find you outside, I would kiss you” is the baal teshuvah; the verse asks for both at once, the tzaddik also doing teshuvah for lack of bittul, and through teshuvah Israel are redeemed.

THE MAAMAR IN THE REBBE’S LIGHT

Found by AI reading every place in the Rebbe’s works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

The Rebbe returns to this maamar for its two servants, tzaddik and baal teshuvah. In his maamar of 13 Iyar 5721 he asks how Likkutei Torah can read „מי יתנך כאח לי” (“who will make you as a brother to me”) of the tzaddikim, when Rashi reads it of Yosef’s brothers; he answers that the verse asks for what teshuvah draws to come into the world „בהתיישבות” (“in a settled way”), the tzaddik’s virtue. In notes he says why G-d took counsel with the tzaddikim: the dwelling below is made „ע״י עבודת הצדיקים דוקא” (“through the tzaddikim’s service specifically”) (Likkutei Sichos 15, 30), and before creation theirs was the only virtue (vol. 36); there the Zohar’s line, that Mashiach will bring the tzaddikim to teshuvah, is the joining of both services. In his maamar of Shabbos Vayera 5737 he reads „עולם החושך” (“world of darkness”): the lower world stays lower, yet the revelation is drawn into it. In the maamar of the night of 10 Kislev 5738 he explains why the businessman’s service is like teshuvah: his permitted dealings come of the body’s needs or of the animal soul, which conceals the G-dly soul. On Shabbos Parah 5718 he reads „אמצאך” (“I will find you”) as the finding of a lost object. Perhaps (biur b’derech efshar) one thread joins them: the aim is a world that remains itself yet holds G-d’s dwelling, so both are asked for together.

KEY CONCEPTS

Tzaddik and baal teshuvah צדיק ובעל תשובה

The two kinds of servants of G-d. The tzaddik’s service goes from above to below, drawing G-dliness into the world; the baal teshuvah, anyone who returns from a distance, even a businessman turning to study, rises from below with greater fervor.

The way of Havayah דרך הוי״ה

The path by which the light of the Name Havayah travels down into the lowest world, as a road joins one city to another. It is the mitzvos, each clothed in thought, speech and action; its gematria, 224, is twice “Havayah Elokim.”

Tzedakah צדקה

Charity, which passes from one who has to one who lacks and "revives the spirit of the lowly." It is the model for every mitzvah, which draws G-dliness down into the low world.

A dwelling place among the lower realms דירה בתחתונים

The purpose of creation: that G-d be One below as above, His kingship accepted willingly and not merely imposed. It depends on bittul.

The light that fills all worlds and the light that encompasses all worlds ממלא כל עלמין וסובב כל עלמין

Memalei kol almin is the power clothed in the worlds, as a person's power is clothed in the action of his hand; sovev kol almin is the Maker's essence, before which above and below are equal. Only sovev can make the lowest world a dwelling.

Subduing the sitra achra אתכפייא סטרא אחרא

The subduing of the "other side" that opposes holiness. The baal teshuvah's stirring brings it about, and so reaches the level of G-dliness that had withdrawn higher and higher.

Hiding of the Face הסתר פנים

Concealment that comes before revelation, like a father who hides so that his son will cry out to reach him: Egypt before Sinai, the exile before the redemption.

SECTION 1 · ¶1

The plea in exile

1 מי יתנך[1] כאח לי[2] יונק שדי אמי כו'. הנה זה המאמר אומרת כנס"י [כנסת ישראל] להקב"ה בזמן שאין בהמ"ק [בית המקדש] קיים

"Who will make you as a brother to me, who nursed at my mother's breasts," etc. Now, this statement is said by the Congregation of Israel (Knesses Yisrael) to the Holy One, blessed be He, at a time when the Holy Temple does not stand.

> The maamar opens with Song of Songs 8:1, where the bride longs for her beloved to be "as a brother" to her. "Who will make you" (literally "who will give you") is the Hebrew idiom for "if only"; later the maamar reads the "Who" (Mi) itself as a level of G-dliness. The Alter Rebbe reads the verse as the plea of the Jewish people, the Congregation of Israel, to G-d during the exile, when the Holy Temple is not standing.

וענין כאח לי הוא שישראל נק' אחים וריעים כמ"ש למען אחי ורעי[3] אדברה נא וסיפיה דקרא למען בית אלקינו

The meaning of "as a brother to me" is that Israel are called brothers and friends, as it is written, "For the sake of my brothers and my friends, let me now speak," and the end of the passage is, "For the sake of the house of our G-d."

> In Psalms 122 the singer prays for Jerusalem "for the sake of my brothers and my friends"; the Alter Rebbe reads these as G-d's brothers and friends, a name Israel bear. The next verse adds "for the sake of the house of our G-d," so the two verses together tie this closeness to G-d's House.

דהיינו בזמן שבהמ"ק [שבית המקדש] קיים נקרא אחים ורעים ולכן מבקשת גם עכשיו מי יתנך כאח לי.

That is, at the time when the Holy Temple stands, they are called brothers and friends. Therefore she asks, now as well, "Who will make you as a brother to me."

> Since Israel are called G-d's brothers in connection with the Temple, the title belongs to the time when the Temple stands. Now, in exile, the Congregation of Israel asks for that closeness to return: "Who will make you as a brother to me."

SECTION 2 · ¶2

The tzaddik: the way of Havayah

2 והנה ידוע שיש ב' מיני מדרגות בישראל צדיקים ובע"ת [ובעלי תשובה]. ופעם משמע מדברי חז"ל [חכמינו זכרונם לברכה] שמעלת בע"ת [בעלי תשובה] גדול מצדיקים כמ"ש מקום שבע"ת [שבעלי תשובה] עומדין[4] אין צ"ג [צדיק גמור / צדיקים גמורים] כו'

Now, it is known that there are two kinds of rungs among Israel: tzaddikim [the righteous] and baalei teshuvah (those who return). At times the words of our Sages, of blessed memory, imply that the standing of baalei teshuvah is greater than that of tzaddikim, as it is said, "In the place where baalei teshuvah stand, perfect tzaddikim are not [able to stand]," etc.

> There are two kinds of servants of G-d: tzaddikim, the righteous, who have kept to the right path, and baalei teshuvah, who return to G-d after having been distant. One saying of the Sages (Berachos 34b) seems to rank the baal teshuvah higher: where baalei teshuvah stand, even perfect tzaddikim cannot stand.

ופעם שבחו מעלת צדיקים מאד בענין במי נמלך בנשמותיהן של צדיקים[5] ולא אמרו בע"ת [בעלי תשובה][6] כו' וכתיב ועמך כולם צדיקים[7] כו'.

And at times they praised the standing of tzaddikim very highly, as in the matter of "With whom did He take counsel? With the souls of the tzaddikim," and they did not say "baalei teshuvah," etc. And it is written, "And your people are all tzaddikim," etc.

> Elsewhere the Sages praise tzaddikim highly: G-d "took counsel" with the souls of the tzaddikim before creating the world, and baalei teshuvah are not mentioned, though by the first saying they would seem to be higher. Isaiah, too, praises the whole people by calling them "all tzaddikim." In Likkutei Torah, at the start of Parshas Devarim, the Alter Rebbe brings these two sayings together: the souls come from G-d's thought and preceded creation, and their descent into a body is for the sake of an ascent.

הנה הצדיקים הוא ע"ד מ"ש באברהם ושמרו דרך[8] הוי' לעשות צדקה כו' (עמ"ש מזה בד"ה אשירה להוי')[9, 10] בהיות ידוע שתכלית[11] הבריאה הוא להיות דירה בתחתונים[12, 13]

Now, [the level of] the tzaddikim is along the lines of what is written of Avraham, "And they shall keep the way of Havayah, to do tzedakah (charity)," etc. (see what is written about this in the discourse beginning "I will sing to Havayah"), it being known that the purpose of creation is that there be a dwelling place among the lower realms;

> The Alter Rebbe begins with the tzaddik. G-d says of Avraham's descendants that they will "keep the way of Havayah, to do tzedakah"; in the verse tzedakah is righteousness, and the maamar reads it as charity, the tzaddik's service of giving G-dliness to what is below. To explain "the way" and "tzedakah" he first recalls the purpose of creation: that G-d have a dwelling place among the lower realms.

כי עד שלא נבה"ע [נברא העולם] היה[14] הוא ושמו לבד[15] (עמ"ש מזה בד"ה צו את בנ"י [בני ישראל][16] כו' את קרבני)[17] דהיינו שיומשך בחי' אחד גם למטה כמו למעלה.

for before the world was created, there was He and His Name alone (see what is written about this in the discourse beginning "Command the children of Israel, etc., My offering"); that is, that the level of "One" be drawn down below too, just as above.

> Before creation only "He and His Name" existed: G-d was One, with nothing beside Him. The dwelling below means that this same Oneness be drawn down and revealed in the lower world just as it is above.

וזהו ענין דרך[18] הוי'. כמו הדרך עשוי לילך מעיר לעיר כו' מן שם הוי' להיות הולך ומתגלה גם למטה בעולם העשיי' [העשייה] עולם החושך נק' דרך כלומר שעי"ז הוא הולך כו'.

And this is the meaning of "the way of Havayah." Just as a road is made for going from city to city, etc., [so] that [the light] from the Name Havayah should go and be revealed below as well, in the World of Asiyah, the world of darkness, is called "a way"; that is to say, through this it goes, etc.

> A road joins one city to another. So "the way of Havayah" is the path by which the light of the Name Havayah travels down and is revealed even in Asiyah, the lowest, "dark" world. In Torah Ohr, Beshalach, the Alter Rebbe likewise describes the daily renewal of creation through memalei kol almin as a "way" of descent, from cause to effect, down to physical heaven and earth.

וזהו בחי' צדקה כמו שהצדקה הוא מעשיר לעני להחיות רוח שפלים[19] כו' כן המשכת שם הוי' לעולם החושך כו'.

And this is the level of tzedakah: just as tzedakah is from the rich man to the poor man, "to revive the spirit of the lowly," etc., so is the drawing-forth of the Name Havayah into the world of darkness, etc.

> Charity passes from one who has to one who lacks, and Scripture calls it reviving "the spirit of the lowly." In the same way, drawing the Name Havayah down into the dark world is a divine "charity," giving life and light to what is low.

ועי"כ כל המצות נק' בשם צדקה[20] כמ"ש והעמדנו עלינו מצות[21] כו' כי תר"ך מצות הם תר"ך עמודי אור כו' המשכה מלמעלה והוא בחי' צדקה

Therefore all the mitzvos are called by the name tzedakah, as it is written, "And we imposed mitzvos upon ourselves," etc. For the 620 mitzvos are 620 pillars of light, etc., a drawing-forth from above, and this is the level of tzedakah.

> Since every mitzvah draws G-dliness down from above, all the mitzvos can be called tzedakah; in Nehemiah the people call their pledge to give money for the Temple service "mitzvos." The 620 mitzvos (the Torah's 613 and the Sages' seven) are described as 620 pillars of light, each a channel of light from above. In Likkutei Torah, Ki Seitzei, the Alter Rebbe calls tzedakah the general and collective expression of all the mitzvos: as charity revives the spirit of the lowly, the mitzvos draw the light of Ein Sof down into the low, physical world.

(והנה י"ל [יש לומר] ענין דרך הוי' היינו המשכה משם הוי' בבי"ע ועמ"ש בד"ה כי המצוה הזאת.[22,23] אמנם במ"א נתבאר פי' דרך הוי' היינו המשכה להיות שם הוי' וכמ"ש ע"פ אשירה להוי'.[24]

(Now, it can be said that the meaning of "the way of Havayah" is a drawing-forth from the Name Havayah into Beriah, Yetzirah and Asiyah; and see what is written in the discourse beginning "For this mitzvah." However, elsewhere it is explained that the meaning of "the way of Havayah" is a drawing-forth so that there be the Name Havayah, as is explained on the verse "I will sing to Havayah."

> In a bracketed note the Alter Rebbe gives two readings of "the way of Havayah." In one it is a drawing-forth from the Name Havayah into the three lower worlds, Beriah, Yetzirah and Asiyah; in the other, given in Torah Ohr, Beshalach, it is "a way and an entry to be Havayah": a drawing-forth into the Name itself, the Name that brings the worlds into being, so that the Name comes to be.

אך י"ל [יש לומר] שני הענינים הכל נכלל בפי' דרך הוי' ועמ"ש בד"ה לבבתני[25,26] בי' בחינות לבבות כו' ע"ש והיינו בי' המשכות הנ"ל.

But it can be said that both matters are altogether included in the meaning of "the way of Havayah"; and see what is written in the discourse beginning "You have captured my heart," on two levels of hearts, etc., see there; and these are the two drawings-forth mentioned above.

> Both readings are contained in the phrase. They match the "two levels of hearts" explained in the discourse on "You have captured my heart" (Likkutei Torah, Shir HaShirim): one heart of love that longs to cleave to G-d, and one that subdues and transforms the evil inclination. The word levavtini, like levavcha in "with all your heart," has a doubled letter bet, which the Sages read as two hearts (Berachos 54a).

ואפשר לכן דרך גימטריא ב' פעמים הוי"ה אלקים ע"ד מ"ש במ"א בד"ה שובה ישראל[27] בענין מ"ש ויאמרו הוי' הוא האלקים[28] ב' פעמים שזהו ענין מ"ש ושבתי בשלום אל בית אבי[29] והי' [והיה] הוי' לי לאלקים[30]

And perhaps this is why derech (way) is numerically equal to twice "Havayah Elokim," along the lines of what is written elsewhere, in the discourse beginning "Return, O Israel," on the matter of what is written, "And they said, 'Havayah is the G-d (HaElokim),'" twice; which is the meaning of what is written, "And I return in peace to my father's house, then Havayah will be G-d (Elokim) to me."

> This, he suggests, may be why derech (dalet, reish, chaf: 4 + 200 + 20 = 224) equals twice "Havayah Elokim" (26 + 86 = 112): one pair for each drawing-forth. In the discourse "Return, O Israel" (Likkutei Torah, Shabbos Shuvah) the Alter Rebbe asks why the people at Mount Carmel said "Havayah is the G-d" twice, and reads Yaakov's vow, "then Havayah will be G-d (Elokim) to me," as reaching a bittul so great that Havayah itself is reckoned as Elokim.

ועמ"ש בד"ה ביום השמע"צ [השמיני עצרת][31] בפי' צור לבבי וחלקי אלקים לעולם[32] ועמ"ש במ"א על המאמר פי' וישלח) (קע"ה ב')[33] כי ישרים דרכי[34] ה' כו'

And see what is written in the discourse beginning "On the eighth day, an assembly," on the meaning of "The rock of my heart and my portion is G-d (Elokim) forever"; and see what is written elsewhere on the statement [of the Zohar] in Parshas Vayishlach (175b), "For the ways of Havayah are straight," etc.)

> Two more references close the bracket. In the discourse on Shemini Atzeres (Likkutei Torah, Sukkos), "the rock of my heart" is the strength to stay in the body and make G-d a dwelling below, so that Havayah be "your Elokim." In the Zohar in Vayishlach (175b), Rabbi Yehudah opens with "For the ways of Havayah are straight": all of G-d's ways are straight, and the righteous, who study Torah, know them and walk in them.

וביאור הענין דהנה כתיב מה רבו מעשיך[35] ה' כולם בחכמה עשית כו'. וענין מה רבו הוא ענין רבוא רבבות השתלשלות העולמות המושגים לנו ושאין מושגים כו' כנודע בזהר באדרא[36] רבוי השתלשלות

And the explanation of the matter: behold, it is written, "How many are Your works, Havayah! You have made them all with wisdom," etc. The meaning of "how many" (mah rabu) is the myriads upon myriads (ribo revavos) of the chain of descending worlds (hishtalshelus), those comprehensible to us and those not comprehensible, etc., as is known in the Zohar, in the Idra, [concerning] the multitude of the hishtalshelus.

> The main text resumes with Psalms 104:24, "How many are Your works, Havayah! You have made them all with wisdom." "How many" (mah rabu) is read through its root as ribo revavos, "myriads upon myriads": the countless worlds of the chain of descent, some within our grasp and some beyond it. The Idra, the Zohar's account of Rabbi Shimon's great assemblies, describes this multitude; the Kehot note points to the Idra Rabba and the Idra Zuta in Zohar III.

והם כולם בבחי' עשיי' [עשייה] בלבד ואפי' [ואפילו] אותם שאינם מושגים[37] והם בבחי' פלא אמון מופלא אמון מכוסה אמון מוצנע[38, 39] כו' עכ"ז [עם כל זה] נק' עשייה עושה פלא[40] לעושה נפלאות[41] כו'

And they are all only in the category of 'making' (asiyah); even those that are not comprehensible, and are at the level of "wonder" (pele): "amun [means] wondrous; amun [means] covered; amun [means] hidden," etc., are nevertheless called 'making': "Who makes wonder," "to Him Who makes wonders," etc.

> Yet all of them count only as "making" (asiyah), the lowest kind of activity. This holds even for the hidden worlds, called pele, "wonder," and described with the word amun of Proverbs 8:30 ("I was with Him as amun"), which the Midrash at the opening of Bereishis Rabbah reads as "covered" and "hidden." Scripture still calls them "made": G-d "makes wonder" and "makes wonders."

ולכאורה יש להבין מהו ענין המשל לעשייה מאחר שהם רוחניים איך יתכן לומר בהם עשייה כו'.[42]

On the face of it, one must understand: what is the point of the analogy of 'making'? Since they are spiritual, how can one speak of 'making' with regard to them? etc.

> The question is why spiritual worlds should be compared to "making," which in a person is a physical act, and how "making" can apply to them at all.

אמנם הוא עד"מ כמו עשייה גשמיי' [גשמיים] באדם שלמטה אין התחברות לה עם שכלו וחכמתו ואין בה בחי' השכל רק הארת השכל הארה בעלמא[43] כו' ע"י כמה התלבשות

However, it is, by way of analogy, like physical action (asiyah) in a person below, which has no connection with his intellect and wisdom, and in which there is nothing of the level of intellect, only a radiance of the intellect, a mere radiance, etc., through several enclothements.

> The answer is an analogy. In a person, physical action has no connection with the mind: the acting hand holds nothing of the intellect itself, only a faint radiance of it, which reaches it through several layers of "clothing." The parallel version printed in Sefer HaMaamarim 5565, as the Kehot note quotes it, gives the example of handwriting: the hand writes by the power of the vital soul, with only a glimmer of a glimmer of the mind in it, though the way it writes follows the mind.

(ועמ"ש בד"ה מי מנה[44,45] בפי' אף עשיתיו[46] ובד"ה בחודש השלישי[47] בפי' על כל שבח מעשה ידיך) **וכן למעלה הוא רק כח הפועל בנפעל כח בלבד כו'.**

(And see what is written in the discourse beginning "Who has counted," on the meaning of "I have also made him," and in the discourse beginning "In the third month," on the meaning of "for all the praise of the work of Your hands.") **So too above, it is only the power of the Maker within the made, a power alone, etc.**

> The bracket points to two discourses. In "Who has counted" (Likkutei Torah, Balak), "I created him, I formed him, I also made him" are thought, speech and action, and "also" marks action as a thing apart, not related to thought as speech is; the other is "In the third month" (Torah Ohr, Yisro). So too above, all the worlds hold only "the power of the Maker within the made," a mere power, not G-d's essence.

וזהו עשית עשייה דוקא (ועמ"ש בד"ה אוסרי לגפן[48,49] גבי עשה פלא) והנה הכח הפועל שמתלבש שם נק' ממכ"ע [ממלא כל עלמין] **ועצמיות הפועל כו' הוא בחי' סוכ"ע כו'**

And this is [why it says] **"You have made": 'making' specifically (and see what is written in the discourse beginning "Binding to the vine," regarding "making wonder"). Now, the power of the Maker that is enclothed there is called the light that fills all worlds (memalei kol almin), and the essence of the Maker, etc., is the level of the light that encompasses all worlds (sovev kol almin), etc.**

> This is why the verse says "You have made" in particular. The power clothed within the worlds, which gives them life, is called memalei kol almin, "the light that fills all worlds"; the Maker's own essence is sovev kol almin, "the light that encompasses all worlds," which does not enter the worlds in revealed form.

וכמו העיגול שאין בו מעלה ומטה[50] כן קמיה יתי' שוים עליונים ותחתונים כחשיכה כאורה[51,52]

And like a circle, which has no top and bottom, so before Him, may He be blessed, the higher realms and the lower realms are equal: "darkness is as light."

> Like a circle, which has no top or bottom, before G-d's essence the higher and lower realms are equal, as the Psalm says that before Him "darkness is as light." In Likkutei Torah, Tzav, the Alter Rebbe notes the verse's two kafs, "as darkness, as light": not only is darkness like light before Him, but light is like darkness, for every light is dark before Him.

ולכן כתיב איה מקום כבודו שאין מושג גם לעליונים ולמטה כתיב מלא כה"כ [כל הארץ כבודו][53] והוא מטעם הנ"ל שאין חילוק קמיה ית' בין עליונים לתחתונים כו'.

Therefore it is written, "Where is the place of His glory?"—for it is not comprehensible even to the higher realms—and of below it is written, "The whole earth is full of His glory." This is for the reason mentioned above: that before Him, may He be blessed, there is no distinction between the higher realms and the lower, etc.

> Two statements express this. The question "Where is the place of His glory?" says that even the highest beings cannot grasp Him, while "the whole earth is full of His glory" says He is present below; both are true because before Him there is no difference between high and low.

אמנם פי' דירה בתחתונים הוא להיות אחד למטה כמו למעלה

However, the meaning of a dwelling place among the lower realms is that there be "One" below just as above.

> If G-d is equally present everywhere, what does a "dwelling place among the lower realms" add? It means that He be One below as He is above.

והיינו כמו שמלכותך מלכות[54] כ"ע [כל עלמין] בחי' מלכותו ברצון כו' כן יהיה גם למטה בחי' מל' ולא ממשלתך כי ממשלתך בכל דור ודור הוא בחי' מושל בע"כ [בעל כרחך] ולא ברצון[55] כו'

That is: just as "Your kingship is the kingship of all worlds" is the level of His kingship [accepted] willingly, etc., so there should be below as well the level of kingship (Malchus), and not "Your dominion"; for "Your dominion in every generation" is the level of one who rules against [his subjects'] will and not willingly, etc.

> That is, He should reign below as in "Your kingship is the kingship of all worlds," a kingship His subjects accept willingly. Kingship (Malchus) rests on willing acceptance; "dominion" is rule imposed whether the subjects want it or not. The dwelling below means that the lower world, too, accept G-d's kingship willingly, and not only be ruled by Him.

(ועמ"ש בד"ה שובה ישראל עד[56] גבי כי עמך הסליחה למען תורא[57] והכח הזה שיהיה בחי' דירה גם בתחתונים נמשך מבחינת סוכ"ע דקמיה מעלה ומטה שוין ועמ"ש מזה בד"ה ששים המה מלכות)[58]

(And see what is written in the discourse beginning "Return, O Israel, unto," regarding "For with You is forgiveness, that You may be feared." And this power, that there be the level of a dwelling among the lower realms as well, is drawn from the level of the light that encompasses all worlds (sovev kol almin), before which above and below are equal; and see what is written about this in the discourse beginning "There are sixty queens.")

> In another bracketed note the Alter Rebbe adds that the power to make a dwelling below comes from sovev kol almin. Only the light before which above and below are equal can be revealed below just as it is above.

וזהו ענין בחי' ביטול שלא להיות בבחי' אין אני והוא יכולים לדור[59] כו' רק שיהיה בבחי' ביטול וע"כ שורה א"ס בחכמה כי חכמה הוא כ"ח מ"ה [מה][60] כו'

And this is the matter of the level of self-nullification (bittul): not to be in the state of "I and he cannot dwell [together]," etc., but rather to be in a state of bittul. Therefore the Infinite One (Ein Sof) rests in Chochmah (wisdom), for Chochmah is koach mah (the power of 'what'), etc.

> Willing acceptance means bittul, self-nullification, the opposite of the arrogant person of whom G-d says, "I and he cannot dwell [together]." The Infinite One rests in Chochmah because Chochmah (chaf, ches, mem, hei) is, in the same letters, koach mah, "the power of 'what'," a state of self-nullification.

והנה בחי' זו נק' דרך הוי' דהיינו כי כל מצוה יש לה ג' לבושין מחדו"מ [מחשבה דבור ומעשה].[61]

Now, this level is called "the way of Havayah"; that is, because every mitzvah has three garments: thought, speech and action.

> The drawing-forth through the mitzvos is called "the way of Havayah" because every mitzvah is clothed in three garments: thought, speech and action. Through them the light reaches the lowest level, as the next paragraph explains.

THE REBBE ON THIS PARAGRAPH · AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

In the maamar of Shabbos Vayera, 20 Marcheshvan 5737, the Rebbe Rashab's birthday, the Rebbe takes up the Rebbe Rashab's question what „לעשות צדקה ומשפט" ("to do tzedakah and justice") adds to „ושמרו דרך הוי'" ("they shall keep the way of Havayah"), and explains what a "way" is above and what a dwelling in the lower realms is.

On the Rebbe Rashab's image of the dwelling below, „אדם הדר בבית חבירו" ("a person who lives in his friend's house"), the Rebbe adds that the lower world is not refined away: it „נשאר תחתון" ("remains lower") even after the revelation, and yet the essence of the Infinite Light is drawn into it. In a note he points to our paragraph, where the light of Havayah goes and is revealed „בעולם העשיי' עולם החושך" ("in the World of Asiyah, the world of darkness"), and reads it the same way: Asiyah stays a world of darkness, and the revelation of Havayah is drawn into it all the same.

The Alter Rebbe: להיות הולך ומתגלה גם למטה בעולם העשיי' עולם החושך נק' דרך

The Rebbe: דיי"ל הפירוש שגם אח"כ נשאר „עולם החושך", ואעפ"כ נמשך בו הגילוי דהוי'

Sefer HaMaamarim Melukat, vol. א, p. רז, note 25 (with רו, note 11; רח–רז, note 28) · כ"ף מרחשון התשל"ז, ש"פ וירא

THE REBBE EXPLAINS

In a sicha of Shabbos Chayei Sarah 5737 on Rashi's „קטורה זו הגר" ("Keturah is Hagar"), named for deeds made fragrant by her teshuvah, the Rebbe notes the Midrash's thought that G-d might desire the deeds of the wicked, because of the advantage of teshuvah; in a further note he says why G-d nevertheless desires those of the tzaddikim.

The Rebbe writes that G-d desires „במעשיהם של צדיקים דוקא" ("the deeds of the tzaddikim specifically"), because the purpose, a dwelling place in the lower realms, is reached through the tzaddikim's service, and that this is why He took counsel with the souls of the tzaddikim; for this

he cites our maamar. So he reads the saying our paragraph quotes, „במי נמלך בנשמותיהן של צדיקים" ("with whom did He take counsel? with the souls of the tzaddikim"), through the purpose of creation that our paragraph names next.

The Alter Rebbe: ופעם שבחו מעלת צדיקים מאד בענין במי נמלך בנשמותיהן של צדיקים ולא אמרו בע"ת כו'

The Rebbe: כי תכלית הכוונה להיות דירה בתחתונים הוא ע"י עבודת הצדיקים דוקא (שלכן במי נמלך בנשמותיהם של צדיקים דוקא)

Likkutei Sichos, vol. טו, p. 178, starred note (to note 49) · ש"פ חיי שרה תשל"ז

THE REBBE EXPLAINS

In a sicha on why nothing may interrupt between Parshas Parah and Parshas HaChodesh (Shabbos Vayikra and Acharon shel Pesach 5724), the Rebbe says that the tzaddikim's teshuvah of this time, a return „על הריחוק" ("over the distance") of a soul in a body, belongs only to the time before Mashiach comes; in a note he compares the time after it to the time before creation.

The Rebbe writes that before creation the virtue was „מעלת הצדיקים דוקא" ("the virtue of the tzaddikim alone"), as is known of the saying that G-d took counsel with the souls of the tzaddikim specifically „ולא בע"ת" ("and not baalei teshuvah"), and for this he cites our column. To that time he likens the time after Mashiach comes, when the tzaddikim will no longer need to return over their distance. He suggests that this is the inner reason the Mishkan was set up on the first of Nissan, before the red heifer was burned on the second: its first setting-up is like the world at the beginning of creation, before man's service, „מצב של צדיקים כו' בלי רע" ("a state of tzaddikim, without evil").

The Alter Rebbe: במי נמלך בנשמותיהן של צדיקים ולא אמרו בע"ת כו'

The Rebbe: וע"ד לפני הבריאה, שאז היתה מעלת הצדיקים דוקא, כידוע בענין במי נמלך בנשמותיהן של צדיקים דוקא

Likkutei Sichos, vol. לו, p. 211, note 66 · ואחש"פ תשכ"ד (פי' החודש) ש"פ ויקרא

SECTION 3 · ¶3

G-dliness clothed and revealed; the baal teshuvah

3 והנה ההמשכה מלמעלה ע"י המצות הוא להיות התלבשות מחשבה במחשבה ודבור בדבור ומעשה במעשה בכל נפשך כו'[62]

Now, the drawing-forth from above through the mitzvos is that there be an enclothement of thought in thought, speech in speech and action in action, "with all your soul," etc.

Through the tzaddik's mitzvos G-dliness is drawn down level by level: G-d's thought is clothed in the person's thought, His speech in the person's speech, His action in the person's action, "with all your soul," that is, as a version quoted in Sefer HaMaamarim 5635 adds, with all the powers of the soul. In Likkutei Torah, Emor, the love "with all your soul" is likewise a drawing from above that binds a person's thought, speech and action to G-d's wisdom in the Torah and His will in the mitzvos.

והגם דכתיב כי לא מחשבותי מחשבותיכם[63] כו'. עכ"ז [עם כל זה] הרי סיים בסיפא דקרא ולא דרכיכם דרכי כלומר אימתי לא מחשבותי מחשבותיכם כשדרכיכם לא דרכי.

And although it is written, "For My thoughts are not your thoughts," etc., nevertheless, the end of the verse concludes, "nor are your ways My ways"; that is to say: when are My thoughts not your thoughts? When your ways are not My ways.

> This seems to clash with Isaiah's verse, "My thoughts are not your thoughts." The Alter Rebbe answers from the end of the same verse, "nor are your ways My ways," reading the two halves as condition and result: G-d's thoughts are beyond ours only when our ways are not His ways.

אבל אם דרכיכם דרכי יכול להיות גם מחשבותי מחשבותיכם. ודרכיכם דרכי היינו להיות דרך הוי' כו' להיות הלימוד לשמה ע"י התפלה תחלה כו'

But if your ways are My ways, it is possible for My thoughts, too, to be your thoughts. And "your ways are My ways" means being "the way of Havayah," etc.: that the study be for its own sake (lishmah), through prayer first, etc.

> When a person's ways are G-d's ways, G-d's thoughts can be clothed in his thoughts as well. Walking in "the way of Havayah" means Torah study for its own sake, and that requires prayer first.

כי מחשבה תלוי' [תלויות] בדבור כי א"א לדבר בלי מחשבה וע"כ ואשים דברי בפיך[64] כו' התלבשות דבור בדבור וממילא יהי' [יהיה] גם מחשבה במחשבה כו'

For thought is bound up with speech, since it is impossible to speak without thought. Therefore, "And I have put My words in your mouth," etc.: the enclothement of speech in speech, and as a matter of course there will also be thought in thought, etc.

> Thought and speech go together, since one cannot speak without thinking. So when G-d's words are placed in a person's mouth through Torah study, His speech clothed in the person's speech, His thought comes to be clothed in the person's thought as a matter of course.

(וג' בחינות מודו"מ [מחשבה דבור ומעשה] היינו ג' עולמות בי"ע שגם בעלמין דפרודא יומשך גילוי אא"ס [אור אין סוף] ב"ה וכמ"ש במ"א ע"פ אחת היא כו'[65] תמתי[66] תאומתי[67]

(And the three levels of thought, speech and action are the three worlds of Beriah, Yetzirah and Asiyah, so that in the worlds of separation, too, a revelation of the Infinite Light (Or Ein Sof), blessed be He, be drawn down; as is explained elsewhere on the verse "She is one," etc., "My perfect one" (tamasi), [read as] "My twin" (te'omasi).

> A bracketed note links thought, speech and action to the three lower worlds, Beriah, Yetzirah and Asiyah, the "worlds of separation," where creations feel apart from G-d; the Infinite Light is to be revealed even there. It refers to the explanation of "She is one … my perfect one," where the Midrash reads tamasi, "my perfect one," as te'omasi, "my twin," as though G-d and Israel were twins.

והמשכה זו זהו ענין מי יתנך כאח לי[68, 69, 70, 71] שיהי' [שיהיה] גילוי שם הוי' למטה אזי נקרא כאח לי משא"כ כשהוא בבחי' העלם. וע' לקמן עוד בפי' כאח לי)

And this drawing-forth is the meaning of "Who will make you as a brother to me": that there be a revelation of the Name Havayah below; then it is called "as a brother to me," which is not so when it is in a state of concealment. And see further below on the meaning of "as a brother to me.")

> This drawing of G-dliness into the lower worlds is what "Who will make you as a brother to me" asks for: that the Name Havayah be revealed below. When G-d is revealed He is "as a brother," near and familiar, which He is not while He is concealed.

וזהו יונק משדי אמי והוא עד"מ כמו ע"י היניקה נתגדל הולד בכ"ד חדשי היניקה מה שלא יתגדל בזה בכ"ד חדשים אחרים וההגדלה שע"י היניקה אינה לפ"ע [לפי ערך] גידולו בשאר שני חייו כו'

And this is [the meaning of] "who nursed at my mother's breasts." It is, by way of analogy, like how, through nursing, the child grows during the twenty-four months of nursing [to a degree] he will not grow in any other twenty-four months; and the growth that comes through nursing is out of all proportion to his growth in the other years of his life, etc.

> The main text takes up the next words, "who nursed at my mother's breasts," through an analogy. A nursing child grows more in its twenty-four months of nursing than in any later two years; that growth bears no proportion to its growth in the rest of its life.

כן הוא להיות גילוי שם הוי' ב"ה למטה והיינו כי ממה שהי' [שהיה] בתחלה לית מחשבה תפיסא בי' [ביה] סתימו דכ"ס [דכל סתימין] יתהווה להיות ההגדלה להיות מתגלה למטה להיות בחי' מחשבותי מחשבותיכם כו'

So it is with there being a revelation of the Name Havayah, blessed be He, below. That is: from what was at first [such that] "no thought can grasp Him," "the most hidden of all the hidden," there will come about the growth, so that He is revealed below, so that there be the level of "My thoughts are your thoughts," etc.

> So too the revelation of Havayah below is a great "growth": the level of which the Tikkunei Zohar says "no thought can grasp Him," the most hidden of all, comes to be revealed below, until "My thoughts are your thoughts."

(ועיין בפ' האזינו[72] רצ"ו א' ע"פ ושדי כמגדלות).[73,74] וזהו מי יתנך דהיינו שבחי' מי הוא עושה לי כ"ז [כל זה] כו'

(And see [the Zohar,] Parshas Haazinu, 296a, on the verse "And my breasts are like towers.") And this is [the meaning of] "Who will make you": that the level of "Who" (Mi) does all this for me, etc.

> The bracket refers to the Zohar in Haazinu (the Idra Zuta) on "my breasts are like towers": the breasts are full, to nurse all, and the towers are great rivers that flow from Imma Ila'ah, the supernal mother. The Alter Rebbe then reads Mi, "Who," in "Who will make you" as the name of a level of G-dliness: it is the level of "Mi" that brings all this about.

(ע' [עיין] בפ' ויחי דרל"ז ב'[75] ע"פ מי יקימנו מי ירפא לך[76,77] ועמ"ש ע"פ ועתה יגדל נא[78,79] בענין אד' מי יעמוד[80] ועד"ז י"ל [יש לומר] מ"ש בפ' ואתחנן מי יתן והיה לבבם זה להם ליראה[81] כו')

(See [the Zohar,] Parshas Vayechi, page 237b, on "Who will raise him up" [and] "Who will heal you"; and see what is written on the verse "And now, I pray, let [the power] be great," on the matter of "Ado-nai, who could stand?"; and along these lines one can explain what is written in Parshas Vaeschanan, "Who will grant that they have this heart, to fear [Me]," etc.)

> The references support this reading of Mi. In Vayechi the Zohar explains "Who will raise him up" by comparing "Who will heal you," and calls Mi the supernal world, which has the power to strengthen all. The discourse on Moshe's plea "let the power of Ado-nai be great" (Likkutei Torah, Shelach) is cited for "Ado-nai, who could stand?", where it calls this Ado-nai "Ado-nai Mi," a hidden level above Atzilus; along these lines, the Alter Rebbe suggests, "Who will grant that they have this heart" may be read.

והנה בחי' אמי הוא עד"מ אם הבנים שמחה[82] שהוא בחי' שמחה עד"מ כמו השמחה לא נעשית על ידה שום תוספת והתחדשות החיות רק התפשטות והילוך החיות שבתחלה הי' [היה] בבחי' כיווץ ועי"ז נעשה התפשטות.

Now, the level of "my mother" is, by way of analogy, "a joyful mother of children," which is the level of joy. By way of analogy: joy brings about no addition or renewal of life-force, only an expansion and flowing of the life-force, which at first was in a state of constriction, and through this [joy] it comes to expand.

> "My mother" stands for "a joyful mother of children" (Psalms 113:9), the level of joy. Joy adds no new life-force; it releases and spreads the life-force that was contracted before.

אשקך מיין הרקח[83] נכנס יין יצא סוד[84] גילוי אלהות כו' (ועמ"ש מזה בד"ה שוש אשיש בהוי"ה[85] ובד"ה הוי' לי בעוזרי)[86]

"I would give you spiced wine to drink": "Wine entered, the secret came out," the revelation of G-dliness, etc. (And see what is written about this in the discourse beginning "I will greatly rejoice in Havayah," and in the discourse beginning "Havayah is with me among my helpers.")

> The next words, "I would give you spiced wine to drink," fit this: wine, like joy, brings out what was hidden, as the Sages say, "wine entered, the secret came out," for yayin (wine) and sod (secret) both have the numerical value seventy. Here the secret that comes out is the revelation of G-dliness. The same Hebrew word, ashkecha, means "I would kiss you" in the opening verse and "I would give you to drink" here.

וזהו ואהיה שעשועים יום יום[87] משחקת לפניו כו' ושעשועי את בנ"א [בני אדם][88] דהיינו ב' שעשועים וע"ז נעשה התגלות למטה ושעשועי את בנ"א [בני אדם] כו'.

And this is [the meaning of] "And I was [His] delights day by day, playing before Him," etc., "and my delights are with the children of men": that is, two delights. And through this there comes about a revelation below: "and my delights are with the children of men," etc.

> In Proverbs the Torah, speaking as wisdom, says, "I was [His] delights day by day, playing before Him … and my delights are with the children of men." The plural "delights" is read as two delights, one before G-d above and one with people below, and through this joy G-dliness is revealed below.

וזהו אנהגך אביאך אל בית אמי[89,90] תלמדני בתחלה ההמשכה לבחי' אימא בינה ואח"כ ההמשכה משם למטה מבחי' אמי שיהי' [שיהיה] דירה בתחתונים וע"כ נאמר בלשון תלמדני כי אמי הוא בחי' תשב"כ [תורה שבכתב]. ותלמדני הוא בחי' תשבע"פ [תורה שבעל פה][91] כו'

And this is [the meaning of] "I would lead you, I would bring you into my mother's house; you would teach me": first the drawing-forth to the level of Imma, Binah (understanding), and afterwards the drawing-forth from there downward, from the level of "my mother," so that there be a dwelling place among the lower realms. Therefore it is said in the language of "you would teach me," for "my mother" is the level of the Written Torah, and "you would teach me" is the level of the Oral Torah, etc.

> The verse goes on: "I would lead you, I would bring you into my mother's house; you would teach me." First the light is drawn into Imma, which is Binah, and from there down, to make the dwelling below. That is why the verse speaks of teaching: "my mother" is the Written Torah, and "you would teach me" is the Oral Torah, which teaches and spells out what the Written Torah holds.

(ועמ"ש בד"ה אני לדודי בענין אל בית אמי ואל חדר הורתי[92] ועמ"ש במ"א בפי' על תורתך שלמדתנו ומ"ש ב"ה וכל בניך למודי[93] הוי' ועי' [ועיין] מענין תשב"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה] בפי' ויקהל דף רי"ש[94] ובפי' בראשית ד"נ ע"ב)

(And see what is written in the discourse beginning "I am my beloved's," on the matter of "to my mother's house and to the chamber of her who conceived me"; and see what is written elsewhere on the meaning of "for Your Torah which You taught us," and what is written [in the discourse beginning] "And all your children shall be taught of Havayah"; and see on the matter of the Written Torah and the Oral Torah in [the Zohar,] Parshas Vayakhel, page 200, and in Parshas Bereishis, page 50b.)

> The bracket points to further discussions. In the discourse "I am my beloved's" (Likkutei Torah, Re'eh), "my mother's house" is the Written Torah and "the chamber of her who conceived me" the Oral Torah. "Your Torah which You taught us" is from the grace after meals; and the discourse on "And all your children shall be taught of Havayah" is in Likkutei Torah, Re'eh (the print has ב"ה, read here as בד"ה, "the discourse beginning"). In the Zohar, Vayakhel (page 200), the upper book is the Written Torah, hidden and existing only in writing, and the lower book is the Oral Torah.

והמדרגה הזאת הוא בחי' צדיקים שנק' אחים כאח לי כו' כנ"ל שכל עבודתם מלמעלה למטה להמשיך כו'

This rung is the level of tzaddikim, who are called brothers—"as a brother to me," etc.—as mentioned above, for all their service is from above to below, to draw down, etc.

> All of this describes the tzaddik, who is called G-d's "brother." His whole service goes from above to below: drawing G-dliness down into the world.

[והם ממשיכים דירתו ית' בתחתונים ועמ"ש בד"ה רני ושמחי[95] גבי וביאור ענין אחותי

[And they draw down His dwelling, may He be blessed, among the lower realms. And see what is written in the discourse beginning "Sing and rejoice," at "And the explanation of the matter of 'my sister.'"

> Through this service the tzaddikim draw G-d's dwelling into the lower realms. The bracket refers to the discourse on "Sing and rejoice, daughter of Zion," where "my sister" is explained.

וע' מענין כאח לי ברבות בשה"ש [בשיר השירים]. ובפ' שמות ר"פ ה'. ובזהר וישב (קפ"ד א') ובפ' שמות (די י"ח) ומענין אנהגך אביאך אל בית אמי בפ' פקודי דרנ"ז סע"ב [סוף עמוד ב].

And on the matter of "as a brother to me," see in [Midrash] Rabbah on Song of Songs, and in Parshas Shemos, at the beginning of section 5; and in the Zohar, Vayeshev (184a), and in Parshas Shemos (page 18); and on the matter of "I would lead you, I would bring you into my mother's house," in Parshas Pekudei, page 257, end of side b.]

> The sources on "as a brother to me" follow. The Midrash Rabbah, on Song of Songs and on Shemos (5:1), asks which brother is meant: not Kayin, Yishmael, Eisav or Yosef's brothers, who hated, but Yosef with Binyamin, and (in Shemos Rabbah) Moshe and Aharon, who kissed when they met. The Zohar in Vayeshev reads the verse as the Congregation of Israel's plea that G-d be to her as Yosef was to his brothers, and in Shemos (18b) says the verse was sung above when Levi was born; in Pekudei it reads "my mother's house" as the Holy of Holies and "you would teach me" as the secret of the Mishnah.

ב והמדרגה השנית הוא בחי' בע"ת [בעלי תשובה] וע"ז נאמר אמצאך בחוץ אשקך גם לא יבוזו לי.[96]

The second rung is the level of baalei teshuvah, and of this it is said, "I would find you outside, I would kiss you; moreover, they would not scorn me."

> The maamar's second section begins. The second kind of servant is the baal teshuvah, and to him belong the next words of the verse: "I would find you outside, I would kiss you; moreover, they would not scorn me."

כי הנה בע"ת [בעלי תשובה] אינו על עבירות דוקא[97] כי"א גם על מי שהוא נפרד ואינו בבחי' התלהבות כו'.

For [the term] baalei teshuvah does not apply specifically to transgressions, but also to one who is separate and is not in a state of fervor, etc.

> Teshuvah here does not refer only to one who has sinned. It includes anyone who is separate from G-d and lacks fervor.

כי הנה בעלי עסקים שאינם תמיד להי' רק קובע עתים לתורה כו' הנה כשחוזר מעסקו במילי דעלמא ללמוד נק' תשובה.

For businesspeople, who are not always [devoted] to G-d but only set fixed times for Torah, etc.—when one returns from his occupation with worldly matters to study, it is called teshuvah (return).

> Businesspeople, who give Torah only fixed times, are the example: when one turns from worldly affairs to study, that turning is itself teshuvah, a return.

דהיינו ששב ממה שעסק בתחלה כו'. ועי"ז נעשה גודל ההתפעלות ביתר שאת מאם לא הי' [היה] עוסק בתחלה במילי דעלמא כו'

That is, he returns from what he was occupied with at first, etc. And through this there comes about a great stirring, with greater intensity than if he had not first been occupied with worldly matters, etc.

> Because he comes from worldly involvement, his return stirs him more strongly than if he had never been away. The distance is what gives the stirring its intensity.

(וכמ"ש מזה ע"פ מים רבים[98, 99] כו' כי מי נח[100] כו') כי באמת במלאכים כתיב כולם עומדים ברום עולם.[101]

(As is explained about this on the verse "Many waters," etc., "For the waters of Noach," etc.) For in truth, of the angels it is written, "All of them stand in the heights of the world."

> The Alter Rebbe contrasts the angels, of whom the morning blessing (Yotzer) says that they "all stand in the heights of the world." The bracket refers to the discourse "Many waters" (Torah Ohr, Noach), where the toil of earning a living is "the waters of Noach," which raise the soul higher than before, and where businesspeople are told they are wrong to think they cannot pray as well as those who sit and study: the advantage of light comes from the darkness.

כי ענין עומדים היינו שהם תמיד במדרגה א' והיינו מפני שהם תמיד בבחי' ביטול. לאיזה מהות אחר ישתנה שיהי' [שיהיה] התפעלות שהוא שינוי המהות כו'.

For the meaning of "standing" is that they are always at one rung; and this is because they are always in a state of bittul. Into what other nature would they change, that there be a stirring, which is a change of nature? etc.

> "Standing" means remaining at one level, because the angels are always in bittul. Since they never become something else, they cannot be stirred, for being stirred is a change in one's state.

אבל בעסק הוא בחי' התפעלות שנשתנה מהותו במה שהי' [שהיה] עוסק בתחלה במילי דעלמא להיות לומד תורה כו'.

But in [one engaged in] business there is the level of stirring, for his nature has changed, from being occupied at first with worldly matters to being one who studies Torah, etc.

> A person in business is different: he changes from someone occupied with worldly matters into someone who studies Torah. That change in his state is what makes his stirring possible.

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE ALTER REBBE, IN THE TRANSCRIPT OF THIS MAAMAR, APPARENTLY THE MITTELER REBBE'S, A GLOSS IN LIKKUTEI TORAH AND THE REBBE**

The Alter Rebbe says that "your ways are My ways" means Torah study for its own sake, "through prayer first," without saying why prayer must come first for study to be lishmah.

Why prayer first? The transcript of this very maamar in Maamarei Admur HaZaken 5565 (apparently the Mitteler Rebbe's, its editors write) gives the reason: a mitzvah needs intention, and the intention is „ברעותא דלבא בתפלה" ("with the heart's will, in prayer"); then the study that follows is lishmah, and makes a way by which G-d's thought is clothed in ours. Without it, a finite person's thought and speech have no relation to G-d's word. A gloss in Likkutei Torah (V'Zos HaBerachah 96b) adds that study after prayer stands higher than study before it, and the Rebbe explains that gloss (sicha of the night of 15 Shevat 5745, unedited): before prayer one studies to bind one's own soul to G-d, and after it one can study for the Torah's own sake. Perhaps (biur b'derech efshar) this, too, is meant here.

the Alter Rebbe, in the transcript (hanachah) of this maamar, apparently the Mitteler Rebbe's (so its editors): Maamarei Admur HaZaken 5565, vol. א, p. תצא · a gloss in Likkutei Torah: Likkutei Torah, V'Zos HaBerachah, p. צו, ב (in a gloss) · the Rebbe: Toras Menachem – Hisvaaduyos, vol. יד (ה'תשמ"ה ב), p. 1165–1166

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

In a Reshimah on the generation of the desert, who lived "from above to below" with the manna and the clouds of glory, and on why the spies did not want to enter the land, the Rebbe sets out two modes of serving G-d.

The Rebbe writes that there are two modes of service, „יושבי אהל ובעלי עסק" ("those who sit in the tent and businessmen"), Yissachar and Zevulun, „נתבאר תו"א ולקו"ת ד"ה מי יתנך" ("explained in Torah Ohr and Likkutei Torah, the discourse 'Who will make you'"). In the desert Israel sat in the tent; entering Canaan, whose name means "merchant," they would become businessmen. For the businessman, he adds from the Rebbe Rashab's sicha of Simchas Torah 5666, „אין ההתבוננות לבד מועלת" ("contemplation alone does not avail"), because his dealings in the world conceal; the spies preferred the order of the tent, and erred, for most of the mitzvos depend on the land.

The Alter Rebbe: כי הנה בעלי עסקים שאינם תמיד להי׳ רק קובע עתים לתורה כו׳

The Rebbe: ואואפ"ל דיש ב׳ אופנים בעבודה: יושבי אהל ובעלי עסק [נתבאר תו"א ולקו"ת ד"ה מי יתנך

Reshimos (2nd ed.), vol. קיא–מו, p. 297

THE REBBE EXPLAINS

In the maamar on Yaakov's „ושבתי בשלום אל בית אבי" ("and I return in peace to my father's house"), read as teshuvah, said after Shabbos Vayeitzei, 9 Kislev 5738, on the night of 10 Kislev, the Mitteler Rebbe's day of liberation, the Rebbe explains why the soul becomes a baal teshuvah chiefly through serving G-d in permitted, everyday matters.

The Rebbe explains that „ועמך כולם צדיקים" ("and your people are all tzaddikim") because a Jew's true being is his G-dly soul: while he does a mitzvah his true will is revealed, and in that he is a tzaddik. His permitted dealings are different: he does them for the needs of his body, or from his animal soul, which hides the G-dly soul, so when they are done for the sake of Heaven they are „דוגמת עבודת התשובה" ("like the service of teshuvah"). In a note he points to our column: those who sit in the tent and businessmen are like tzaddikim and baalei teshuvah. Perhaps (biur b'derech efshar) this is why our paragraph can call the businessman a baal teshuvah though he has not sinned.

The Alter Rebbe: הנה כשחוזר מעסקו במילי דעלמא ללמוד נק׳ תשובה

The Rebbe: שיושבי אוהל ובעלי עסקים הם דוגמת צדיקים ובעלי תשובה

Sefer HaMaamarim Melukat, vol. ב, p. קעא, note 154 · אור ליו"ד כסלו ה'תשל"ח, ט' כסלו, מוצאי ש"פ ויצא (בחדרו)

A QUESTION THE REBBE RAISES

In a maamar of Shabbos Acharei-Kedoshim, 13 Iyar 5721, on the Midrash's „קדושתי למעלה מקדושתכם" ("My holiness is above yours"), a holiness that Likkutei Torah says is drawn by teshuvah, the Rebbe brings our verse with Rashi's reading and the Midrash's.

The Rebbe raises a difficulty on our maamar. Likkutei Torah reads „מי יתנך כאח לי" ("who will make you as a brother to me") as the tzaddikim and "I would find you outside" as the baalei teshuvah; that might follow the Midrash, „כיוסף לבנימין" ("as Yosef to Binyamin"), but by Rashi, „כדרך שעשה יוסף לאחיו" ("as Yosef did to his brothers") who had wronged him, the start of the verse also speaks of baalei teshuvah, and by the Tzemach Tzedek's explanation so does the Midrash. At the end of the maamar he answers it himself: the plea is that what teshuvah draws come into the world „בהתיישבות" ("in a settled way"), the virtue of the tzaddikim, and this is „הקשר דשני הפירושים" ("the link between the two readings").

The Alter Rebbe: והמדרגה הזאת הוא בחי' צדיקים שנק' אחים כאח לי כו' כנ"ל

The Rebbe: ולכאורה יש לומר, דמ"ש בלקו"ת שמי יתנך כאח לי קאי על צדיקים הוא לפירוש המדרש שכאח לי הוא כיוסף לבנימין

Sefer HaMaamarim Melukat, vol. ה, p. רנט (sec. ד, notes 24–25); רסז (sec. יב) · בבוקר) י"ג אייר ה'תשכ"א, ש"פ אחרי-קדושים (בחדרו, לפני התפילה)

BACKGROUND FROM THE REBBE

In a sicha on Rashi's comment that the four "hands" at the birth of Peretz and Zerach hint at Achan's sins, the Rebbe turns to the inner meaning: Sefer HaBahir calls Zerach and Peretz sun and moon, the tzaddik's steady service and the baal teshuvah's renewal.

The Rebbe explains that Zerach, the tzaddik's service, began to come out first because „התחילה וראשית הכוונה" ("the beginning and first intent") is that every Jew be a tzaddik; in a note he cites our maamar: „שדוקא ע"י עבודת הצדיקים נעשה דירה בתחתונים" ("only through the service of the tzaddikim is a dwelling made below"). Yet Peretz, the baal teshuvah, came out first and took the birthright, because teshuvah stands higher, and from Peretz comes Mashiach, who will bring even the tzaddikim to teshuvah. Perhaps (biur b'derech efshar) the sicha sets side by side what our maamar does: the tzaddik who draws G-d's dwelling down (this paragraph) and the baal teshuvah who reaches higher, joined at the end (paragraph 4).

The Alter Rebbe: שכל עבודתם מלמעלה למטה להמשיך כו' [והם ממשיכים דירתו ית' בתחתונים

The Rebbe: ראה לקו"ת שה"ש (מד, ג ואילך) ועוד — שדוקא ע"י עבודת הצדיקים נעשה דירה בתחתונים

Likkutei Sichos, vol. ל, p. 189, note 55 · תשמ"ו, משיחות ש"פ וישב ושו"פ מקץ תשל"א

SECTION 4 · ¶4

From concealment to redemption

4 והגם שהתפעלות הוא רק בבחי' נפש החיונית בלבד עכ"ז [עם כל זה] הוא למעלה מאד כו'. והיינו מפני שהוא בבחינת אתכפייא סט"א [סטרא אחרא] כו'.

And although the stirring is only at the level of the vital soul alone, nevertheless it is very lofty, etc. This is because it is in the category of "the sitra achra (the other side) is subdued" (iskafya sitra achra), etc.

> The baal teshuvah's stirring is felt only in the vital soul, the soul that animates the body, yet it reaches very high. The reason is that it subdues the sitra achra, the "other side" opposed to holiness.

ועי"ז שאתכפייא סט"א [סטרא אחרא] הוא מעורר ממה שהיה בתחלה ואסתלק יקרא דקב"ה [דקודשא בריך הוא] לעילא לעילא[102]

And through the sitra achra being subdued, he brings about an arousal from what was at first [the state of] "and the glory of the Holy One, blessed be He, withdrew higher and higher."

> By subduing the sitra achra a person arouses G-dliness from the very level to which it had withdrawn. The words are the Zohar's (2:128b): when one brings the wicked back and the sitra achra is subdued, istalak, "the glory of the Holy One, blessed be He, is raised up"; the Alter Rebbe reads the same word also as "withdrew," the glory that had gone far above.

והיינו ממה שהיה תחלה הסתלקות אלהותו יתי כענין סליק לעילא לעילא[103] בזח"ג [בזהר חלק ג] (ד"כ ע"ב) שנסתלק הגילוי מלמטה לבחי' מהותו ועצמותו הנה משם ממש יומשך הגילוי וההמשכה למטה.

That is, from what was at first a withdrawal of His G-dliness, may He be blessed, as in the matter of "He ascended higher and higher" in the Zohar, Part III (page 20b), where the revelation withdrew from below to the level of His Being and Essence: from there itself the revelation and the drawing-forth will be drawn down below.

> That is, from the level to which G-dliness withdrew in exile, as in the Zohar (3:20b): the Holy One "ascended higher and higher," as in "Why, Havayah, do You stand far off?", and from that far place comes "Behold, I will save you from afar." The Alter Rebbe explains this as the revelation withdrawing into G-d's very Being and Essence, and says that from that very level the revelation will be drawn down below.

כי הנה כתיב כימי צאתך מארץ מצרים אראנו[104] נפלאות והוא כמו בבחי' מ"ת [מתן תורה] דכתיב פב"פ [פנים בפנים] דבר[105] ה' גילוי אלהות למטה בבחי' פנים

For it is written, "As in the days of your going out of the land of Egypt, I will show him wonders." And this is as at the Giving of the Torah, of which it is written, "Face to face Havayah spoke": a revelation of G-dliness below at the level of "face."

> Micah promises wonders "as in the days of your going out of Egypt," and at the Giving of the Torah G-d spoke "face to face": G-dliness revealed below at the level of "face."

היה צ"ל תחלה הסתר פנים גלות מצרים רד"ו שנה[106] כדי שאח"כ יכול להיות פב"פ [פנים בפנים] כו' (ועמ"ש מזה סד"ה וידבר אלקים כו' אני[107] הוי' וארא כו')

First there had to be a hiding of the Face, the exile of Egypt, 210 years, so that afterwards there could be "face to face," etc. (And see what is written about this at the end of the discourse beginning "And Elokim spoke, etc., I am Havayah; and I appeared," etc.)

> Before that revelation there first had to be the hiding of the Face, the 210 years of exile in Egypt, so that the face-to-face revelation could follow. The Hebrew writes 210 as רד"ו, the word redu, "go down," with which Yaakov sent his sons to Egypt (Rashi on Genesis 42:2, as the Kehot note cites); the bracket refers to the end of the discourse on "And Elokim spoke … I am Havayah" (Torah Ohr, Va'eira).

וכן עד"ז בחורבן בית ראשון ושני שהוא מחמת דקוב"ה [דקודשא בריך הוא] אסתלק לעילא לעילא בבחינת הסתר כו' והכוונה בהסתר פנים הוא שיהיה גודל התפעלות למעלה

And so too, along these lines, with the destruction of the First and Second Temples, which is because "the Holy One, blessed be He, withdrew higher and higher," in a state of hiddenness, etc. And the intent of the hiding of the Face is that there be a great stirring upward.

> The destruction of the First and Second Temples follows the same pattern: G-d withdrew higher and higher into concealment. The purpose of hiding the Face is to bring about a great stirring upward.

כמשל האב עם הבן שכאשר האב מסתתר ממנו אזי צועק הבן לעלות אליו וזהו רצון האב שירצה הבן לעלות אליו לכן הוא מסתתר כו'.

[It is] as in the analogy of a father with his son: when the father hides from him, then the son cries out to go up to him; and this is the father's will, that the son should want to go up to him; therefore he hides, etc.

> It is like a father who hides from his son: when the father hides, the son cries out to reach him. That longing is what the father wants, and it is why he hides.

וכן מחמת הסתר פנים תורה ותפלה ע"י"ז יהיה ההתפעלות במאד אתכפייא סט"א [סטרא אחרא] ומעורר ממה שהיה בחינת הסתלקות לעילא לעילא שיהיה בחי' התגלות למטה כנ"ל.

So too, because of the hiding of the Face, [in] Torah and prayer—through this the stirring will be exceedingly great, iskafya sitra achra, and he brings about an arousal from what was the level of withdrawal higher and higher, so that there be the level of revelation below, as mentioned above.

> So too, the hiding of the Face makes a person's Torah study and prayer far more intense. That intensity subdues the sitra achra and draws revelation down from the level that had withdrawn.

וזהו אמצאך בחוץ אשקך[108] אמצאך בחוץ היינו מה שהוא בבחי' חוץ שהוא בחי' בע"ת [בעלי תשובה] (וע' בפי' אחרי דע"ח[109] א' ע"פ מולדת בית[110, 111] או מולדת חוץ ובפי' תולדות קמ"א ב'[112] ע"פ חכמות בחוץ[113, 114] ועמ"ש מזה בד"ה בהעלותך[115, 116] כו' שלך גדול משלהם)

And this is [the meaning of] "I would find you outside, I would kiss you." "I would find you outside" refers to what is at the level of "outside," which is the level of baalei teshuvah (and see [the Zohar,] Parshas Acharei, page 78a, on the verse "born at home or born outside," and in Parshas Toldos, 141b, on the verse "Wisdoms cry aloud outside"; and see what is written about this in the discourse beginning "When you raise up," etc., "Yours is greater than theirs").

> This explains "I would find you outside, I would kiss you": "outside" is the baal teshuvah, who comes from a place far from holiness. The bracket points to the Zohar on "born outside," which it reads as coming from the side of Imma, from the place of Z'eir Anpin, and on "Wisdoms cry aloud outside," where supernal Chochmah is "the hidden of all hidden"; and to the discourse on "When you raise up the lamps," where Aharon is told, "Yours is greater than theirs."

ע"י"ז נעשה אשקך בחי' נשיקין אתדבקות רוחא ברוחא[117] כו' בא"י [ברוך אתה ה'] שיהי' [שיהיה] מבחי' ברוך כו' המשכה בגילוי אתה כו'.

Through this comes about "I would kiss you," the level of kisses, "the cleaving of spirit to spirit," etc.: "Blessed are You, Havayah," so that from the level of "Blessed," etc., there be a drawing-forth in revelation, "You," etc.

> Through this comes "I would kiss you": kisses are "the cleaving of spirit to spirit," as the Zohar in Vayeshev also reads this verse. In the blessing "Blessed are You, Havayah," this is the drawing-forth from the level called "Blessed" into open revelation, "You," G-d addressed face to face. Tanya, chapter 45, uses the same image of kisses for binding one's speech and thought to the word of G-d in Torah study.

אך מי יתנך כאח לי ואמצאך בחוץ כו' שניהם בבי"א [במהרה בימינו אמן] דהיינו שיהיה בחי' התחברות צדיקים ובעי"ת [ובעלי תשובה] כענין מאמר הזהר עתיד משיחא לאתבא צדיקיא בתיובתא[118, 119] כו'

But "Who will make you as a brother to me" and "I would find you outside," etc.—both at once; that is, that there be the level of the joining of tzaddikim and baalei teshuvah, as in the statement of the Zohar, "Mashiach is destined to bring the tzaddikim to teshuvah," etc.

> Yet the verse asks for both at once: "Who will make you as a brother," the tzaddik, together with "I would find you outside," the baal teshuvah. This joining is what the Zohar means in saying that Mashiach will bring even the tzaddikim to teshuvah.

(וכמ"ש מזה בד"ה יו"ט [יום טוב] שני[120] גבי שמע"צ [שמיני עצרת]) וכעצת חז"ל [חכמינו זכרונם לברכה] כל ימיו בתשובה.[121] דהיינו שגם הצדיק יעשה תשובה.

(As is explained about this in the discourse beginning "The second day of Yom Tov," regarding Shemini Atzeres.) And [it is] as the counsel of our Sages, of blessed memory: "all his days in teshuvah"; that is, that the tzaddik, too, should do teshuvah.

> The Sages advise that a person spend "all his days in teshuvah" (Shabbos 153a), and this applies to the tzaddik as well. The bracket refers to the discourse on the second day of Yom Tov (Likkutei Torah, Shemini Atzeres), which says that the virtue of Mashiach is to bring the tzaddikim to teshuvah, so that the level of teshuvah is revealed in perfect tzaddikim.

דהיינו על מה שלא היה הביטול כ"כ [כל כך] כמו שלא היה בביטול כ"כ [כל כך] בתפלה כו' (ועמ"ש בד"ה מה טובו[122, 123] גבי והתשובה הג' ועמ"ש בד"ה שובה ישראל[124] בענין מ"ש יעקב אבינו אם יהיה כו' והיה[125] כו')

That is, for the bittul not having been so great; for example, that he was not in so much bittul in prayer, etc. (And see what is written in the discourse beginning "How goodly," regarding "And the third teshuvah"; and see what is written in the discourse beginning "Return, O Israel," on the matter of what Yaakov our father said, "If [Elokim] will be," etc., "then [Havayah] will be," etc.)

> A tzaddik's teshuvah is for not having had enough bittul, for example in his prayer. The bracket refers to "the third teshuvah" in the discourse "How goodly" (Likkutei Torah, Balak), the teshuvah of the soul's higher level, in which it returns to be included in its root; and to the discourse "Return, O Israel" (Likkutei Torah, Shabbos Shuvah), where Yaakov's vow, "If Elokim will be with me … then Havayah will be G-d to me," describes reaching a bittul in the Infinite Light so great that Havayah itself is reckoned as Elokim.

ועכשיו הגיע לבחי' הביטול זהו תשובה שלו וע"י יהיה כל דינין מתעברין מיניה שאין שום אחיזה לחיצונים גם לא יבוזו לי.

And now he has reached the level of bittul: this is his teshuvah. And through this "all judgments will be removed from him," so that the external forces have no hold whatsoever: "moreover, they would not scorn me."

> When he now reaches true bittul, that is his teshuvah. Then "all judgments are removed" from him, the external forces have no hold, and the end of the verse is fulfilled: "moreover, they would not scorn me."

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אם ישראל עושים תשובה נגאלים[126] כו'. שעיקר ההסתר הוא מחמת דאסתלק קוב"ה [קודשא בריך הוא] לעילא כו' וע"י התשובה מעורר להיות התגלות למטה וממילא נגאלין כו'

And as our Sages, of blessed memory, said, "If Israel do teshuvah, they are redeemed," etc. For the main [cause of the] concealment is that "the Holy One, blessed be He, withdrew above," etc., and through teshuvah he brings about an arousal, so that there be revelation below, and as a matter of course they are redeemed, etc.

> The Sages say (Sanhedrin 97b) that when Israel do teshuvah they are redeemed. The reason is that the concealment of exile comes chiefly from G-d's withdrawing above; teshuvah arouses revelation below, and the redemption follows of itself.

ותשובה ותפלה וצדקה כו' דהיינו צדיקים ובע"ת [ובעלי תשובה] ביחד משא"כ כשכאו"א בפ"ע כו':

And "teshuvah, prayer and tzedakah (charity)," etc.; that is, tzaddikim and baalei teshuvah together, which is not so when each one is by himself, etc.

> In the words "teshuvah, prayer and tzedakah," from the High Holiday prayer Unesaneh Tokef, teshuvah is the service of the baal teshuvah and tzedakah that of the tzaddik (as paragraph 2 explained); together they achieve what neither achieves alone.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **THE REBBE EXPLAINS**
>
> In a sicha on why nothing may interrupt between Parshas Parah, which speaks of teshuvah, and Parshas HaChodesh, the Rebbe sets out two times at which tzaddikim, too, do teshuvah.
>
> The Rebbe distinguishes: „מצינו שני זמנים, שגם צדיקים צריכים לעשות תשובה, בענין זה" ("in this matter, that tzaddikim too must do teshuvah, we find two times"). The tzaddikim's teshuvah now is a return „על הריחוק" ("over the distance"): a soul in a body is far from G-d compared with before its descent, and longs to return. "Mashiach will bring the tzaddikim to teshuvah," the Zohar line our paragraph quotes (his note cites our column), is not that: G-d's glory will then be revealed below as above, and the tzaddikim will reach the boundless love „בכל מאדך" ("with all your might") that belongs now chiefly to the baal teshuvah, so that the two services, each with its own virtue, are joined.

The Alter Rebbe: שיהיה בחי' התחברות צדיקים ובע"ת כענין מאמר הזהר עתיד משיחא לאתבא צדיקיא בתיובתא כו'

The Rebbe: בענין זה, שגם צדיקים צריכים לעשות תשובה, מצינו שני זמנים

Likkutei Sichos, vol. לו, p. 210–212 (note 50, p. 210) · ש"פ ויקרא (פ' החודש) ואחש"פ תשכ"ד

THE REBBE EXPLAINS

In a maamar of Shabbos Parah 5718, on why the red heifer was prepared outside the camp, the Rebbe, following the maamarim Zos Chukas of the Rebbe Maharash (5633, 5642) and the Rebbe Rashab (5655, 5678), as the editors' note says, explains that the heifer stands for the service of the baal teshuvah, and brings our verse.

As the Rebbe Maharash and the Rebbe Rashab do in their maamarim on the red heifer, which this maamar follows, the Rebbe reads „מי יתנך כאח לי" ("who will make you as a brother to me") as the service of the tzaddikim, „שהם אחים להקב"ה" ("who are brothers to the Holy One, blessed be He"), while the baalei teshuvah are "outside"; and yet "I will find you outside." Here he adds, where those maamarim say only that the baalei teshuvah are "outside": „שאמצאך הוא מלשון מציאת אבידה" ("'I will find you' is the language of finding a lost object"), for they were lost in a parched land without water, and from there comes "I would kiss you." So in his reading our paragraph's baal teshuvah is "found" because he had been lost.

The Alter Rebbe: וזהו אמצאך בחוץ אשקך אמצאך בחוץ היינו מה שהוא בבחי' חוץ שהוא בחי' בע"ת

The Rebbe: ומ"מ, אמצאך בחוץ, שאמצאך הוא מלשון מציאת אבידה, דכיון שמקודם היו בארץ צי' ועיף בלי מים, הרי זה כמו אבידה שנאבדה

Toras Menachem – Hisvaaduyos, vol. כב (ה'תשי"ח ב), p. 195 · הנחה בלתי מוגה) ש"פ ויקהל-פקודי, פרשת פרה, מבה"ח ניסן, ה'תשי"ח

THE REBBE EXPLAINS

In a conversation on the eve of 15 Teves 5744 (an unedited record) with a visiting Chassidic Rebbe, who mentioned that sefarim call a businessman's prayer dearer to G-d than a scholar's, the Rebbe gave the reason, that he must turn his mind from his business to pray, and brought our verse.

The Rebbe says it is like what Chassidus explains of baalei teshuvah, of whom it is said „אמצאך בחוץ אשקך" ("I would find you outside, I would kiss you"): because he was "outside" at first, there is a special „שטורעם" ("storm") in "I would kiss you … I would bring you into my mother's house." So too the businessman, whose service is "outside," „זבולון בצאתך" ("Zevulun, in your going out"): "I will find you" precisely, „באופן של מציאה" ("in the manner of a find"), since it was not expected.

The Alter Rebbe: ע"י"ז נעשה אשקך בחי' נשיקין אתדבקות רוחא ברוחא כו'

The Rebbe: שהחידוש וההפלאה שבדבר היא — מכיון שהי' לכתחילה "בחוץ", ולכן ישנו "שטורעם" מיוחד ד"אשקך גו' אביאך אל בית אמי

Toras Menachem – Hisvaaduyos, vol. י (ה'תשד"מ ב), p. 762 · בלתי מוגה) ט"ו טבת ה'תשד"מ, אור ליום ד' פ' שמות, רשימת דברים

IN ONE'S AVODAH

The maamar draws the lesson itself. A person should serve as a tzaddik, drawing G-dliness into the world through Torah study for its own sake, with prayer first, and through mitzvos done in thought, speech and action. He should also serve as a baal teshuvah: even one who returns from his business to his fixed times of study is doing teshuvah, and the distance he comes from should become intensity. And the tzaddik, too, should spend "all his days in teshuvah," returning for not having had enough bittul, as in his prayer; through teshuvah Israel are redeemed.

QUESTIONS FOR DISCUSSION

1. Why are all the mitzvos called tzedakah, and what does charity teach about how G-dliness reaches the lower world?
2. If before G-d above and below are equal, what does a "dwelling place among the lower realms" add, and why does it depend on willing acceptance and bittul?
3. How can a businessman who sets aside fixed times for Torah be called a baal teshuvah, and why can he be stirred when the angels cannot?
4. Why must concealment come before revelation, in Egypt, in the destruction of the Temples and in a person's own life?
5. What teshuvah does a tzaddik do, and why does the redemption need tzaddikim and baalei teshuvah together?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 מי יתנך

The note says that a transcript of this discourse of the Alter Rebbe is printed there, with an explanation of it a few pages later.

KEHOT'S NOTE

הנחת כ"ק אדה"א נדפס בסה"מ תקס"ה ע' תפז. ביאור שם ע' תצז. בשינוים הגהות אחרות וקיצורים באוה"ת שה"ש כרך ב ע' תרלד וע' תרעד. ראה גם סה"מ תרכ"ו [הוצאת תשמ"ט] ע' קג. ודי"ה וידבר קדושים תשכ"ג. די"ה מי יתנך — בס' מאמרי אדה"א הנחות תקע"ז ע' פח מיוסד על מאמר זה.

2 מי יתנך כאח לי

The bride, speaking to her beloved: "Who will make you as a brother to me, who nursed at my mother's breasts? I would find you outside, I would kiss you; moreover, they would not scorn me." In the plain sense she wishes he were like a brother, whom she could kiss even in the street without anyone thinking less of her. The Alter Rebbe reads it as the Congregation of Israel's plea to G-d in exile, and the whole maamar explains it. (context: Steinsaltz Tanakh)

Song of Songs 8:1 שיר השירים ח׳:א׳

מִי יִתֶּנְךָ כְאָח לִי יוֹנֵק שְׁדֵי אִמִּי אֶמְצָאֲךָ בַחוּץ אֶשָּׁקְךָ גַּם לֹא־יָבֻזוּ לִי׃

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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

KEHOT'S NOTE

שה"ש ח, א. "ופרש"י כאח לי שתבוא לנחמני כדרך שעשה יוסף לאחיו שגמלוהו רעה, ונאמר בו וינחם אותם" — אוה"ת שה"ש כרך ב ע' תרל"ד.

3 למען אחי ורעי

The psalmist, praying for Jerusalem: "For the sake of my brothers and my friends, let me now speak peace within you," and in the next verse, "For the sake of the house of Havayah our G-d, I will seek your good." The Alter Rebbe reads Israel as G-d's "brothers and friends," a closeness bound up with His House.

Psalms 122:8 תהילים קכ"ב:ח׳

לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ׃

For my brethren and companions' sakes, I will now say: 'Peace be within thee.'

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KEHOT'S NOTE

תהלים קכב, ח.

PARAGRAPH 2

4 מקום שבע"ת עומדין

"In the place where baalei teshuvah stand, perfect tzaddikim cannot stand." Brought as the view that seems to rank the baal teshuvah higher.

Berakhot 34b:22–23 ברכות ל"ד ב:כ"ב-כ"ג

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: "שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב". "לָרָחוֹק" בְּרִישָׁא, וַהֲדַר "לַקָּרוֹב". וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי "רָחוֹק" — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי "קָרוֹב" — שֶׁהָיָה קָרוֹב לְדָבָר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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

KEHOT'S NOTE

ברכות לד, ב. וראה לקו"ש חי"ד ע' 362. באוה"ת שה"ש כרך ב ע' תרפח מציין כ"ק הצ"צ לכמה מקומות בדא"ח שמבואר ענין זה.

5 במי נמלך בנשמותיהן של צדיקים

The Midrash reads "with the king in his work they dwelt there" (I Chronicles 4:23) as the souls of the tzaddikim, with whom G-d took counsel and created the world. Brought as praise of tzaddikim, in which baalei teshuvah are not mentioned.

Bereshit Rabbah 8:7 בראשית רבה ח׳:ז׳

רבי יהושע דסכנין בשם רבי שמואל אמר: בנפשותן של צדיקים נמלך, הדא הוא דכתיב (ד"ה א ד): המה היוצרים ויושבי נטעים וגדרה עם המלך במלאכתו ישבו שמה. המה היוצרים, על שם וייצר ה' אלקים את האדם עפר מן האדמה. יושבי נטעים, על שם ויטע ה' אלקים גן בעדן מקדם. וגדרה, על שם (ירמיה ה) אשר שמתי חול גבול לים. עם המלך במלאכתו ישבו, עם המלך מלך מלכי המלכים הקדוש ברוך הוא ישבו נפשות של צדיקים, שבהן נמלך הקדוש ב"ה וברא את העולם:

Rabbi Yehoshua of Sikhnin said in the name of Rabbi Shmuel: He consulted with the souls of the righteous. That is what is written: "They are the potters and the inhabitants of Neta'im and Gedera; they dwelled there with the king for his works" (I Chronicles 4:23). "They are the potters [hayotzerim]" - alluding to: "the L-rd G-d formed [vayitzer] man of dust from the ground" (Genesis 2:7). "Inhabitants of Neta'im" - alluding to: "the L-rd G-d planted [vayita] a garden eastward in Eden" (Genesis 2:8). "And Gedera" - after ...

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KEHOT'S NOTE

ראה ב"ר פ"ח, ז. רות רבה פ"ב, ג. ע"ל ר"פ דברים. [כ].

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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

11 **בהיות ידוע שתכלית הבריאה**

The note says this passage is quoted there.

KEHOT'S NOTE

מובא בסה״מ תרל״ה ח״א ע׳ עג ואילך.

12 **הנה הצדיקים הוא ע״ד מ״ש באברהם ושמרו דרך ה׳ לעשות צדקה . . להיות דירה בתחתונים**

Or HaTorah explains there that tzedakah is Malchus when the flow from "the Righteous One, the Life of the worlds" is drawn into it.

KEHOT'S NOTE

"ור״ל צדקה הוא המל׳ כשנמשך בה השפע מצדיק חי העולמים" — אוה״ת שבת שובה ע׳ א׳תקטו.

13 **להיות דירה בתחתונים**

Tanya opens chapter 36 with the Sages' teaching that the purpose of creating this world is that G-d desired a dwelling place among the lower realms, and explains that "above" and "below" do not apply to Him; the change is only in those who receive His light.

KEHOT'S NOTE

ראה תניא פרק לו ובליקוט פירושים ומ״מ — חיטריק שם.

14 **עד שלא נבה״ע הי׳ הוא ושמו לבד**

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

KEHOT'S NOTE

פדר״א פ״ג.

15 **עד שלא נבה״ע היה הוא ושמו לבד**

Before the world was created there was only G-d and His Name. Here it defines the dwelling below: that the same Oneness be revealed below as above.

Pirkei DeRabbi Eliezer 3:2 פרקי דרבי אליעזר ג׳:ב׳

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבַד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מָשָׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת פַּלְטֵרִים שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹצָאָיו וּמוֹבָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה.

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be …

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

6 **ולא אמרו בע״ת**

The version there adds the words "since they are higher": the Sages did not mention baalei teshuvah, even though they are higher.

KEHOT'S NOTE

"מאחר שהן יותר גבוהים" — סה״מ תקס״ה ע׳ תפז.

7 **ועמך כולם צדיקים**

The prophet tells Zion of the redemption: "And your people are all tzaddikim; they shall inherit the land forever." A second praise of the tzaddik.

Isaiah 60:21 ישעיהו ס׳:כ״א

וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר׃

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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KEHOT'S NOTE

ישע׳ ס, כא.

8 **ושמרו דרך ה׳ לעשות צדקה**

G-d says of Avraham, "I have known him, so that he will command his children and his household after him, and they will keep the way of Havayah, to do tzedakah and justice." In the verse tzedakah is righteousness; the Alter Rebbe reads it also as charity, and "the way" as the path by which G-dliness comes down.

Genesis 18:19 בראשית י״ח:י״ט

כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה אֶת־בָּנָיו וְאֶת־בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ דֶּרֶךְ ה׳ לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הָבִיא ה׳ עַל־אַבְרָהָם אֵת אֲשֶׁר־דִּבֶּר עָלָיו׃

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the L-RD, to do righteousness and justice; to the end that the L-RD may bring upon Abraham that which He hath spoken of him.'

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KEHOT'S NOTE

בראשית יח, יט.

9 **בד״ה אשירה להוי׳**

The passage explains "justice" as a person's restraint of his own excesses for the sake of charity, which denies nurture to the external forces, and adds that the other mitzvos of the Torah are also called tzedakah in this way.

KEHOT'S NOTE

תו״א סג, ב.

10 **אשירה להוי׳**

The song Moshe and Israel sang at the sea opens, "I will sing to Havayah, for He is highly exalted." The opening words of a discourse in Torah Ohr, Beshalach, to which the Alter Rebbe refers twice here.

Exodus 15:1 שמות ט״ו:א׳

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה׳ וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה׳ כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

16 **בד״ה צו את בנ״י**

That discourse opens on “Command the children of Israel… My offering, My bread” and reads the doubled “and say” as for that time and for all generations: the offerings while the Temple stood, and the prayers instituted in their place.

KEHOT’S NOTE

לעיל פנחס עז, ג.

17 **צו את בנ״י כו׳ את קרבני**

“Command the children of Israel and say to them: My offering, My bread…” The opening words of a discourse the Alter Rebbe refers to.

Numbers 28:2 במדבר כ״ח:ב׳

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

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

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18 **וזהו ענין דרך הוי׳ כמו הדרך**

There the daily renewal of creation through memalei kol almin is described as a “way” of descent from cause to effect down to physical heaven and earth, while before sovev kol almin above and below are equal; even the hidden “wonders” are only “making” before Him.

KEHOT’S NOTE

ראה תו״א סג, א.

19 **להחיות רוח שפלים**

G-d dwells “with the crushed and lowly of spirit, to revive the spirit of the lowly.” Charity, which revives the lowly, is the model for drawing G-dliness down into the dark world.

Isaiah 57:15 ישעיהו נ״ז:ט״ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים׃

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

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KEHOT’S NOTE

ישעי׳ נז, טו. וראה אגה״ק סי׳ ה (קח, ב ואילך). ובכ״מ.

20 **כל המצות נק׳ בשם צדקה**

There tzedakah is called the general and collective expression of the mitzvos: just as charity revives the spirit of the lowly, the mitzvos as a whole draw the life-force and light of Ein Sof down into the low, physical world.

KEHOT’S NOTE

ראה לעיל פ׳ תצא לט, א.

21 **והעמדנו עלינו מצות**

In Nehemiah’s day the people bound themselves: “We imposed mitzvos upon ourselves, to give a third of a shekel a year for the service of the house of our G-d.” A gift of money for the Temple is called “mitzvos,” so mitzvah and tzedakah are one idea.

Nehemiah 10:33 נחמיה י׳:ל״ג

וְהֶעֱמַדְנוּ עָלֵינוּ מִצְוֹת לָתֵת עָלֵינוּ שְׁלִישִׁית הַשֶּׁקֶל בַּשָּׁנָה לַעֲבֹדַת בֵּית אֱלֹקֵינוּ׃

Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our G-d;

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KEHOT’S NOTE

(נחמי׳ י, לג). [כ]. בסה״מ תקס״ה ובאוה״ת מב״א גם מפסוק וצדקה תהי׳ לנו.

22 **בד״ה כי המצוה הזאת**

There “this mitzvah” is the mitzvah of teshuvah, a “healing” higher than all the mitzvos, which are drawings of the soul’s life from the Name Havayah; teshuvah repairs the Name where a mitzvah was missed.

KEHOT’S NOTE

לעיל פ׳ נצבים מה, ג.

23 **כי המצוה הזאת**

“For this mitzvah which I command you today is not hidden from you.” The opening words of a discourse the Alter Rebbe refers to.

Deuteronomy 30:11 דברים ל׳:י״א

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לֹא־נִפְלֵאת הִוא מִמְּךָ וְלֹא רְחֹקָה הִוא׃

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

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24 **וכמ״ש ע״פ אשירה לה׳**

There “the way of Havayah” is read as “a way and an entry to be Havayah”: that there be the level of Havayah, the Name that denotes the bringing of the worlds into being from nothing through its letters.

KEHOT’S NOTE

תו״א סג, ב.

25 **בד״ה לבבתני**

There “with all your heart” means with two hearts: one of love, in which the soul longs to cleave to G-d, and one that subdues and transforms the evil inclination.

KEHOT’S NOTE

לעיל כט, ב.

26 **לבבתני**

The beloved to his bride: “You have captured my heart, my sister, my bride.” The discourse on this verse (Likkutei

Torah, Shir HaShirim) speaks of two levels of hearts, which here match the two drawings-forth.

Song of Songs 4:9 שיר השירים ד:ט

לִבַּבְתִּנִי אֲחֹתִי כַלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיְךְ׃

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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27 **בד"ה שובה ישראל**

That discourse asks why the people at Mount Carmel said "Havayah is the G-d" twice, and reads Yaakov's vow, "If Elokim will be with me … then Havayah will be G-d (Elokim) to me," as the ascent from "Elokim with me," the subduing and transforming of the self, to a bittul in the Infinite Light itself so great that the level of Havayah is reckoned as Elokim.

KEHOT'S NOTE

לעיל ש"ש סד, ג.

28 **ויאמרו הוי' הוא האלקים**

When fire came down on Eliyahu's offering at Mount Carmel, all the people fell on their faces and said, "Havayah is the G-d, Havayah is the G-d." The doubled "Havayah … Elokim" is linked to the gematria of derech as twice "Havayah Elokim."

I Kings 18:39 מלכים א י"ח:ל"ט

וַיַּרְא כָּל־הָעָם וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֹּאמְרוּ ה' הוּא הָאֱלֹקִים ה' הוּא הָאֱלֹקִים׃

And when all the people saw it, they fell on their faces; and they said: 'The L-RD, He is G-d; the L-RD, He is G-d.'

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29 **ושבתי בשלום אל בית אבי**

Yaakov, on his way to Charan, vows at Beis El: if he returns in peace to his father's house, "then Havayah will be G-d (Elokim) to me." Another joining of Havayah with Elokim, explained in the discourse "Return, O Israel" (Likkutei Torah, Shabbos Shuvah).

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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KEHOT'S NOTE

בראשית כח, כא.

30 **דרך גימט' ב' פעמים ה' אלקים**

The note points there for the gematria of derech as twice "Havayah Elokim."

KEHOT'S NOTE

ראה מאו"א אות ד סע' יד. וראה באוה"ת שה"ש ע' תרפו, הא' הוא בחי' סוכ"ע, הב' בבחי' ממכ"ע.

31 **בד"ה ביום השמע"צ**

There "my flesh and my heart pine away" is the soul's longing to expire, and "the rock of my heart" is strength to remain in the body so as to make G-d a dwelling below, so that Havayah be "your Elokim," resting and clothed in the lower realms.

KEHOT'S NOTE

לעיל סוכות פא, א.

32 **צור לבבי וחלקי אלקים לעולם**

Asaf says, "My flesh and my heart pine away; the rock of my heart and my portion is G-d (Elokim) forever": though body and heart fail, G-d remains his strength. Explained in the discourse on Shemini Atzeres that the Alter Rebbe refers to.

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לְבָבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

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

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33 **על המאמר פי וישלח (קע"ה ב')**

The note identifies "the statement in Parshas Vayishlach" as the Zohar at 175b and points to the explanation of it in the Alter Rebbe's Biurei HaZohar.

KEHOT'S NOTE

ביאוה"ז לכ"ק אדה"א יט, ב. ביאוה"ז לכ"ק הצ"צ כרך ב ע' תשד ואילך וע' תשט.

34 **כי ישרים דרכי ה'**

The last verse of Hosea: "For the ways of Havayah are straight; the righteous walk in them, and transgressors stumble in them." The Zohar in Vayishlach (175b), to which the Alter Rebbe refers, opens with this verse: all of G-d's ways are straight, and the righteous, who study Torah, know them.

Hosea 14:10 הושע י"ד:י'

מִי חָכָם וְיָבֶן אֵלֶּה נָבוֹן וְיֵדָעֵם כִּי־יְשָׁרִים דַּרְכֵי ה' וְצַדִּקִים יֵלְכוּ בָם וּפֹשְׁעִים יִכָּשְׁלוּ בָם׃

Whoso is wise, let him understand these things, Whoso is prudent, let him know them. For the ways of the L-RD are right, And the just do walk in them; But transgressors do stumble therein.

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35 **מה רבו מעשיך ה'**

The psalmist, in wonder at creation: "How many are Your works, Havayah! You have made them all with wisdom." The Alter Rebbe reads "how many" (mah rabu) as myriads (ribo) of worlds, and stresses that all of them are only "made."

Psalms 104:24 תהילים ק"ד:כ"ד

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

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

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KEHOT'S NOTE

תהלים קד, כד. באוה"ת שה"ש כאן ע' תרלו וע' תרעו מבאר ענין מה רבו. וראה סה"מ תרע"ח ע' קצ ואילך.

36 **כנודע בזהר באדרא**

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

KEHOT'S NOTE

בזח"ג — אד"ר קכח, ב. שם קלה, ב. אדר"ז רצב, ב.

37 **ואפי' אותם שאינם מושגים**

There the worlds that are beyond our grasp are identified as the level of "the hidden world" (alma de-iskasya).

KEHOT'S NOTE

בסה"מ תרע"ח ע' קצ שהן בחי' עלמא דאתכסיא.

38 **אמון . . מוצנע**

The note points there, alongside the Midrash at the start of Bereshis Rabbah, for these meanings of amun.

KEHOT'S NOTE

ריש ב"ר, יעו"ש. [כ]. ראה ביאוה"ז להצ"צ כרך א ע' תקל.

39 **אמון מכוסה אמון מוצנע**

The Midrash explains the word amun of Proverbs 8:30 ("I was with Him as amun") in several ways, among them "covered" and "hidden." Here the terms describe the hidden worlds that are still only "making."

Bereshit Rabbah 1:1 בראשית רבה א:א

רַבִּי הוֹשַׁעְיָה רַבָּה פָּתַח, (משלי ח, ל): "וָאֱהְיֶה אֶצְלוֹ אָמוֹן וָאֱהְיֶה שַׁעֲשֻׁעִים יוֹם יוֹם וְגוֹ'". "אָמוֹן", פַּדְגּוֹג. "אָמוֹן", מְכוּסֶּה. "אָמוֹן", מוּצְנָע. וְאִית דְּאָמַר: "אָמוֹן", רַבְּתָא. "אָמוֹן", פַּדְגּוֹג - הֵיךְ מָה דְאַתְּ אָמַר (במדבר יא, יב): "כַּאֲשֶׁר יִשָּׂא הָאֹמֵן אֶת הַיֹּנֵק". "אָמוֹן" מְכוּסֶּה - הֵיךְ מָה דְאַתְּ אָמַר (איכה ד, ה): "הָאֲמָנִים עָלַי תּוֹלָע חִבְּקוּ אַשְׁפַּתּוֹת". "אָמוֹן", מוּצְנָע - הֵיךְ מָה דְאַתְּ אָמַר (אסתר ב, ז): "וַיְהִי אֹמֵן אֶת הֲדַסָּה". אמון, רבתא - כמה דתימא: (נחום ג, ח): "הֲתֵיטְבִי מִנֹּא אָמוֹן", ומתרגמינן: "האת טבא מאלכסנדריא רבתא ...

Rabbi Hoshaya the Great began: "I was with Him as an amon, a delight day after day..." (Proverbs 8:30) - amon means a child's caretaker, amon means covered, amon means hidden, and some say amon means greatness. Amon means a child's caretaker, as it says: "As a caretaker [omen] carries a nursing child" (Numbers 11:12). Amon means covered, as it says: "Those covered [ha'emunim] in scarlet..." (Lamentations 4:5). Amon means hidden, as it says: "He was omen Hadassa" (Esther 2:7). Amon means great, as it says: "Are you better than ...

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40 **עושה פלא**

From the song at the sea: "Who is like You among the mighty, Havayah ... awesome in praises, doing wonders?" Even G-d's wonders are "done," "made."

Exodus 15:11 שמות ט"ו:י"א

מִי־כָמֹכָה בָּאֵלִם ה' מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא:

מי יתנך כאח לי יונק שדי אמי כו'

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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41 **לעושה נפלאות**

"To Him Who alone does great wonders, for His kindness is forever." Even G-d's wonders are described as "making."

Psalms 136:4 תהילים קל"ו:ד'

לְעֹשֵׂה נִפְלָאוֹת גְּדֹלוֹת לְבַדּוֹ כִּי לְעוֹלָם חַסְדּוֹ:

To Him who alone doeth great wonders, For His mercy endureth for ever.

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KEHOT'S NOTE

תהלים קלו, ד.

42 **מהו ענין המשל לעשייה מאחר שהם רוחניים איך יתכן לומר בהם עשייה כו'**

There the question is worded: what is this analogy to "making" in particular, and how can physical making apply to them at all, since they are spiritual?

KEHOT'S NOTE

בסה"מ תקס"ה ע' תפז הקושיא: "מה זה המשל לעשיי' דוקא וגם איך יתכן בהם בחי' העשיי' הגשמי' אחר שהן רוחניי'" וכ"ה באוה"ת שה"ש כאן ע' תרלו וע' תרעו (שהם מיוסדים על הנחת כ"ק אדה"א).

43 **ואין בה בחי' השכל רק הארת השכל הארה בעלמא**

There the analogy is handwriting: the writing comes only from the power of the hand, from the vital soul, which holds no light of the soul's intellect itself; only after several intermediate powers and enclothements does a mere glimmer of a glimmer of the soul reach the hand, though the manner of writing follows the intellect.

KEHOT'S NOTE

בסה"מ תקס"ה ובאוה"ת הנ"ל נתבאר ע"ז משל מכתיבת היד שאין הפעולה בכתיבה רק מכח היד שהוא מנפש הטבעית החיונית בלבד ואין בכח זה ההארה ממהות השכל של הנשמה, רק שיש כמה כחות ממוצעים שע"י תתלבש הנפש המשכלת בנפש החיונית ואחר כמה התלבשות אז ימצא קצת הארה דהארה בעלמא מאור הנשמה בכח הזה שביד הכותבת, לא שיהי' נגלה ממהות הנשמה השכלית אפי' אפס קצהו, והגם שפעולה זו ע"פ השכל נעשית היינו שאופן הנהגתה בלבד הוא ע"פ השכל, ע"ש. וראה בסה"מ הנחות אדה"א תקע"ז ע' פט דשם מביא המשל מתנועת היד, ולמה אדם חס על מעשה ידיו, הגם שהוא כח נבדל, ע"ש. ובסה"מ תרע"ח ע' קצא מציין לשמונה פרקים להרמב"ם "דכח העשי' הוא מחלק המתעורר שבנפש לא מכח השכלי כו'". ע"ש שמבאר זה.

44 **בד"ה מי מנה**

The discourse "Who has counted" reads "I created him, I formed him, I also made him" as thought, speech and action: action is written with "also" because it is a thing apart, not related to thought as speech is, and physical making is a matter of its own.

KEHOT'S NOTE

לעיל פ' בלק סז, א.

45 **מי מנה**

Bilam, blessing Israel: "Who has counted the dust of Yaakov?" The opening words of a discourse in Likkutei Torah, Balak, which explains "I also made him."

Numbers 23:10 במדבר כ"ג:י"

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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46 **אף עשיתיו**

G-d speaks of all who are called by His Name: "I created him for My glory, I formed him, I also made him." In the discourse "Who has counted" the three verbs are thought, speech and action, and "also" marks action as a thing apart.

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עָשִׂיתִיו׃

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

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47 **ובד"ה בחודש השלישי**

That discourse speaks of rising out of the "straits" (meitzarim) of the body and the animal soul to a love that longs for complete bittul, a love that comes from contemplating the Infinite Light itself, the encompassing light that no thought can grasp.

KEHOT'S NOTE

תו"א סז, א.

48 **בד"ה אוסרי לגפן**

That discourse weighs the "making" of the mitzvos, above all the offerings, against prayer, and asks why the offerings, brought with an animal, should rank above prayer, which raises the soul itself.

KEHOT'S NOTE

תו"א מו, ב.

49 **אוסרי לגפן**

Yaakov blesses Yehudah with a land so rich in vines that he would tie his donkey to one: "Binding his foal to the vine." The opening words of a discourse in Torah Ohr, Vayechi, to which the Alter Rebbe refers on "making wonder."

Genesis 49:11 בראשית מ"ט:י"א

אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סוּתֹה׃

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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50 **וכמו העיגול שאין בו מעלה ומטה**

Tanya 48 explains that without tzimtzumim this finite world could not have come into being, and that sovev kol almin "encompasses" the worlds not in place but in the sense of influence that is not clothed in them in revealed form.

Tanya, Likkutei Amarim 48:5 תניא, חלק ראשון; ליקוטי אמרים מ"ח:ה'

... אֶלָּא רוֹצֶה לוֹמַר, סוֹבֵב וּמַקִּיף מִלְמַעְלָה לְעָנְיַן בְּחִינַת גִּילּוּי הַשְׁפָּעָה, כִּי הַהַשְׁפָּעָה שֶׁהִוא בִּבְחִינַת גִּילּוּי בָּעוֹלָמוֹת - נִקְרֵאת בְּשֵׁם "הַלְבָּשָׁה", שֶׁמִּתְלַבֶּשֶׁת בָּעוֹלָמוֹת, כִּי הֵם מַלְבִּישִׁים וּמַשִּׂיגִים הַהַשְׁפָּעָה שֶׁמְּקַבְּלִים, מַה שֶּׁאֵין כֵּן הַהַשְׁפָּעָה שֶׁאֵינָהּ בִּבְחִינַת גִּילּוּי אֶלָּא בְּהֶסְתֵּר וְהֶעְלֵם, וְאֵין הָעוֹלָמוֹת מַשִּׂיגִים אוֹתָהּ - אֵינָהּ נִקְרֵאת "מִתְלַבֶּשֶׁת" אֶלָּא מַקֶּפֶת וְסוֹבֶבֶת. הִלְכָךְ, מַאַחַר שֶׁהָעוֹלָמוֹת הֵם בִּבְחִינַת גְּבוּל וְתַכְלִית - נִמְצָא שֶׁאֵין הַשְׁפָּעַת אוֹר־אֵין־סוֹף מִתְלַבֵּשׁ ...

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KEHOT'S NOTE

ראה תניא פמ"ח.

51 **כחשיכה כאורה**

That version adds that the verse uses two kafs ("as darkness, as light"), as explained in the discourse beginning "This matzah."

KEHOT'S NOTE

בסה"מ תרל"ה ע' עה מוסיף: "בשני כפין כמ"ש בד"ה מצה זו" [לעיל צו יב, א].

52 **כחשיכה כאורה**

David says to G-d that no darkness can hide him: "Even darkness does not darken for You ... darkness is as light." Before G-d's essence high and low, dark and light, are equal.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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53 **מלא כה"כ**

The angels proclaim, "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." Set against "Where is the place of His glory?": He is beyond the highest, yet fills the lowest.

Isaiah 6:3 ישעיהו ו':ג'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

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

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KEHOT'S NOTE

ישע' ו, ג.

54 **שמלכותך מלכות כל עולמים**

David's praise: "Your kingship is the kingship of all worlds, and Your dominion is in every generation." The verse uses two words for rule, and they differ in shade: kingship is rule that is known and accepted, dominion is rule that holds whether or not it is acknowledged. The Alter Rebbe builds on that difference. (context: Steinsaltz Tanakh)

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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KEHOT'S NOTE

תהלים קמה, יג.

55 **בע"כ ולא ברצון**

That version adds: "and the service is that there be will, etc.," that is, that G-d's rule below be accepted willingly.

KEHOT'S NOTE

בסה"מ תרל"ה ע' עה נוסף: "והעבודה הוא להיות רצון כו'".

56 **שובה ישראל עד**

"Return, O Israel, unto Havayah your G-d." The opening words of a discourse the Alter Rebbe refers to twice in this paragraph.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַעֲוֹנֶךָ׃

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

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57 **כי עמך הסליחה למען תורא**

The psalmist, calling from the depths: "For with You is forgiveness, so that You may be feared." Discussed in the discourse "Return, O Israel," to which the Alter Rebbe refers.

Psalms 130:4 תהילים ק"ל:ד'

כִּי־עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

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

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58 **ששים המה מלכות**

The beloved says that though there are "sixty queens and eighty concubines," his dove is one alone. The opening words of a discourse to which the Alter Rebbe refers on the power of sovev kol almin.

Song of Songs 6:8 שיר השירים ו':ח'

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

There are threescore queens, And fourscore concubines, And maidens without number.

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59 **אין אני והוא יכולים לדור**

G-d says of the arrogant, "I and he cannot dwell together in the world." Its opposite, bittul, is what allows G-d's dwelling.

Sotah 5a:14 סוטה ה' א':י"ד

אָמַר רַב חִסְדָּא, וְאִיתֵּימָא מָר עוּקְבָא: כָּל אָדָם שֶׁיֵּשׁ בּוֹ גַּסּוּת הָרוּחַ, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: אֵין אֲנִי וְהוּא יְכוֹלִין לָדוּר בָּעוֹלָם, שֶׁנֶּאֱמַר: "מְלָשְׁנִי בַּסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית גְּבַהּ עֵינַיִם וּרְחַב לֵבָב אֹתוֹ לֹא אוּכָל". אַל תִּקְרֵי "אֹתוֹ", אֶלָּא "אִתּוֹ לֹא אוּכָל". אִיכָּא דְּמַתְנִי לַהּ אַמְּסַפְּרֵי לָשׁוֹן הָרָע, שֶׁנֶּאֱמַר: "מְלָשְׁנִי בַּסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית".

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

KEHOT'S NOTE

סוטה ה, א.

60 **כי חכמה הוא כ"ח מ"ה**

That version adds that Chochmah is called "the true One," as explained in Tanya, chapter 35, in the gloss, and refers to the Pardes, Erchei HaKinuyim, under the entry Chochmah.

KEHOT'S NOTE

ת"ז בהקדמה. בסה"מ תרל"ה שם נוסף: "ונק' אחד האמת כמ"ש בסש"ב פל"ה בהג"ה. וע' בפרדס בעה"כ ערך חכמה".

61 **ויאמרו הוי' הוא האלקים ב"פ**

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

KEHOT'S NOTE

מ"א יח, לט.

PARAGRAPH 3

62 **בכל נפשך כו'**

That version adds that "with all your soul" means with all the powers of the soul.

KEHOT'S NOTE

בסה"מ תרל"ה נוסף: "היינו בכל כחות הנפש". וראה לעיל אמור לב, ד.

63 **כי לא מחשבותי מחשבותיכם**

G-d, through Isaiah, answers those who think themselves beyond return: "For My thoughts are not your thoughts, nor are your ways My ways, says Havayah," for He does not hold a grudge as people do. The Alter Rebbe reads the second half as the condition for the first. (context: Steinsaltz Tanakh)

Isaiah 55:8 ישעיהו נ"ה:ח'

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה'

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

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KEHOT'S NOTE

ישע' נה, ח. ראה מאמרי אדה"א הנחות תקע"ז ע' צב.

64 **ואשים דברי בפיך**

G-d tells Israel, "And I have put My words in your mouth, and covered you in the shadow of My hand." Torah study

clothes G-d's speech in a person's speech.

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

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

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KEHOT'S NOTE

ישעי' נא, טז.

65 **וכמ"ש במ"א ע"פ אחת היא כו'**

The note marks that the passage of this maamar quoted in Sefer HaMaamarim 5635 runs up to this point, on p. 76.

KEHOT'S NOTE

עד כאן בסה"מ תרל"ה ע' עו.

66 **אחת היא כו' תמתי**

The beloved praises her as unique among all: "One is she, my dove, my perfect one." The opening words of a discussion the Alter Rebbe refers to on the worlds of separation.

Song of Songs 6:9 שיר השירים ו':ט'

אַחַת הִיא יוֹנָתִי תַמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ׃

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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67 **תמתי תאומתי**

The Midrash reads tamasi, "my perfect one," as teumasi, "my twin": G-d and Israel as equals, as it were. Cited for the closeness that comes with revelation.

Shir HaShirim Rabbah 5:2:2 שיר השירים רבה ה':ב':ב'

... ה' יִמְלֹךְ לְעֹלָם וָעֶד, יוֹנָתִי, בְּמָרָה, שֶׁמִּשָּׁם נִצְטַוּוּ וְנִצְטַיְּנוּ בְּכָל הַמִּצְוֹות וּצְדָקוֹת וּמַעֲשִׂים טוֹבִים כְּיוֹנָה זוֹ שֶׁמְּצַיֶּנֶת, הֲדָא הוּא דִכְתִיב (שמות טו, כה): שָׁם שָׂם לוֹ חֹק וּמִשְׁפָּט. תַּמָּתִי, תַּמּוּתִי שֶׁנִּתַּתַּמְתּוּ עִמִּי בְּסִינַי, וְאָמְרוּ (שמות כד, ז): כֹּל אֲשֶׁר דִּבֶּר ה' נַעֲשֶׂה וְנִשְׁמָע. רַבִּי יַנַּאי אָמַר תְּאוֹמָתִי, כְּבֵיכוֹל לֹא אֲנִי גְּדוֹלָה מִמֶּנָּהּ וְלֹא הִיא גְּדוֹלָה מִמֶּנִּי. רַבִּי יְהוֹשֻׁעַ דְּסִכְנִין בְּשֵׁם רַבִּי לֵוִי תְּאוֹמָתִי מָה הַתְּאוֹמִים הַלָּלוּ אִם חוֹשֵׁשׁ אֶחָד מֵהֶן בְּרֹאשׁוֹ חֲבֵרוֹ מַרְגִּישׁ, כָּךְ ...

"It is the sound of my beloved knocking" – by means of Moses when he said: "Moses said: So said the L-rd: At about midnight, I will emerge in the midst of Egypt" (Exodus 11:4). "Open for me" – Rabbi Yasa said: The Holy One blessed be He said to Israel: My children, open for Me one opening of repentance like the eye of the needle, and I will open for you openings that wagons and carriages enter through it. Rabbi Tanḥuma, Rabbi Ḥunya, and Rabbi Abbahu [said] in the ...

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68 **כאח לי**

The Midrash asks which brother is meant: not Kayin to Hevel, Yishmael to Yitzchak, Eisav to Yaakov or Yosef's brothers to him, for they hated, but Yosef to Binyamin, whom he loved.

Shir HaShirim Rabbah 8:1:1 שיר השירים רבה ח':א':א'

מִי יִתֶּנְךָ כְּאָח לִי, בְּאֵי זֶה אָח, כְּקַיִן לְהֶבֶל, קַיִן הָרַג לְהֶבֶל, שֶׁנֶּאֱמַר (בראשית ד, ח): וַיָּקָם קַיִן אֶל הֶבֶל אָחִיו וַיַּהַרְגֵהוּ. אֶלָּא כְּיִשְׁמָעֵאל לְיִצְחָק, יִשְׁמָעֵאל שׂוֹנֵא לְיִצְחָק. אֶלָּא כְּעֵשָׂו לְיַעֲקֹב, הֲרֵי נֶאֱמַר (בראשית כז, מא): וַיִּשְׂטֹם עֵשָׂו אֶת יַעֲקֹב. אֶלָּא כַּאֲחֵי יוֹסֵף לְיוֹסֵף, שׂוֹנְאִין הָיוּ אוֹתוֹ, שֶׁנֶּאֱמַר (בראשית לז, יא): וַיְקַנְאוּ בוֹ אֶחָיו. בְּאֵי זֶה אָח, יוֹנֵק שְׁדֵי אִמִּי, הֱוֵי אוֹמֵר כְּיוֹסֵף לְבִנְיָמִין שֶׁאֲהֵבוֹ בְּלִבּוֹ, שֶׁנֶּאֱמַר (בראשית מג, טז): וַיַּרְא יוֹסֵף אִתָּם אֶת בִּנְיָמִין. אֶמְצָאֲךָ בַחוּץ אֶשָּׁקֲךָ, ...

"If only you were like a brother to me, who suckled the breasts of my mother. I would find you outside; I would kiss you, yet they would not despise me" (Song of Songs 8:1). "If only you were like a brother to me" – like what brother? Like Cain to Abel? Cain killed Abel, as it is stated: "Cain arose against Abel his brother, and killed him" (Genesis 4:8). Rather, like Ishmael to Isaac? Ishmael hated Isaac. Rather, like Esau to Jacob? But it is stated: "Esau hated Jacob" ...

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69 **כאח לי**

On "Go to meet Moshe": of all the brothers in the Torah, "as a brother to me" is like Moshe and Aharon, who met at the mountain of G-d and kissed.

Shemot Rabbah 5:1 שמות רבה ה':א'

ויאמר ה' אל אהרן לך לקראת משה המדברה - הדא הוא דכתיב (שיר ח, א): מי יתנך כאח לי. באיזה אח הכתוב מדבר? אם תאמר בקין, והא כתיב (בראשית ד, ח): ויקם קין אל הבל אחיו ויהרגהו. אם תאמר כישמעאל ליצחק, הא גרסינן ישמעאל שונא ליצחק. אם תאמר כעשו ליעקב, הא כתיב (שם כז, מא): וישטם עשו את יעקב. אם תאמר כאחי יוסף, והכתיב (שם לז, ד): וישנאו אותו. וכתיב (שם שם, יא): ויקנאו בו אחיו אלא, כיוסף לבנימן, (שיר שם, שם): יונק שדי אמי. כמשה לאהרן שנאמר: וילך ויפגשהו ...

"The L-rd said to Aaron: Go toward Moses to the wilderness. He went, and he met him at the mountain of G-d and he kissed him" (Exodus 4:27). "The L-rd said to Aaron: Go toward Moses to the wilderness" – that is what is written: "If only you were as my brother [who nursed from the breasts of my mother; I would find you outside, I would kiss you]" (Song of Songs 8:1). Regarding which brother is the verse speaking? If you say it is regarding Cain, but is it ...

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70 **כאח לי**

The Zohar reads "Who will make you as a brother to me" as the Congregation of Israel's plea to the King: be to me

as Yosef was to his brothers, who fed them in the famine; "I would kiss you" is the cleaving of spirit to spirit.

Zohar, Vayeshev 10:102–12:112 ספר הזהר, וישב י:קי"ב-יי"ב:קי"ב

71 **כאח לי**

When Levi was born, the Zohar says, the words "Who will make you as a brother to me … I would kiss you" were sung above. The text gives "page 18"; the passage stands on 18b.

Zohar, Shemot 42:322–43:332 ספר הזהר, שמות מ"ב:שכ"ב-מ"ג:של"ב

72 **ועיין בפ' האזינו דרצ"ו א' ע"פ ושדי כמגדלות**

Or HaTorah quotes the Zohar on "my breasts are like towers": they are great rivers that issue from Imma Ila'ah, the supernal mother.

KEHOT'S NOTE

"דאינון נהרין רברבין דנפקין מאימא עלאה כו'" — אוה"ת מטות ע' אירעט.

73 **ושדי כמגדלות**

The young woman answers that she has grown: "I am a wall, and my breasts are like towers." The Zohar on this verse is cited for the image of nursing.

Song of Songs 8:10 שיר השירים ח:י

אֲנִי חוֹמָה וְשָׁדַי כַּמִּגְדָּלוֹת אָז הָיִיתִי בְעֵינָיו כְּמוֹצְאֵת שָׁלוֹם׃

I am a wall, And my breasts like the towers thereof; Then was I in his eyes As one that found peace.

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74 **ושדי כמגדלות**

In the Idra Zuta (Haazinu) the Zohar reads "my breasts" as full, to nurse all, and "like towers" as the great rivers that flow from Imma Ila'ah, the supernal mother. The text gives 296a; on Sefaria the words stand on 296b.

Zohar, Idra Zuta 39:183–42:193 ספר הזהר, האדרא זוטא ל"ט:קפ"ג-מ"ב:קצ"ג

75 **בפ' ויחי דרל"ז ב'**

There, on "on the third day He will raise us up (yekimenu)," the Alter Rebbe cites the same Zohar: Mi of "Who will raise him up," as in "Who will heal you," is the supernal world; and he refers to "Ado-nai, who could stand?" as explained on "And now, let the power be great."

KEHOT'S NOTE

ראה לעיל ר"ה סד, א.

76 **מי יקימנו מי ירפא לך**

The Zohar explains "Who will raise him up" through "Who will heal you": Mi is the supernal world, which has the power to strengthen all. This supports reading "Who will make you" as a level of G-dliness.

Zohar, Vayechi 59:575–60:585 ספר הזהר, ויחי נ"ט:תקע"ה-ס':תקפ"ה

WHO SHALL ROUSE HIM UP. He will not rise to take any petty vengeance. The word "who" (Mi) here indicates the supernal world, which has dominion over all; it is similarly used in the verse "From the womb of whom (Mi) came the ice" (Job 38, 29), as we have explained.

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

77 **מי ירפא לך**

Yirmeyahu laments over Jerusalem: "For your breach is great as the sea; who will heal you?", that is, no one can. The Zohar reads Mi here as the supernal world. (context: Steinsaltz Tanakh)

Lamentations 2:13 איכה ב':י"ג

מָה־אָעִידֵךְ מָה אֲדַמֶּה־לָּךְ הַבַּת יְרוּשָׁלִַם מָה אַשְׁוֶה־לָּךְ וַאֲנַחֲמֵךְ בְּתוּלַת בַּת־צִיּוֹן כִּי־גָדוֹל כַּיָּם שִׁבְרֵךְ מִי יִרְפָּא־לָךְ׃

What shall I take to witness for thee? What shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? For thy breach is great like the sea; Who can heal thee?

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78 **ע"פ ועתה יגדל נא**

There Moshe's plea "let the power of Ado-nai be great" is read as asking that, through the mitzvos, the power of Ado-nai be revealed; a little further on, citing the Zohar on "Kah, Ado-nai, who could stand?", he explains that this Ado-nai is the Malchus of the hidden Chochmah, called "Ado-nai Mi," which is above Atzilus and hidden.

KEHOT'S NOTE

לעיל פ' שלח מ, א.

79 **ועתה יגדל נא**

After the spies, Moshe pleads for the people: "And now, I pray, let the power of Ado-nai be great, as You have spoken." The opening words of a discourse in Likkutei Torah, Shelach, to which the Alter Rebbe refers.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

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

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80 **אדי' מי יעמוד**

The psalmist: "If You keep account of iniquities, Kah, Ado-nai, who could stand?", that is, no one could. Another verse in which Mi is read as a level.

Psalms 130:3 תהילים ק"ל:ג'

אִם־עֲוֹנוֹת תִּשְׁמָר־קָה אֲדֹנָי מִי יַעֲמֹד׃

If Thou, L-RD, shouldest mark iniquities, O L-rd, who could stand?

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81 **מי יתן והיה לבבם זה להם ליראה**

After the people asked Moshe to hear G-d's words for them, G-d says, "Who will grant that they have this heart, to fear Me and keep all My mitzvos always": a phrase of

longing, "if only." The Alter Rebbe suggests that Mi here, too, is the level that grants it.

Deuteronomy 5:26 דברים ה:כ"ו

מִי־יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם לְיִרְאָה אֹתִי וְלִשְׁמֹר אֶת־כָּל־מִצְוֹתַי כָּל־הַיָּמִים לְמַעַן יִיטַב לָהֶם וְלִבְנֵיהֶם לְעֹלָם׃

Oh that they had such a heart as this alway, to fear Me, and keep all My commandments, that it might be well with them, and with their children for ever!

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82 **אם הבנים שמחה**

The psalmist praises G-d, who "settles the barren woman in her home as a joyful mother of children." "My mother" in the verse is read as this level of joy.

Psalms 113:9 תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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KEHOT'S NOTE

תהלים קיג, ט. ראה סה"מ תקס"ה ס"ע תצא ואילך. מאמרי אדה"א הנחות תקע"ז ע' צג ואילך שמיוסד על מאמר זה.

83 **אשקך מיין הרקח**

The bride: "I would give you spiced wine to drink, of the juice of my pomegranate." Here ashkecha means "I would give you to drink"; in 8:1 the same word means "I would kiss you." Wine, like joy, brings out what was hidden.

Song of Songs 8:2 שיר השירים ח':ב'

אֲנַהֲגְךָ אֲבִיאֲךָ אֶל־בֵּית אִמִּי תְּלַמְּדֵנִי אַשְׁקְךָ מִיַּיִן הָרֶקַח מֵעֲסִיס רִמֹּנִי׃

I would lead thee, and bring thee into my mother's house, That thou mightest instruct me; I would cause thee to drink of spiced wine, Of the juice of my pomegranate.

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KEHOT'S NOTE

שה"ש ח, ב.

84 **נכנס יין יצא סוד**

"Wine entered, the secret came out" (יין and סוד both equal seventy). Here the "secret" is the revelation of G-dliness.

Sanhedrin 38a:3–4 סנהדרין ל"ח א:ג'-ד'

אָמַר לָהֶם: בָּנַיי, קוֹצִים אַתֶּם מְטִילִין לִי בְּעֵינַיי? אָמַר לוֹ רַבִּי חִיָּיא: רַבִּי, אַל יֵרַע בְּעֵינֶיךָ. "יַיִן" נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת, וְ"סוֹד" נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת. נִכְנַס יַיִן - יָצָא סוֹד. אָמַר רַב חִסְדָּא אָמַר מָר עוּקְבָא, וְאָמְרִי לַהּ אָמַר רַב חִסְדָּא: דָּרַשׁ מָרִי בַּר מָר, מַאי דִּכְתִיב: "וַיִּשְׁקֹד ה' עַל הָרָעָה וַיְבִיאֶהָ עָלֵינוּ כִּי צַדִּיק ה' אֱלֹקֵינוּ"? מְשׁוּם דְּצַדִּיק ה' - "וַיִּשְׁקֹד ה' עַל הָרָעָה וַיְבִיאֶהָ עָלֵינוּ"? אִין, צְדָקָה עָשָׂה הַקָּדוֹשׁ בָּרוּךְ הוּא עִם יִשְׂרָאֵל שֶׁהִקְדִּים גְּלוּת צְדִקָּיָהוּ וְעוֹד גָּלוּת יְכָנְיָה ...

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

KEHOT'S NOTE

סנהדרין לח, א.

85 **שוש אשיש בהוי"ה**

The prophet, speaking for Israel at the redemption: "I will greatly rejoice in Havayah, my soul shall exult in my G-d." The opening words of a discourse the Alter Rebbe refers to on joy.

Isaiah 61:10 ישעיהו ס"א:י'

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעְדֶּה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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86 **הוי לי בעוזרי**

The psalmist: "Havayah is with me among my helpers, and I will see [the fall of] my enemies." The opening words of a discourse the Alter Rebbe refers to on joy.

Psalms 118:7 תהילים קי"ח:ז'

ה' לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי׃

The L-RD is for me as my helper; And I shall gaze upon them that hate me.

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87 **ואהי' שעשועים יום יום**

Wisdom, the Torah, says of the time before creation: "I was with Him as amun; I was [His] delights day by day, playing before Him at all times." The plural "delights" is read as two delights; this one is above, before G-d.

Proverbs 8:30 משלי ח':ל'

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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KEHOT'S NOTE

משלי ח, ל.

88 **ושעשועי את בנ"א**

"And my delights are with the children of men." The delight below, through which G-dliness is revealed among people.

Proverbs 8:31 משלי ח':ל"א

מְשַׂחֶקֶת בֶּתֵב�el אַרְצוֹ וְשַׁעֲשָׁעַי אֶת־בְּנֵי אָדָם׃

Playing in His habitable earth, And my delights are with the sons of men.

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89 **אנהגך אביאך אל בית אמי**

The words here quote Song of Songs 8:2; the passage is shown below.

Song of Songs 8:2 שיר השירים ח':ב'

אֲנַהֲגְךָ אֲבִיאֲךָ אֶל־בֵּית אִמִּי תְּלַמְּדֵנִי אַשְׁקְךָ מִיַּיִן הָרֶקַח מֵעֲסִיס רִמֹּנִי׃

I would lead thee, and bring thee into my mother's house, That thou mightest instruct me; I would cause thee to drink of spiced wine, Of the juice of my pomegranate.

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KEHOT'S NOTE

שה"ש ח, ב.

90 **אנהגך אביאך אל בית אמי**

The Zohar explains "my mother's house" as the Holy of Holies and "you would teach me" as the secret of the Mishnah.

Zohar, Pekudei 51:724–734 ספר הזהר, פקודי נ"א:תשכ"ד-תשל"ד

91 **אמי הוא בחי' תושב"כ ותלמדני . . תושבע"פ**

Kehot's note points to Zohar II, 276b for these words.

Zohar II, 276b זח"ב רעו, ב

KEHOT'S NOTE

ראה זח"ב רעו, ב.

92 **אל בית אמי ואלחדר הורתי**

The bride, having found her beloved: "I held him and would not let him go until I brought him into my mother's house, and into the chamber of her who conceived me." Explained in the discourse "I am my beloved's" (Likkutei Torah, Re'eh).

Song of Songs 3:4 שיר השירים ג:ד

כִּמְעַט שֶׁעָבַרְתִּי מֵהֶם עַד שֶׁמָּצָאתִי אֵת שֶׁאָהֲבָה נַפְשִׁי אֲחַזְתִּיו וְלֹא אַרְפֶּנּוּ עַד־שֶׁהֲבֵיאתִיו אֶל־בֵּית אִמִּי וְאֶל־חֶדֶר הוֹרָתִי׃

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

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93 **וכל בניך למודי הוי'**

The prophet tells Zion of the future: "And all your children shall be taught of Havayah, and great shall be the peace of your children." The opening words of a discourse in Likkutei Torah, Re'eh, to which the Alter Rebbe refers on "you would teach me."

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ׃

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

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94 **בפ' ויקהל דף ר"י"ש**

There, too, "to bring him into my mother's house" is the Written Torah, with the same reference to the Zohar in Vayakhel, page 200, and "the chamber of her who conceived me" is the Oral Torah.

KEHOT'S NOTE

ראה גם לעיל פי' ראה לג, א.

95 **רני ושמחי**

The prophet: "Sing and rejoice, daughter of Zion, for behold, I come and I will dwell in your midst, says Havayah." The opening words of a discourse the Alter Rebbe refers to on "my sister."

Zechariah 2:14 זכריה ב':י"ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ 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.

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96 **אמצאך בחוץ אשקך גם לא יבוזו לי**

The second half of the opening verse: she would find him outside, in the street, and kiss him, and no one would scorn her. The Alter Rebbe now applies it to the baal teshuvah, and reads "they would not scorn me" as the external forces having no hold.

Song of Songs 8:1 שיר השירים ח':א

מִי יִתֶּנְךָ כְאָח לִי יוֹנֵק שְׁדֵי אִמִּי אֶמְצָאֲךָ בַחוּץ אֶשָּׁקְךָ גַּם לֹא־יָבֻזוּ לִי׃

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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97 **כי הנה בע"ת אינו על עבירות דוקא**

The note points to the parallel version there, where the Tzemach Tzedek's gloss refers to Likkutei Torah, Haazinu 72b.

KEHOT'S NOTE

ראה בסה"מ תקס"ה ע' תצד, ושם בהגהה מציין הצ"צ ללקו"ת פ' האזינו עב, ב.

98 **ע"פ מים רבים**

the passage shares nothing with the note

KEHOT'S NOTE

תו"א פ' נח.

99 **מים רבים**

"Many waters cannot quench the love, nor can rivers drown it." The opening words of the discourse in Torah Ohr, Noach, to which the Alter Rebbe refers on the stirring of one who comes from his business.

Song of Songs 8:7 שיר השירים ח':ז

מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת־הָאַהֲבָה וּנְהָרוֹת לֹא יִשְׁטְפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הון בֵּיתוֹ בָּאַהֲבָה בוֹז יָבוּזוּ לוֹ׃

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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100 **כי מי נח**

G-d to Zion: "For this is as the waters of Noach to Me: as I swore that the waters of Noach would never again pass over the earth, so I have sworn not to be angry with you."

Explained in the discourse "Many waters" (Torah Ohr, Noach), where the waters are the toil of earning a living.

Isaiah 54:9 ישעיהו נ"ד:ט'

כִּי־מֵי נֹחַ זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מֵעֲבֹר מֵי־נֹחַ עוֹד עַל־הָאָרֶץ כֵּן נִשְׁבַּעְתִּי מִקְצֹף עָלַיִךְ וּמִגְּעָר־בָּךְ׃

For this is as the waters of Noah unto Me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee.

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101 כולם עומדים ברום עולם

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

KEHOT'S NOTE

ברכת יוצר.

PARAGRAPH 4

102 ואסתלק יקרא דקוב"ה לעילא לעילא

The Zohar says that one who brings the wicked back subdues the sitra achra and causes the glory of the Holy One, blessed be He, to be raised up, more than any other praise. The Alter Rebbe applies it to the stirring of the baal teshuvah.

Zohar II, 128b זח"ב קכח,

KEHOT'S NOTE

ראה זח"ב קכח, ב. ראה בסה"מ תקס"ה ע' תקג (הביאור על מאמר זה) בהגהת כ"ק הצ"צ לכאן.

103 סליק לעילא לעילא

On "Rachel weeps for her children … for he is not": the holy King had ascended higher and higher and was not found within her. Cited for G-d's withdrawal in exile.

Zohar, Vayikra 49:342–51:352 ספר הזהר, ויקרא מ"ט:שמ"ב-נ"א:שנ"ב

She lifted up her voice, and higher and lower angels fell a-quaking and the voice ascended to the place where the King abode, and the King was minded to turn the world into chaos again. Thereupon many armies and hosts went down to meet Her, but She would not accept consolation. Hence it is written, "A voice is heard in Ramah, Rachel weeping for her children because they are not"; or, as we should rather translate, "He is not" (enennu), referring to the Holy King who had gone aloft and …

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

104 כימי צאתך מארץ מצרים אראנו נפלאות

G-d answers the prophet's prayer for his people: "As in the days of your going out of the land of Egypt, I will show him wonders." The future redemption is modelled on the Exodus, which followed concealment.

Micah 7:15 מיכה ז':ט"ו

כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אַרְאֶנּוּ נִפְלָאוֹת׃

'As in the days of thy coming forth out of the land of Egypt
Will I show unto him marvellous things.'

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KEHOT'S NOTE

מיכה ז, טו.

105 פב"פ דבר ה'

Moshe reminds the people: "Face to face Havayah spoke with you on the mountain, out of the fire." The revelation at Sinai, which came after the hiding of the Face in Egypt.

Deuteronomy 5:4 דברים ה':ד'

KEHOT'S NOTE

דברים ה, ד.

106 גלות מצרים רדו שנה

Kehot's note points to Bamidbar Rabbah 13:20 for these words.

Bamidbar Rabbah 13:20 במדבר רבה י"ג:כ'

KEHOT'S NOTE

במד"ר פי"ג, כ. תנחומא פ' ויצא ח. רש"י פ' מקץ מב, ב.

107 וידבר אלקים כו' אני הוי'

When Moshe complains that Pharaoh has made the labor harder, "Elokim spoke to Moshe and said to him, I am Havayah." The opening words of a discourse in Torah Ohr, Va'eira, to which the Alter Rebbe refers on concealment before revelation.

Exodus 6:2 שמות ו':ב'

וַיְדַבֵּר אֱלֹקִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה׃

And G-d spoke unto Moses, and said unto him: 'I am the L-RD;

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108 אמצאך בחוץ אשקך

"I would find you outside, I would kiss you." The Zohar in Vayeshev reads "outside" as in exile, in another land, and "I would kiss you" as the cleaving of spirit to spirit. Applied here to the baal teshuvah, who comes from "outside."

Song of Songs 8:1 שיר השירים ח':א'

מִי יִתֶּנְךָ כְּאָח לִי יוֹנֵק שְׁדֵי אִמִּי אֶמְצָאֲךָ בַחוּץ אֶשָּׁקְךָ גַּם לֹא־יָבֻזוּ לִי׃

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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109 בפ' אחרי דע"ח א'

Or HaTorah quotes the Zohar there: "or born outside" is "found from the place of Z'eir Anpin."

KEHOT'S NOTE

"מאתר דז"א אשתכח כוי" — אוה"ת בראשית כרך ב רסד, א. נזכר גם לעיל פ' עקב טו, א. פ' ראה כד, א. וראה בד"ה ויצב שם תרנ"ה ע' נג.

110 מולדת בית או מולדת חוץ

Among the forbidden relations the Torah lists a sister "born at home or born outside," whether born in the

household or outside it. The Zohar on this verse is cited for the meaning of "outside."

Leviticus 18:9 ויקרא י״ח:ט׳

עֶרְוַת אֲחוֹתְךָ בַת־אָבִיךָ אוֹ בַת־אִמֶּךָ מוֹלֶדֶת בַּיִת אוֹ מוֹלֶדֶת חוּץ לֹא תְגַלֶּה עֶרְוָתָן׃

The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, whether born at home, or born abroad, even their nakedness thou shalt not uncover. .

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111 **מולדת בית או מולדת חוץ**

The Zohar reads "born at home" as from the side of Abba and "born outside" as from the side of Imma, coming forth from the place of Z'eir Anpin; it adds that Israel are called brothers to the Holy One, blessed be He.

Zohar, Achrei Mot 64:378–66:388 ספר הזהר, אחרי מות ס״ד:שע״ח-ס״ו:שפ״ח

In this passage it refers to her as "the daughter of thy father" and "the daughter of thy mother". If she is from the side of the Father she is called Wisdom (Hokhmah), and if from the side of the Mother she is called Understanding (Binah); and in either case she is from both the Father and the Mother; and this is hinted in the words "born at home", to wit from the side of the Father, "or born abroad", to wit, from the side of the Mother.

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112 **ובפי׳ תולדות קמ״א ב׳**

Or HaTorah quotes the Zohar there: "Come and see: supernal Chochmah is the hidden of all hidden."

KEHOT'S NOTE

"ת״ח חכמה עילאה איהי סתימא דכל סתימין" — אוה״ת בראשית כרך ב רסד, א. וראה כרך ד תתצה, ב. נזכר גם לעיל פ׳ עקב טו, א. פ׳ ראה כד, א.

113 **חכמות בחוץ**

Wisdom, pictured as a woman calling to all: "Wisdoms cry aloud outside; in the squares she raises her voice." Cited for the level of "outside."

Proverbs 1:20 משלי א׳:כ׳

חָכְמוֹת בַּחוּץ תָּרֹנָּה בָּרְחֹבוֹת תִּתֵּן קוֹלָהּ׃

Wisdom crieth aloud in the streets, she uttereth her voice in the broad places;

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114 **חכמות בחוץ**

Rabbi Shimon reads the plural "wisdoms" as supernal Chochmah and the lower Chochmah included in it; supernal Chochmah, "the hidden of all hidden," is not known or revealed until it spreads forth. Cited for the meaning of "outside."

Zohar, Toldot 14:108–15:119 ספר הזהר, תולדות י״ד:ק״ח-ט״ו:ק״ט

115 **בד״ה בהעלותך**

There, in the future, supernal Chochmah will be revealed even far below, in the realm of separate existence; the Sages' saying that one who sees a goose in a dream may hope for wisdom, "Wisdoms cry aloud outside," is read in this light: the plural "wisdoms" shows that through supernal Chochmah revealed in the lower Chochmah, wisdom reaches "outside."

KEHOT'S NOTE

לעיל בהעלותך לב, ג.

116 **בהעלותך**

G-d tells Moshe to say to Aharon, "When you raise up the lamps." Rashi there, from the Midrash, tells that Aharon was dismayed at having no part in the princes' offerings and was told, "Yours is greater than theirs," for he would kindle the lamps. The opening words of the discourse the Alter Rebbe refers to.

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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117 **אתדבקת רוחא ברוחא**

Tanya 45 describes Yaakov arousing great compassion on the souls to raise them from exile and unite them with the Infinite Light "in the manner of kisses, the cleaving of spirit to spirit": binding one's speech to the word of G-d, which is halachah, and likewise thought in thought; Torah study in speech and thought is "kisses" itself.

KEHOT'S NOTE

סש״ב ח״א (פמ״ה). [כ].

118 **עתיד משיחא לאתבא צדיקיא בתיובתא**

There the Alter Rebbe brings the saying that King Mashiach will bring the tzaddikim to teshuvah: teshuvah is the level of "with all your might," and a tzaddik who never sinned comes to it not by turning from evil but because, before that level, even the higher Gan Eden is reckoned as a wilderness.

Zohar III, 153b זח״ג קנג, ב

KEHOT'S NOTE

ראה זח״ג קנג, ב. על״ק (נ, סע״ב). ושנ״נ. [כ].

119 **עתיד משיחא לאתבא צדיקיא בתיובתא**

The Zohar there speaks of the mission "to bring the tzaddikim back in teshuvah." The Alter Rebbe cites the teaching that Mashiach will bring even the tzaddikim to teshuvah.

Zohar, Beha'alotcha 15:87–16:94 ספר הזהר, בהעלותך ט״ו:פ״ז-ט״ז:צ״ד

120 **בד״ה יו״ט שני**

There the love that comes from the place of baalei teshuvah, where perfect tzaddikim cannot stand, is to be seen "in holiness" too, among the tzaddikim: Moshe reached teshuvah before his passing, and the virtue of Mashiach is

to bring the tzaddikim to teshuvah, so that the level of teshuvah is revealed in perfect tzaddikim.

KEHOT'S NOTE

לעיל שמע"צ צב, ב. ושי"נ.

121 **כל ימיו בתשובה**

Rabbi Eliezer's advice to repent one day before one's death: since no one knows that day, one should repent today, and so all one's days are spent in teshuvah. Applied to the tzaddik.

Shabbat 153a שבת קנ"ג א

KEHOT'S NOTE

שבת קנג, א.

122 **בד"ה מה טובו**

There "the third teshuvah" belongs to the level of neshamah: a return in which the soul is taken back into its root, the levels of chayah and yechidah, which answer to Keser.

KEHOT'S NOTE

לעיל פ' בלק עד, א.

123 **מה טובו**

Bilam, sent to curse, blesses instead: "How goodly are your tents, Yaakov, your dwellings, Israel." The opening words of a discourse in Likkutei Torah, Balak, to which the Alter Rebbe refers on "the third teshuvah."

Numbers 24:5 במדבר כ"ד:ה'

מַה־טֹּבוּ אׇהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל׃

How goodly are thy tents, O Jacob, Thy dwellings, O Israel!

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124 **שובה ישראל**

"Return, O Israel, unto Havayah your G-d." The opening words of the discourse in Likkutei Torah, Shabbos Shuvah, to which the Alter Rebbe refers on Yaakov's vow.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ׃

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

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125 **אם יהיה כו' והיה**

Yaakov's vow: "If Elokim will be with me … then Havayah will be G-d to me." Explained in the discourse "Return, O Israel," to which the Alter Rebbe refers.

Genesis 28:20 בראשית כ"ח:כ'

וַיִּדַּר יַעֲקֹב נֶדֶר לֵאמֹר אִם־יִהְיֶה אֱלֹקִים עִמָּדִי וּשְׁמָרַנִי בַּדֶּרֶךְ הַזֶּה אֲשֶׁר אָנֹכִי הוֹלֵךְ וְנָתַן־לִי לֶחֶם לֶאֱכֹל וּבֶגֶד לִלְבֹּשׁ׃

And Jacob vowed a vow, saying: 'If G-d will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

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126 **אם ישראל עושים תשובה נגאלים**

Rabbi Eliezer: "If Israel do teshuvah, they are redeemed." Teshuvah reveals what had withdrawn, and redemption follows.

Sanhedrin 97b:14–15 סנהדרין צ"ז ב:י"ד-ט"ו

אָמַר רַב: כָּלוּ כָּל הַקִּיצִין, וְאֵין הַדָּבָר תָּלוּי אֶלָּא בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים. וּשְׁמוּאֵל אָמַר: דַּיּוֹ לָאָבֵל שֶׁיַּעֲמוֹד בְּאֶבְלוֹ. כְּתַנָּאֵי: רַבִּי אֱלִיעֶזֶר אוֹמֵר: אִם יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה - נִגְאָלִין, וְאִם לָאו - אֵין נִגְאָלִין. אָמַר לוֹ רַבִּי יְהוֹשֻׁעַ: אִם אֵין עוֹשִׂין תְּשׁוּבָה אֵין נִגְאָלִין? אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא מַעֲמִיד לָהֶן מֶלֶךְ שֶׁגְּזֵרוֹתָיו קָשׁוֹת כְּהָמָן, וְיִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה וּמַחְזִירָן לְמוּטָב. תַּנְיָא אִידַּךְ: רַבִּי אֱלִיעֶזֶר אוֹמֵר, אִם יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה - נִגְאָלִין, שֶׁנֶּאֱמַר: "שׁוּבוּ …

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

KEHOT'S NOTE

סנהדרין צז, ב.

LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok