LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 41

כי כאשר השמים החדשים כו'

For just as the new heavens

Through teshuvah and the acceptance of the yoke of Heaven, the soul in a body draws a light from G-d's very Essence into Gan Eden: its fiery "heaven," the ratzo of "with all your might," makes the heavens G-d's "throne," and its humble "earth," the shov, makes the earth His "footstool." In the Time to Come G-d Himself will make new heavens and earth that "stand before Me," revealing His inner face, and the seed of our present mitzvos and the "name" of our acceptance of His yoke will be raised to that level.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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THE BIG IDEA

Through teshuvah and the acceptance of the yoke of Heaven, the soul in a body draws a light from G-d's very Essence into Gan Eden: its fiery "heaven," the ratzo of "with all your might," makes the heavens G-d's "throne," and its humble "earth," the shov, makes the earth His "footstool." In the Time to Come G-d Himself will make new heavens and earth that "stand before Me," revealing His inner face, and the seed of our present mitzvos and the "name" of our acceptance of His yoke will be raised to that level.

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

THE MAAMAR IN BRIEF

The maamar explains Isaiah's contrast between "The heavens are My throne and the earth is My footstool" and the future "new heavens and new earth that I am making stand before Me." Gan Eden on its own has only the radiance of the Shechinah; souls in bodies, through the mitzvos and the sacrifices ("to work it and to guard it"), draw into it light from G-d's Essence, which they receive through garments of Torah and mitzvos. This power comes from the body's concealment, which provokes the baal teshuvah's "desire of the heart," love "with all your might" from the yechidah, reached through Yaakov's compassion. That fiery ratzo is the soul's "heaven"; it brings about the "throne," the partition through which the Infinite "sits" and descends into Gan Eden. The humble shov of accepting the yoke of Heaven is the "earth" that draws G-d's light into the physical mitzvos, His "footstool." In the future G-d will make new heavens and earth with no arousal from below, revealing His inner face, and the mitzvos sown now will sprout. Rosh HaShanah, when Israel is "made anew," gives a foretaste.

OUTLINE

1 **Working the garden** ¶1–5

Gan Eden is only the radiance of the Shechinah; through the 248 positive mitzvos, the guarding from sin and the sacrifices ("to work it and to guard it"), souls in this world draw light from G-d's Essence into it, "I have come into My garden," rooted in the Mocha Stima'ah; they receive it through garments of Torah and mitzvos, as a concept is grasped through a parable.

2 **The power of the body** ¶6–7

Only a soul in a body can do this, because the body's concealment provokes the baal teshuvah's "desire of the heart," above understanding; it is reached in Asiyah, and prayer, the higher teshuvah, is Yaakov's ladder reaching "heavenward," the encompassing yechidah.

3 **With all your soul, with all your might** ¶8–9

"With all your soul" binds the soul's ten powers to the Sefiros; "with all your might" is the will above them, from chayah and yechidah, reached through Yaakov's boundless compassion, the eagle's wings and the middle bar that runs from end to end, the firmament in which Yaakov dwells.

4 **Heaven and earth in the soul** ¶10–15

The encompassing levels are "heaven," made of fire, the soul's ratzo to be absorbed above; heaven and earth are Mah and Ban, ratzo and shov, Z'eir Anpin and Nukva, soul and body; Moshe, in his humility, doubted which was the main source of his soul.

5 **The heavens are My throne** ¶16–18

As a person lowers his body to sit, the Infinite "sits" through the throne: the supernal attributes, one with Him as soul with body, descend through the partition between Atzilus and Beriah into Gan Eden; what brings this about is "heaven," the supernal will reached by the higher teshuvah. So the Torah first places the supernal Man in Eden, from above, and then Adam, to work it from below.

6 **The footstool and the new heavens** ¶19–22

The shov of self-lowering awe draws G-d's light into physical mitzvos, "the earth is My footstool"; but the future new heavens and earth G-d makes Himself, without any arousal from below, and they "stand before Me," the inner face, the lofty me'od of new souls higher than Adam's, created already in the six days of Creation.

7 **Your seed and your name** ¶23–25

The mitzvos are seeds sown in the supernal earth, growing the more the longer they stay hidden; the baalei teshuvah sow now, and the "name," the yoke of Heaven, is the power that makes the seed sprout; then present heaven and earth, ratzo and shov, will rise to "stand before Me."

8 **Rosh HaShanah and the Time to Come** ¶26–30

On Rosh HaShanah Israel is "made anew": a new light from the higher Chochmah shines, Adam's soul and its ratzo and shov are renewed in the teruah, and the Ten Days are "Seek My face"; in the future Mashiach will bring even tzaddikim to teshuvah from a higher revelation, and the year's mitzvos sprout as on the level of Yitzchak.

THE REBBE'S MAAMARIM ON THIS MAAMAR

AI summaries of the Rebbe's maamarim built on this one, each read beside ours from the corrected scan; not yet reviewed by a person. What each adds is also shown under its paragraph.

ספר • ש"פ נח, בדר"ח מר-חשון, ה'תשל"ד • 5734 • ד"ה כי כאשר השמים החדשים והארץ החדשה המאמרים תשל"ד-ל"ה P. 35

The Rebbe opens with Yeshayahu's promise, "For just as the new heavens and the new earth that I am making… so shall your seed and your name endure." It follows "The heavens are My throne and the earth is My footstool," which speaks of the present. The verse treats the endurance of Israel's seed and name in the Time to Come as a great novelty that must be announced. Yet there must also be an explanation for it. Of the present creation one can easily say this, since "Bereishis" means it was made for the Torah and for Israel, both called "reishis." But the Rebbe asks how the promise can apply to the

future new heavens and earth. To answer, the Rebbe joins this maamar, which closes Likkutei Torah, with "The heavens are My throne" at the opening of Torah Ohr, since "their beginning is wedged in their end." He explains the throne and footstool. Through humility and the acceptance of His kingship one reaches the Essence and the absolute will, and Torah and mitzvos make this a permanent "place of rest." Because this flow comes from the Essence, for whom all is equal, and reaches the lowest depths, it needs protection from nurture by the kelipos. "My throne" is a lowering, like a person who lowers himself to sit: G-d's boundless humility in creating worlds. "Footstool" lifts the foot off the ground so the kelipos cannot draw from it. The same pair is found in the Torah, in Jewish souls and in the commandments.

In the future all three will rise beyond measure. Divine revelation will rise from the outer to the inner dimension of Atik, the Torah will rise to the Torah of Mashiach, and the souls will rise to new souls not included even in Adam's soul. This is "so shall your seed and your name endure." That future depends on our service now. It does not come as cause and effect, measure for measure. Rather, "the Holy One dwells in a complete place": a revelation beyond proportion that still needs a semblance of itself below, as the 49 days of preparation did for Matan Torah. This resolves the question. The new heavens are still called "heavens and earth," and a thing's name in Hebrew is its life-force, so the present heavens and earth are a semblance of the new ones. That is why the promise can be made. The Rebbe adds that "seed and name" are also meant literally, in the physical body, where reward is received. Through joy in the mitzvos, which breaks every boundary, we draw the Essence down into a dwelling below. In the future there will be only shov, not ratzo, because the Essence will be revealed below.

The lesson: Our present service of Torah and mitzvos in the body, especially in the final days of exile, is necessary for the future perfection, but not by direct cause and effect or measure for measure; it provides a semblance of what will be revealed. When it is done with joy, which breaks all boundaries, it draws down G-d's Essence into a dwelling below.

ש"פ וארא, ר"ח שבט ה'תשמ"ו. הנחת הת' בלתי מוגה • **5746** • ד"ה השמים כסאי והארץ הדום רגלי
ספר המאמרים תשמ"ו **P.** פח

The Rebbe opens from the verse "The heavens are My throne and the earth is My footstool." He lays out three levels of heaven and earth: Z'eir Anpin and Malchus (Knesses Yisrael), the Written Torah and the Oral Torah, and, in a person's service, Torah study and the fulfillment of mitzvos. Since the Torah speaks in human language, the spiritual meanings of heaven and earth resemble the ordinary functions of a throne and a footstool. A throne lowers a person's head and heart, his upper and most important part, from above to below. A footstool does the opposite: it raises the feet of the one sitting from the ground upward. Heaven and earth also produce ratzo and shov in a person's service. He then asks two questions. Heaven is a revelation of G-dliness above the worlds, so how can it be called "My throne" (kis'i), a term that also means covering and garment? And heaven is a makif (encompassing light), and makifim are bound up with the true makif that is above any drawing down. How, then, can it lower itself at all?

His answer is that the true makif is above lights and vessels altogether, and therefore above the very distinction between makif and pnimi. For that reason it can lower itself, cover itself and descend to the lowest of all. It is precisely what can unite lights and vessels, opposites, the way a circle surrounds a thing equally from above and below. Drawing this highest makif down requires total bittul, the "poor and broken of spirit" of the next verse. From the standpoint of such bittul there is no difference between spiritual service (heaven) and physical service (earth). This revelation then unites heaven and earth, Z'eir Anpin and Malchus, and the Written and Oral Torah. Every Jew has this power, because he is chosen by G-d's Essence ("You"). Through Torah and mitzvos he unites with the Essence, which joins "father" and "son" because it is above both. All this will be openly revealed in the true Redemption.

The lesson: Every Jew, in whatever state, is chosen by G-d's Essence. Through utter self-nullification, he can draw down the highest makif. Through Torah study and mitzvos, each Jew has the power to unite with G-d's Essence itself.

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.

This maamar closes Likkutei Torah, and at a farbrengen of Shabbos Noach, Rosh Chodesh Marcheshvan 5721, the Rebbe asks why Torah Ohr opens with „השמים כסאי" and then „כי כאשר השמים החדשים", while here the order is reversed. „השמים כסאי", he explains, is „המשכת פנימיות התורה בהשגה" ("drawing the inner Torah into understanding"), and the new heavens are teshuvah even for tzaddikim; at the end, when the virtue of teshuvah is felt openly, teshuvah comes first, and Torah and mitzvos follow as they are after it. He then explains the last section line by line: „ועשיתם" ("and you shall make") on Rosh HaShanah means making anew, and Mashiach's novelty is to reveal a deeper inwardness before which even a tzaddik must return. In notes elsewhere he sets the maamar's teachings beside the Alter Rebbe's other words: heaven as ratzo here and as shov in Torah Ohr (Likkutei Sichos, Haazinu), and the power of mesirus nefesh, chayah here and yechidah elsewhere (his maamar V'Shavti B'Shalom, 10 Kislev 5738). Perhaps (biur b'derech efshar) a reader sees, after these, the whole maamar as a passage from the throne of present service to a renewal that even the righteous need.

KEY CONCEPTS

Ratzo and shov רצוא ושוב

The soul's rushing upward to be absorbed in G-d, like fire, and its return to serve below; the maamar reads them as "heaven" and "earth," Mah and Ban, "your seed and your name."

The throne כסא

The partition (parsa) between Atzilus and Beriah through which the Infinite, clothed in His attributes, "sits" and descends into Gan Eden; like a parable, it conceals and so makes revelation possible, but on it only the "back" is revealed.

With all your might בכל מאדך

Love beyond measure, from the yechidah and the will above intellect; the baal teshuvah's "desire of the heart," called "heaven" because it encompasses the soul's faculties.

Yechidah יחידה

The soul's innermost, single essence, together with chayah an encompassing light that cannot be held in the faculties as an inner light.

Mah and Ban מ"ה וב"ן

Two spellings of the Name Havayah (45 and 52): Mah is the self-nullifying ratzo and Z'eir Anpin, Ban the shov and Nukva; when united, even the descent stays bound to its source.

Arousal from below אתערותא דלתתא

Human initiative that draws a matching response from above; the present order runs by it, while the future new heavens and earth G-d makes "of Myself," without it.

Sowing זריעה

The mitzvos of "today, to do them" are seeds sown in the supernal earth, hidden now and growing with great increase, to sprout in the Time to Come.

SECTION 1 · ¶1–5

Working the garden

1 כי כאשר השמים החדשים[1] כו'. כתיב השמים כסאי[2] כו' להבין ההפרש שבין שני בחינות אלו כתיב ויניחהו בג"ע [בגן עדן] לעבדה[3] זו רמ"ח מ"ע [מצות עשה]

"For just as the new heavens," etc. It is written, "The heavens are My throne," etc. To understand the difference between these two levels: it is written, "And He placed him in Gan Eden to work it"; these are the 248 positive commandments.

> The maamar opens with Isaiah 66:22, "For just as the new heavens and the new earth that I am making stand before Me," and sets beside it Isaiah 66:1, "The heavens are My throne and the earth is My footstool." To explain how the future "new heavens" differ from the heavens that are only a "throne," the Alter Rebbe begins with Adam placed in Gan Eden "to work it," which he reads as the 248 positive commandments: active mitzvos are the "work" that cultivates the garden.

וזהו תכלית ירידת הנשמות לעולם הזה לעבוד את הג"ע [הגן עדן] (ועמ"ש בד"ה עלי באר) כי ג"ע [גן עדן] מצד עצמו הוא בחי' זיו השכינה כי הנה א"ס ב"ה נקרא מקור התענוגים כי עמך מקור חיים[4].

And this is the purpose of the descent of the souls into this world: to work the Gan Eden (and see what is written in the discourse beginning "Spring up, O well"). For Gan Eden, in and of itself, is the level of the radiance of the Shechinah (Divine Presence). For the Infinite One (Ein Sof), blessed be He, is called the source of delights: "For with You is the source of life."

> The soul comes down into this world in order to "work" Gan Eden, the spiritual paradise of the souls. In itself, Gan Eden is only the radiance of the Shechinah, the glow of the Divine Presence; the true source of all delight is G-d Himself, as the verse says, "with You is the source of life." The parenthesis refers the reader to another discourse, "Spring up, O well."

אך מאחר שהנשמות הם נבראים ובע"ג [ובעלי גבול / ובעל גבול] א"א להם לקבל התענוג מא"ס ב"ה עצמו כי"א ע"י זיו מבחי' מלכותו יתי' ממכ"ע [ממלא כל עלמין] מלשון ושכנתי בתוכם.[5]

But since the souls are created beings and finite, it is impossible for them to receive the delight from the Infinite One, blessed be He, Himself, but only through a radiance from the level of His Malchus (sovereignty), may He be blessed, the light that fills all worlds (memalei kol almin), [the word Shechinah being] from the term "and I will dwell in their midst."

> A created, finite soul cannot take in delight directly from the Infinite. It can receive only a radiance of G-d's Malchus, the level that fills and enlivens each world according to its measure. The word Shechinah comes from shachan, "to dwell," as in "I will dwell in their midst," because it is G-d's presence as it dwells within creation.

אך הנשמות שירדו למטה בעולם הזה הם ע"י עבודתם לבטל את הגוף שממשכא דחויא ע"ז ממשיכים תוספת אור בג"ע [בגן עדן] מעצמותו ית' וזהו העבודה דלעבדה כו'

But the souls that descended below into this world: through their service of nullifying the body, which is from the skin of the serpent, through this they draw down additional light into Gan Eden from His Essence, may He be blessed. And this is the service of "to work it," etc.

> Souls in a body can do what souls in Gan Eden cannot. The body comes from "the skin of the serpent," a Kabbalistic image for the coarse physicality that hides G-dliness; by subduing it in their service, the souls draw into Gan Eden a new light from G-d's very Essence, beyond the radiance Gan Eden receives on its own. This is the "work" of "to work it."

(והענין ריל [יש לומר] כמ"ש באתי לגני[6] אחותי כלה. ופי' ברע"מ [ברעיא מהימנא] פ' ויקרא (דף ג' סע"ב [סוף עמוד ב]) לגני איהי מל' אד'[7] ופי' בז"ה [בזוהר] היינו מל' שירדה לבריאה כו'

(And the matter can be explained by what is written, "I have come into My garden, My sister, [My] bride." And it is explained in the Raaya Mehemna, Parshas Vayikra) (page 3, end of side b): "My garden": this is Malchus, [the Name] Ado-nai. And it is explained in the Zohar HaRakia [that] this means Malchus that descended into Beriah, etc.

> Here a long gloss (hagahah) begins, as the summary in paragraph 5 notes. It brings Song of Songs 5:1, "I have come into My garden, My sister, bride," in which G-d enters His garden. The Raaya Mehemna, a section of the Zohar, identifies "My garden" with Malchus, the Name Ado-nai, and the Zohar HaRakia, a commentary on the Zohar, explains it as Malchus that has descended into the World of Beriah, where Gan Eden is.

וא"כ פי' באתי לגני היינו שנמשך שם תוספת אור מעצמותו ית' וכענין הנז' [הנזכר] בד"ה אסרי לגפן בענין מקדשי שמך שישראל ממשיכים מבחי' אתה קדוש לבחי' ושמך קדוש כו'

If so, the meaning of "I have come into My garden" is that additional light from His Essence, may He be blessed, is drawn down there. And it is like the matter mentioned in the discourse beginning "Binding his foal to the vine," on the subject of "those who sanctify Your Name": that Israel draw down from the level of "You are holy" to the level of "and Your Name is holy," etc.

> So "I have come into My garden" means that additional light from G-d's Essence is drawn into the garden, beyond its usual radiance. The text compares this to the discourse "Binding his foal to the vine," on the words "those who sanctify Your Name": Israel draws down from "You are holy," G-d as He is in Himself, to "Your Name is holy," G-d as He is expressed and revealed (words of the third blessing of the Amidah). The reader is sent to that discourse up to the point quoted next.

עד וזהו יפה שעה אחת בתשובה ומעשים טובים בעולם הזה מכל חיי העולם הבא[8] וז"ל [וזה לשונו] כ"י [כתב יד] אדמו"ר [אדוננו מורנו ורבנו] נ"ע [נשמתו עדן] בת"א [בתורה אור] פ' חיי שרה והנה ג"ע [גן עדן] העליון הוא מבריאה.

Until "And this is [the meaning of] 'Better is one hour of teshuvah (return) and good deeds in this world than all the life of the World to Come.'" And these are the words of the manuscript of our master, teacher and Rebbe, whose soul is in Eden, in Torah Ohr, Parshas Chayei Sarah: Now, the higher Gan Eden is from Beriah.

The cited passage ends with the Mishnah "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come" (Avos 4:17): service in this world outweighs Gan Eden because it reaches higher than Gan Eden's own light. The text then quotes, word for word, a manuscript of "our master, teacher and Rebbe" found in Torah Ohr, Parshas Chayei Sarah, which begins by placing even the higher Gan Eden in the World of Beriah, below Atzilus.

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 REBBE AND THE ALTER REBBE

The gloss quotes "the words of the manuscript of אדמו"ר נ"ע in Torah Ohr, Parshas Chayei Sarah" (וז"ל כ"י אדמו"ר נ"ע בת"א פ' חיי שרה). Our commentary renders it "our master, teacher and Rebbe" without saying who; a reader will ask whose manuscript this is.

Perhaps (biur b'derech efshar) it helps to know whose words these are. The glosses in Likkutei Torah were added by the Tzemach Tzedek, as the Rebbe says in passing at the farbrengen of Shabbos Noach 5721 (an unedited transcript), „בלקו"ת הוסיף הצ"צ הגהות בהרחבת הביאור" ("in Likkutei Torah the Tzemach Tzedek added glosses expanding the explanation"), so the master he quotes here is his grandfather, the Alter Rebbe. The passage, that the higher Gan Eden is in Beriah and that one hour of teshuvah is better because the union of Z'eir Anpin and Nukva is in Atzilus, stands in Torah Ohr, Chayei Sarah, in a section headed „לשון אדמו"ר נ"ע בעצמו" ("the language of our master himself"; on this site, Torah Ohr, Chayei Sarah 3), and of that section and the Tanya the Rebbe says „ביידע זיינען דער לשון פון דעם אַלטן רבי'ן" ("both are the language of the Alter Rebbe").

the Rebbe: Likkutei Sichos, vol. כא, p. 429 · the Alter Rebbe: Torah Ohr, Chayei Sarah (this site: Torah Ohr, Chayei Sarah 3) · the Rebbe: Toras Menachem, Hisvaaduyos, vol. כט (התשכ"א א), p. 149

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

THE REBBE EXPLAINS

At the farbrengen of Shabbos Noach, Rosh Chodesh Marcheshvan 5721 (an unedited transcript), the Rebbe asks why the Oral Torah of Chassidus, Torah Ohr and Likkutei Torah, opens with the discourses „השמים כסאי" and „כי כאשר השמים החדשים", on verses from the haftarah of Shabbos Rosh Chodesh rather than from Parshas Bereishis, and why Likkutei Torah ends with the same pair.

At the end of Likkutei Torah, in our maamar, the order is reversed: it opens „כי כאשר השמים החדשים" and only then „כתיב השמים כסאי". The Rebbe explains that "The heavens are My throne" stands for „המשכת פנימיות התורה בהשגה" ("drawing the inner Torah into understanding"), and "the new heavens" for „עבודת התשובה גם אצל צדיקים" ("the service of teshuvah even for tzaddikim"). At the

beginning the order goes from below upward, Torah and then teshuvah; at the end, when the virtue of teshuvah is felt openly, teshuvah comes first, and then Torah and mitzvos as they are after teshuvah, with the higher quality of „כמצות רצונך" ("as the commandments of Your will").

The Alter Rebbe: כי כאשר השמים החדשים כו'. כתיב השמים כסאי כו' להבין ההפרש שבין שני בחינות אלו

The Rebbe: אזי ההתחלה היא בענין התשובה ("השמים החדשים"), ואח"כ בא ענין התומ"צ ("השמים כסאי") כפי שהם לאחרי התשובה

Toras Menachem, Hisvaaduyos, vol. כט (ה'תשכ"א א), p. 150–153, 157–158 · ה'תשכ"א, ראש חודש מרחשון, ש"פ נח

2 וא"ש [ואתי שפיר] הא דתנן יפה שעה א' כו' מפני שהזיווג זו"נ [זעיר אנפין ונוקבא] הוא באצילות והמצות ממשיכות מ"ד [מיין דוכרין] דאצילות ושרשן ממו"ס [ממוחא סתימאה] דא"א עכ"ל [עד כאן לשונו]

And [thereby] what we learned [in the Mishnah], "Better is one hour," etc., is well [understood]: because the union of Z'eir Anpin and Nukva is in Atzilus, and the mitzvos draw down the mayin duchrin (masculine waters) of Atzilus, and their root is from the Mocha Stima'ah (the hidden brain) of Arich Anpin [the Long Countenance]. End of quote.

The quoted manuscript explains the Mishnah: the union of Z'eir Anpin and Nukva, G-d's emotive attributes and His Malchus, takes place in Atzilus, above Gan Eden. The mitzvos draw down the mayin duchrin, the "masculine waters" of divine influence from above, and their root is the Mocha Stima'ah, the "hidden brain" of Arich Anpin: Arich Anpin is the supernal will, the outer level of Keser (the Crown), and its Mocha Stima'ah is the hidden wisdom within it. So the mitzvos reach far higher than the World to Come.

וא"כ פי' באתי לגני היינו יחוד זו"נ [זעיר אנפין ונוקבא] שהוא ענין המשכה ממו"ס [ממוחא סתימאה] הנק' עדן העליון סתימא דכל סתימין[9] (באדר"ז [באדרא זוטא] דר"צ ע"א) שלמעלה מעלה מבחי' ג"ע [גן עדן] עצמו.

If so, the meaning of "I have come into My garden" is the union of Z'eir Anpin and Nukva, which is a drawing down from the Mocha Stima'ah, which is called the higher Eden, "the hidden of all the hidden" (in the Idra Zuta, page 290a), which is far, far above the level of Gan Eden itself.

The text applies this to "I have come into My garden": it is the union of Z'eir Anpin and Nukva as drawn from the Mocha Stima'ah. That hidden source is called "the higher Eden," and the Idra Zuta, a section of the Zohar, calls it "the hidden of all the hidden"; it is far above Gan Eden, which is only the "garden" that Eden waters.

וזהו ג"כ ענין הנז' בזח"ב [הנזכר] בא (דל"ו ע"ב) בשעתא דקודשא בריך הוא אתחזי על גנתא.[10] ועמ"ש בד"ה ששים המה מלכות[11] בענין מ"ש לע"ל [לעתיד לבוא] ומעין מבית[12] ה' יצא.

And this is also the matter mentioned in the Zohar, Part II, Parshas Bo (page 36b): "At the time when the Holy One, blessed be He, appears over the garden." And see what is written in the discourse beginning "There are sixty queens," regarding what is written of the Time to Come: "And a spring shall go forth from the House of Havayah."

> The Zohar in Parshas Bo speaks of the hour when "the Holy One, blessed be He, appears over the garden," the moment this higher light enters Gan Eden. The text also points to the discourse "There are sixty queens," which discusses the "spring" that, in the Time to Come, "shall go forth from the House of Havayah" (Joel 4:18).

שזהו המשכה מבחי' חכמה עילאה הנק' מעיין שלמעלה ממדרגת ונהר יוצא מעדן להשקות[13] את הגן שהוא בחי' בינה.

For this is a drawing down from the level of the higher Chochmah (wisdom), which is called a "spring," which is above the rank of "And a river goes forth from Eden to water the garden," which is the level of Binah (understanding).

> That future "spring" flows from the higher Chochmah, the first point of divine wisdom. It stands above "the river that goes forth from Eden to water the garden," which is Binah: a spring is the source of the water itself, while a river is a flow already drawn out and spread.

והנה כנס"י [כנסת ישראל] נקרא מעיין גנים[14] היינו שע"י העבודה ממשיך בג"ע [בגן עדן] מבחי' מעיין כו' והוא מלמעלה מן ההשתלשלות או כענין ההמשכה מבחי' בינה שלמעלה מבחי' תבונה הנקרא עלמא דאתי.

Now, the Congregation of Israel (Knesses Yisrael) is called "a spring of gardens": that is, through the service one draws down into Gan Eden from the level of the "spring," etc., and this is from above the chain of descending worlds (hishtalshelus); or [it is] like the drawing down from the level of Binah that is above the level of Tevunah [the lower level of Binah], which is called the World to Come (alma de'asi).

> Knesses Yisrael, the collective soul of Israel, is called "a spring of gardens" (Song of Songs 4:15) because through its service it draws into Gan Eden from the level of the "spring," which is above the whole chain of worlds. Alternatively, it is like a drawing from Binah as it stands above Tevunah, Binah's lower aspect; either way, the service draws into Gan Eden from a level higher than Gan Eden itself.

והנה במדרש רבה בראשית ס"פ ט"ז פי' לעבדה ולשמרה[15] אלו הקרבנות.[16] שנאמר תעבדון את אלקים[17] וכתיב תשמרו להקריב לי במועדו[18].

Now, the Midrash Rabbah on Bereishis, at the end of section 16, explains: "To work it and to guard it": these are the sacrifices, as it is said, "You shall serve G-d," and it is written, "You shall take care to offer to Me in its due season."

> The Midrash Rabbah on Bereishis gives another reading of "to work it and to guard it": they are the sacrifices. "To work" is the language of serving G-d ("you shall serve G-d," Exodus 3:12), and "to guard" is the language of the offerings ("you shall take care to offer to Me in its due season," Numbers 28:2).

והענין כמ"ש בזח"ג [בזהר חלק ג] פנחס (דר"ב ע"ב) באתי לגני בגין דכל קרבנין דעלמא כד סלקין כולהו סלקין לגו גנתא דעדן בקדמיתא[19] רזא דכנ"י [דכנסת ישראל].

And the matter is as is written in the Zohar, Part III, Parshas Pinchas (page 202b): "I have come into My garden": because all the sacrifices of the world, when they ascend, all ascend first into the Garden of Eden, the mystery of the Congregation of Israel.

> The Zohar in Parshas Pinchas explains how sacrifices relate to the garden: every offering, when it ascends, first enters "the Garden of Eden," which is Knesses Yisrael, the receiving level of Malchus. So the offering rises into the "garden" before anything is drawn down into it.

ובמק"מ [ובמקדש מלך] שם בשם הרח"ו [הרבי חיים ויטאל] שנכנסים ביסוד דנוק' [דנוקבא] לשורש מ"ן [מיין נוקבין] עכ"ל [עד כאן לשונו]. ועי"ז נמשך המ"ד [המיין דוכרין] שזהו ענין באתי לגני

And in the Mikdash Melech there, in the name of Rabbi Chaim Vital: that they enter into the Yesod (foundation) of Nukva, to the root of the mayin nukvin (feminine waters). End of quote. And through this the mayin duchrin are drawn down, which is the matter of "I have come into My garden."

> The Mikdash Melech, a commentary on the Zohar by Rabbi Shalom Buzaglo, explains in the name of Rabbi Chaim Vital, the Arizal's foremost disciple, that the offerings enter the Yesod of Nukva, the root of the mayin nukvin, the "feminine waters" that rise from below. That arousal from below brings down the mayin duchrin, the "masculine waters" from above, and this is "I have come into My garden."

וזהו ענין ויניחהו בג"ע [בגן עדן] לעבדה ולשמרה דהיינו שע"י עבודת הקרבנות ממשיך בחינת באתי לגני. ובזח"א [ובזהר חלק א] מקץ (דקצ"ט ב') איתא פתח ואמר ויניחהו בג"ע [בגן עדן] לעבדה ולשמרה.

And this is the matter of "And He placed him in Gan Eden to work it and to guard it": that through the service of the sacrifices one draws down the level of "I have come into My garden." And in the Zohar, Part I, Parshas Mikeitz (page 199b), it says: He opened and said, "And He placed him in Gan Eden to work it and to guard it."

> This is how the verse about Adam in Gan Eden fits: through the service of the sacrifices, which is "to work it and to guard it," one draws down "I have come into My garden." The Zohar in Parshas Mikeitz opens a discussion with the same verse.

ואוקמוה ברזא דקרבנין איהו ת"ח [תא חזי] לעבדה דא מלכא עילאה ולשמרה דא מלכא תתאה[20]

And they explained it: it is in the mystery of the sacrifices. Come and see: "To work it": this is the supernal King; "and to guard it": this is the lower King.

> The Zohar notes that the verse has been explained as alluding to the sacrifices, and adds that "to work it" refers to the supernal King and "to guard it" to the lower King. As the commentary quoted next explains, the supernal King is Z'eir Anpin and the lower King is Malchus.

עלמא עילאה ועלמא תתאה לעבדה ברזא דזכור[21] ולשמרה ברזא דשמור[22] כו' ופי' במק"מ [במקדש מלך] וז"ל [וזה לשונו] שע"ח מצות עשה שעושה האדם מתקן זעיר וממשיך לו מוחין מאימא.

The supernal world and the lower world; "to work it," in the mystery of "Remember," and "to guard it," in the mystery of "Keep," etc. And it is explained in the Mikdash Melech, in these words: that through the positive commandments that a person performs, he rectifies Z'eir [Anpin] and draws down to it the intellect (mochin) from Imma.

> The two Kings are also the upper world and the lower world. "To work it" corresponds to "Remember the Shabbos day," and "to guard it" to "Keep the Shabbos day," the two wordings of the commandment. The Mikdash Melech explains that through the positive commandments a person rectifies Z'eir Anpin and draws down to it mochin, its intellect, from Imma (Binah); the next paragraph continues with "to guard it."

3 וזהו לעבדה. ועי"י לשמרה שהוא שומר מלעבור על ל"ת [לא תעשה] מתקן המל' ושומרה מן החיצונים כו' עכ"ד [עד כאן דבריו].

And this is "to work it." And through "to guard it," which is guarding [oneself] from transgressing the prohibitions, he rectifies Malchus and guards it from the external forces, etc. Thus far his words.

> The Mikdash Melech's explanation continues: "to guard it" means guarding oneself from transgressing the prohibitions, the negative commandments. Through this a person rectifies Malchus and protects it from the "external forces," the forces of kelipah that would draw on holiness. So "to work it," the positive mitzvos, relates to Z'eir Anpin, and "to guard it" to Malchus; "Thus far his words" closes the quotation.

וזהו כענין מ"ש במ"א בד"ה מה טובו[23] ענין ג' תשובות שע"י סור מרע שלא להיות עונותיכם מבדילים ממשיך בחינת מכ"ע [ממלא כל עלמין] וזהו תיקון המל' וע"י ועשה טוב ממשיך בחי' סוכ"ע.

And this is like the matter of what is written elsewhere, in the discourse beginning "How goodly," on the subject of the three [levels of] teshuvah: that through "turn away from evil," so that "your iniquities" should not "separate," one draws down the level of the light that fills all worlds (memalei kol almin), and this is the rectification of Malchus; and through "and do good" one draws down the level of the light that encompasses all worlds (sovev kol almin).

> The text compares this with the discourse "How goodly" in Likkutei Torah, Balak, which speaks of three levels of teshuvah. "Turn away from evil," removing the sins that, in Isaiah's words, "separate" a person from G-d, draws down memalei kol almin, the light that fills each world, and so rectifies Malchus; "and do good," the positive mitzvos, draws down sovev kol almin, the light that encompasses all worlds from beyond.

וזהו ענין לעבדה ולשמרה[24]. ודקדוק לשון ויניחהו בג"ע [בגן עדן] הענין עפמ"ש [על פי מה שכתוב] בזח"א [בזהר חלק א] ר"פ נח (דנ"ט ע"ב)[25] ונהר יוצא מעדן כו' ועייל לגנתא ואשקי ליה משקיו דלעילא ועביד ליה נייחא[26] כו'

And this is the matter of "to work it and to guard it." And as for the precise wording "and He placed him (vayanichehu) in Gan Eden," the matter is according to what is written in the Zohar, Part I, at the beginning of Parshas Noach (page 59b): "And a river goes forth from Eden," etc., "and it enters the garden and waters it with the waters from above, and makes rest (naycha) for it," etc.

> So "to guard it" matches "turn away from evil," and "to work it" matches "do good." The text now looks closely at the word vayanichehu, "He placed him," which shares its root with menuchah, "rest," and brings the Zohar at the beginning of Parshas Noach on "a river goes forth from Eden": the river enters the garden, waters it with waters from above, and "makes rest" (naycha) for it.

ופי' הרמ"ז [הרב משה זכות] שזהו ענין המתקת הגבורות בחסדים ועמש"ש [ועיין מה שכתוב שם] ומבחי' נייחא ותענוג זה נמשך ג"כ לאדם וזהו ויניחהו

And the Ramaz explains that this is the matter of the sweetening of the Gevuros (severities) by the Chasadim (kindnesses); and see what is written there. And from this level of rest and delight it is drawn down also to man, and this is "and He placed him (vayanichehu)."

> The Ramaz, Rabbi Moshe Zacuto, a Kabbalist commentator on the Zohar, explains this rest as the sweetening of the Gevuros, the forces of severity, by the Chasadim, the kindnesses. That rest and delight in the garden flows to man as well, and this is why the verse says vayanichehu: G-d set him at rest in Gan Eden.

וכן פי' במדרש דלעיל ויניחהו כד"א [כמה דאת אמר] וינח ביום השביעי[27, 28] כו' ועיין בזח"א [בזהר חלק א] תולדות (קמ"א א' ב') ע"פ ונחך ה' תמיד והשביע בצחצחות נפשך[29, 30] כו' ויניחהו בג"ע [בגן עדן] כו'.

And so the Midrash cited above explains "and He placed him (vayanichehu)," as it says, "and He rested (vayanach) on the seventh day," etc. And see the Zohar, Part I, Toldos (page 141a-b), on the verse "And Havayah will guide you (venachacha) always, and satisfy your soul with brightness (tzachtzachos)," etc., [and] "and He placed him in Gan Eden," etc.

> The Midrash quoted earlier (Bereishis Rabbah) also reads vayanichehu as rest, linking it to "and He rested (vayanach) on the seventh day": G-d gave Adam the mitzvah of Shabbos. The Zohar in Parshas Toldos expounds "Havayah will guide you (venachacha) always, and satisfy your soul with brightness" as a promise for this world and the World to Come; venachacha, "will guide you," can also be heard as "will give you rest," and so the text sets it beside vayanichehu.

ויותר י"ל [יש לומר] כי הנה בקרבנות כתיב לריח ניחוח להוי' אשר פי' ניחוח לשון נחת רוח וגם לשון חות דרגא והמשכה זו היא מעצמותו יתי' לשם הוי' וזהו ניחוח להוי'.

And further, it may be explained: for of the sacrifices it is written, "for a pleasing fragrance (rei'ach nichoach) to Havayah," where nichoach is a term for gratification (nachas ruach), and also a term for descending a level (chos darga); and this drawing down is from His Essence, may He be blessed, to the Name Havayah; and this is "nichoach to Havayah."

> A further explanation comes from the sacrifices, which are called "a pleasing fragrance (rei'ach nichoach) to Havayah." The word nichoach is read as containing two words: nachas ruach, "gratification," and chos darga, Aramaic for "descending a level." The offering brings about a descent of light from G-d's very Essence into the Name Havayah; this is the meaning of "nichoach to Havayah."

והיינו ענין מקדשי שמך שממשיכים מבחי' אתה קדוש לבחי' שמך כו' וזהו ענין לעבדה ולשמרה ומבחי' זו נמשך ג"כ לאדם וזהו ויניחהו המשכת תענוג שמבחי' ניחוח להוי' כו'

And this is the matter of "those who sanctify Your Name": that they draw down from the level of "You are holy" to the level of "Your Name," etc.; and this is the matter of "to work it and to guard it." And from this level it is drawn down also to man, and this is "and He placed him (vayanichehu)": a drawing down of delight that is from the level of "nichoach to Havayah," etc.

> This is the same as "those who sanctify Your Name" from the first paragraph: drawing from "You are holy," G-d Himself, into "Your Name," His revelation. This is "to work it and to guard it," and from it a delight flows down to man too; so vayanichehu, "He placed him," is read as a flow of the delight of nichoach.

ועיין עוד מענין לעבדה ולשמרה ברע"מ [ברעיא מהימנא] פ' ואתחנן (דרס"ג ע"א) ובזח"ב [ובזהר חלק ב'] ויקהל (דר"י ע"ב) גבי דא עדן עילאה[31] כו' דאיהו ידע לנקודה תתאה כו' הנק' גנתא

And see further on the subject of "to work it and to guard it" in the Raaya Mehemna, Parshas Va'eschanan (page 263a), and in the Zohar, Part II, Vayakhel (page 210b), regarding "This is the higher Eden," etc., "which knows the lower point," etc., which is called "the garden."

> The text points to further discussions of "to work it and to guard it": the Raaya Mehemna on Parshas Va'eschanan and the Zohar on Parshas Vayakhel. There the Zohar speaks of "the higher Eden" that "knows the lower point" through a river that waters it, and that lower point is called "the garden."

שהוא ההמשכה מאור אבא במל' הנק' ג"ע [גן עדן] וגם אבא מקבל מאריך ועתיק עד א"ס כמ"ש במק"מ [במקדש מלך] שם ובאדר"ז [ובאדרא זוטא] (דר"צ ע"א הנ"ל)

This is the drawing down from the light of Abba into Malchus, which is called Gan Eden; and Abba, too, receives from Arich [Anpin] and Atik [Yomin, the Ancient of Days], up to the Infinite One (Ein Sof), as is written in the Mikdash Melech there, and in the Idra Zuta (page 290a, mentioned above).

> As the Mikdash Melech explains, the "garden" here is the flow from the light of Abba, Chochmah, into Malchus, which is called Gan Eden; and Abba in turn receives from Arich Anpin and Atik Yomin, the levels of Keser, reaching up to the Infinite One. The Idra Zuta, cited above, says the same.

נמצא המשכה זו היא מעצמותו יתי' ועמ"ש מענין פי' מוחין ע"פ והנצח זו ירושלים[32,33] דלשם נתי' [נתבאר] שהמשכה זו באה מלמעלה מסדר השתלשלות ממו"ס [ממוחא סתימאה] ורדל"א [ורישא דלא אתידע] ומזה יובן פי' ענין לעבדה שנת"ל [שנתבאר לעיל] שהוא המשכת מוחין דז"א כו'.

It follows that this drawing down is from His Essence, may He be blessed. And see what is written on the meaning of mochin (the intellect), on "And the Netzach: this is Jerusalem," for there it was explained that this drawing down comes from above the order of the chain of descending worlds (hishtalshelus), from the Mocha Stima'ah and the Reisha d'Lo Isyada (the Unknowable Head). And from this will be understood the meaning of "to work it," which was explained above as the drawing down of the mochin of Z'eir Anpin, etc.

> Since the chain reaches to the Infinite, this flow into the garden comes ultimately from G-d's Essence. The text refers the reader to its explanation of the term mochin on the Talmudic saying "and the Netzach: this is Jerusalem" (Berakhot 58a), where the flow is said to come from above the order of the worlds, from the Mocha Stima'ah and the Reisha d'Lo Isyada, the "Unknowable Head," the highest level of Keser. That sheds light on "to work it," explained above as drawing mochin, intellect, into Z'eir Anpin.

ועמ"ש בד"ה במדבר סיני גבי מאין באת ולאן אתה הולך[34] כו'

And see what is written in the discourse beginning "In the wilderness of Sinai," regarding "From where (me'ayin) have you come, and to where are you going," etc.

> The text refers to the discourse "In the wilderness of Sinai," which discusses the Mishnah's "from where you came and to where you are going" (Avos 3:1), the soul's origin and destination. The print has מאת, a slip for באת, "you came."

ועיין עוד בזח"ב [בזהר חלק ב'] תרומה (דקמ"ב) דהאי נשמה סלקא גו נביעא דעתיקא דעתיקין סתימא דכל סתימין[35] כו'

And see further in the Zohar, Part II, Terumah (page 142), that this soul ascends into the wellspring of the Ancient of Ancients, the hidden of all the hidden, etc.

> The Zohar in Parshas Terumah says that the higher soul ascends into the wellspring of "the Ancient of Ancients, the hidden of all the hidden": its root reaches the very highest level.

ואמנם איך יוכלו הנשמות שהם נבראים לקבל גילוי אור שבבחי׳ א״ס אך זה א״א כ״א ע״י הלבושים שנעשו להם מתומ״צ [מתורה ומצות] וכמ״ש באגה״ק [באגרת הקודש] בד״ה אחעט״ב [אשת חיל עטרת בעלה] שמבחי׳ אור זה תשתלשל כו׳ עד שיברא ממנה לבוש אחד כו׳.[36,37]

However, how can the souls, which are created beings, receive a revelation of the light that is on the level of the Infinite One? But this is impossible except through the garments that are made for them from the Torah and mitzvos, as is written in Iggeres HaKodesh, in the discourse beginning "A woman of valor is the crown of her husband": that from the level of this light it will descend, etc., until one garment is created from it, etc.

> This raises a question: how can a created soul receive a revelation of light from the level of the Infinite? It can do so only through "garments" made from the Torah and mitzvos it has performed. Iggeres HaKodesh, in the letter beginning "A woman of valor is the crown of her husband," explains that this light descends step by step until a garment is formed from it, through which the soul can receive what it could not receive bare.

4 ודרך לבוש זה כו׳ ויבא משה בתוך הענן[38] כו׳ ועמ״ש מזה בת״א [בתורה אור] פ׳ חיי שרה בד״ה ואברהם זקן[39]

"And by way of this garment," etc.; "And Moshe came into the midst of the cloud," etc. And see what is written on this in Torah Ohr, Parshas Chayei Sarah, in the discourse beginning "And Avraham was old."

> The quotation from Iggeres HaKodesh continues: the soul receives the higher light "by way of this garment." Moshe entering "into the midst of the cloud" is an example: the cloud both hides and makes it possible to approach. The text refers to the discourse "And Avraham was old" in Torah Ohr, Parshas Chayei Sarah.

ובפ׳ מקץ בד״ה ת״ר [תנו רבנן] נר חנוכה[40] בש״א [בית שמאי אומרים] יום ראשון מדליק שמונה[41] כו׳ שהוא כענין המשל שבו ועל ידו עומדים על השכל כו׳ ע״ש באריכות.

And in Parshas Mikeitz, in the discourse beginning "Our Rabbis taught: The Chanukah lamp," [on] "Beis Shammai say: On the first day one lights eight," etc.: that it is like the matter of a parable, in which and through which one comes to grasp the concept, etc.; see there at length.

> It also refers to the discourse on the Chanukah lamp in Torah Ohr, Parshas Mikeitz, which opens with Beis Shammai's view that one lights eight lamps on the first night. There the Alter Rebbe explains that a deep idea cannot be conveyed to a child except through a garment and a parable, and so the mitzvos are called garments: the parable both covers the idea and is the means by which one comes to grasp it.

ומזה יובן שעד"ז הוא ענין השמים כסאי דלקמן שהוא ענין הפרסא שבין אצילות לבריאה

And from this it will be understood that along these lines is the matter of "The heavens are My throne," [discussed] below, which is the matter of the parsa (partition) between Atzilus and Beriah,

> In the same way, "The heavens are My throne," discussed below, refers to the parsa, the partition between the World of Atzilus and the World of Beriah. The partition, like a parable, separates and also connects.

שבה ועל ידה דוקא נמשך האור עליון בג"ע [בגן עדן] כו' כמו המשל שבו ועל ידו נמשך השכל כו':

in which and through which, specifically, the supernal light is drawn into Gan Eden, etc., just like the parable, in which and through which the concept is drawn down, etc.

> It is specifically in and through this partition that the supernal light reaches Gan Eden, which is in Beriah, just as a concept is conveyed in and through a parable. Without the covering, the lower world could not receive the higher light at all.

5 קיצור ג"ע [גן עדן] זיו השכינה וע"י לעבדה ממשיכים אור בג"ע [בגן עדן] מעצמותו ית'. ובהג"ה [ובהגהה] שזהו ענין באתי לגני[42] מבחי' אתה קדוש לשמך קדוש

Summary. Gan Eden is the radiance of the Shechinah, and through "to work it" one draws into Gan Eden light from His Essence, may He be blessed. And in the gloss: that this is the matter of "I have come into My garden," from the level of "You are holy" to "Your Name is holy."

> The summary of section 1: Gan Eden in itself is only the radiance of the Shechinah, but through "to work it" souls draw into it light from G-d's Essence. The gloss explains this as "I have come into My garden": drawing from "You are holy" to "Your Name is holy."

המשכת יחוד זו"נ [זעיר אנפין ונוקבא] שרשו ממו"ס [ממוחא סתימאה] עדן עילאה לעבדה ולשמרה[43] מוחין דזו"נ [דזעיר אנפין ונוקבא] ע"י עשה טוב וסור מרע ויניחהו[44] נייחא וינח ונחך[45] ה' כו' ואיך יוכלו לקבל זהו ע"י הלבושים):

The drawing down of the union of Z'eir Anpin and Nukva, whose root is from the Mocha Stima'ah, the higher Eden. "To work it and to guard it": the mochin of Z'eir Anpin and Nukva, through "do good" and "turn away from evil." "And He placed him (vayanichehu)": rest (naycha); "and He rested"; "and Havayah will guide you," etc. And how can they receive [it]? This is through the garments.)

> That is the drawing down of the union of Z'eir Anpin and Nukva, rooted in the Mocha Stima'ah, the "higher Eden." "To work it and to guard it" are the mochin of Z'eir Anpin and Nukva, drawn through "do good" and "turn away from evil"; vayanichehu is "rest," as in "and He rested" and "Havayah will guide you"; and souls receive this light through the garments of Torah and mitzvos.

> **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 REBBE

Paragraphs 5, 15 and 18 are short summaries (קיצור) of the sections before them; a reader may take them for the Alter Rebbe's words. Our commentary calls them "the summary" without saying whose.

Perhaps (biur b'derech efshar) a word on these summaries helps. In a maamar of Shabbos Re'eh 5743 (an unedited transcript) the Rebbe says „שהקיצורים הם מכ״ק אדמו״ר הצ״צ" ("that the summaries are by the Tzemach Tzedek"), with the proof that Torah Ohr, printed before he wrote them, has none save in one place. So paragraphs 5, 15 and 18 are the Tzemach Tzedek's digest of the sections before them.

the Rebbe: Sefer HaMaamarim (unedited, old ed.) 5743, vol. תשמ״ג, p. קפח

SECTION 2 · ¶6–7

The power of the body

6 ב והיכולת הזה להמשיך מעצמותו יתּ׳ תוספת אור בג״ע [בגן עדן] הוא דוקא כשהנשמה מלובשת בגוף

2. And this ability to draw down additional light into Gan Eden from His Essence, may He be blessed, exists specifically when the soul is enclothed in a body.

Section 2 begins. The power to draw a new light from G-d's Essence into Gan Eden exists only while the soul is enclothed in a body.

שמפני שהגוף מחשיך ומסתיר ע״י מתעורר בתשובה בכח גדול בחילא יתיר אשר ע״ז ארז״ל [אמרו רבותינו זכרונם לברכה] במקום שבע״ת [שבעלי תשובה] עומדים[46] כו׳

For because the body darkens and conceals, through this he is aroused to teshuvah with great power, "with greater strength," of which our Sages, of blessed memory, said, "In the place where baalei teshuvah (penitents) stand," etc.

Because the body darkens and hides G-dliness, the soul is moved to return with extra force, "with greater strength" (an Aramaic phrase): the concealment itself fuels the return. Of this the Sages say that "in the place where baalei teshuvah stand," even the perfectly righteous cannot stand.

כי בצדיקים האהוי"ר [האהבה ויראה] הן לפי ערך ההשגה אם אין חכמה אין יראה[47] אבל הבע"ת [הבעלי תשובה] שנמשך לו הרעו"ד [הרעותא דליבא] מצד המנגד הוא למעלה מכח ההשגה וכמשל המים העוברים דרך עפר הארץ שעי"ז נעשים צלולים יותר ונק' מים חיים כמ"ש במ"א

For in tzaddikim, the love and awe are according to the measure of [their] comprehension: "If there is no wisdom, there is no awe." But the baal teshuvah, in whom the desire of the heart (re'usa deliba) is drawn forth by way of the opposing [side], is above the power of comprehension. And it is like the parable of water that passes through the soil of the earth, which through this becomes clearer and is called "waters of life," as is explained elsewhere;

> The reason: a tzaddik's love and awe of G-d grow out of his understanding, as the Mishnah says, "If there is no wisdom, there is no awe," but the baal teshuvah's yearning, the "desire of the heart," is drawn out by the very opposition he has felt, and so it goes beyond what understanding can produce. The first parable: water that seeps through the soil comes out clearer and is called "waters of life."

או כמשל המים שמעכבים אותם שכשהם גוברים על העיכוב אזי הולכים בכח גדול יותר ועמ"ש בד"ה עלי באר ובד"ה ראה ריח בני

Or like the parable of water that is held back: when it overcomes the obstruction, it then flows with greater force. And see what is written in the discourse beginning "Spring up, O well," and in the discourse beginning "See, the fragrance of my son."

> The second parable: water held back by an obstruction rushes on with more force once it breaks through. So too the soul, held back by the body's concealment, returns with greater power; the text refers to the discourses "Spring up, O well" and "See, the fragrance of my son" for these images.

והנה תשובה זו אינו דייקא על עבירות כ"א על הריחוק כו' ורעו"ד [ורעותא דליבא] זו היא ליכלל בעצמותו יתברך ממש.

Now, this teshuvah is not specifically for sins, but rather for the distance, etc.; and this desire of the heart is to be absorbed into His very Essence, may He be blessed.

> This teshuvah is not only regret for sins; it is the soul's return from the very distance of being in a body and a world that hides G-d. Its "desire of the heart" is to be absorbed into G-d's Essence itself.

7 ועמ"ש מענין רעותא דליבא בד"ה וישב יעקב[48] ובד"ה מי מנה[49] עפר יעקב[50] ושם נת' [נתבאר] בענין אף עשיתיו[51]

And see what is written on the subject of the desire of the heart (re'usa deliba) in the discourse beginning "And Yaakov dwelt," and in the discourse beginning "Who has counted the dust of Yaakov." And there it was explained, on the subject of "I have even made it,"

> The text refers to two discourses on the "desire of the heart": "And Yaakov dwelt" in Torah Ohr, and "Who has counted the dust of Yaakov" in Likkutei Torah, Parshas Balak. The latter explains "I have even made it" (Isaiah 43:7), the verse's final stage of action, as the world of Asiyah.

שבעשיה דוקא יוכלו להגיע לבחי' רעות' [רעותא] דליבי' [דליבא] שלמעל' [שלמעלה] מהשכל ולהמשיך ע"י גילוי רצון עליון בחי' כתר עליון שלמעלה מהחכמה כו'

that in Asiyah specifically they can reach the level of the desire of the heart, which is above intellect, and through this draw down a revelation of the supernal will, the level of the supernal Keser (Crown), which is above Chochmah, etc.

> Specifically in Asiyah, the world of physical action, souls can reach the desire of the heart that is above intellect, and through it draw down a revelation of the supernal will, Keser, which is above Chochmah. The lowest world gives access to the highest level.

ע"ש באריכות והנה לזאת תיקנו אכנה"ג [אנשי כנסת הגדולה] התפלה קודם הלימוד מפני שהתפלה היא בחי' תשובה עילאה

See there at length. Now, for this reason the Men of the Great Assembly instituted prayer before study, because prayer is the level of the higher teshuvah (teshuvah ila'ah).

> For this reason the Men of the Great Assembly, the Sages who set the order of the prayers, placed prayer before study. Prayer is the higher teshuvah (teshuvah ila'ah), the soul's return toward its source, which reaches above the intellect that study engages.

וזהו סולם מוצב ארצה[52,53] וראשו מגיע השמימה דפי' סולם קאי על התפלה[54] שהיא עליית הנפש מלמטה למעלה

And this is [the meaning of] "a ladder set on the ground, and its top reaching heavenward": for "ladder" refers to prayer, which is the ascent of the soul from below to above.

> Yaakov's dream of "a ladder set on the ground, and its top reaching heavenward" (Genesis 28:12) is read, as in the Zohar, as prayer: the soul's ascent from below to above. What its "top reaching heavenward" means is explained next.

וראשו מגיע השמימה שהוא בחי׳ בכל מאדך[55] בחי׳ יחידה שבנפש שהיא בחי׳ אור מקיף למעלה מכדי שתוכל הנפש שאת בבחי׳ או״פ [אור פנימי] ולכן נק׳ שמימה הוא אור מקיף וכמשי״ת [וכמו שיתבאר] לקמן.

And "its top reaching heavenward" is the level of "with all your might (me'odecha)," the level of yechidah [the innermost essence] in the soul, which is the level of an encompassing light (or makif), above what the soul can bear as an inner light (or pnimi). And therefore it is called "heavenward": it is an encompassing light, as will be explained below.

> The top of the ladder is "with all your might" (Deuteronomy 6:5), the love beyond all measure that comes from the yechidah, the soul's innermost, single essence. The yechidah is an encompassing light (or makif): it cannot be held inside the soul's faculties as an inner light (or pnimi), so it is called "heaven," what surrounds from above, as the maamar will explain.

SECTION 3 · ¶8–9

With all your soul, with all your might

8 וע״ז ממשיכים ברוך אתה להמשיך מלמעלה למטה גילוי אור א״ס ממש שיהיה בבחי׳ אתה לנוכח להיות הוי׳ אלקינו.

And through this one draws down "Blessed are You": to draw down from above to below a revelation of the Infinite Light (Or Ein Sof) itself, that it be on the level of "You," in direct address, so that Havayah be "our G-d."

> Through this ascent of the soul in prayer one draws down "Blessed are You": baruch, "blessed," is read as a drawing down from above to below, as Chassidus often explains it from mavrich, bending a vine down into the earth to take root. The aim is that the Infinite Light itself be revealed below as "You," present and addressed directly, so that Havayah, G-d as He transcends the world, becomes "our G-d," revealed within us.

ועמ״ש מענין פי׳ באי״ בדי״ה מה טובו ובתי״א [ברוך אתה ה׳] [ובתורה אור] סדי״ה השמים כסאי וזהו שמע ישראל[56] כו׳ פי׳ שהוי׳ יהיה בבחי׳ אלקינו

And see what is written on the meaning of "Blessed are You, Havayah" in the discourse beginning "How goodly," and in Torah Ohr, at the end of the discourse beginning "The heavens are My throne." And this is [the meaning of] "Hear, O Israel," etc.: that Havayah should be on the level of "our G-d";

> The text refers to its explanation of "Blessed are You, Havayah" in the discourse "How goodly" and at the end of "The heavens are My throne" in Torah Ohr. The Shema expresses the same goal: "Havayah is our G-d," that the transcendent Name Havayah be on the level of "our G-d."

והיינו ע"י ואהבת בכל נפשך[57] דכמו שלמעלה יש ע"ס [עשר ספירות] שעל ידם נמשך השפע מא"ס בעולמות כך יש באדם עשר בחי' הנפש שכל ומדות

and this is through "And you shall love with all your soul." For just as above there are the Ten Sefiros, through which the flow from the Infinite One (Ein Sof) is drawn into the worlds, so in man there are ten aspects of the soul, intellect and emotive attributes (middos).

> This comes about through "And you shall love... with all your soul." Just as G-d's flow reaches the worlds through the Ten Sefiros, a person has ten powers of the soul, in intellect and in emotion.

וזהו עבודת האדם לקשר כל בחי' הנפש בשכל ומדות של הקב"ה הנק' ע"ס [עשר ספירות] והיינו להתקשר ע"י באור א"ס המלובש בהן כי צ"ל אליו ולא למדותיו[58] ע' [עיין] בפרדס של"ב[59]

And this is man's service: to bind all the aspects of the soul to the intellect and emotive attributes of the Holy One, blessed be He, which are called the Ten Sefiros; that is, through this to bind oneself to the Infinite Light that is enclothed in them. For it must be "to Him, and not to His attributes"; see Pardes, Sha'ar (Gate) 32.

> Man's service is to bind his soul-powers to G-d's own intellect and attributes, the Sefiros, and through them to the Infinite Light enclothed within them. The aim is G-d Himself and not the attributes; as Pardes Rimonim, Rabbi Moshe Cordovero's work of Kabbalah (Sha'ar (Gate) 32), puts it, quoting the Sifrei, one's intention must be "to Him, and not to His attributes."

אלא שהתקשרות זו הוא ע"י שמקשר מוחו ושכלו בחב"ד [בחכמה בינה ודעת] של הקב"ה שהוא התורה וכן הדבק במדותיו וזהו אהבת בכל נפשך היינו עשר בחינות שבנפש

Only, this bond comes about through one's binding his mind and his intellect to the Chochmah, Binah and Daas of the Holy One, blessed be He, which is the Torah; and likewise, "cleave to His attributes." And this is "love with all your soul": that is, the ten aspects that are in the soul.

> In practice the bond is made by binding one's mind to G-d's Chochmah, Binah and Daas, which is the Torah, and by "cleaving to His attributes," acting as He acts. This is love "with all your soul": it engages the ten powers of the soul.

אך הנה נמצא למעלה עוד בחי' אחת שלמעלה מע"ס [מעשר ספירות] אשר אינה נמנה עמהן כלל לפי שהיא ג"כ בחי' א"ס והיינו בחי' רצון העליון ב"ה

But above there is found yet one more level, which is above the Ten Sefiros and is not counted with them at all, because it too is the level of the Infinite One: this is the level of the supernal will, blessed be He.

> Above the Ten Sefiros there is one more level, not counted with them because it belongs to the Infinite itself: the supernal will. Will stands above both intellect and emotion.

וכמ"כ [וכמו כן] נמצא בחי' זו בנפש בחי' רצון שלמעלה מהשכל (ועמ"ש מזה בד"ה ענין ק"ש [קריאת שמע][60] שזהו ענין יחידה שבנפש) להיות מי לי בשמים[61] כו' כלה שארי[62] כו'

And likewise this level is found in the soul: the level of a will that is above intellect (and see what is written about this in the discourse beginning "The matter of the recital of Shema," that this is the yechidah in the soul), to be [in the state of] "Whom have I in heaven," etc., "My flesh pines away," etc.

> The soul has a parallel: a will above intellect, which the discourse on the recital of Shema in Likkutei Torah, Va'eschanan, identifies with the yechidah, the inner point of the heart that receives G-d's Oneness. It is expressed in "Whom have I in heaven," which continues "and besides You I desire nothing on earth," and "My flesh pines away": a longing for G-d alone.

וזהו ענין בכל מאודך והיינו שבחי' בכל נפשך זהו בחי' נר"נ [נפש רוח נשמה] שהם שכל ומדות ובחי' בכל מאדך זהו בחי' רצון הנ"ל שהוא מבחי' יחידה וחיה שהם מקיפים על השכל והמדות ולמעלה מהשגה

And this is the matter of "with all your might (me'odecha)." That is: the level of "with all your soul" is the level of nefesh, ruach and neshamah, which are intellect and emotive attributes; and the level of "with all your might" is the level of the will mentioned above, which is from the level of yechidah and chayah, which encompass the intellect and the emotive attributes and are above comprehension.

> This is love "with all your might" (me'odecha, literally "your very much"), a love without limit. "With all your soul" corresponds to nefesh, ruach and neshamah, the soul-levels clothed in intellect and emotion; "with all your might" corresponds to the will that comes from chayah and yechidah, the two highest soul-levels, which encompass intellect and emotion and are beyond comprehension.

(והזוכה לזה הוא בחי' הבעל תשובה וכמשנת"ל [וכמו שנתבאר לעיל] ממשל המים כשמעכבים אותם כו'. ועמ"ש מזה בפ' תשא סד"ה שמאלו תחת לראשי[63] כו')

(And the one who attains this is the level of the baal teshuvah, as was explained above from the parable of water when it is held back, etc. And see what is written on this in Parshas Tisa, at the end of the discourse beginning "His left hand is under my head," etc.)

> The parenthesis adds that the one who attains "with all your might" is the baal teshuvah, like the water that breaks through an obstruction with greater force. It refers to the discourse "His left hand is under my head" in Parshas Ki Sisa.

אך איך יגיע האדם למדרגה זו לעורר בחי' רצון עליון שבנפשו מה שאינו נמנה בעשר ספירות שבנפש שהוא בחי' מאדך הוא ע"י התעוררות רחמים שהוא מדתו של יעקב שנק' נחלה בלי מצרים[64]

But how does a person reach this rank, to arouse the level of the supernal will in his soul, which is not counted among the Ten Sefiros of the soul, which is the level of "your might"? It is through the arousal of compassion (rachamim), which is the attribute of Yaakov, which is called "an inheritance without boundaries."

> How can one reach a level that the soul's ten powers cannot reach? Through arousing compassion (rachamim), the attribute of Yaakov, whose portion the Sages call "an inheritance without boundaries" (Shabbos 118a): a portion without limits fits a level beyond all measure.

והיינו מה שאנו מקדימים בברכת יוצר אור ברחמיך הרבים רחם עלינו לעורר רחמים רבים על הנשמה שירדה מאיגרא רמה[65] כו'.

And this is what we say at the outset, in the blessing "Who forms light": "In Your great compassion, have compassion upon us": to arouse great compassion upon the soul that has descended "from a high roof," etc.

> That is why, in the blessing "Who forms light" before the Shema, we first say "In Your great compassion, have compassion upon us." The aim is to arouse great compassion for the soul, which has come down, in the Talmud's phrase, "from a high roof" into a deep pit.

9 והנה באמת בחי' רחמים רבים שייך גם על עולמות עליונים מים תחתונים בוכים[66] אנן בעינן למהוי קדם מלכא[67] ואפילו על ג"ע [גן עדן] העליון משום שהוא רק זיו והארה כו' ועמ"ש בזה בד"ה כי ההרים ימושו[68]

Now, in truth, the level of great compassion applies also to the higher worlds: "The lower waters weep: 'We want to be before the King'"; and even to the higher Gan Eden, because it is only a radiance and a glow, etc. And see what is written on this in the discourse beginning "For the mountains shall depart."

> Great compassion applies not only to the soul in this world but even to the higher worlds. The Tikkunei Zohar, a companion work of the Zohar, describes the lower waters, separated from the upper waters at creation, weeping, "We want to be before the King"; and even the higher Gan Eden deserves compassion, since it has only a radiance and glow of G-d, not His Essence. In Likkutei Torah, Ki Seitzei, the discourse "For the mountains shall depart" explains that G-d's compassion, being above the worlds, applies to all of them, even the highest, since none compares to Him.

ולכן נק' נחלה בלי מצרים כיון ששייך בחי' זו גם על עולמות היותר עליונים כו'.

And therefore it is called "an inheritance without boundaries," since this level applies also to the very highest worlds, etc.

> That is why Yaakov's attribute is "an inheritance without boundaries": his compassion has no limit, because it extends even to the highest worlds, all of which are distant from G-d's Essence.

והנה ע"י התעוררות רחמים יוכל להגיע ולבוא לבחי' ומדרגת בכל מאדך וכמ"ש ואשא אתכם על כנפי נשרים[69] ואביא אתכם אלי.

Now, through the arousal of compassion one can reach and come to the level and rank of "with all your might," as it is written, "And I carried you on eagles' wings and brought you to Me."

> Arousing compassion brings a person to the level of "with all your might." The verse says, "I carried you on eagles' wings and brought you to Me" (Exodus 19:4).

שבחי' נשר הוא התעוררות רחמים שעי"ז ואביא אתכם אלי ממש למהותו ועצמותו ית' (וזהו ג"כ ענין דרך הנשר בשמים[70] וכמשי"ת [וכמו שיתבאר] דבחי' בכל מאודך ורצון העליון נק' שמים.

For the level of the eagle is the arousal of compassion, through which "and I brought you to Me": truly, to His Being and Essence, may He be blessed. (And this is also the matter of "the way of the eagle in the heavens," as will be explained, that the level of "with all your might" and the supernal will is called "heavens."

> The text identifies the eagle with compassion, and through it G-d "brought you to Me," to His very Being and Essence. The parenthesis adds "the way of the eagle in the heavens" (Proverbs 30:19): "heavens" here is "with all your might," the supernal will, as will be explained.

ולהגיע לבחי' זו זהו דרך הנשר כו' כי קו האמצעי נק' בריח התיכון שמבריח מן הקצה[71,72] העליונה בחי' סוכ"ע ורצון העליון עד קצה התחתונה וכמ"ש בזהר תרומה) (דקע"ה ע"ב).

And reaching this level is "the way of the eagle," etc.; for the middle line is called "the middle bar," which runs through from the uppermost end, the level of the light that encompasses all worlds (sovev kol almin) and the supernal will, to the lowest end, as is written in the Zohar, Terumah) (page 175b).

> Reaching that level is "the way of the eagle." The middle line of the Sefiros, Yaakov's line of compassion, is "the middle bar" of the Tabernacle that ran "from end to end" (Exodus 26:28), from the highest end, the encompassing light and the supernal will, down to the lowest. The Zohar at the end of Terumah identifies the middle bar with Yaakov, who holds both sides, and an earlier maamar of Likkutei Torah on Shir HaShirim calls his attribute a thread that joins even the furthest end to G-d's unity.

ועמ"ש מזה ג"כ סד"ה וידבר כו' במדבר סיני[73] בענין שאו כו' למשפחותם לבית אבותם.[74]

And see what is written on this also at the end of the discourse beginning "And He spoke," etc., "in the wilderness of Sinai," on the subject of "Lift up," etc., "by their families, by their fathers' houses."

> The text also refers to the end of the discourse "And He spoke… in the wilderness of Sinai" in Likkutei Torah, Bamidbar, on the census command "Lift up the head of all the congregation… by their families, by their fathers' houses" (Numbers 1:2). There the census is a rising through three levels of compassion: "by their families," the seventy souls; "by their fathers' houses," the sons of Yaakov; and then the level of Yaakov himself.

דפי' למשפחותם היינו ע' [שבעים] נפש יוצאי ירך יעקב שהוא הכל בחי' רחמים שע"ז יבואו לגולגלתם הוא בחי' רצון העליון כנודע.

For the meaning of "by their families" is the seventy souls "who came out of Yaakov's loins," which is entirely the level of compassion, through which they will come to "by their heads (legulgelosam)," which is the level of the supernal will, as is known.

> There "by their families" is read as the seventy souls who came out of Yaakov's loins (Exodus 1:5), descendants of Yaakov and so of compassion. Through compassion they come to legulgelosam, "by their heads," literally "by their skulls": the skull, which covers the brain, stands for the supernal will above intellect.

וז"ש [וזהו שכתוב] בזהר פקודי (דרמ"א ע"א) ת"ח השמים כסאי דא רקיעא דיעקב שריא ביה.[75] פי' שע"י מדת רחמים דבחי' יעקב[76] יוכל לבא לבחי' השמים כסאי כו'

And this is what is written in the Zohar, Pekudei (page 241a): "Come and see: 'The heavens are My throne': this is the firmament in which Yaakov dwells." That is, through the attribute of compassion of the level of Yaakov one can come to the level of "The heavens are My throne," etc.

> The Zohar on Pekudei says the same: "The heavens are My throne": this is the firmament in which Yaakov dwells. The Alter Rebbe reads it to mean that through Yaakov's compassion one comes to the level of "heaven" that becomes G-d's "throne."

וזהו מי יעלה לנו השמימה[77] כו' כי קרוב אליך הדבר[78] היינו ע"י בחי' רחמים הנ"ל ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] צורתו של יעקב חקוקה[79, 80, 81] תחת כסה"כ [כסא הכבוד] שהוא בחי' השמים כסאי כו'.[82, 83, 84]

And this is [the meaning of] "Who will go up for us to heaven," etc., "for the matter is near to you": that is, through the level of compassion mentioned above. And therefore our Sages, of blessed memory, said that the image of Yaakov is engraved beneath the Throne of Glory, which is the level of "The heavens are My throne," etc.

> This explains "Who will go up for us to heaven?", answered by "for the matter is near to you" (Deuteronomy 30:12, 14): heaven is within reach through compassion. So the Sages say that Yaakov's image is engraved beneath the Throne of Glory, the "throne" of "The heavens are My throne."

SECTION 4 · ¶10–15

Heaven and earth in the soul

10 והנה בחי' בכל מאודך בחי' תשובה עילאה[85] נק' בחי' שמים כי הוא מבחי' יחידה שבנפש שהוא בחי' אור מקיף

Now, the level of "with all your might," the level of the higher teshuvah, is called the level of "heavens," because it is from the level of yechidah in the soul, which is the level of an encompassing light (or makif).

> "With all your might," the higher teshuvah, is called "heaven" because it comes from the yechidah, an encompassing light (or makif). Such a light surrounds the soul's faculties rather than entering them. The Kehot note points to the Mitteler Rebbe's Sha'arei Teshuvah for a long discussion of how the baal teshuvah's "with all your might" surpasses the tzaddik's "with all your heart."

כי נר"נ [נפש רוח נשמה] מתלבשים בכלים משא"כ חיה יחידה והיינו כי נשמה היא בחי' בינה שהיא השכל המושג ומובן והוא אם הבנים[86] הם המדות שנולדו מהבינה ודעת

For nefesh, ruach and neshamah are enclothed in vessels, which is not so with chayah and yechidah. That is: neshamah is the level of Binah, which is the intellect that is grasped and understood, and it is "the mother of the children": they are the emotive attributes, which are born of Binah and Daas.

> Of the five soul-levels, nefesh, ruach and neshamah are clothed in "vessels," the faculties of mind and body; chayah and yechidah are not. Neshamah corresponds to Binah, intellect that is grasped and understood, and Binah is called "the mother of the children" (Psalms 113:9) because the emotions are born from Binah and Daas.

אבל החכמה היא כח מה הביטול שלמעלה מהשכל המושג ומובן[87] וכמ״ש בסש״ב [בספר של בינונים] ס״פ י״ח ובאגה״ק [ובאגרת הקודש] סי׳ ד׳. לכן נק׳ מקיף והוא בחי׳ חיה וחכמה תחיה.[88]

But Chochmah is ko'ach mah (the power of "what"), the self-nullification (bittul) that is above the intellect that is grasped and understood, as is written in Sefer Shel Beinonim [the Tanya] at the end of chapter 18, and in Iggeres HaKodesh, section 4. Therefore it is called "encompassing," and it is the level of chayah: "wisdom gives life (techayeh)."

Chochmah, by contrast, is ko'ach mah, "the power of 'what,'" a self-nullifying insight that comes before understanding grasps it, as Tanya chapter 18 and Iggeres HaKodesh 4 explain. So Chochmah is "encompassing," and it corresponds to chayah, the "living" level, as in "wisdom gives life" (Ecclesiastes 7:12).

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

A QUESTION THE REBBE RAISES

In the maamar „ושבתי בשלום אל בית אבי" of Motzaei Shabbos Vayeitzei, 9 Kislev, the eve of 10 Kislev 5738, explaining that every Jew, even the lowliest, can give his life for the sanctification of G-d's Name because that power comes from his essence, the yechidah (יחידה), the Rebbe adds a note on where the sources place this power.

His note 97 sets the places side by side. In the Tanya (ch. 18) the power of mesirus nefesh is from Chochmah in the soul; in the Kitzurim on Tanya and in our maamar, „שהוא בחי׳ חי׳ (סע״ב ואילך, מט) (אבל יחידה היא למעלה מחכמה)" ("that it is the level of chayah, though yechidah is above Chochmah"); in Likkutei Torah, Tetzei, and the Mitteler Rebbe's discourses it is from the yechidah, above Chochmah. He refers to Likkutei Sichos vol. 4 p. 1202: the power is from the yechidah, but the yechidah's glow is in the soul's Chochmah. Our paragraph calls Chochmah „כח מה" ("the power of 'what'"), citing the end of Tanya ch. 18, and names it chayah.

The Alter Rebbe: אבל החכמה היא כח מה הביטול שלמעלה מהשכל המושג ומובן וכמ״ש בסש״ב ס״פ י״ח

The Rebbe: ובלקו״ת שה״ש (מט, סע״ב ואילך) שהוא בחי׳ חי׳ (אבל יחידה היא למעלה מחכמה)

Sefer HaMaamarim Melukat, vol. ב, p. קסו · מוצאי ש״פ ויצא, ט׳ כסלו, אור ליו״ד כסלו ה׳תשל״ח

11 ובחי' יחידה הוא ג"כ למעלה מהחכמה ונקראו שמים ושמי השמים[89] כמ"ש במ"א. ועוד טעם שבחי' תשובה עילאה בכל מאדך נקרא שמים דהנה איתא בס"י [בספר יצירה] שלש אמות[90] אמש בעולם רוח מים אש. שמים נבראו תחלה מאש.[91]

And the level of yechidah is also above Chochmah; and they are called "heavens" and "the heavens of heavens," as is explained elsewhere. And another reason why the level of the higher teshuvah, "with all your might," is called "heavens": for it is stated in Sefer Yetzirah: three mothers, alef, mem, shin, in the world: ruach (spirit), water, fire; the heavens were created first, from fire,

> Yechidah is higher still, above Chochmah; chayah and yechidah are called "heavens" and "the heavens of heavens." A second reason "with all your might" is called "heaven" begins here: Sefer Yetzirah, the ancient Book of Formation, teaches that the three "mother" letters, alef, mem and shin, correspond in the world to ruach (wind or spirit), water and fire, and that the heavens were created first, from fire. In the version the Alter Rebbe quotes, ruach is the element from which the air is then made, as the next lines say; the Warsaw edition of Sefer Yetzirah (3:3) has "air" in its place.

12 וארץ נבראת ממים.[92] ואויר נברא מרוח מכריע בינתיים וכן איתא שם ג' בחי' אלו בנפש ראש נברא מאש[93] כו'.

and the earth was created from water, and the air was created from ruach, deciding between them. And likewise it is stated there [that] these three levels [are] in the soul: the head was created from fire, etc.

> Sefer Yetzirah continues: the earth was created from water, and the air from ruach, which "decides" between fire and water. The same three elements appear in the soul: the head was created from fire, and so on.

ומבואר במ"א בד"ה אתם נצבים ושאר דוכתי בענין כי ה' אלקיך אש[94] אוכלה הוא שהוא בחי' הסתלקות

And it is explained elsewhere, in the discourse beginning "You are standing," and in other places, regarding "For Havayah your G-d is a consuming fire," that this is the level of withdrawal (histalkus),

> The text recalls "For Havayah your G-d is a consuming fire" (Deuteronomy 4:24), explained in "You are standing" and elsewhere as G-d's light in a state of withdrawal (histalkus). Like fire, which rises away from what it rests on, it does not settle into the worlds.

והיינו לפי שאין ערוך לך כו' כי גם אצילות הוא השפלה מלשון ויאצל מן הרוח[95] כו'

that is, because "there is no comparison to You," etc.; for even Atzilus is a lowering, from the term "and He drew (vayatzel) from the spirit," etc.,

> The reason for this withdrawal is that "there is no comparison to You" (words of the Shabbos morning prayers): relative to G-d's Essence, even Atzilus, the highest world, is a lowering. The word Atzilus is from vayatzel, "and He drew from the spirit" (Numbers 11:25), a drawing off from something greater.

ונק' אדם דעשייה וע"כ האור א"ס הוא בבחי' הסתלקות ליכלל במקורו. וזהו אל עליון כו'.

and it is called "the man (adam) of Asiyah." And therefore the Infinite Light is in a state of withdrawal, to be absorbed into its source. And this is "G-d Most High," etc.

> Compared with the Infinite, Atzilus is called "the man of Asiyah," as low as the world of action. So the Infinite Light withdraws upward, to be absorbed into its source; this is "G-d Most High," exalted above all.

13 והנה מזה נמשך בנפש ג"כ הרצוא בבחי' אש ליכלל למעלה נר הוי' נשמת אדם.[96] וכנס"י [וכנסת ישראל] נק' אשה עולה אשה אש ה' כו' וגם עולה כשלהבת העולה מאליה ולכן נק' בחי' זו שמים שהם מאש.

Now, from this there is drawn into the soul as well the rushing forth (ratzo), in the manner of fire, to be absorbed above: "The soul of man is the lamp of Havayah." And the Congregation of Israel (Knesses Yisrael) is called ishah (woman): "olah isheh" (a burnt offering, a fire-offering), [isheh being] the fire (esh) of Havayah, etc.; and also olah, like a flame that rises (olah) of itself. And therefore this level is called "heavens," which are from fire.

> From the fire of the heavens comes the soul's ratzo, its rushing upward like fire to be absorbed above: "the soul of man is the lamp of Havayah," a flame that strains upward. Knesses Yisrael, the collective soul, is called ishah, "woman"; the same letters spell isheh, the "fire-offering" of "an olah, an isheh," and isheh holds esh, "fire," with the hei of the Name: "the fire of Havayah." Olah, "burnt offering," also means "rising," like a flame that rises of itself, and so this level of the soul is called "heavens," which are made of fire.

ומ"ש ראש נברא מאש[97] כי עיקר הרצון הוא בראש כמ"ש והיה על מצחו תמיד לרצון[98] גלגלתא דחפיא על מוחא כמ"ש בד"ה אני הוי' אלקיכם אשר הוצאתי אתכם מאמ"צ [מארץ מצרים].

And as for what is stated, "the head was created from fire": [this is] because the main seat of the will is in the head, as it is written, "And it shall be on his forehead always, for favor (ratzon)": the skull (gulgalta) that covers the brain, as is explained in the discourse beginning "I am Havayah your G-d, who brought you out of the land of Egypt."

> Sefer Yetzirah's "the head was created from fire" fits, because the will is centered in the head: the verse says of the High Priest's gold plate, "it shall be on his forehead always, for favor (ratzon)," and ratzon, "favor," is also "will." The Aramaic phrase "the skull that covers the brain" describes the will resting above the intellect as the skull covers the brain; the text refers to its discourse "I am Havayah your G-d, who brought you out of the land of Egypt."

14 והנה שמים וארץ הם מ"ה [שם מ"ה] וב"ן [ושם ב"ן] והיינו כמ"ש במ"א דהרצוא ושוב שבכל עולם הם בחי' מ"ה [שם מ"ה] וב"ן [ושם ב"ן] הרצוא נמשך משם מ"ה [שם מ"ה] בחי' ביטול ליבטל ולהכלל באור א"ס ממש והשוב נמשך מבחי' ב"ן [שם ב"ן]

Now, heaven and earth are [the Names] Mah (45) and Ban (52); that is, as is explained elsewhere, the ratzo and shov (rushing forth and returning) in every world are the levels of Mah and Ban. The ratzo is drawn from the Name Mah, the level of self-nullification (bittul), to be nullified and absorbed into the Infinite Light (Or Ein Sof) itself; and the shov is drawn from the level of Ban.

> Heaven and earth correspond to the divine Names Mah (45) and Ban (52), two ways of spelling out the letters of Havayah, which add up to these numbers. In every world there is ratzo and shov, a rushing upward and a returning: ratzo comes from Mah, the level of bittul (mah is also the word "what," as in Moshe and Aharon's "and what are we?"), longing to be nullified and absorbed in the Infinite Light; shov comes from Ban.

וזהו ענין והארץ הדום רגלי[99] כמשי"ת [כמו שיתבאר] לקמן אי"ה [אם ירצה השם] וזהו יקרא אל השמים מעל[100] ואל הארץ[101] לדין עמו

And this is the matter of "and the earth is My footstool," as will be explained below, G-d willing. And this is [the meaning of] "He calls to the heavens above and to the earth, to judge His people."

> Earth, the shov, is the meaning of "and the earth is My footstool," which will be explained below. The verse "He calls to the heavens above and to the earth, to judge His people" (Psalms 50:4) also speaks of heaven and earth.

וארז"ל [ואמרו רבותינו זכרונם לברכה] בסנהדרין ר"פ חלק (דצ"א ע"ב) אל השמים מעל זו הנשמה ואל הארץ זה הגוף וכ"ה במדרש רבה פרשה ויקרא פי' ד'.

And our Sages, of blessed memory, said in Sanhedrin, at the beginning of [the chapter] Chelek (page 91b): "'To the heavens above': this is the soul; 'and to the earth': this is the body." And so it is in the Midrash Rabbah, Parshas Vayikra, section 4.

> The Sages, in Sanhedrin 91b, read it: "'To the heavens above': this is the soul; 'and to the earth': this is the body," and the Midrash Rabbah on Vayikra says the same. So heaven and earth are found within each person.

ויש לפרש בזה עוד עפמ"ש [על פי מה שכתוב] ברבות ס"פ האזינו השמים ד"א [דבר אחר] למה לשמים ולארץ כו' ואיני יודע להיכן נפשי הולכת אם לשמים אם לארץ[102] שנאמר מי יודע כו' עא"ש דלכאורה תמוה שיסתפק מרבע"ה [משה רבינו עליו השלום] שמא ח"ו [חס ושלום] לארץ.

And this can be further explained according to what is written in the Rabbos [the Midrash Rabbah], at the end of [the section on] "Give ear, O heavens": "Another explanation: why to the heavens and to the earth?" etc., "and I do not know where my soul is going, whether to the heavens or to the earth, as it is said, 'Who knows,'" etc.; see there. For at first glance it is astonishing that Moshe our teacher, peace be upon him, should be in doubt [whether] perhaps, G-d forbid, to the earth.

> A further explanation comes from the Midrash Rabbah on Ha'azinu, where Moshe is asked why he calls on heaven and earth and answers, "I do not know where my soul is going, to heaven or to earth." This is puzzling: how could Moshe doubt whether his soul would go "to the earth," G-d forbid?

אך הענין עפמ"ש [על פי מה שכתוב] בזח"א [בזהר חלק א] פי' ויחי (דרמ"ה סע"א [סוף עמוד א]) תלת נשמתין אינון[103] כו' עד כגופא דאיהו מאנא לנשמתא.

But the matter is according to what is written in the Zohar, Part I, Parshas Vayechi (page 245, end of side a): "There are three souls," etc., until "like the body, which is a vessel for the soul."

> The answer comes from the Zohar on Vayechi, which speaks of "three souls": the highest, hidden and unknown, and a second, feminine one, from which a body is held, "like the body, which is a vessel for the soul." The Alter Rebbe draws from it that even within the soul, a lower level serves as a "body" for a higher one.

והמכוון שע"י יחוד זו"נ [זעיר אנפין ונוקבא] נמשכים בי' בחינות בהנשמה. כי ז"א הוא סוף עולמות האי"ס כמ"ש בענין הכרובים כרוב אחד מקצה מזה[104, 105]

And the intent is that through the union of Z'eir Anpin and Nukva two levels are drawn into the soul. For Z'eir Anpin is the end of the worlds of the Infinite One (Ein Sof), as is written regarding the cherubim, "one cherub at the end on this side."

> The soul is born from the union of Z'eir Anpin and Nukva and so contains two levels. Z'eir Anpin is "the end of the worlds of the Infinite," like the cherub placed "at the end on this side" (Exodus 25:19): it is the lower edge of the realm that reaches up to the Infinite.

ובו ועל ידו נמשך מא"א [מאריך אנפין] ועתיק עד א"ס והנוק' [והנוקבא] היא שרש דבי"ע הנקרא גופא והנשמה הנולדה מיחוד זו"נ [זעיר אנפין ונוקבא] כלולה מבי' בחי' אלו

And in it and through it there is a drawing from Arich Anpin and Atik, up to the Infinite One; and Nukva is the root of Beriah, Yetzirah and Asiyah, which is called "the body" (gufa). And the soul that is born from the union of Z'eir Anpin and Nukva is composed of these two levels.

> In and through Z'eir Anpin there is a connection up through Arich Anpin and Atik to the Infinite itself. Nukva, by contrast, is the root of the lower worlds, Beriah, Yetzirah and Asiyah, and is called "the body"; the soul born of their union contains both.

והיינו ענין מ"ה [שם מ"ה] וב"ן [ושם ב"ן] שהם זו"נ [זעיר אנפין ונוקבא] הנק' שמים וארץ וזהו שהנשמה יש בה ג"כ בחינות שמים וארץ

And this is the matter of Mah and Ban, which are Z'eir Anpin and Nukva, which are called heaven and earth. And this is why the soul too has in it the levels of heaven and earth,

> These two are Mah and Ban, which are Z'eir Anpin and Nukva, called heaven and earth. So the soul too has within it a "heaven" and an "earth."

והיינו בחי' מ"ה [שם מ"ה] וב"ן [ושם ב"ן] או מקיפים ופנימיים יחידה חיה ונר"נ [ונפש רוח נשמה] כו' אשר בחי' נר"נ [נפש רוח נשמה] נק' גוף לגבי חיה יחידה כו'

that is, the levels of Mah and Ban, or the encompassing and the inner [levels]: yechidah and chayah, and nefesh, ruach and neshamah, etc.; for the level of nefesh, ruach and neshamah is called "body" relative to chayah and yechidah, etc.

> Within the soul, heaven and earth are Mah and Ban, or the encompassing and the inner levels. Chayah and yechidah, which encompass, are its "heaven"; nefesh, ruach and neshamah, which are clothed in the faculties, are called "body" relative to them.

והנה יש נשמות עליונות שעיקר הנשמה מז״א הנק׳ שמים וקצת מהמל׳ הנק׳ ארץ ויש להפך וכמ״ש במק״מ [במקדש מלך] בראשית (דל״ז ע״ב)

Now, there are lofty souls whose soul is mainly from Z'eir Anpin, which is called heaven, and a little from Malchus, which is called earth; and there are the reverse, as is written in the Mikdash Melech, Bereishis (page 37b).

> Souls differ in proportion: some lofty souls come mainly from Z'eir Anpin, "heaven," with a little from Malchus, "earth," and others are the reverse. The Mikdash Melech on Bereishis explains this.

וזה היה ענותנותו דמשה שנסתפק מאיזה משני בחי׳ הנ״ל הוא עיקר נשמתו כו׳ ובאמת שרש נשמתו מלמעלה מעלה ועי״ש ברבות:

And this was the humility of Moshe: that he was in doubt as to which of the two levels mentioned above is the main [source] of his soul, etc.; but in truth the root of his soul is from far, far above. And see there in the Rabbos.

> Moshe's doubt was an expression of his humility: he did not know which of the two, heaven or earth, was the main source of his soul. In truth his soul's root was far higher than both; in the Midrash itself G-d answers him that his soul will rest beneath the Throne of Glory.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR** ד״ה השמים כסאי והארץ הדום רגלי **, 5746**
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> The Alter Rebbe identifies heaven and earth with ratzo and shov (Mah and Ban). He derives heaven's ratzo from fire (Sefer Yetzirah) and the soul's yechidah (¶11–13). The Rebbe grounds the same pairing in the plain sense. The physical heavens, through "Who created these," arouse a longing to be absorbed in G-dliness. The physical earth brings shov, since the goal is a dwelling below. He carries the pairing into Torah study (heaven: one's intellect merges with the Torah's) and practical mitzvos (earth). He adds that each includes the other: the earth (eretz) is named for having "wanted" (ratzesah) to do its Maker's will.
>
> The Alter Rebbe: דהרצוא ושוב שבכל עולם הם בחי׳ מ״ה וב״ן
>
> The Rebbe: והנה שמים וארץ פועלים בעבודת האדם התנועות דרצוא ושוב

15 קיצור וכדי שיהיה נמשך תוספת אור הנ"ל זהו דוקא ע"י העלאת מ"ן [מיין נוקבין] מעוה"ז בבחי' רעו"ד [רעותא דליבא] בכל מאדך שזהו ענין במקום שבע"ת [שבעלי תשובה] עומדים[106] ועמ"ש בד"ה וישב יעקב ובד"ה מי מנה בענין אף עשיתיו ובד"ה עלי באר.

Summary. And in order that the additional light mentioned above be drawn down, this is specifically through raising mayin nukvin (feminine waters) from this world, on the level of the desire of the heart, "with all your might"; and this is the matter of "In the place where baalei teshuvah stand." And see what is written in the discourse beginning "And Yaakov dwelt," and in the discourse beginning "Who has counted," on the subject of "I have even made it," and in the discourse beginning "Spring up, O well."

> The summary of section 2: the additional light is drawn only through raising "feminine waters" from this world, the arousal from below of the desire of the heart, "with all your might." This is the advantage of the baal teshuvah, and the text lists the discourses that develop it.

וענין בכל נפשך ע"ס [עשר ספירות] שבנפש ובכל מאדך רצון יחידה ולבוא לבחי' זו זהו ע"י רחמים.

And the matter of "with all your soul" is the Ten Sefiros of the soul, and "with all your might" is the will, the yechidah; and coming to this level is through compassion.

> "With all your soul" engages the ten powers of the soul; "with all your might" is the will of the yechidah, which is reached through compassion.

וזהו דרך הנשר בשמים[107] כי בחי' זו דיחידה נק' שמים מקיף סולם כו' מגיע השמימה.[108] שמים מאש רצוא מ"ה [שם מ"ה] ארץ שוב ב"ן [שם ב"ן] יקרא אל השמים מעל כו'):[109, 110]

And this is "the way of the eagle in the heavens," for this level of yechidah is called "heavens," encompassing; "a ladder," etc., "reaching heavenward." Heavens, from fire: ratzo, Mah; earth: shov, Ban; "He calls to the heavens above," etc.)

> "The way of the eagle in the heavens": the yechidah is "heaven," an encompassing light, the top of the ladder that reaches heavenward. Heaven is fire, ratzo and Mah; earth is shov and Ban; and "He calls to the heavens above" refers to soul and body.

SECTION 5 · ¶16–18

The heavens are My throne

16 ג והנה ע"י אתעדל"ת [אתערותא דלתתא] שבבחי' בכל מאדך שהוא בחי' תשובה נמשך מלמעלה אתעדל"ע [אתערותא דלעילא] שיהי' [שיהיה] השמים כסאי.

3. Now, through the arousal from below (isarusa dilesata) that is on the level of "with all your might," which is the level of teshuvah, an arousal from above (isarusa dile'eila) is drawn down from above, that there be "The heavens are My throne."

> Section 3 begins. The arousal from below, the teshuvah of "with all your might," elicits an arousal from above: that "the heavens are My throne."

פי' כמו עד"מ האדם כשיושב על הכסא שנשפל בחי' אחוריים של הגוף לישב על הכסא וגם ע"ז נשפל ראשו כו'.

That is: just as, by way of analogy, with a person, when he sits on a chair, the back part of the body is lowered to sit on the chair, and through this his head too is lowered, etc.,

> The analogy: when a person sits on a chair, the back part of his body is lowered onto it, and with it his head too is lowered. Sitting is a descent of the whole person to rest on something below him.

כך ענין בחי' כסא למעלה הוא להיות ישיבת והמשכת א"ס ב"ה ממש ע"ז (כדכתיב) (דניאל ז' ט') עד די כורסוון רמיו ועתיק יומין[111] יתיב וידוע הפי' עתיק יומין הוא בחי' המתנשא מימות עולם

so too the matter of the level of a throne above: it is that through it there be the sitting and the drawing down of the Infinite One (Ein Sof), blessed be He, Himself (as it is written) (Daniel 7:9): "until thrones were set up, and the Ancient of Days (Atik Yomin) sat." And the meaning is known: Atik Yomin is the level that is exalted above the days of the world,

> So too above: the "throne" is the means by which the Infinite One Himself "sits," descending and resting on what is below. Daniel saw "thrones set up, and the Ancient of Days sat"; Atik Yomin, "the Ancient of Days," is the level removed from "the days of the world," far above time.

דהיינו למעלה מגדר השתלשלות כו' והגם שנאמר ועל דמות הכסא דמות כמראה אדם[112, 113, 114] שהוא בחי' ז"א. אך כי בז"א מלובש בחי' ע"ק [עתיקא קדישא] וא"א ממש

that is, above the bounds of the chain of descending worlds (hishtalshelus), etc. And although it is said, "And upon the likeness of the throne, a likeness like the appearance of a man," which is the level of Z'eir Anpin, [this is] because in Z'eir Anpin there is enclothed the level of Atika Kadisha [the Holy Ancient One] and of Arich Anpin itself;

> That level is above the whole order of the chain of worlds. Yet Ezekiel saw on the throne "a likeness like the appearance of a man" (Ezekiel 1:26), which in Kabbalah is Z'eir Anpin, the divine emotive attributes; this is because Atika Kadisha and Arich Anpin are themselves clothed within Z'eir Anpin.

ולכן נאמר כמראה אדם דהיינו כמו בחי' א"א עיין בפ' משפטים (דקכ"ב א') ובמק"מ [ובמקדש מלך] שם נשא (קל"ה א') אחרי (ס"ו ב') גבי בי נשבעתי

And therefore it says "like the appearance of a man," that is, like the level of Arich Anpin. See Parshas Mishpatim (page 122a), and the Mikdash Melech there; Nasso (page 135a); Acharei (page 66b), regarding "By Myself I have sworn."

> So Ezekiel says "like the appearance of a man": like Arich Anpin, within it. The Zohar on Mishpatim notes that the verse says "like the appearance of a man" and not "the appearance of a man," and the text adds the Mikdash Melech there and the Zohar on Nasso and on Acharei, where the vav of the Name sits on the throne while its hidden alef is "By Myself I have sworn."

ועמ"ש עוד מענין כסה"כ [כסא הכבוד] בסידור אחר עלינו לשבח בד"ה ביאור למ"ש בלק"א [בלקוטי אמרים] פנ"ב

And see what is written further on the matter of the Throne of Glory in the Siddur, after "It is our duty to praise," in the discourse beginning "An explanation of what is written in Likkutei Amarim, chapter 52."

> The text refers to the Siddur, after Aleinu, where an explanation of Tanya chapter 52 discusses the Throne of Glory. Its point is given next.

כי הנה עם היות שהיושב על הכסא הוא בחי' הגוף עד"מ ולמעלה הוא בחי' המדות עליונות שנק' גופין חסד דרועא ימינא[115, 116] כו' תפארת גופא כו'. שהע"ס [שהעשר ספירות] נק' רק גופא[117] וכלי של המאציל ב"ה כדי שעי"ז יהיה הנהגת העולמות

For although the one who sits on the chair is, by way of analogy, the level of the body, and above this is the level of the supernal emotive attributes, which are called "bodies": "Chesed is the right arm," etc., "Tiferes is the body," etc., since the Ten Sefiros are called only a body and a vessel of the Emanator, blessed be He, so that through them there may be the conduct of the worlds,

> In the analogy, the one who "sits" on the throne is the body, and above it is the supernal emotive attributes, which the Tikkunei Zohar calls "bodies": "Chesed is the right arm… Tiferes is the body." The Ten Sefiros are only a "body" and vessel of the Emanator, through which He conducts the worlds; Iggeres HaKodesh 3, cited in the Kehot note, likewise explains that the Infinite Light is clothed in this world only through the Ten Sefiros, which the Zohar calls "body."

אך כמו שהנשמה מתלבשת בגוף ומיוחד עמו בתכלית כמ"כ [כמו כן] א"ס ב"ה מלובש במדותיו ית' ואיהו וחיוהי וגרמוהי חד.[118, 119]

yet just as the soul is enclothed in the body and utterly united with it, so too the Infinite One (Ein Sof), blessed be He, is enclothed in His attributes, may He be blessed, and "He, His life-forces and His vessels are one."

> Yet just as the soul is clothed in the body and fully one with it, the Infinite One is clothed in His attributes, and, in the Tikkunei Zohar's words, "He, His life-forces and His vessels are one." So when the attributes "sit" on the throne, the Infinite Himself is there.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **FROM THE REBBE'S MAAMAR** ד"ה כי כאשר השמים החדשים והארץ החדשה **, 5734**
>
> The Alter Rebbe uses the sitting man to show how the Infinite "sits" through the throne. The Rebbe makes the lowering itself the point: "in the place of His greatness, there you find His humility." Creating worlds is not the essence of G-dliness. Since His attributes are truly limitless, His humility is a lowering beyond all proportion, and only through it does "greatness, the work of Creation" come about.
>
> The Alter Rebbe: כמו עד"מ האדם כשיושב על הכסא שנשפל בחי' אחוריים של הגוף
>
> The Rebbe: השמים כסאי היינו ענין ההשפלה, וכמו באדם היושב על הכסא
>
> **FROM THE REBBE'S MAAMAR** ד"ה השמים כסאי והארץ הדום רגלי **, 5746**
>
> The Alter Rebbe makes the arousal that draws down "The heavens are My throne" the higher teshuvah of "with all your might," the soul's ratzo. The Rebbe, drawing on the following verse "to the poor and broken of spirit," makes the key service total bittul of one's existence. Because the highest makif is beyond existence, only such bittul draws it down. From that standpoint spiritual

and physical service are entirely equal, as in the faithful servant and, higher still, the simple servant. This revelation then unites heaven and earth, Z'eir Anpin and Malchus, and the Written and Oral Torah.

The Alter Rebbe: ע"י אתעדל"ת שבבחי' בכל מאדך שהוא בחי' תשובה נמשך מלמעלה אתעדל"ע

The Rebbe: צ"ל העבודה דביטול המציאות לגמרי, הביטול דדכא ושפל רוח

17 וע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] בעשרה לבושים[120] נתלבש הקב"ה וברא את העולם כו'

And of this our Sages, of blessed memory, said: "With ten garments the Holy One, blessed be He, clothed Himself and created the world," etc.

The Sages' saying "With ten garments the Holy One, blessed be He, clothed Himself and created the world" supports the previous point: the Sefiros are G-d's "garments" and "body," and He is within them. In the Rosh HaShanah discourse "Sound the shofar," cited in the Kehot note, the Alter Rebbe brings this saying to show that G-d's Malchus is a "garment" He put on to be King.

ולכן כאשר נמשכים המדות עליונות הנק' גופא ע"י הכסא להאיר בג"ע [בגן עדן] זהו תוספת אור מעצמותו יתי ממש וכמש"ל [וכמה שכתוב לעיל] אות א' בענין באתי לגני כו' ועמ"ש בד"ה והיה לכם לציצית וזהו השמים כסאי.

And therefore, when the supernal emotive attributes, which are called "body" (gufa), are drawn down through the throne to shine in Gan Eden, this is additional light from His very Essence, may He be blessed, as was written above, section 1, regarding "I have come into My garden," etc. And see what is written in the discourse beginning "And it shall be for you as tzitzis." And this is "The heavens are My throne."

So when the supernal attributes, called "body," are drawn down through the throne to shine in Gan Eden, the light is from G-d's very Essence, as section 1 said of "I have come into My garden." The text points to the discourse "And it shall be for you as tzitzis" and concludes that this is "The heavens are My throne."

פי' שמים הוא בחי' אש ומים[121] חו"ג [חסד וגבורה] דאצילות רצוא ושוב[122] שמתייחדים ע"י תפארת קו האמצעי הוא נשפל לישב על הכסא.

That is: "heavens" (shamayim) is the level of fire and water (esh umayim), the Chesed and Gevurah of Atzilus, ratzo and shov, which are united through Tiferes, the middle line; it is lowered to sit on the throne,

The word shamayim, "heavens," is read as esh and mayim, "fire and water," as the Sages say. In Atzilus these are Chesed and Gevurah, ratzo and shov, united by Tiferes, the middle line; this united "heaven" is what lowers itself to sit on the throne.

להאיר למטה להתהוות בחי' ג"ע [גן עדן] נברא (ופי' שמים הם אש ומים יחד היינו יחוד הרצוא ושוב אז גם השוב הוא במעלה עליונה מאד

to shine below, so that the level of a created Gan Eden may come into being. (And the meaning of "heavens" being fire and water together is the union of ratzo and shov; then even the shov is of a very lofty rank,

> It does so in order to shine below and bring Gan Eden into being as a created realm. The parenthesis explains why fire and water together matter: when ratzo and shov are united, even the shov, the descent, is of a very high rank.

כי השוב מבחי' ב"ן [שם ב"ן] וכשנפרד מבחי' הרצוא דמ"ה [דשם מ"ה] יוכל להיות נמשך בבחי' יש אבל כשמיוחד בתכלית עם הרצוא יחוד מ"ה [שם מ"ה] וב"ן [ושם ב"ן] זהו ענין שמים היינו שגם במה כלול ב"ן [שם ב"ן])

for the shov is from the level of Ban, and when it is separated from the level of the ratzo of Mah, it can be drawn down into the state of yesh (a something); but when it is utterly united with the ratzo, the union of Mah and Ban, this is the matter of "heavens": that is, that within Mah, too, Ban is included.)

> Shov comes from Ban. Separated from the ratzo of Mah, it could descend into yesh, an independent "something" apart from G-d; but when it is fully united with the ratzo, Mah and Ban together, that is "heaven," and Ban is included within Mah, so even the descent stays bound to its source.

ומי הוא הגורם לזה שיתהוה בחי' כסא הנ"ל ושישפלו המדות למטה לישב על הכסא

And what brings it about that the level of the throne mentioned above come into being, and that the emotive attributes be lowered below to sit on the throne?

> The text asks what causes the throne to come into being and the attributes to lower themselves onto it.

הוא בחי' שמים שהוא רצון העליון ב"ה בחי' מקיף על הכלים שא"א לו להתלבש בכלים הנה משם דוקא נמשך להיות בחי' ישיבה והשפלה זו

It is the level of "heavens," which is the supernal will, blessed be He, the level of [a light] encompassing the vessels, which cannot be enclothed in vessels; it is specifically from there that this level of sitting and lowering is drawn forth.

> The answer is the level of "heavens," the supernal will, an encompassing light that cannot be held in vessels. Only from such a level, above the attributes themselves, can their "sitting" and lowering be drawn forth.

(וביאור הענין כי הכסא הוא הפרסא המפסיק בין אצילות לבריאה שבה וע"י דוקא יומשך להיות נמשך אור האצילות בבריאה משא"כ אם לא היה הפרסא לא היה אפשר כלל להיות התחברות אצילות בבריאה

(And the explanation of the matter: the throne is the parsa (partition) that divides between Atzilus and Beriah, in which and through which, specifically, the light of Atzilus comes to be drawn into Beriah; whereas if there were no partition, it would not be possible at all for there to be a connection of Atzilus with Beriah,

> The throne is the parsa, the partition between Atzilus and Beriah. Only in and through it can the light of Atzilus reach Beriah; without it there could be no connection between the two worlds at all.

וכמו בעולם התהו לא היה כלל התחברות וגילוי אצילות בבריאה. וכדי שיהיה התחברות זו זהו דוקא ע"י הפרסא וכענין ויבא משה בתוך הענן[123].

just as in the World of Tohu [Chaos] there was no connection at all, nor revelation of Atzilus in Beriah. And for there to be this connection, it is specifically through the partition, like the matter of "And Moshe came into the midst of the cloud."

> In the World of Tohu (Chaos), the world of unbounded lights that preceded the ordered worlds, there was no such connection or revelation of Atzilus in Beriah. The partition is what makes the connection possible, like the cloud into which Moshe entered.

וכענין המשל שבו ועל ידו דוקא אפשר להשיג השכל ואף שהמשל מעלים עליו הנה זהו סיבה שיוכל להשיגו משא"כ בלא המשל א"א להשיגו כלל. א"כ ההעלם של המשל הוא סיבת הגילוי.

And like the matter of a parable, in which and through which, specifically, it is possible to grasp the concept: although the parable conceals it, this is the cause of one's being able to grasp it, whereas without the parable it would be impossible to grasp it at all. Thus the concealment of the parable is the cause of the revelation.

> A parable works the same way: it hides the idea, yet only through it can the idea be grasped at all. So "the concealment of the parable is the cause of the revelation."

ובאמת שרש פרסא זו נמשך ממקום גבוה מאד וכמ"ש בת"א [בתורה אור] בד"ה והבדילה הפרוכת וזהו ענין השמים כסאי שע"י שמים תשובה עילאה רצון העליון ממשיכים בחי' כסא הנ"ל וזהו ענין סולו לרוכב בערבות[124] בי"ה שמו ועיין מזה בהרמ"ז [בהרב משה זכות] תרומה) (קס"ה ב').

And in truth the root of this partition is drawn from a very high place, as is written in Torah Ohr, in the discourse beginning "And the curtain shall divide." And this is the matter of "The heavens are My throne": that through "heavens," the higher teshuvah, the supernal will, one draws down the level of the throne mentioned above. And this is the matter of "Extol Him who rides upon the aravos (the highest heavens), Kah is His Name"; and see on this in the Ramaz, Terumah) (page 165b).

> The root of the partition is very high, as Torah Ohr explains on "And the curtain shall divide" (Exodus 26:33). So in "The heavens are My throne," "heaven," the higher teshuvah and the supernal will, draws down the throne; this is "Extol Him who rides upon the aravos" (Psalms 68:5), the highest heavens, which the Ramaz on Terumah discusses. In the Gemara (Chagigah 12b), Aravos is the seventh and highest of the heavens, where the Throne of Glory stands and the King dwells above it, as this verse says. The maamar cites the verse because it joins the highest "heaven" with the throne, the same link it finds in "The heavens are My throne."

גם י"ל [יש לומר] בענין השמים כסאי עפמ"ש [על פי מה שכתוב] במ"א בביאור ע"פ ונקדשתי בתוך בנ"י [בני ישראל][125] בענין ג' פעמים קדוש[126]

It can also be explained regarding "The heavens are My throne" according to what is written elsewhere, in the explanation on the verse "And I shall be sanctified in the midst of the children of Israel," on the matter of the three times "holy."

> Another explanation draws on the angels' threefold "Holy," explained elsewhere on "And I shall be sanctified in the midst of the children of Israel" (Leviticus 22:32).

אשר הקדוש הראשון דאסתלק ו' רזא דשמים עילאין לעילא כו' ולבתר נהיר ההוא נהירו עילאה על כורסייא דאיהו שמים כו' וכדין אקרי קדוש כו' ע"ש.

The first "holy" [is] "that the vav ascends, the mystery of the supernal heavens, upward," etc., "and afterwards that supernal light shines upon the throne, which is heaven," etc., "and then it is called 'holy,'" etc.; see there.

> There the first "holy" is when the vav, the letter of the Name that stands for Z'eir Anpin, ascends upward, "the mystery of the supernal heavens"; afterwards the supernal light shines down upon "the throne, which is heaven," and then it is called "holy." So "heaven" appears twice: as the ascent and as the throne.

ומבואר שם פי' דאסתלק ו' זהו ענין למסור נפשו באחד ועי"ז נמשך יחוד או"א [אבא ואימא] להיות נמשך אור חדש כו' נמצא בחי' שמים שייך לתשובה עילאה.

And it is explained there that the meaning of "the vav ascends" is the matter of giving over one's soul in [the word] "One" (echad), and through this the union of Abba and Imma is drawn forth, so that a new light is drawn down, etc. It follows that the level of "heavens" belongs to the higher teshuvah.

> There the vav's ascent is explained as giving over one's soul at the word "One" of the Shema, which draws down the union of Abba and Imma, Chochmah and Binah, and a new light. So "heavens" belongs to the higher teshuvah, the soul's ascent.

אלא שבחי' כסאי היינו כשנמשך אח"כ האור מלמעלה למטה כו'

Only, the level of "My throne" is when the light is afterwards drawn from above to below, etc.

> "My throne" is the next stage, when that light is drawn down from above.

ועמ"ש ע"פ השמים מספרים[127] כו' מנהרי ומנצצי כו' ועיין עוד בזח"א [בזהר חלק א] ויחי (דרכ"ט ע"א) ע"פ היושבי בשמים[128] כו' על כורסייא דאקרי שמים[129] כו' ועמ"ש סד"ה המגביהי לשבת[130] כו'.

And see what is written on the verse "The heavens declare," etc.: "they shine and sparkle," etc. And see further in the Zohar, Part I, Vayechi (page 229a), on the verse "You who sit in the heavens," etc.: "upon the throne that is called heaven," etc. And see what is written at the end of the discourse beginning "Who sits on high," etc.

> The text refers to its discourse on "The heavens declare" (Psalms 19:2), where mesaprim, "declare," is read as "they shine and sparkle." The Zohar on Vayechi, on "You who sit in the heavens" (Psalms 123:1), speaks of "the throne that is called heaven," and the text also points to the end of the discourse "Who sits on high" (Psalms 113:5).

ועפ"ז [ועל פי זה] אפשר לפרש עוד במ"ש ויטע ה' אלקים גן בעדן מקדם וישם שם[131] את האדם כו'

And according to this it is possible to explain further what is written: "And Havayah G-d planted a garden in Eden, of old (mikedem), and He put there the man," etc.

> This also explains a double account of Adam in Gan Eden. First the Torah says, "Havayah G-d planted a garden in Eden, mikedem, and put there the man" (Genesis 2:8); mikedem plainly means "to the east," but here, as the next lines show, it is read as "of old."

ואח"כ נאמר ויקח כו' את האדם ויניחהו בג"ע [בגן עדן] ולכאורה הוא כפל ענין שכבר נאמר וישם שם את האדם

And afterwards it says, "And He took," etc., "the man, and placed him in Gan Eden"; and at first glance it is a repetition, for it has already said, "and He put there the man."

> Later it says, "He took the man and placed him in Gan Eden" (Genesis 2:15). This seems to repeat what was already said.

אך הענין דמבואר במ"א ע"פ שמח כו' כשמחך יצירך בג"ע [בגן עדן] מקדם[132] דהיינו כמו שבתחלת בריאת העולם היה הגילוי באתעדל"ע [באתערותא דלעילא] מצד עצמו

But the matter is as is explained elsewhere on "Gladden," etc., "as You gladdened Your creature in Gan Eden of old (mikedem)": that is, just as at the beginning of the creation of the world the revelation was through an arousal from above (isarusa dile'eila), of itself,

> The wedding blessing "as You gladdened Your creature in Gan Eden mikedem" is explained elsewhere: mikedem, "of old," refers to the beginning of creation, when revelation came through an arousal from above, at G-d's own initiative.

וזהו ענין מ"ש תחלה וישם שם את האדם אשר יצר דהיינו בחי' אדם העליון וכמ"ש בפ' בראשית (דכ"ו ע"א) וזהו אשר יצר ע"ד יוצר אור ובורא חושך[133] כו' כמ"ש במ"א.

and this is the matter of what is said first, "and He put there the man whom He had formed": that is, the level of the supernal Man (Adam), as is written in Parshas Bereishis (page 26a). And this is "whom He had formed" (yatzar), in the manner of "Who forms (yotzer) light and creates darkness," etc., as is explained elsewhere.

> So the first verse, "He put there the man whom He had formed," refers to the supernal Man, the divine configuration, placed there by G-d's own initiative, as the Zohar in Bereishis explains. "Formed" (yatzar) is like "Who forms (yotzer) light" (Isaiah 45:7).

ופסוק ויקח כו' את האדם קאי על אדה"ר [אדם הראשון] ויניחהו בג"ע [בגן עדן] לעבדה ולשמרה[134] דהיינו שמעתה ימשיך זה ע"י אתעדל"ת [אתערותא דלתתא] דוקא:[135, 136]

And the verse "And He took," etc., "the man" refers to Adam, the first man: "and placed him in Gan Eden to work it and to guard it," that is, that from now on he would draw this down specifically through an arousal from below (isarusa dilesata).

> The second verse refers to Adam, the first human being, placed in Gan Eden "to work it and to guard it." From then on the light would be drawn down only through an arousal from below, through man's own service.

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

FROM THE REBBE'S MAAMAR ד״ה השמים כסאי והארץ הדום רגלי, **5746**

The Alter Rebbe states that heaven, the makif that cannot be clothed in vessels, is what brings about the lowering into the throne. He also explains the throne as a parsa whose concealment enables revelation, like a parable. He does not ask how a makif, which by definition does not descend, can be the source of lowering and covering. The Rebbe sharpens this into a question: kis'i also means covering, and makifim are tied to what is above any drawing down. He answers by distinguishing ordinary makif from the true makif above lights and vessels. Because it is beyond the makif/pnimi distinction, it alone can descend to the very lowest and join opposites.

The Alter Rebbe: בחי׳ מקיף על הכלים שא״א לו להתלבש בכלים הנה משם דוקא נמשך

The Rebbe: לפיכך אפשר שדוקא המקיף הכי עליון יומשך למטה מטה

18 קיצור וזהו השמים תשובה ממשיך כסאי וע״י יתיב לרוכב בערבות.[137] וישם שם את האדם[138] כוי כשמחך כו׳:

Summary. And this is "The heavens": teshuvah draws down "My throne," and through it, "sat"; "Him who rides upon the aravos." "And He put there the man," etc.; "as You gladdened," etc.

The summary of section 3: "the heavens," teshuvah, draw down "My throne," and through it the Ancient of Days "sat," which is "Him who rides upon the aravos." The two verses, "He put there the man" and "as You gladdened Your creature," contrast the revelation that came from above with the one that man now draws down.

SECTION 6 · ¶19–22

The footstool and the new heavens

19 ד והארץ הדום רגלי. פי׳ שלצורך המשכת השמים כסאי[139] צ״ל העלאת מ״ן [מיין נוקבין] בבחי׳ בכל מאדך שהוא בחי׳ רצוא מלמטה למעלה.

4. "And the earth is My footstool." That is: for the drawing down of "The heavens are My throne" there must be a raising of mayin nukvin (feminine waters) on the level of "with all your might," which is the level of ratzo, from below to above.

Section 4 turns to the second half of the verse, "and the earth is My footstool." Drawing down "the heavens are My throne" required raising "feminine waters" through "with all your might," the ratzo, the soul's rush from below upward.

אבל בחי׳ והארץ הדום רגלי הוא בחינת השוב בחי׳ שמאל דוחה שמשפיל א״ע [את עצמו] לומר מי אנכי אשר אבוא להתקרב אל המלך

But the level of "and the earth is My footstool" is the level of shov, the level of "the left [hand] pushes away": that he lowers himself, saying, "Who am I, that I should come to draw near to the King?"

> "The earth is My footstool" is the opposite movement, shov, the return, the "left hand" that "pushes away." A person lowers himself and says, "Who am I, that I should come near to the King?"

וירא מגשת אליו[140] בבחי׳ יראה ופחד כמ״ש וירא העם וינועו[141] ויעמדו מרחוק[142] שמקבל עליו עול מלכות שמים ביראה ופחד כמ״ש שום תשים עליך מלך.[143]

And he fears to approach Him, in the manner of awe and dread, as it is written, "And the people saw and trembled, and stood far off": that he accepts upon himself the yoke of the Kingdom of Heaven with awe and dread, as it is written, "You shall surely set a king over yourself."

> He fears to approach, like the people at Sinai who "trembled and stood far off" (Exodus 20:15), and he accepts the yoke of the Kingdom of Heaven with awe and dread, as in "You shall surely set a king over yourself" (Deuteronomy 17:15).

> **THE REBBE ON THIS PARAGRAPH** · AI research, checked against each source; not yet reviewed by a person
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> **A QUESTION THE REBBE RAISES**
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> In a sicha on Haazinu (Likkutei Sichos vol. 9, Haazinu I, from talks of Shabbos Shuvah 5727-28 and 6 Tishrei 5728), on the Sifrei: Moshe, „קרוב לשמים" ("close to heaven") and far from earth, said „האזינו השמים" ("listen, heavens") and „ותשמע הארץ" ("and let the earth hear"), while Yeshayahu, close to earth, reversed them; the Rebbe applies this to Torah and mitzvos: first one must be close to heaven, delighting mainly in Torah study, and then close to earth, making the world a dwelling for G-d.
>
> In note 81 he cites our paragraph: heaven is ratzo (רצוא) and earth is shov (שוב), so that here too „קרוב לשמים" תחלה העבודה היא — רצוא, ומיד אח״כ ("סמך לדבר") — קרוב לארץ, שוב" ("the service is first 'close to heaven', ratzo, and right after, 'close to earth', shov"). Then he sets beside it Torah Ohr (2c, 3c), where it is the other way, „ששמים ענינו שוב, וארץ — רצוא" ("that heaven is shov and earth ratzo"), and suggests that on that reading too the sicha's point can be explained. Both readings are the Alter Rebbe's; the Rebbe brings them side by side.
>
> The Alter Rebbe: שהוא בחי׳ רצוא מלמטה למעלה. אבל בחי׳ והארץ הדום רגלי הוא בחינת השוב
>
> The Rebbe: וגם מצד זה הרי תחלה העבודה היא "קרוב לשמים" — רצוא, ומיד אח״כ ("סמך לדבר") — קרוב לארץ, שוב
>
> Likkutei Sichos, vol. ט, p. 214 · (ו׳ תשרי תשכ״ח) תשכ״ח–שבת תשובה תשכ״ט

20 והנה ע״י אתעדל״ת [אתערותא דלתתא] בקבלת עומ״ש [עול מלכות שמים] שמשפיל א״ע [את עצמו] שירא מגשת ומקבל עליו עול מצות כמ״כ [כמו כן] מעורר למעלה בזה האופן שיושפל שפע א״ס ב״ה להתלבש למטה בדברים תחתונים גשמיים

Now, through the arousal from below (isarusa dilesata) in accepting the yoke of the Kingdom of Heaven, in that he lowers himself, fearing to approach, and accepts upon himself the yoke of the mitzvos, he likewise arouses above, in the same manner, that the flow of the Infinite One (Ein Sof), blessed be He, be lowered to be enclothed below in lower, physical things,

> The shov also brings a response. By accepting the yoke of Heaven in humility, keeping his distance in awe and taking on the yoke of the mitzvos, a person arouses above a matching movement: G-d's flow lowers itself to be clothed in lower, physical things.

היינו במעשה המצות גשמיים ועז״נ [ועל זה נאמר] והארץ הדום רגלי[144] שהוא מדה כנגד מדה

that is, in the physical performance of the mitzvos. And of this it is said, "and the earth is My footstool": it is measure for measure.

> Those physical things are the practical performance of the mitzvos. This is "the earth is My footstool": it works measure for measure.

שכמו שמשפיל א״ע [את עצמו] להיות בבחי׳ יראה מרחוק כו׳ כמ״כ [כמו כן] נשפל ונמשך מלמעלה אור וגילוי בענינים גשמיים במצות מעשיות וזהו והארץ היא בחי׳ קבלת מלכות שמים הוא בחי׳ שוב הנ״ל הדום רגלי

For just as he lowers himself to be in a state of awe from afar, etc., so too light and revelation are lowered and drawn down from above into physical matters, into the practical mitzvos. And this is "and the earth," which is the level of accepting the Kingdom of Heaven, the level of shov mentioned above: "My footstool."

> Just as the person lowers himself in awe "from afar," G-d's light and revelation lower themselves into physical matters, the practical mitzvos. "The earth," the acceptance of the Kingdom of Heaven, the shov, becomes G-d's "footstool": His presence rests even on the lowest physical deeds.

(ועיין מענין השמים כסאי[145, 146, 147] ברבות בא ר״פ י״ז משפטים תוך פל״א בחקתי ר״פ ל״ו נשא ר״פ י״ב)

(And see on the subject of "The heavens are My throne" in the Rabbos: Bo, at the beginning of section 17; Mishpatim, within section 31; Bechukosai, at the beginning of section 36; Nasso, at the beginning of section 12.)

> The parenthesis lists places in the Midrash Rabbah that discuss "The heavens are My throne": Shemos Rabbah on Bo and on Mishpatim, Vayikra Rabbah on Bechukosai, and Bamidbar Rabbah on Nasso.

והנה כ"ז [כל זה] הוא עתה שהשפע שלמעלה נמשכת ע"י העלאת מ"ן [מיין נוקבין] ואתעדל"ת [ואתערותא דלתתא] שכפי ערך ההעלאת מ"ן [מיין נוקבין] כך הוא האתעדל"ע [האתערותא דלעילא] והמשכת מ"ד [מיין דוכרין].

Now, all this is now, when the flow from above is drawn down through the raising of mayin nukvin and the arousal from below, so that according to the measure of the raising of mayin nukvin, so is the arousal from above (isarusa dile'eila) and the drawing down of mayin duchrin.

> All this belongs to the present order, in which the flow from above comes only through "feminine waters" raised from below. The arousal from above and the "masculine waters" are measured by the arousal from below.

והיינו ענין השמים כסאי שהוא ע"י בחינת רצוא והארץ הדום שהוא בחי' שוב אבל לעתיד לבא באלף השביעי אשר אז יהיה עיקר הגמול והשכר כתיב כי כאשר השמים החדשים והארץ החדשה אשר אני עושה עומדים לפני.[148]

And this is the matter of "The heavens are My throne," which is through the level of ratzo, and "the earth is [My] footstool," which is the level of shov. But of the Time to Come, in the seventh millennium, when the main recompense and reward will be, it is written, "For just as the new heavens and the new earth that I am making stand before Me."

> So "heaven" as throne comes through ratzo, and "earth" as footstool through shov. But of the seventh millennium, the time of the main reward, Isaiah says: "the new heavens and the new earth that I am making stand before Me."

פי' אני עושה אותן בעצמי בלתי אתעדל"ת [אתערותא דלתתא] שאין מגיע לשם בחי' אתעדל"ת [אתערותא דלתתא] כ"א הוא בעצמו ית' עושה אותם בלתי אתעדל"ת [אתערותא דלתתא] כלל והם בבחי' עומדים לפני היינו בחי' פנימיות והוא למעלה מעלה מבחי' השמים כסאי

That is: "I am making" them Myself, without an arousal from below; for the level of an arousal from below does not reach there, but He Himself, may He be blessed, makes them, without any arousal from below at all. And they are on the level of "stand before Me (lefanai)," that is, the level of the inner dimension (pnimiyus); and this is far, far above the level of "The heavens are My throne,"

> "I am making" means that G-d makes them Himself, with no arousal from below, which cannot reach so high. They "stand before Me," lefanai, from panim, "face": the inner dimension, far above the throne.

שהרי על הכסא נמשך ומתגלה רק בחי׳ אחורי האדם היושב על הכסא וכנודע שגם בבחי׳ רצון העליון יש חיצוניות ופנימיות וכמ״ש במ״א בד״ה ואהיה אצלו אמון[149] כו׳

for on the throne there is drawn and revealed only the level of the back of the person who sits on the throne; and, as is known, even in the level of the supernal will there is an outer dimension and an inner dimension, as is written elsewhere, in the discourse beginning "And I was with Him as a nursling (amon)," etc.

> On a throne only the back of the one sitting is revealed. Even the supernal will has an outer and an inner dimension, as the discourse "And I was with Him as a nursling" (Proverbs 8:30) explains; the throne relates to the outer, "standing before Me" to the inner.

ולכן בבחי׳ השמים החדשים והארץ החדשה כתיב עומדים לפני דוקא וזהו שנאמר לעתיד לבא הנה ישכיל עבדי[150] ירום ונשא וגבה מאד שיתעלו כל העולמות עד בחי׳ מאד הגבוה.

And therefore, of the level of the new heavens and the new earth, it is written specifically "stand before Me." And this is what is said of the Time to Come: "Behold, My servant shall prosper; he shall be exalted and lifted up and shall be very high (gavah me'od)": that all the worlds will be elevated up to the level of the lofty me'od ("very").

> That is why the new heavens and earth "stand before Me." It is also the meaning of "Behold, My servant shall prosper… and shall be very high (gavah me'od)" (Isaiah 52:13), said of the Time to Come: all the worlds will rise to the lofty level of me'od, "very," the same word as me'odecha, "your might."

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FROM THE REBBE'S MAAMAR ד״ה כי כאשר השמים החדשים והארץ החדשה **, 5734**

The Alter Rebbe sets the future "new heavens" against the present order: G-d makes them Himself, without any arousal from below. This leaves open how they can depend on our work, and how "so shall your seed endure" can be said of them. The Rebbe answers that the future perfection does depend on our service, but not as cause and effect, measure for measure. It comes as "the Holy One dwells in a complete place": an arousal from above beyond proportion that still requires a semblance (mein u'dugma) of itself below, like Matan Torah after the 49 days. Because the new heavens are still called "heavens and earth," and a name is the life-force of its object, today's heavens and earth are that semblance.

The Alter Rebbe: פי׳ אני עושה אותן בעצמי בלתי אתעדל״ת

The Rebbe: אלא שזהו לא באופן של עילה ועלול

FROM THE REBBE'S MAAMAR ד״ה כי כאשר השמים החדשים והארץ החדשה **, 5734**

For the Alter Rebbe, the "footstool" is shov: the acceptance of the yoke of Heaven, which draws light into the physical mitzvos measure for measure. The Rebbe reads the footstool by its function: it raises the foot off the ground. A flow drawn from the Essence, for whom all is equal, and reaching the very lowest, could feed the kelipos, both from above and from below. Throne and

footstool together are the "two-edged sword" that prevents this. The Rebbe then extends the pair to Torah (the Oral Torah clothed even in false claims), to Jewish souls, and to the commandments, Torah drawing down and mitzvos raising up.

The Alter Rebbe: ועז"נ והארץ הדום רגלי שהוא מדה כנגד מדה

The Rebbe: להגבי' הרגל מעל גבי הארץ כדי שלא תהי' יניקה לקליפות

FROM THE REBBE'S MAAMAR ד"ה השמים כסאי והארץ הדום רגלי**, 5746**

For the Alter Rebbe, "the earth is My footstool" is a lowering of light into physical mitzvos, measure for measure with the person's self-lowering (shov). The Rebbe reads the footstool from its literal function as the opposite of the throne. A throne lowers the head from above to below, while a footstool raises the feet from the ground upward. So earth is an elevation from below to above, alongside heaven's drawing down.

The Alter Rebbe: כמ"כ נשפל ונמשך מלמעלה אור וגילוי בענינים גשמיים במצות מעשיות

The Rebbe: ההדום פעולתו היא להיפך, שהוא שרפרף שמגביה רגלי היושב על הכסא

21 והיינו כי מבואר למעלה בפי' וענין שמים שהוא בחי' בכל מאדך[151] תשובה עילאה בחי' מקיף אכן וגבה מאד[152] היינו שיהיה בחי' מאד ממדרגה הגבוה יותר הרבה ממדרגת בחי' בכל מאדך

That is: it was explained above, regarding the meaning and matter of "heavens," that it is the level of "with all your might (me'odecha)," the higher teshuvah, the level of an encompassing [light]. However, "and shall be very high (gavah me'od)" means that there will be a level of me'od of a rank higher by far than the rank of the level of "with all your might."

Above, "heaven" was explained as "with all your might," the higher teshuvah, an encompassing level. The future "very high" (gavah me'od) points to a me'od, a "very," of a rank far higher than that.

[שבחי' בכל מאדך נמשך מבחי' יחידה ולע"ל [ולעתיד לבוא] יומשכו נשמות חדשות שלמעלה גם ממדרגת יחידה שבאדה"ר כמבואר בספר הגלגולים ר"פ שביעי וז"ל [וזה לשונו] ודע כי יש שני מיני נשמות.

[For the level of "with all your might" is drawn from the level of yechidah, and in the Time to Come new souls will be drawn down that are above even the rank of the yechidah of Adam, the first man, as is explained in Sefer HaGilgulim, at the beginning of chapter 7; and these are his words: Know that there are two kinds of souls.

The "with all your might" of today comes from the yechidah, but in the Time to Come new souls will come that are higher than even the yechidah of Adam's soul. The bracketed passage quotes Sefer HaGilgulim, the book of the Arizal's teachings on the roots of souls recorded by Rabbi Chaim Vital, chapter 7, which begins: there are two kinds of souls.

א' אותן שנכללו באדה"ר [באדם הראשון]. ב' הם אותם שלא נכללו באדה"ר [באדם הראשון] ואלו הנשמות הם יותר גבוהים ומעולים מכל הנשמות שנכללו באדה"ר [באדם הראשון]

One: those that were included in Adam, the first man. Two: those that were not included in Adam, the first man; and these souls are higher and more exalted than all the souls that were included in Adam,

> The first kind were included in the soul of Adam, the first man. The second were not, and they are higher and more exalted than all the souls that were.

וכמו שביארנו בפ"א כי נשמות אדה"ר [אדם הראשון] כוללות מן נפש דעשייה עד יחידה דאצילות כן אותם הנשמות שלא נכללו באדה"ר [באדם הראשון] הם עד"ז כו'

and just as we have explained in chapter 1 that the souls of Adam include [levels] from the nefesh of Asiyah up to the yechidah of Atzilus, so too those souls that were not included in Adam are along these lines, etc.

> Just as the souls included in Adam span every level from the nefesh of Asiyah to the yechidah of Atzilus, so do the souls not included in him, on a higher plane.

ובאלף השביעי יתעטרו אלו הנשמות שנכללו באדה"ר [באדם הראשון] באותם הנשמות היותר גבוהים מהם כל חלק וחלק עם הדומה לו עכ"ל [עד כאן לשונו].[153]

And in the seventh millennium these souls that were included in Adam will be crowned with those souls that are higher than they, each and every part with the one that corresponds to it. End of quote.

> In the seventh millennium the souls included in Adam will be "crowned" with the higher souls, each part joined with its counterpart. This is the higher "very" of the Time to Come.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR** ד"ה כי כאשר השמים החדשים והארץ החדשה**, 5734**
>
> The Alter Rebbe cites Sefer HaGilgulim on new souls, not included in Adam, to explain "very high." The Rebbe uses it to read "so shall your seed and your name endure" itself: just as the heavens and earth will be new, so the souls will be truly new. He sets this in a threefold ascent: in G-dliness from the outer to the inner dimension of Atik, in Torah to the Torah of Mashiach, and in souls.
>
> The Alter Rebbe: ולע"ל יומשכו נשמות חדשות שלמעלה גם ממדרגת יחידה
>
> The Rebbe: דגם הנשמות יהיו אז נשמות חדשות ממש

22 ועמ"ש מזה בד"ה ואכלתם אכול[154]

And see what is written on this in the discourse beginning "And you shall eat in plenty."

The text refers to the discourse "And you shall eat in plenty" (Joel 2:26) for more on these new souls.

והנה ברבות ר"פ בראשית פרשה א' רב הונא בשם ר' [רבי] אליעזר בנו של ר' [רבי] יוסי הגלילי אמר אפילו אותן שכתוב בהן כי הנני בורא שמים חדשים[155] (בישעיה סי' ס"ה) כבר הן ברואין ששת ימי בראשית[156] ההי"ד [הדא הוא דכתיב] כי כאשר השמים החדשים[157, 158, 159, 160, 161] כו' ע"ש

Now, in the Rabbos, at the beginning of Bereishis, section 1: Rav Huna said in the name of Rabbi Eliezer the son of Rabbi Yose HaGelili: Even those of which it is written, "For behold, I create new heavens" (in Isaiah, chapter 65), have already been created since the six days of Creation, as it is written, "For just as the new heavens," etc.; see there.

The Midrash Rabbah at the start of Bereishis quotes Rav Huna in the name of Rabbi Eliezer, the son of Rabbi Yose HaGelili: even the "new heavens" of "For behold, I create new heavens" (Isaiah 65:17) were already created in the six days of Creation. It proves this from "For just as the new heavens and the new earth": the verse says "the new earth," one already known, and not "a new earth."

והיינו כמ"ש בספר הגלגולים שם שגם הנשמות החדשים הנ"ל נבראו בששת ימ"ב [ימי בראשית].

And this is as is written in Sefer HaGilgulim there, that the new souls mentioned above, too, were created in the six days of Creation.

Sefer HaGilgulim likewise says that the new souls, those never included in Adam, were created in the six days of Creation.

ועמ"ש בענין והיה אור הלבנה[162] כו' בפי' אור שבעת הימים וע' עוד מענין כי כאשר השמים החדשים בפ' בראשית (כ"ה ב') ויקרא (י"ו א') אחרי (ס"ח ב') ס"פ ואתחנן דע"ר ע"ב]

And see what is written on the matter of "And the light of the moon shall be," etc., on the meaning of "the light of the seven days." And see further on the subject of "For just as the new heavens" in Parshas Bereishis (page 25b), Vayikra (page 16a), Acharei (page 68b), [and] at the end of Parshas Va'eschanan, page 270b.]

The text refers to its discussion of "And the light of the moon shall be like the light of the sun… like the light of the seven days" (Isaiah 30:26), and lists Zohar passages on "For just as the new heavens": in Bereishis, Vayikra, Acharei and at the end of Va'eschanan. Here the long bracketed passage closes.

ע"כ אז יהיה שמים וארץ חדשים אשר אני עושה מעצמי:[163]

Therefore, then there will be new heavens and earth "that I am making," by Myself.

The text concludes that in the future there will be new heavens and earth that G-d makes "by Myself," without any arousal from below.

SECTION 7 · ¶23–25

Your seed and your name

23 ה כן יעמוד זרעכם ושמכם.[164] הנה ידוע שע"י קיום המצות בעוה"ז בבחינת היום לעשותם[165] מוסיפים אורות למעלה ויתגלו לע"ל [לעתיד לבוא] ונק' בשם זריעה וצמיחה וכמ"ש בד"ה הבאים ישרש[166,167] ובד"ה כי תבואו[168] אל הארץ[169] כו' ושבתה הארץ כו' ובד"ה ששים המה[170] מלכות[171] כו' ע"ש

5. "So shall your seed and your name endure." Now, it is known that through fulfilling the mitzvos in this world, on the level of "today, to do them," one adds lights above, and they will be revealed in the Time to Come; and this is called by the name of sowing and growing, as is written in the discourse beginning "In [days] to come he will take root," and in the discourse beginning "When you come into the land," etc., "the land shall rest," etc., and in the discourse beginning "There are sixty queens," etc.; see there.

> Section 5 explains the rest of the verse: "so shall your seed and your name endure." By keeping the mitzvos in this world, the time of "today, to do them" (Deuteronomy 7:11), we add lights above that will be revealed in the Time to Come; this is called "sowing" and "growth." In Torah Ohr, Shemos, the discourse "In days to come Yaakov will take root" compares the mitzvos, clothed in physical things, to seeds that grow from concealment into revelation, and the text also cites "When you come into the land" and "There are sixty queens."

והוא כמשל הזריעה שזורעין הגרעין בארץ וע"י כח הצומח שבארץ נצמח בתוספת וריבוי מאד ובעילוי רב

And it is like the parable of sowing: one sows the seed in the earth, and through the power of growth in the earth it grows with very great increase and multiplication and with great enhancement.

> The parable: a seed sown in the earth grows, through the earth's power of growth, into a great and enhanced increase.

וכל מה שמשתהה הגרעין בארץ יותר אזי יהיה הצמיחה והתוספת בעילוי רב כמ"כ [כמו כן] עד"מ בחי' היום לעשותם הוא בחי' זריעה שזורעים בארץ העליונה ע"י קיום המצות והצמיחה יהיה לע"ל [לעתיד לבוא] ועד"ז נק' ג"כ בשם עיבור ולידה כמ"ש חלה וגם ילדה ציון[172] כו'.

And the longer the seed remains in the earth, the greater the enhancement of the growth and the increase will then be. So too, by way of analogy, the level of "today, to do them" is the level of sowing, which one sows in the supernal earth through fulfilling the mitzvos, and the growth will be in the Time to Come. And along these lines it is also called by the name of pregnancy and birth, as it is written, "Zion was in labor and also gave birth," etc.

> And the longer it stays in the ground, the greater the yield. So the mitzvos done now are seeds sown in the "supernal earth," and the harvest will come in the Time to Come; the same process is also called pregnancy and birth, as in "Zion was in labor and also gave birth" (Isaiah 66:8).

24 וכל מה שמשתהה עתה בהארץ יותר היינו אריכות הזמן שעד ימות המשיח ותחה"מ [ותחיית המתים] שהמשכות אלקות הוא בהעלם עדיין בבחי' זריעה או בבחי' עיבור יהיה הצמיחה לע"ל [לעתיד לבוא] בתוספת עילוי רב.

And the longer it remains now in the earth, that is, the length of time until the days of Mashiach and the Resurrection of the Dead, during which the drawings-down of G-dliness are still hidden, in the state of sowing or in the state of pregnancy, the greater the enhancement with which the growth will come in the Time to Come.

> The longer the seed stays in the ground, the greater the harvest. The long time until the days of Mashiach and the Resurrection, while the G-dliness drawn down by the mitzvos stays hidden, like a seed in the earth or a child in the womb, will make the growth of the Time to Come all the greater.

וזהו ואמר ביום ההוא הנה אלקינו[173] זה קוינו לו פי' זה ה' הנגלה לנו עתה הוא ע"י שקוינו לו

And this is [the meaning of] "And it shall be said on that day: Behold, this is our G-d; we hoped (kivinu) for Him." That is: this Havayah who is revealed to us now [is revealed] through our having hoped for Him,

> This explains Isaiah's "And it shall be said on that day: Behold, this is our G-d; we hoped (kivinu) for Him" (Isaiah 25:9). Speaking on that day, Israel will say that the G-dliness revealed to them "now" has come through their having "hoped" for Him, through the service of the present.

דהיינו שעשינו בחי' קוין[174] והמשכות כל משך היום לעשותם[175] רק שאותותינו לא ראינו[176] ועתה רואים בבחי' גילוי ואומרים זה ה' אשר קוינו לו[177] כו' ועיין במדרש שמות רבה ס"פ כ"ג[178]

that is, that we made lines (kavin) and drawings-down throughout the whole span of "today, to do them," only "our signs we did not see"; and now we see in a revealed way and say, "This is Havayah, for whom we hoped," etc. And see Midrash Shemos Rabbah, at the end of section 23.

> Kivinu, "we hoped," is read as kavin, "lines": all through the time of "today, to do them," we draw lines and channels of divine light without seeing the result, "our signs we did not see" (Psalms 74:9). Then we will see it openly and say, "This is Havayah, for whom we hoped"; Shemos Rabbah notes that in the future "this" will be said twice. In Torah Ohr, Beshalach, the Alter Rebbe reads kivinu the same way: we draw the "lines" of the Name Havayah into revelation, and the revelation itself comes in the Time to Come.

והנה בצדיקים כתיב אור זרוע לצדיק[179] ובבעלי תשובה כתיב אשריכם זורעי על כל מים[180]

Now, of tzaddikim it is written, "Light is sown for the tzaddik," and of baalei teshuvah it is written, "Happy are you who sow beside all waters."

> Tzaddikim and baalei teshuvah differ. Of the tzaddik it says "Light is sown" (Psalms 97:11); of baalei teshuvah it says "Happy are you who sow beside all waters" (Isaiah 32:20).

שלצדיקים כבר נזרע האור. אבל הבע"ת [הבעלי תשובה] הם הזורעים עתה בכל משך דעכשיו וע"ז מבטיח להם הנביא כן יעמוד זרעכם[181] הוא בחי' זריעה הנ"ל ושמכם הוא כמ"ש ויעש דוד שם[182]

For the tzaddikim the light has already been sown, but the baalei teshuvah are the ones who sow now, throughout the whole span of the present. And of this the prophet assures them, "So shall your seed endure": this is the level of sowing mentioned above; "and your name" is as it is written, "And David made a name,"

> For the tzaddik the light is already sown, a thing done; baalei teshuvah are the ones sowing throughout the present era, and the prophet promises them "so shall your seed endure," the seed they sow. "Your name" is like "David made a name" (II Samuel 8:13).

והוא קבלת עול מלכות שמים שקדם לעול מצות כמארז"ל [כמאמר רבותינו זכרונם לברכה] שמתחלה יקבל עליו עומ"ש [עול מלכות שמים][183] ואח"כ יקבל עליו עול מצות[184]

and this is accepting the yoke of the Kingdom of Heaven, which precedes the yoke of the mitzvos, as our Sages, of blessed memory, said, that first one should accept upon himself the yoke of the Kingdom of Heaven, and afterwards accept upon himself the yoke of the mitzvos;

> "Name" stands for accepting the yoke of the Kingdom of Heaven, which comes before the yoke of the mitzvos. As the Mishnah says (Berachos 2:2), one first accepts the yoke of Heaven and then the yoke of the mitzvos.

כי להיות בחי' כח הצומח להצמיח האור מהזרע הזורע זהו ע"י קבלת עול מלכות שמים ועמ"ש בד"ה הבאים ישרש.[185]

for that there be the level of the power of growth, to make the light grow from the seed that one sows, this is through accepting the yoke of the Kingdom of Heaven. And see what is written in the discourse beginning "In [days] to come he will take root."

> That is why "name" goes with "seed": the power of growth that makes the sown light sprout comes from accepting the yoke of Heaven. The text refers to the discourse "In days to come he will take root."

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR** ד"ה כי כאשר השמים החדשים והארץ החדשה **, 5734**
>
> The Rebbe accepts the Alter Rebbe's reading: "name" is the acceptance of the yoke of Heaven and "seed" is Torah and mitzvos. He insists the verse also holds in its plain sense, physical seed and name, because of the virtue of the body: the ultimate reward is received by souls in bodies, as Torah and mitzvos are done only by them. Through joy in the mitzvos, which "breaks boundaries," one draws from "You are holy," the Essence, into "Your Name is holy" and makes a dwelling below. The Rebbe concludes that in the future there will be only shov and not ratzo, since the Essence itself will be revealed below.
>
> The Alter Rebbe: ושמכם הוא כמ"ש ויעש דוד שם והוא קבלת עול מלכות שמים
>
> The Rebbe: דהיינו שמכם וזרעכם כפשוטו בגשמיות

25 ואז יהיו מתעלים בחי' שמים וארץ דעכשיו שהם בחינת השמים כסאי והארץ הדום רגלי[186] שזהו ענין זרעכם ושמכם[187] רצוא ושוב ג"כ לעמוד לפני

And then the levels of heaven and earth of the present, which are the level of "The heavens are My throne and the earth is My footstool," which is the matter of "your seed and your name," ratzo and shov, will also be elevated to "stand before Me,"

> In the Time to Come, the present heaven and earth, "throne" and "footstool," the seed and the name, ratzo and shov, will themselves be raised to "stand before Me."

כמו בחי' השמים החדשים והארץ החדשה אשר למעלה מבחי' השמים כסאי שעל הכסא אינו יכול לישב רק הגוף ולא הראש:

like the level of the new heavens and the new earth, which is above the level of "The heavens are My throne," for on a throne only the body can sit, and not the head.

> They will be like the new heavens and earth, above "The heavens are My throne." On a throne only the body sits, never the head; to "stand before Me" is the inner dimension, the "face."

SECTION 8 · ¶26–30

Rosh HaShanah and the Time to Come

26 ו והנה איתא ברבות פ' אמור ס"פ כ"ט יום תרועה יהיה לכם[188] ועשיתם עולה[189] כו'

6. Now, it is stated in the Rabbos, Parshas Emor, at the end of section 29: "It shall be a day of sounding [the shofar] for you," "and you shall make (va'asisem) a burnt offering," etc.

> Section 6 brings a Midrash from Vayikra Rabbah, Parshas Emor, on the Rosh HaShanah verses "It shall be a day of sounding for you" (Numbers 29:1) and "and you shall make a burnt offering" (Numbers 29:2).

בכל המוספים כתיב והקרבתם וכאן ועשיתם כו' כאלו היום נעשיתם לפני[190] כו' בריה חדשה כו' הה"ד כי כאשר השמים החדשים[191] כו' עכ"ל [עד כאן לשונו] [הדא הוא דכתיב]

In all the Musaf [additional] offerings it is written "and you shall offer," but here, "and you shall make," etc.: as if today you were made (na'asisem) before Me, etc., a new creation, etc., as it is written, "For just as the new heavens," etc. End of quote.

> For every other Musaf offering the Torah says "and you shall offer," but for Rosh HaShanah it says "and you shall make" (va'asisem). The Midrash reads it as na'asisem, "you were made": as if today you were made before Me, a new creation, as it says, "For just as the new heavens."

וצ"ל מהו ענין נעשיתם לפני לענין השמים החדשים.

And we need to understand what "you were made before Me" has to do with the new heavens.

> The maamar asks what being "made anew before Me" on Rosh HaShanah has to do with the new heavens.

> **THE REBBE ON THIS PARAGRAPH** · AI research, checked against each source; not yet reviewed by a person
>
> **THE REBBE EXPLAINS**
>
> At the same farbrengen (Shabbos Noach, Rosh Chodesh Marcheshvan 5721), the Rebbe quotes our paragraphs 26–30 at length, from the Midrash on Rosh HaShanah to Mashiach bringing the tzaddikim to teshuvah, and then explains them („ביאור הדברים").
>
> Our paragraph brings the Midrash: for every Musaf the Torah says „והקרבתם", but for Rosh HaShanah „ועשיתם", „כאילו היום נעשיתם לפני" ("as if today you were made before Me"), and asks what this has to do with the new heavens. The Rebbe explains: "you shall offer" means the same thing as before, only brought near and raised, while "you shall make" means making something new, as the verse says of the new heavens „אשר אני עושה" ("that I am making"). In a person's service, even when his Torah and mitzvos are such that G-d can say of them "the heavens are My throne and the earth My footstool", there must still be renewal, and that renewal is teshuvah.
>
> The Alter Rebbe: בכל המוספים כתיב והקרבתם וכאן ועשיתם כו' כאלו היום נעשיתם לפני כו' בריה חדשה כו'
>
> The Rebbe: ש"והקרבתם" פירושו שזהו אותו ענין שהי' קודם לכן, אלא שצריכים לפעול בו קירוב ועלי' למעלה
>
> Toras Menachem, Hisvaaduyos, vol. כט (ה'תשכ"א א), p. 153–154 · ה'תשכ"א, ראש חודש מרחשון, ש"פ נח

27 ואפ"ל [ואפשר לומר] דהנה מבואר באגה"ק [באגרת הקודש] סי' י"ד ע"פ ארץ אשר כו' עיני ה' אלקיך בה מראשית השנה[192] שבכל ר"ה [ראש השנה] נמשך אור חדש יותר שבמדרגת חכמה עילאה להאיר לארץ העליונה[193] כו'

And it may be said: for it is explained in Iggeres HaKodesh, section 14, on the verse "A land which," etc., "the eyes of Havayah your G-d are upon it, from the beginning of the year," that on every Rosh HaShanah a new, higher light is drawn down, which is on the level of the higher Chochmah (Chochmah Ila'ah), to shine to the supernal earth, etc.

> One answer comes from Iggeres HaKodesh 14, on "a land… the eyes of Havayah your G-d are upon it, from the beginning of the year" (Deuteronomy 11:12). Each Rosh HaShanah a new, higher light from the higher Chochmah shines to the "supernal earth," which Iggeres HaKodesh identifies with the light that fills all worlds.

וא"כ הרי זה כעין ארץ חדשה מה גם כי ודאי גם בח"ע [בחכמה עילאה] נמשך אור חדש זה מלמעלה דוגמת יחוד חו"ב [חכמה ובינה] שבק"ש [שבקריאת שמע][194] כו'

And if so, this is a kind of new earth; all the more so since certainly into the higher Chochmah, too, this new light is drawn from above, like the union of Chochmah and Binah in the recital of Shema, etc.

> So each Rosh HaShanah there is a kind of "new earth." Moreover, the higher Chochmah itself receives this new light from above, like the union of Chochmah and Binah brought about in the Shema.

וענין שמים חדשים היינו כמ"ש בד"ה שובה ישראל ע"פ וידעת היום[195] כו' בשמים ממעל כו' שגם בנשמה יש שמים וארץ שכל ומדות כו' וי"ל [ויש לומר] שהם ח"י ונר"נ [ונפש רוח נשמה] כנ"ל.

And the matter of new heavens is as is written in the discourse beginning "Return, O Israel," on the verse "And you shall know this day," etc., "in the heavens above," etc., that in the soul too there are heaven and earth, intellect and emotive attributes, etc.; and it may be said that they are chayah and yechidah, and nefesh, ruach and neshamah, as mentioned above.

> "New heavens" fits as well. The discourse "Return, O Israel," on "Know this day… that Havayah is G-d in the heavens above" (Deuteronomy 4:39), explains that the soul too has heaven and earth, intellect and emotion; here they may be chayah and yechidah, the soul's "heaven," and nefesh, ruach and neshamah, its "earth."

28 ובד"ה שוש אשיש נתבאר איך נשמת אדה"ר [אדם הראשון] מתחדש בכל ר"ה [ראש השנה] כי ר"ה [ראש השנה] יום ברוא אדה"ר [אדם הראשון] ומבואר לעיל שהנשמה יש בה מבחי' שמים וארץ וה"ז [והרי זה] כענין התחדשות בחי' שמים וארץ

And in the discourse beginning "I will greatly rejoice" it is explained how the soul of Adam, the first man, is renewed on every Rosh HaShanah, for Rosh HaShanah is the day Adam was created; and it was explained above that the soul has in it [aspects] of the level of heaven and earth; and so this is like the renewal of the level of heaven and earth.

> The discourse "I will greatly rejoice" explains that the soul of Adam is renewed every Rosh HaShanah, the anniversary of Adam's creation. Since the soul has "heaven and earth," this is a renewal of heaven and earth.

גם הנה אדה"ר [אדם הראשון] הוא חכמה עילאה כמ"ש בד"ה מי יתנך והתחדשותו י"ל [יש לומר] מבחי' כי לא אדם הוא[196] א"א כו' וע"כ שמים וארץ חדשים שהם רו"ש [רצוא ושוב] חדשים שנמשכים ממקורם באתעדל"ע [באתערותא דלעילא]

Also, Adam, the first man, is the higher Chochmah, as is written in the discourse beginning "O that you were," and his renewal, it may be said, is from the level of "for He is not a man," [which is] Arich Anpin, etc. And therefore [there are] new heavens and earth, which are a new ratzo and shov, drawn from their source through an arousal from above (isarusa dile'eila).

> Further, Adam corresponds to the higher Chochmah, as the discourse "O that you were" explains, and his renewal comes from the level of "for He is not a man" (I Samuel 15:29), Arich Anpin, above the level of "man." So the new heavens and earth are a new ratzo and shov, drawn from their source by an arousal from above.

כי הרצוא דשמים שמבחי' יחידה הרי מתחדש בר"ה [בראש השנה] וכמ"כ [וכמו כן] השוב שמבחי' ארץ כו' וזהו ענין יום תרועה[197] כי התרועה רו"ש [רצוא ושוב] תכופים

For the ratzo of heaven, which is from the level of yechidah, is renewed on Rosh HaShanah, and likewise the shov, which is from the level of earth, etc. And this is the matter of "a day of sounding (teruah)": for the teruah is ratzo and shov in quick succession,

> The ratzo of "heaven," which comes from the yechidah, is renewed on Rosh HaShanah, and so is the shov of "earth." That is why it is "a day of teruah": the teruah, a series of short broken blasts, is ratzo and shov in rapid alternation.

שזהו רו"ש [רצוא ושוב] כמו שמיוחדים ביחוד גמור בחי' מטי ולא מטי שאין השוב נפרד כלל מהרצוא כו' גם ענין ועשיתם עולה[198] ועמ"ש ע"פ והקרבתם עולה אשה.

which is ratzo and shov as they are united in complete union, the level of "reaching and not reaching" (mati velo mati), in which the shov is not separated at all from the ratzo, etc. Also the matter of "and you shall make a burnt offering"; and see what is written on the verse "And you shall offer a burnt offering, a fire-offering."

> In the teruah ratzo and shov are fully united, "reaching and not reaching" (mati velo mati), so that the shov never separates from the ratzo. The text relates "you shall make a burnt offering" to this as well and refers to its discourse on "And you shall offer a burnt offering, a fire-offering."

גם כי הנה מבואר בד"ה אתם נצבים שבכל השנה הוא בחי' אחרי הוי' ילכו ולכן כארי' [כאריה] ישאג אבל בעשי"ת [בעשרת ימי תשובה] בקשו פני[199] כו'

Also: for it is explained in the discourse beginning "You are standing" that throughout the year it is the level of "They shall walk after Havayah," and therefore "He shall roar like a lion," but in the Ten Days of Teshuvah, "Seek My face," etc.

> Another angle comes from the discourse "You are standing": all year long the relation is "They shall walk after Havayah" (Hosea 11:10), following behind, as "He shall roar like a lion"; but in the Ten Days of Teshuvah it is "Seek My face" (Psalms 27:8).

א"כ זהו כמו השמים כסאי בחי' אחוריים לגבי שמים חדשים אשר עומדים לפני בבחי' פנימיות.

If so, this is like "The heavens are My throne," the level of the back, as compared with the new heavens, which "stand before Me" on the level of the inner dimension (pnimiyus).

> So the rest of the year is like "The heavens are My throne," the back, while these days are like the new heavens that "stand before Me," the inner face.

גם כמו בחי' ראש הוא למעלה מבחי' גוף כך ראש השנה בחי' ראש גלגלתא כו'.[200]

Also, just as the level of the head is above the level of the body, so Rosh HaShanah is the level of the head, the skull (gulgalta), etc.

> And as the head is above the body, Rosh HaShanah, the "head" of the year, is the level of the head, the gulgalta or skull, which stands for the supernal will; it is above the throne, on which only the body sits.

29 ועמ״ש בד״ה ויקרא אל משה כו׳ לב לדעת ועינים לראות[201] עד היום הזה ס״פ תבא שבר״ה [שבראש השנה] נמשכים דו״ר [דחילו ורחימו] עילאין מלמעלה.

And see what is written in the discourse beginning "And He called to Moshe," etc., "a heart to know and eyes to see, until this day," at the end of Parshas Tavo, that on Rosh HaShanah the higher awe and love (dechilu urechimu) are drawn down from above.

> The text refers to the discourse at the end of Parshas Tavo in Likkutei Torah, which opens with Moshe calling all Israel and continues "a heart to know and eyes to see… until this day" (Deuteronomy 29:1, 3); the print's "And He called to Moshe" recalls the opening words of Vayikra. There the Alter Rebbe explains that on Rosh HaShanah every Jewish soul receives from above a very high awe and love, which cannot be reached by an arousal from below.

גם י״ל [יש לומר] דהנה איתא מלכא משיחא[202] עתיד לאתבא צדיקייא בתיובתא[203] שהתשובה בחי׳ מאדך אכן שהצדיק שלא חטא יבא לבחי׳ זו זהו כענין שמים חדשים.

It can also be said: for it is stated, "King Mashiach will bring the tzaddikim to teshuvah." For teshuvah is the level of "your might" (me'odecha); however, that the tzaddik who has not sinned should come to this level, this is like the matter of new heavens;

> Another explanation: "King Mashiach will bring the tzaddikim to teshuvah." Teshuvah is "with all your might," normally reached through the distance of sin; for a tzaddik who never sinned to reach it is like "new heavens," a heaven not produced in the usual way.

היינו שאין התשובה מחמת ההיפוך רק מחמת כי גם ג״ע [גן עדן] עליון מדבר יחשב וגם ח״ע [חכמה עילאה] עשייה ממש.

that is, that the teshuvah is not because of the opposite [of holiness], but rather because even the higher Gan Eden will be considered a wilderness, and even the higher Chochmah [will be considered] Asiyah itself.

> That teshuvah will not come from having sinned but rather from a new perception: next to the coming revelation, even the higher Gan Eden will seem a wilderness and even the higher Chochmah like Asiyah.

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

THE REBBE EXPLAINS

At the same farbrengen (Shabbos Noach, Rosh Chodesh Marcheshvan 5721), continuing his explanation of our paragraphs, the Rebbe explains the saying that Mashiach will bring the tzaddikim to teshuvah, which our paragraph calls "like new heavens."

Teshuvah from sin, the Rebbe says, does not need Mashiach: one can return at once, even while still caught in the impure husks. Mashiach's work is with the tzaddikim: since „דא מוחא לדא ודא קליפה לדא" ("this is the core of that, and that the shell of this"), relative to a more inward level even

the tzaddik must return, and Mashiach „שיגלה פנימיות עמוקה יותר" ("will reveal a deeper inwardness"). Such teshuvah is no mere embellishment but a total change of state, like the sinner's, because relative to the higher level all of the tzaddik's service counts for nothing.

The Alter Rebbe: אכן שהצדיק שלא חטא יבא לבחי׳ זו זהו כענין שמים חדשים

The Rebbe: וזהו חידושו של משיח — שיגלה פנימיות עמוקה יותר, שלגבי׳ צריכים גם הצדיקים לשוב בתשובה

Toras Menachem, Hisvaaduyos, vol. כט (ה׳תשכ״א), p. 154–157 · ה׳תשכ״א, ראש חודש מרחשון, ש״פ נח

30 וזהו ענין וגבה מאד[204] לכן בחי׳ זו לא יהיה רק ע״י משיח שאז יתגלה בחי׳ עתיק מה שאפילו ח״ע [חכמה עילאה] נחשב כעשייה ממש נגד גילוי זה

And this is the matter of "and shall be very high (gavah me'od)." Therefore this level will come only through Mashiach, for then the level of Atik will be revealed, such that even the higher Chochmah is considered like Asiyah itself compared with this revelation.

This is "very high (gavah me'od)": the future me'od will come only through Mashiach. Then Atik, the innermost level of Keser, will be revealed, so that even the higher Chochmah will seem like Asiyah, the lowest world, by comparison.

ולכן דוד בקש במזמור בהיותו במדבר יהודה[206, 205] כן בקדש חזיתיך[207] שיזכה לבחי׳ זו כמו שיוכל לבוא לבחי׳ צמאון מבחי׳ מדבר כו׳ כך גם בקדש יהיה בחי׳ זו

And therefore David asked, in the psalm [composed] when he was in the wilderness of Yehudah, "So in holiness have I beheld You," that he merit this level: just as one can come to the level of thirst from the level of a wilderness, etc., so too in holiness there should be this level,

This is why David, in the psalm he composed in the wilderness of Yehudah, said, "So in holiness have I beheld You" (Psalms 63:3). Just as the wilderness, a place far from holiness, brought him to thirst for G-d, he asked that even in holiness he should come to such a thirst.

והיינו נגד קדה״ק [קודש הקדשים] או נגד בחי׳ קדושתי שלמעלה כו׳ וזה יומשך רק ע״י משיח וכמו אלו לא חטא אדה״ר [אדם הראשון] היה תשובה עד״ז

that is, relative to the Holy of Holies, or relative to the level of "My holiness," which is above, etc. And this will be drawn down only through Mashiach; and similarly, had Adam, the first man, not sinned, there would have been teshuvah of this kind.

"In holiness" means even relative to the Holy of Holies, or to G-d's own holiness "above"; next to that, even the holiest place is a wilderness. Such teshuvah will be drawn down only by Mashiach; had Adam not sinned, teshuvah would have been of this kind, from longing rather than from sin.

והנה מעין זה יש בעשי"ת [בעשרת ימי תשובה] שגם הצדיקים גמורים והנביאים שאין בהם שום חטא צריכים לתשובה אז ועמ"ש סד"ה שובה ישראל בענין מ"ש יעקב אם יהיה כו'.

Now, something of this kind exists in the Ten Days of Teshuvah, when even the perfectly righteous and the prophets, in whom there is no sin at all, need teshuvah at that time. And see what is written at the end of the discourse beginning "Return, O Israel," on the matter of what Yaakov said, "If [G-d] will be," etc.

> A taste of this comes in the Ten Days of Teshuvah, when even the perfectly righteous and the prophets, who have no sin at all, need teshuvah. The text refers to the end of the discourse "Return, O Israel," on Yaakov's words "If G-d will be with me" (Genesis 28:20).

א"כ אין השמים והארץ שהם תשו"ע [תשובה עילאה] ותשו"ת [ותשובה תתאה] או רו"ש [רצוא ושוב] באים מצד ההיפך כמו מחמת הסתר כו' כ"א כעין שמים וארץ חדשים

If so, the heavens and the earth, which are the higher teshuvah and the lower teshuvah, or ratzo and shov, do not come from the side of the opposite, as from concealment, etc., but rather like new heavens and earth;

> So in this case "heaven and earth," the higher and the lower teshuvah, ratzo and shov, do not arise from the opposite of holiness, from concealment and distance, but are like new heavens and earth.

והיינו ע"י את פניך[208] הוי' אבקש ושבת שבתון שאפילו שבת חשוב נגדו כימות החול כו' גילוי רעוא דכל רעוין

and this is through "Your face, Havayah, I seek," and "a Shabbos of Shabbosos (Shabbos Shabbaton)," compared with which even Shabbos is considered like the weekdays, etc.: the revelation of "the will of all wills."

> They arise from "Your face, Havayah, I seek" (Psalms 27:8) and from Yom Kippur, "a Shabbos of Shabbosos," next to which even Shabbos is like a weekday. This is the revelation of "the will of all wills," G-d's innermost will.

וזהו דרשו ה' בהמצאו היינו עשי"ת [עשרת ימי תשובה] גילוי עשר עמקים[209] כו' מבחי' ע"ס [עשר ספירות] הגנוזות במאצילן כו'

And this is "Seek Havayah when He may be found": that is, the Ten Days of Teshuvah, the revelation of the ten depths, etc., from the level of the Ten Sefiros hidden in their Emanator, etc.

> "Seek Havayah when He may be found" (Isaiah 55:6) refers to the Ten Days of Teshuvah, when the "ten depths" of Sefer Yetzirah are revealed: the Ten Sefiros as they are hidden in their source, the Emanator. Sefer Yetzirah (1:5) says the ten Sefiros are "ten that have no end": the depth of beginning and of end, of good and of evil, of above and of below, and of the four directions. The maamar reads this endless "depth" as the Sefiros before they become defined attributes, as they are in their source, and that is what the Ten Days reveal.

וכך באדם בכל השנה העבודה ע"י חו"ב [חכמה ובינה] אבל בעשי"ת [בעשרת ימי תשובה] ע"י עומק הרצון שלמעלה מהשכל כנז' [כנזכר] בדרוש שובה ישראל (השני)

And so too in man: throughout the year the service is through Chochmah and Binah, but in the Ten Days of Teshuvah, through the depth of the will, which is above intellect, as mentioned in the discourse "Return, O Israel" (the second).

> In a person, too, the service all year long is through Chochmah and Binah, the intellect, but in the Ten Days of Teshuvah it is through the depth of the will, above intellect, as the second discourse "Return, O Israel" explains.

ועוד י"ל [יש לומר] דהנה הרמ"ז [הרב משה זכות] ר"פ תולדות פי' שענין הנשמות כמו שיהיו לע"ל [לעתיד לבוא] בתחה"מ [בתחיית המתים] יהיו מבחי' יצחק ועמ"ש מזה בד"ה אלה תולדות יצחק כי יצחק הוא ענין צחוק ותענוג שיתגלה לעתיד כו'.

And it can be further explained: for the Ramaz, at the beginning of Parshas Toldos, explains that the souls, as they will be in the Time to Come, at the Resurrection of the Dead, will be from the level of Yitzchak. And see what is written on this in the discourse beginning "These are the generations of Yitzchak": for Yitzchak is the matter of laughter (tzechok) and delight that will be revealed in the future, etc.

> A further explanation: the Ramaz, the Kabbalist Rabbi Moshe Zacuto, at the beginning of Parshas Toldos, explains that the souls at the Resurrection of the Dead will be on the level of Yitzchak. His name means laughter (tzechok): the delight that will be revealed in the future, as the discourse "These are the generations of Yitzchak" explains.

והנה ר"ה [ראש השנה] הוא ג"כ מבחי' יצחק בסוד שמאלו תחת לראשי.[210] וכמ"ש בזח"ג [בזהר חלק ג] פנחס (דריי"ד ב') ע"פ חשף ה' את זרוע קדשו.[211, 212]

Now, Rosh HaShanah too is from the level of Yitzchak, in the mystery of "His left hand is under my head," as is written in the Zohar, Part III, Pinchas (page 214b), on the verse "Havayah has bared His holy arm."

> Rosh HaShanah too is on the level of Yitzchak, the left side, in the mystery of "His left hand is under my head" (Song of Songs 2:6). The Zohar on Pinchas says so on "Havayah has bared His holy arm" (Isaiah 52:10).

ועמ"ש במ"א ע"פ כי כארץ תוציא צמחה[213] כו' כן אדי' הוי' יצמיח צדקה כו'

And see what is written elsewhere on the verse "For as the earth brings forth its growth," etc., "so will Ado-nai Havayah cause righteousness to sprout," etc.,

> The text refers to its discussion of "For as the earth brings forth its growth… so will Ado-nai Havayah cause righteousness to sprout" (Isaiah 61:11).

דקאי על ר"ה [ראש השנה] ויוהכ"פ [ויום הכפורים] שאזי אדי' הוי' יצמיח צדקה ותהלה יעו"ש [יעויין שם] וצמיחה זו זהו כעין בחי' שמים החדשים והארץ החדשה שכמו"כ [שכמו כן] בר"ה [בראש השנה] בריה חדשה כנ"ל.

which refers to Rosh HaShanah and Yom Kippur, for then "Ado-nai Havayah will cause righteousness and praise to sprout"; see there. And this sprouting is like the level of the new heavens and the new earth, for likewise on Rosh HaShanah [there is] a new creation, as mentioned above.

> That verse refers to Rosh HaShanah and Yom Kippur, when "Ado-nai Havayah will cause righteousness and praise to sprout": a new sprouting, like the new heavens and earth (the printed שמשים is a misprint for השמים, "the heavens," as in Isaiah 66:22), since on Rosh HaShanah there is a new creation, as explained above.

ובחי' כי כארץ תוציא צמחה כו' זהו האתעדל"ת [האתערותא דלתתא] והאתעדל"ע [והאתערותא דלעילא] מקיום המעשה המצות שבכל השנה כולה וזהו ע"ד מ"ש כי כאשר השמים החדשים[214] כו' כן יעמוד זרעכם כו' וכנ"ל:[215]

And the level of "For as the earth brings forth its growth," etc., is the arousal from below (isarusa dilesata) and the arousal from above (isarusa dile'eila) that come from the practical fulfillment of the mitzvos throughout the whole year. And this is in the manner of what is written, "For just as the new heavens," etc., "so shall your seed endure," etc., as mentioned above.

> "As the earth brings forth its growth" is the arousal from below and the arousal from above produced by the mitzvos done all year: the seeds of the year sprout on Rosh HaShanah. This is the pattern of the whole verse: "For just as the new heavens… so shall your seed endure."

IN ONE'S AVODAH

A person serves with both "heaven" and "earth." He arouses great compassion on his soul, which has come down "from a high roof," until he longs "with all your might" to be absorbed in G-d, as in the prayer before the Shema; and he lowers himself in awe, accepting the yoke of Heaven before the yoke of the mitzvos, saying, "Who am I to come near the King?" The first makes the heavens G-d's throne; the second draws His light into the physical mitzvos as His footstool. The mitzvos done now are seeds whose fruit is hidden, and the longer it stays hidden, the greater its growth.

QUESTIONS FOR DISCUSSION

1. Why can only a soul in a body, and not a soul in Gan Eden, draw a light from G-d's Essence into Gan Eden?
2. How does the analogy of a person sitting on a chair explain "The heavens are My throne," and why is only the "back" revealed on a throne?
3. What are "heaven" and "earth" within the soul, and how do ratzo and shov relate to "your seed and your name"?
4. How will the teshuvah of tzaddikim in the time of Mashiach differ from the teshuvah of a baal teshuvah today?
5. In what sense is each Rosh HaShanah a "new heavens and new earth"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1

G-d's promise through Isaiah: "For just as the new heavens and the new earth that I am making stand before Me, says Havayah, so shall your seed and your name endure." Plainly, Israel's offspring and name will last as surely as the new world G-d will make; this is the verse the maamar sets out to explain. (context: Steinsaltz Tanakh)

Isaiah 66:22 ישעיהו ס״ו:כ״ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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

2 **השמים כסאי**

G-d speaks through Isaiah: "The heavens are My throne and the earth is My footstool; what house could you build for Me?" Plainly, no house on earth can contain Him. The maamar contrasts these heavens, which are only a "throne," with the "new heavens" that "stand before Me." (context: Steinsaltz Tanakh)

Isaiah 66:1 ישעיהו ס״ו:א׳

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

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

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3 **ויניחהו בג״ע לעבדה**

"And Havayah G-d took the man and placed him in Gan Eden to work it and to guard it": plainly, to till the garden and tend it. The Alter Rebbe reads "to work it" as the 248 positive commandments, the soul's work in this world. (context: Steinsaltz Tanakh)

Genesis 2:15 בראשית ב׳:ט״ו

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

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

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4

David says to G-d: "For with You is the source of life; in Your light we see light." Cited to show that G-d Himself is the source of all delight, while Gan Eden has only His radiance.

Psalms 36:10 תהילים ל״ו:י׳

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

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

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5 **ושכנתי בתוכם**

G-d tells Moshe: "Let them make Me a sanctuary, and I will dwell in their midst." The word Shechinah is from this root, "dwelling," G-d's presence as it dwells within the worlds.

Exodus 25:8 שמות כ״ה:ח׳

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם׃

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

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6

In the Song the beloved, the king, says to his bride, "I have come into my garden, my sister, bride." The maamar reads it as G-d entering Gan Eden with a light from His very Essence, drawn down by the souls' service. (context: Steinsaltz Tanakh)

Song of Songs 5:1 שיר השירים ה׳:א׳

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דְּבָשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דּוֹדִים׃

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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7 **לגני איתי מלי אדי'**

The Raaya Mehemna on Parshas Vayikra reads "I have come into My garden" as Malchus, the Name Ado-nai. The text uses it to place Gan Eden at the level of Malchus.

Zohar, Vayikra 1:22–2:29 ספר הזהר, ויקרא א׳:כ״ב-ב׳:כ״ט

1The first 24 lines of the Hebgrew text do not appear in the translation as explained in the Translator's note on Page 2a.AND HE CALLED UNTO MOSES, AND THE L-RD SPAKE UNTO HIM OUT OF THE TENT OF MEETING, SAYING. R. Hiya connected this with the verse, "I am come into my garden, my sister, my bride, I have eaten my honeycomb with my honey, I have drunk my wine with my milk, eat, O friends, etc." 'The first part of this verse', he said, 'does not seem to accord …

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

8 **יפה שעה אחת בתשובה ומעשים טובים בעולם הזה מכל חיי העולם הבא**

Rabbi Yaakov's teaching in the Mishnah: "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." Explained here by the souls' power, in this world only, to draw down light from G-d's Essence.

Pirkei Avot 4:17 משנה אבות ד׳:י״ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל

חַיֵּי הָעוֹלָם הַזֶּה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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PARAGRAPH 2

9 **סתימא דכל סתימין**

The Idra Zuta calls the holy Ancient One "the hidden of all the hidden." Here the phrase describes the Mocha Stima'ah, the higher Eden from which the mitzvos draw.

Zohar, Idra Zuta 14:59–16:69 ספר הזהר, האדרא זוטא י"ד:נ"ט-ט"ז:ס"ט

10 **בשעתא דקודשא בריך הוא אתחזי על גנתא**

The Zohar on Parshas Bo: at the hour when the Holy One, blessed be He, appears over the garden, the whole garden is gathered in and does not part from Eden, and from this Eden springs go forth. The text sees in it the higher light entering Gan Eden.

Zohar, Bo 4:92–5:101 ספר הזהר, בא ד:צ"ב-ה:ק"א

The esoteric significance of it is as follows. At the hour when the L-rd thus shows Himself in the Garden, all the Garden assembles and keeps close to Eden, from whence the stream of life flows forth into numerous channels. The Garden is called "the Bundle of Life", and in it the pious are beatified with the light of the world to come. And at the hour when the Holy One, blessed be He, reveals Himself to these saints, a voice is heard, crying: "Awake, O north wind, come, O …

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

11 In the Song the king says, "There are sixty queens and eighty concubines," yet his dove is one. The opening words of the discourse to which the reader is referred for the future "spring." (context: Steinsaltz Tanakh)

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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12 **ומעין מבית ה' יצא**

Joel's prophecy of the future: "a spring shall go forth from the House of Havayah" and water the dry valley. Here it is the future spring that comes from the higher Chochmah, above the river of Binah. (context: Steinsaltz Tanakh)

Joel 4:18 יואל ד':י"ח

וְהָיָה בַיּוֹם הַהוּא יִטְּפוּ הֶהָרִים עָסִיס וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם וּמַעְיָן מִבֵּית ה' יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים:

And it shall come to pass in that day, That the mountains shall drop down sweet wine, And the hills shall flow with milk, And all the brooks of Judah shall flow with waters; And a fountain shall come forth of the house of the L-RD, And shall water the valley of Shittim.

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13 The Torah tells of the river that went out from Eden to water the garden and from there parted into four. The river, Binah, waters Gan Eden; the "spring" of Chochmah is higher still.

Genesis 2:10 בראשית ב':י

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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14 **מעיין גנים**

The beloved praises his bride as "a spring of gardens, a well of living waters." Knesses Yisrael is the "spring" that brings a higher flow into the gardens through its service. (context: Steinsaltz Tanakh)

Song of Songs 4:15 שיר השירים ד':ט"ו

מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנֹזְלִים מִן־לְבָנוֹן:

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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15 "And placed him in Gan Eden to work it and to guard it." Read here as the service of the sacrifices, which draws down "I have come into My garden."

Genesis 2:15 בראשית ב':ט"ו

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְּגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ:

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

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16 **לעבדה ולשמרה אלו הקרבנות**

Among its readings of Genesis 2:15, the Midrash says that "to work it and to guard it" are the sacrifices, proving it from Exodus 3:12 and Numbers 28:2.

Bereshit Rabbah 16:5 בראשית רבה ט"ז:ה'

רבי יהודה ורבי נחמיה: ר' יהודה אמר: עילה אותו, היך מה דאת אמר (שם יד): ולקחום עמים והביאום וגו' רבי נחמיה אמר: פיתה אותו, היך מה דאת אמר (הושע יד): קחו עמכם דברים ושובו אל ה' וגו'. ויניחהו ר' יודן ור' ברכיה: רבי יודן אמר: הניח לו והגין עליו, ועדנו מכל אילני גן עדן. רבי ברכיה אמר: להניחו ולהגן עליו, ולעדנו מכל אילני גן עדן. ויניחהו, נתן לו מצות שבת, כמה דאת אמר (שמות כ): וינח ביום השביעי. לעבדה, ששת ימים תעבוד. ולשמרה, (דברים ה): שמור את יום השבת לקדשו …

"The L-rd G-d took the man and placed him in the Garden of Eden, to cultivate it and to keep it" (Genesis 2:15). "The L-rd G-d took [vayikaḥ] the man…" – Rabbi Yehuda and Rabbi Neḥemya, Rabbi Yehuda says: He elevated him, just as it says: "The peoples will lift them up [ulkaḥum] and bring them…" (Isaiah 14:2). Rabbi Neḥemya said: He enticed him, just as it says: "Take [keḥu] words with you and return to the

L-rd…" (Hosea 14:3). "And placed him [vayaniḥehu]" - Rabbi Yudan and Rabbi Berekhya, …

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17 **תעבדון את אלקים**

G-d tells Moshe at the burning bush: "When you bring the people out of Egypt, you shall serve G-d on this mountain." The Midrash links "to work it" with this language of service.

Exodus 3:12 שמות ג׳:י״ב

וַיֹּאמֶר כִּי־אֶהְיֶה עִמָּךְ וְזֶה־לְּךָ הָאוֹת כִּי אָנֹכִי שְׁלַחְתִּיךָ בְּהוֹצִיאֲךָ אֶת־הָעָם מִמִּצְרַיִם תַּעַבְדוּן אֶת־הָאֱלֹקִים עַל הָהָר הַזֶּה׃

And He said: 'Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve G-d upon this mountain.'

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18 G-d commands Israel through Moshe about the daily offering: "You shall take care to offer to Me in its due season." The Midrash links "to guard it" with this verse about the offerings.

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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19 **באתי לגני בגין דכל קרבנין דעלמא כד סלקין כולהו סלקין לגו גנתא דעדן בקדמיתא**

The Zohar on Parshas Pinchas reads "I have come into My garden" as the sacrifices, which ascend first into the Garden of Eden, the mystery of Knesses Yisrael. The text prints the folio as 202b; on Sefaria the passage is on 240b.

Zohar, Pinchas 84:527–537 ספר הזהר, פנחס פ״ד:תקכ״ז-תקל״ז

He said: 'G-d says, "I have come into my garden" because all offerings when they ascend go into the Garden of Eden at the beginning of the sacrifice when a man confesses his sins over it, and, as it were, his own blood is poured out on the altar.

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20 **לעבדה דא מלכא עילאה ולשמרה דא מלכא תתאה**

The Zohar on Parshas Mikeitz reads "to work it" as the supernal King and "to guard it" as the lower King, "to work it" in the mystery of "Remember" and "to guard it" in the mystery of "Keep."

Zohar, Miketz 9:138–149 ספר הזהר, מקץ ט׳:קל״ח-קמ״ט

But there is an inward meaning therein.' The Judean then cited the verse: "And he put him into the Garden of Eden to dress it and keep it" (Gen. 2, 15). 'This sentence, as has been explained,' he said, 'contains an allusion to the sacrifices, the object of the verb "to dress" being the higher King, and of "to keep" the lower King, the one embracing the upper world, the other the lower world, the one esoterically referred to in "remember", the other in "observe"1An allusion to the two variants, …

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21 **דזכור**

"Remember the Shabbos day to sanctify it." The Zohar ties "to work it" to this wording.

Exodus 20:8 שמות כ׳:ח׳

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

Remember the sabbath day, to keep it holy.

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22 **דשמור**

"Keep the Shabbos day to sanctify it." The Zohar ties "to guard it" to this wording.

Deuteronomy 5:12 דברים ה׳:י״ב

שָׁמוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כַּאֲשֶׁר צִוְּךָ ה׳ אֱלֹקֶיךָ׃

Observe the sabbath day, to keep it holy, as the L-RD thy G-d commanded thee.

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PARAGRAPH 3

23 **בד"ה מה טובו**

The discourse "How goodly are your tents, O Yaakov" asks why the soul descends from Gan Eden, where it already enjoyed the radiance of the Shechinah, and answers with "Better is one hour of teshuvah and good deeds in this world." It then develops three levels of teshuvah: the first, "turn away from evil," draws memalei; the second, "do good," draws sovev; and the third, through Torah study, reaches the Essence of the Infinite Light above both (Likkutei Torah, Balak 5:5, 5:18).

KEHOT'S NOTE

לעיל בלק עג, ב ואילך.

24 "And placed him in Gan Eden to work it and to guard it." The word vayanichehu is read as "gave him rest."

Genesis 2:15 בראשית ב׳:ט״ו

וַיִּקַּח ה׳ אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

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

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25 **בזח"א ר"פ נח (דנ"ט ע"ב)**

The note adds a reference to Yahel Or, the Tzemach Tzedek's commentary on Tehillim, for a further discussion bearing on this passage of the Zohar on Parshas Noach.

KEHOT'S NOTE

ראה גם יהל אור ע' תקצ.

26 **ועייל לגנתא ואשקי ליה משקיו דלעילא ועביד ליה נייחא**

The Zohar says the river from Eden enters the garden, waters it from above and makes rest for it. The text reads vayanichehu, "He placed him," as this rest flowing to man.

Zohar, Noach 1:1–12ספר הזהר, נח א:א-י"ב

R. Eleazar said: 'The term "These are", as we have learnt, always implies that something spoken of before in the text is now of no account. Now it is written above in the account of the Creation1Where also we find the expression 'these are the generations, (Gen. 2, 4). that "A river went out from Eden to water the garden and from thence it was parted, etc." (Gen. 2, 10). That stream which flows perennially entered the Garden to water it from the supernal waters, and brought gladness to it, ...

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27 **ויניחהו כד"א וינח ביום השביעי**

The Midrash reads vayanichehu as G-d giving Adam the mitzvah of Shabbos, as it says "and He rested on the seventh day."

Bereshit Rabbah 16:5בראשית רבה ט"ז:ה'

רבי יהודה ורבי נחמיה: ר' יהודה אמר: עילה אותו, היך מה דאת אמר (שם יד): ולקחום עמים והביאום וגו' רבי נחמיה אמר: פיתה אותו, היך מה דאת אמר (הושע יד): קחו עמכם דברים ושובו אל ה' וגו'. ויניחהו ר' יודן ור' ברכיה: רבי יודן אמר: הניח לו והגין עליו, ועדנו מכל אילני גן עדן. רבי ברכיה אמר: להניחו ולהגן עליו, ולעדנו מכל אילני גן עדן. ויניחהו, נתן לו מצות שבת, כמה דאת אמר (שמות כ): וינח ביום השביעי. לעבדה, ששת ימים תעבוד. ולשמרה, (דברים ה): שמור את יום השבת לקדשו ...

"The L-rd G-d took the man and placed him in the Garden of Eden, to cultivate it and to keep it" (Genesis 2:15). "The L-rd G-d took [vayikaḥ] the man..." – Rabbi Yehuda and Rabbi Neḥemya, Rabbi Yehuda says: He elevated him, just as it says: "The peoples will lift them up [ulkaḥum] and bring them..." (Isaiah 14:2). Rabbi Neḥemya said: He enticed him, just as it says: "Take [keḥu] words with you and return to the L-rd..." (Hosea 14:3). "And placed him [vayaniḥehu]" – Rabbi Yudan and Rabbi Berekhya, ...

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28 **וינח ביום השביעי**

"For in six days Havayah made the heavens and the earth... and He rested on the seventh day." The verse the Midrash uses to read vayanichehu as rest.

Exodus 20:11שמות כ':י"א

כִּי שֵׁשֶׁת־יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ ה' אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ׃

for in six days the L-RD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the L-RD blessed the sabbath day, and hallowed it.

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29 **ונחך ה' תמיד והשביע בצחצחות נפשך**

Isaiah promises the one who feeds the hungry: "Havayah will guide you always, and satisfy your soul with brightness." Venachacha, "will guide you," can also be heard as "will give you rest," which is why the text sets it beside vayanichehu; tzachtzachos is read either as "brightness" or as "parched places." (context: Steinsaltz Tanakh)

Isaiah 58:11ישעיהו נ"ח:י"א

וְנָחֲךָ ה' תָּמִיד וְהַשְׂבִּיעַ בְּצַחֲצָחוֹת נַפְשֶׁךָ וְעַצְמֹתֶיךָ יַחֲלִיץ וְהָיִיתָ כְּגַן רָוֶה וּכְמוֹצָא מַיִם אֲשֶׁר לֹא־יְכַזְּבוּ מֵימָיו׃

And the L-RD will guide thee continually, And satisfy thy soul in drought, And make strong thy bones; And thou shalt be like a watered garden, And like a spring of water, whose waters fail not.

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30 **ונחך ה' תמיד והשביע בצחצחות נפשך**

The Zohar in Parshas Toldos expounds this verse as a promise to the faithful for this world and the World to Come.

Zohar, Toldot 12:99–14:108ספר הזהר, תולדות י"ב:צ"ט-י"ד:ק"ח

AND HE REMOVED FROM THENCE, AND DIGGED ANOTHER WELL. R. Hiya discoursed on the verse: And the L-rd will guide thee continually, and satisfy thy soul in brightness, and make strong thy bones (Is. 58, 11). 'The true believers', he said, 'have derived strength from this verse, where promise is made to them of the world to come, for the word "continually" includes both this world and the world to come. Again, the term "continually", which seems superfluous, is an allusion to the continual burnt-offering which is offered at dusk, ...

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

31 **דא עדן עילאה דאיהו ידע לנקודה תתאה**

The Zohar on Vayakhel speaks of the higher Eden, the mystery of the World to Come, which "knows the lower point" through a river that goes forth from it and waters it.

Zohar, Vayakhel 24:308–316ספר הזהר, ויקהל כ"ד:ש"ח-שט"ז

Concerning all this it is written: "No eye hath seen beside thee, O G-d" (Isa. 64, 3), which is an allusion to the holy Lower Point that alone has knowledge of the Lower Eden which is hidden in the Garden, there being none other that has knowledge of it. Again, "beside thee, O Elohim," alludes to the Higher Eden, which is identical with the mystery of the world to come, with the principle that knows the Lower Point, none other knowing it save Elohim, the One who ascends ever higher ...

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

32 **והנצח זו ירושלים**

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

KEHOT'S NOTE

ברכות (נח, א). [כ].

33 **והנצח זו ירושלים**

The Talmud expounds I Chronicles 29:11: "'and the Netzach': this is Jerusalem." The text refers to its own explanation of mochin on this saying.

Berakhot 58a:17ברכות נ"ח א:י"ז

בְּמַתְנִיתָא תָּנָא מִשְּׁמֵיהּ דְּרַבִּי עֲקִיבָא: "לְךָ ה' הַגְּדֻלָּה" — זוֹ קְרִיעַת יַם סוּף. "וְהַגְּבוּרָה" — זוֹ מַכַּת בְּכוֹרוֹת. "וְהַתִּפְאֶרֶת" — זוֹ מַתַּן תּוֹרָה. "וְהַנֵּצַח" — זוֹ יְרוּשָׁלַיִם. "וְהַהוֹד" — זוֹ בֵּית הַמִּקְדָּשׁ.

In a Baraita it is taught in the name of R. 'Akiba : "Thine, O L-rd, is the greatness" — that refers to the division of the Red Sea. "And the power" — that refers to the smiting of the first-born. "And the glory" — that refers to the giving of the Torah, "And the victory" — that refers to Jerusalem. "And the majesty" — that refers to the Temple.

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34 **ולאן אתה הולך**

Akavya ben Mahalalel: "Know from where you came, and to where you are going." The discourse cited applies these words to the soul's source and destination.

Pirkei Avot 3:1משנה אבות ג:א

עֲקַבְיָא בֶן מַהֲלַלְאֵל אוֹמֵר, הִסְתַּכֵּל בִּשְׁלֹשָׁה דְבָרִים וְאֵי אַתָּה בָא לִידֵי עֲבֵרָה. דַּע מֵאַיִן בָּאתָ, וּלְאָן אַתָּה הוֹלֵךְ, וְלִפְנֵי מִי אַתָּה עָתִיד לִתֵּן דִּין וְחֶשְׁבּוֹן. מֵאַיִן בָּאתָ, מִטִּפָּה סְרוּחָה, וּלְאָן אַתָּה הוֹלֵךְ, לִמְקוֹם עָפָר רִמָּה וְתוֹלָעָה. וְלִפְנֵי מִי אַתָּה עָתִיד לִתֵּן דִּין וְחֶשְׁבּוֹן, לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא:

Akabyah ben Mahalalel said: mark well three things and you will not come into the power of sin: know from where you come, and where you are going, and before whom you are destined to give an account and reckoning. From where do you come? From a putrid drop. Where are you going? To a place of dust, of worm and of maggot. Before whom you are destined to give an account and reckoning? Before the King of the kings of kings, the Holy One, blessed be He.

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35 **דהאי נשמה סלקא גו נביעא דעתיקא דעתיקין סתימא דכל סתימין**

The Zohar on Terumah says that the higher soul ascends into the wellspring of the Ancient of Ancients, the hidden of all the hidden. The text prints only the folio, 142; on Sefaria the passage is on 142a.

Zohar, Terumah 29:288–296ספר הזהר, תרומה כ"ט:רפ"ח-רצ"ו

But as long as that supernal Neshamah does not ascend unto the spring of the "Ancient of Ancients", the most Hidden of all hidden regions, there to be filled with the presence of Him whose glory is eternal as the waters of an unceasing and refreshing spring, so long must the Ruah be debarred from entering into that which is its own especial Paradise, namely, the Nephesh; and in all cases the abode of the Ruah is the Garden of Eden, while the Neshamah ascends aloft to the fountain-head, and ...

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

36 "And a river goes forth from Eden to water the garden." The verse the Zohar expounds at the beginning of Parshas Noach.

Genesis 2:10בראשית ב':י

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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37 Isaiah rebukes the people: "Rather, your iniquities have separated between you and your G-d." Turning away from evil removes this separation and draws down the light that fills all worlds.

Isaiah 59:2ישעיהו נ"ט:ב'

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָּנִים מִכֶּם מִשְּׁמוֹעַ:

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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PARAGRAPH 4

38 At Sinai Moshe entered the cloud and went up the mountain for forty days. The cloud, which both hides and makes approach possible, is an image of the garment through which a higher light is received. (context: Steinsaltz Tanakh)

Exodus 24:18שמות כ"ד:י"ח

וַיָּבֹא מֹשֶׁה בְּתוֹךְ הֶעָנָן וַיַּעַל אֶל־הָהָר וַיְהִי מֹשֶׁה בָּהָר אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה:

And Moses entered into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights.

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39 **בת"א . . בד"ה ואברהם זקן**

The discourse, tied to the verse "And Avraham was old, coming in days," asks about "Better is one hour of teshuvah and good deeds in this world," and explains, from the Zohar on that verse, that teshuvah and good deeds become garments for the soul, through which it can enjoy the radiance of the Shechinah in the World to Come.

KEHOT'S NOTE

טז, א.

40 **בד"ה ת"ר נר חנוכה**

The discourse on the Chanukah lamp explains, from the Zohar, that the mitzvos are the soul's garments in Gan Eden, where the souls enjoy the radiance of the Shechinah.

KEHOT'S NOTE

תו"א לב, ד.

41 **יום ראשון מדליק שמונה**

> Beis Shammai say that on the first day of Chanukah one lights eight lamps and decreases from then on. The words open the Torah Ohr discourse that the text cites for the garment and the parable.

Shabbat 21b:5 שבת כ"א ב:ה'

תָּנוּ רַבָּנַן: מִצְוַת חֲנוּכָּה, נֵר אִישׁ וּבֵיתוֹ. וְהַמְהַדְּרִין, נֵר לְכָל אֶחָד וְאֶחָד. וְהַמְהַדְּרִין מִן הַמְהַדְּרִין, בֵּית שַׁמַּאי אוֹמְרִים: יוֹם רִאשׁוֹן מַדְלִיק שְׁמֹנָה, מִכָּאן וְאֵילָךְ פּוֹחֵת וְהוֹלֵךְ. וּבֵית הִלֵּל אוֹמְרִים: יוֹם רִאשׁוֹן מַדְלִיק אַחַת, מִכָּאן וְאֵילָךְ מוֹסִיף וְהוֹלֵךְ.

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PARAGRAPH 5

42 **באתי לגני**

> "I have come into My garden": G-d's Essence entering Gan Eden through the souls' service.

Song of Songs 5:1 שיר השירים ה':א'

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים׃

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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43 **לעבדה ולשמרה**

> "To work it and to guard it": the positive mitzvos and the guarding from sin.

Genesis 2:15 בראשית ב':ט"ו

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

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

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44 **וינח**

> "And He rested on the seventh day": the Midrash's source for reading vayanichehu as rest.

Exodus 20:11 שמות כ':י"א

כִּי שֵׁשֶׁת־יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ ה' אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ׃

for in six days the L-RD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the L-RD blessed the sabbath day, and hallowed it.

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45 **ונחך ה'**

> "And Havayah will guide you always," which the Zohar connects with vayanichehu.

Isaiah 58:11 ישעיהו נ"ח:י"א

וְנָחֲךָ ה' תָּמִיד וְהִשְׂבִּיעַ בְּצַחֲצָחוֹת נַפְשֶׁךָ וְעַצְמוֹתֶיךָ יַחֲלִיץ וְהָיִיתָ כְּגַן רָוֶה וּכְמוֹצָא מַיִם אֲשֶׁר לֹא־יְכַזְּבוּ מֵימָיו׃

And the L-RD will guide thee continually, And satisfy thy soul in drought, And make strong thy bones; And thou shalt be like a watered garden, And like a spring of water, whose waters fail not.

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PARAGRAPH 6

46 **במקום שבע"ת עומדים**

> Rabbi Abahu: "In the place where baalei teshuvah stand, the perfectly righteous cannot stand." Explained here by the yearning of the baal teshuvah, which is above understanding.

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 …

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KEHOT'S NOTE

ברכות לד, ב.

47 **אם אין חכמה אין יראה**

> Rabbi Elazar ben Azaryah: "If there is no wisdom, there is no awe." Shows that the tzaddik's awe is measured by his understanding.

Pirkei Avot 3:17 משנה אבות ג':י"ז

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ. אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמַה הוּא דוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מֻעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפְכָתוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ …

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom …

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PARAGRAPH 7

48 **בד"ה וישב יעקב**

In "And Yaakov dwelt" the Alter Rebbe explains that G-d Himself is grasped by no intellect, neither as memalei nor as sovev, but only by the desire of the heart (re'usa deliba), the inner point of the heart.

KEHOT'S NOTE

תו"א כז, א.

49 **ובד"ה מי מנה**

The discourse "Who has counted the dust of Yaakov" reads "I created him, I formed him, I even made him" as thought, speech and action, and explains that action is introduced with "even" because physical action is a thing apart, unlike speech in relation to thought.

KEHOT'S NOTE

לעיל פי' בלק סז, א ואילך.

50 Bilaam's blessing of Israel: "Who has counted the dust of Yaakov?" The opening words of the discourse the text cites on the desire of the heart.

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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51 **אף עשיתיו**

G-d's words through Isaiah: "Everyone who is called by My Name, for My glory I created him, I formed him, I even made him." "Made" is action, the world of Asiyah, where the desire of the heart can be reached.

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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52 **סולם מוצב ארצה**

Yaakov dreams of "a ladder set on the ground, and its top reaching heavenward," with angels ascending and descending on it. Read as prayer, rising from earth to the encompassing level called "heaven."

Genesis 28:12 בראשית כ"ח:י"ב

וַיַּחֲלֹם וְהִנֵּה סֻלָּם מֻצָּב אַרְצָה וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמָיְמָה וְהִנֵּה מַלְאֲכֵי אֱלֹקִים עֹלִים וְיֹרְדִים בּוֹ׃

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of G-d ascending and descending on it.

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KEHOT'S NOTE

בראשית כח, י"ב.

53 **סולם מוצב ארצה**

Kehot cites this passage, from the Zohar's addenda, for the ladder as prayer. There the ladder of Yaakov's dream is equated with Sinai by numerical value (סלם and סיני each total 130), and the passage goes on to speak of prayer and Torah study, through which the Holy One comes down to receive them.

Zohar, Addenda, Volume I 50:362–373 ספר הזהר, תוספות, כרך א נ:שס"ב-שע"ג

54 **סולם קאי על התפלה**

Kehot's note points to Zohar I, 266b for these words.

Zohar I, 266b זח"א רסו, ב

KEHOT'S NOTE

זח"א רסו, ב.

55 **בכל מאדך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." "With all your might" is the love beyond measure of the yechidah.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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PARAGRAPH 8

56 **שמע ישראל**

"Hear, O Israel: Havayah is our G-d, Havayah is One." Read as the goal that the transcendent Name Havayah become "our G-d."

Deuteronomy 6:4 דברים ו':ד'

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

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

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57 **ואהבת בכל נפשך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." "With all your soul" is the ten powers of the soul; "with all your might" is the will above them.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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58 **אליו ולא למדותיו**

Rabbi Moshe Cordovero warns that one must not direct one's intention to the Sefiros themselves, quoting the Sifrei: "to Him, and not to His attributes." The Alter Rebbe

applies it: binding oneself to the Sefiros is a means of binding oneself to the Infinite Light within them.

Pardes Rimmonim 32:2 פרדס רמונים ל"ב:ב'

59 **בפרדס של"ב**

Besides giving the chapter of the Pardes passage (Sha'ar (Gate) 32, chapter 2), the note also refers the reader to the discourse "To understand what is written in Otzros Chaim," among the additions at the end of the Vayikra volume of Likkutei Torah.

KEHOT'S NOTE

(פ"ב). וע' רד"ה להבין מ"ש באוצ"ח בהוספות של סוף ח' ויקרא (נא, ג). [כ].

60 **בד"ה ענין ק"ש**

The discourse "The matter of the recital of Shema, 'One' and 'And you shall love'" in Likkutei Torah, Va'eschanan, explains that the yechidah of the soul, the inner point of the heart, receives the level of "One," the will that is above reason and knowledge.

KEHOT'S NOTE

לעיל פ' ואתחנן

61 **מי לי בשמים**

Asaf says to G-d: "Whom have I in heaven, and besides You I desire nothing on earth." An expression of the will above intellect.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

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

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62 **כלה שארי**

"My flesh and my heart pine away." The soul's longing for G-d alone, the level of "with all your might."

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי 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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63 In the Song the beloved woman says, "His left hand is under my head, and his right hand embraces me." The opening words of the discourse in Parshas Ki Sisa to which the text refers.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

Let his left hand be under my head, And his right hand embrace me.

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64 **נחלה בלי מצרים**

Whoever delights in Shabbos is given "an inheritance without boundaries," the inheritance of Yaakov. Here it describes Yaakov's attribute of compassion, which has no limit.

Shabbat 118a:7–8 שבת קי"ח א:ז'-ח'

... "בְּיוֹם בֹּא גּוֹג". אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי יוֹסֵי: כָּל הַמְעַנֵּג אֶת הַשַּׁבָּת נוֹתְנִין לוֹ נַחֲלָה בְּלִי מְצָרִים, שֶׁנֶּאֱמַר: "אָז תִּתְעַנַּג עַל ה' וְהִרְכַּבְתִּיךָ עַל בָּמֳתֵי אָרֶץ וְהַאֲכַלְתִּיךָ

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KEHOT'S NOTE

ראה שבת קי"ח, א.

65 **מאיגרא רמה**

Rebbi's words when, reading Lamentations, he reached "He cast down from heaven to earth": "From a high roof to a deep pit." Here it describes the soul's descent from its source into the body.

Chagigah 5b:16–17 חגיגה ה' ב:ט"ז-י"ז

רַבִּי חֲוָה נָקִיט סֵפֶר קִינוֹת וְקָא קָרֵי בְּגַוֵּיהּ, כִּי מָטָא לְהַאי פְּסוּקָא "הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ" — נָפַל מִן יָדֵיהּ, אֲמַר: מֵאִיגָּרָא רָם לְבֵירָא עַמִּיקְתָּא. רַבִּי וְרַבִּי חִיָּיא הֲווֹ שָׁקְלִי וְאָזְלִי בָּאוֹרְחָא, כִּי מְטוֹ לְהָהוּא מָתָא, אָמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא? נֵזִיל וְנֵיקְבֵּיל אַפֵּיהּ. אָמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא, וּמְאוֹר עֵינַיִם הוּא. אֲמַר לֵקהּ רַבִּי חִיָּיא לְרַבִּי: תִּיב אַתְּ, לָא תְּזַלְזֵל בִּנְשִׁיאוּתָךְ. אֵיזִיל אֲנָא וְאֶקְבֵּיל אַפֵּיהּ.

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

KEHOT'S NOTE

חגיגה ה, ב.

PARAGRAPH 9

66 **מים תחתונים בוכים**

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

KEHOT'S NOTE

ת"ז (ת"ח י"ט, ב). [כ].

67 **אנן בעינן למהוי קדם מלכא**

The lower waters weep and say, "We want to be before the King." Cited to show that even the higher worlds are distant from G-d and so call for compassion.

Tikkunei Zohar 19b:16–17 תקוני הזהר י"ט ב:ט"ז-י"ז

ומחלוקת האי דאיהו לשם שמים בגין דמים תתאין אינון בוכין ואמרין אנן בעיין למהוי קדם מלכא עלת העלות ובעו לסלקא לעילא. רקיע אפריש ביניייהו עד דעלת העלות שוי לון שוין. י' מסטרא דא וי' מסטרא דא. ו' באמצעיתא. כגוונא דא יוי"י דאיהי א. ואלין כלהו קרבין לעלת העלות.

Constantinople, 1740 (CC-BY-NC)

68 **בד"ה כי ההרים ימושו**

There the "great compassion" of Isaiah 54 is the attribute of Yaakov.

KEHOT'S NOTE

לעיל פ' תצא מא, א.

69 **ואשא אתכם על כנפי נשרים**

G-d's words to Israel at Sinai: "You saw what I did to Egypt, and I carried you on eagles' wings and brought you to Me."

> The eagle is read as compassion, which brings the soul to G-d's very Essence.

Exodus 19:4 שמות י״ט:ד׳

אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרָיִם וָאֶשָּׂא אֶתְכֶם עַל־כַּנְפֵי נְשָׁרִים וָאָבֵא אֶתְכֶם אֵלָי׃

Ye have seen what I did unto the Egyptians, and how I bore you on eagles'wings, and brought you unto Myself.

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KEHOT'S NOTE

שמות יט, ד.

70 **דרך הנשר בשמים**

> Among the wonders Agur says are beyond him is "the way of the eagle in the heavens," how it soars. Here compassion is the way to the "heavens," the level of "with all your might." (context: Steinsaltz Tanakh)

Proverbs 30:19 משלי ל׳:י״ט

דֶּרֶךְ הַנֶּשֶׁר בַּשָּׁמַיִם דֶּרֶךְ נָחָשׁ עֲלֵי־צוּר דֶּרֶךְ־אֳנִיָּה בְלֶב־יָם וְדֶרֶךְ גֶּבֶר בְּעַלְמָה׃

The way of an eagle in the air; The way of a serpent upon a rock; The way of a ship in the midst of the sea; And the way of a man with a young woman.

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KEHOT'S NOTE

משלי ל, יט.

71 **בריח התיכון שמבריח מן הקצה**

> An earlier maamar in Shir HaShirim describes Yaakov's attribute as a thread running "from end to end," reaching even the furthest end, the world of separation, so that it too is joined to G-d's unity; it also points to the Zohar at the end of Terumah, 175b.

KEHOT'S NOTE

נסמן לעיל יג, א.

72 **בריח התיכון שמבריח מן הקצה**

> G-d's instructions for the Tabernacle: the middle bar was to run through the middle of the boards "from end to end." Read as the middle line, the attribute of Yaakov, which reaches from the highest level to the lowest.

Exodus 26:28 שמות כ״ו:כ״ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְרֹחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה׃

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

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73 **סד"ה וידבר כו' במדבר סיני**

> At its end (Likkutei Torah, Bamidbar 4:15), the discourse "And He spoke… in the wilderness of Sinai" explains the census as a rising through three levels of compassion: first "by their families," the seventy souls; then "by their fathers' houses," the sons of Yaakov; then the level of Yaakov himself.

KEHOT'S NOTE

לעיל פ' במדבר ג, א ואילך.

74 **למשפחותם לבית אבותם**

> G-d commands Moshe to count Israel "by their families, by their fathers' houses… by their heads (legulgelosam)." Read as compassion bringing the souls up to the supernal will.

Numbers 1:2 במדבר א׳:ב׳

שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם׃

'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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75 **השמים כסאי דא רקיעא דיעקב שריא ביה**

> The Zohar on Pekudei reads "The heavens are My throne" as the firmament in which Yaakov dwells. The Alter Rebbe takes it to mean that Yaakov's compassion leads to the level of "heaven."

Zohar, Pekudei 40:390–400 ספר הזהר, פקודי מ׳:ש״צ-ת׳

Thus "the heaven is my throne" indicates the firmament wherein Jacob dwells, an exalted image, as it were, of the most high Divine Throne ;1Al. "an exalted throne for the supernal sacred form.". "And the earth is My footstool", to wit, the firmament where King David abides to feast on the resplendency of the luminous glass; and since this resplendency is designed to be diffused downwards, the term "My footstool" is used. "The house that ye may build unto me" alludes to the Temple; and "the place that may be …

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

76 **מדת רחמים דבחי' יעקב**

> An earlier maamar in Shir HaShirim describes Yaakov's attribute of compassion as the third color, between the love of Avraham and the fear of Yitzchak: arousing compassion on one's own soul upon seeing G-d's greatness.

KEHOT'S NOTE

נסמן לעיל יד, א.

77 **מי יעלה לנו השמימה**

> Moshe tells Israel that the Torah "is not in heaven," that one should say, "Who will go up for us to heaven?" Read here as the question how to reach the level of "heaven."

Deuteronomy 30:12 דברים ל׳:י״ב

לֹא בַשָּׁמַיִם הִוא לֵאמֹר מִי יַעֲלֶה־לָּנוּ הַשָּׁמַיְמָה וְיִקָּחֶהָ לָּנוּ וְיַשְׁמִעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה׃

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

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KEHOT'S NOTE

דברים ל, יב.

78 **כי קרוב אליך הדבר**

> Moshe continues: "For the matter is very near to you, in your mouth and in your heart, to do it." Through compas-

sion, "heaven" is near.

Deuteronomy 30:14 דברים ל:י"ד

כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ׃

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

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KEHOT'S NOTE

דברים ל, יד.

79 **צורתו של יעקב חקוקה**

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

KEHOT'S NOTE

ת"ז [תכ"ב] (סה, ב). וע' ב"ר פ' פב [כ]. (פס"ח [יב]). ובלק"ט ויצא (כח, יג). ובתיב"ע [שם יב]. וע' פדר"א (פל"ה). ובמ' אגדה (שם). — כ].

80 **צורתו של יעקב חקוקה**

The Tikkunei Zohar (Tikkun 22) speaks of Yaakov's image engraved on the Throne of Glory, which the Alter Rebbe identifies with the "throne" of "The heavens are My throne."

Tikkunei Zohar 65b:6 תקוני הזהר ס"ה ב:ו'

שִׁימֵנִי כַחוֹתָם דָּא נְשָׁמָתָא, דְּאִיהוּ רְשִׁימוּ דִּילָהּ גְּלִיפָא לְעֵילָּא, כְּמָה דְּאוּקְמוּהוּ בְּיַעֲקֹב, דְּיוֹקְנוֹ שֶׁל יַעֲקֹב חֲקוּקָה בְּכִסֵּא הַכָּבוֹד, דְּכָל נְשָׁמָתִין דְּאִינּוּן גְּזִירִין מִתַּמָּן, גְּלִיפוּ דִּלְהוֹן אִיהוּ חָקוּק לְעֵילָּא, וּרְשִׁימוּ דִּלְהוֹן לְתַתָּא, וְהַהוּא גְּלִיפוּ דִּלְעֵילָּא אִיהוּ חוֹתָם, וּרְשִׁימוּ דִּלְתַתָּא רְשִׁימוּ דְּחוֹתָם, וּמִיָּד דִּרְשִׁימוּ דִּגְלִיפוּ דְּנִשְׁמָתָא אִיהוּ לְעֵילָּא, וּרְשִׁימוּ דִּילָהּ לְתַתָּא, אִתְמַר בָּהּ (בראשית כח יב) וְהִנֵּה מַלְאֲכֵי אלקי"ם עוֹלִים וְיֹרְדִים בּוֹ, סָלְקִין לְעֵילָּא וּמְסַתְּכְלִין בְּדִיוֹקְנָא …

Tikkunei Zohar - Vocalized (Public Domain)

81 **צורתו של יעקב חקוקה**

On Yaakov's ladder: the angels ascend and see his image engraved above. The Alter Rebbe connects it to the "throne" of "The heavens are My throne."

Bereshit Rabbah 68:12 בראשית רבה ס"ח:י"ב

… רבי יהושע דסכנין בשם ר' לוי אמר: את הוא רגל שלישי. הוא דעתיה דר' יהושע דסכנין בשם ר' לוי אמר: (דברים לב) כי חלק ה' עמו יעקב חבל נחלתו. מה החבל הזה, פחות מג' אין מפקיעין אותו, כך האבות, אין פחות מג'. ר' ברכיה אמר: עולם, ושליש עולם הראה לו. עולים, אין פחות משנים. ויורדים, שנים. ומנין שהמלאך שלישו של עולם? שנאמר (דניאל י): וגויתו כתרשיש, ופניו כמראה ברק, ועיניו כלפידי אש, וזרועותיו ומרגלותיו כעין נחושת קלל. ר' חייא ורבי ינאי, חד אמר: עולים ויורדין בסולם. וחד אמר: עולים …

"He dreamed, and behold, a ladder was set on the earth, its top was reaching the heavens, and behold, the angels of G-d were ascending and descending on it" (Genesis 28:12). "He dreamed, and behold, a ladder" - Rabbi Abbahu said: The content of dreams has no effect. There was a certain person who came before Rabbi Yosei bar Ḥalafta. He said to him: 'I saw in my dream that they were saying to me: Go and inherit your father's business in Cappadocia.' He said to him: 'Has your father …

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

82 The Zohar at the end of Terumah: the middle bar that runs from end to end is Yaakov, who holds both this side and that.

Zohar, Terumah 94:908–96:918 ספר הזהר, תרומה צ"ד:תתק"ח-צ"ו:תתקי"ח

Said R. Simeon: 'Blessed art thou, O Land (earth), that thy king is free (ben horin), and nourishes thee in plenty without fear of interference from the "other one" (Severity), all being nourished by that Supernal King. "And thy princes eat in due time", this "time" being that of which it is written: "In time it shall be said of Jacob and of Israel, What hath G-d wrought!" (Num. 23, 23). "Woe to thee, O land (earth), when thy king is a child", as the prophet threatened Israel with the …

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

83 "And all the souls who came out of Yaakov's loins were seventy souls." The "families" of the census are Yaakov's descendants, the level of compassion.

Exodus 1:5 שמות א:ה'

וַיְהִי כָּל־נֶפֶשׁ יֹצְאֵי יֶרֶךְ־יַעֲקֹב שִׁבְעִים נָפֶשׁ וְיוֹסֵף הָיָה בְּמִצְרָיִם׃

And all the souls that came out of the loins of Jacob were seventy souls; and Joseph was in Egypt already.

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84 Kehot's note points to Exodus 36:33 for these words.

Exodus 36:33 שמות ל"ו:ל"ג

וַיַּעַשׂ אֶת־הַבְּרִיחַ הַתִּיכֹן לְבָרֵחַ בְּתוֹךְ הַקְּרָשִׁים מִן־הַקָּצָה אֶל־הַקָּצָה׃

And he made the middle bar to pass through in the midst of the boards from the one end to the other.

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PARAGRAPH 10

85 **בכל מאדך בחיי תשובה עילאה**

The note refers to the Mitteler Rebbe's Sha'arei Teshuvah for a long discussion of the advantage of the baal teshuvah's "with all your might" over the tzaddik's "with all your heart."

KEHOT'S NOTE

ראה בארוכה שערי תשובה לכ"ק אדה"א ח"ב פמ"ח נג, ג ואילך. במעלת "בכל מאדך" שבע"ת על "בכל לבבך" דצדיקים.

86 **אם הבנים**

The psalmist praises G-d, who "sets the barren woman in her home as a joyful mother of children." Binah is the "mother" of the emotions, which are born from it.

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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87 **כח מה הביטול שלמעלה מהשכל המושג ומובן**

Tanya explains that chochmah is ko'ach mah, what is not yet grasped and understood, above Binah's comprehen-

sion. The text cites the end of chapter 18 for this.

Tanya, Likkutei Amarim 18:13–14 תניא, חלק ראשון; ליקוטי אמרים י"ח:י"ג-י"ד

וְאַף אִם הֵם בּוּרִים וְעַמֵּי הָאָרֶץ וְאֵין יוֹדְעִים גְּדוּלַּת ה', וְגַם בַּמְעַט שֶׁיּוֹדְעִים אֵין מִתְבּוֹנְנִים כְּלָל, וְאֵין מוֹסְרִים נַפְשָׁם מֵחֲמַת דַּעַת וְהִתְבּוֹנְנוּת בַּה' כְּלָל, אֶלָּא בְּלִי שׁוּם דַּעַת וְהִתְבּוֹנְנוּת, רַק כְּאִלּוּ הוּא דָּבָר שֶׁאֵי אֶפְשָׁר כְּלָל לְכִפּוֹר בַּה' אֶחָד, בְּלִי שׁוּם טַעַם וְטַעֲנָה וּמַעֲנֶה כְּלָל. וְהַיְינוּ, מִשּׁוּם שֶׁה' אֶחָד מֵאִיר וּמְחַיֶּה כָּל הַנְּפָשׁ, עַל יְדֵי הִתְלַבְּשׁוּתוֹ בְּבְחִינַת חָכְמָה שֶׁבָּהּ, שֶׁהִיא לְמַעְלָה מִן הַדַּעַת וְהַשֵּׂכֶל הַמּוּשָׂג וּמוּבָן:

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88 **וחכמה תחיה**

Koheles: "Wisdom gives life to those who have it." Links Chochmah to chayah, the "living" soul-level.

Ecclesiastes 7:12 קהלת ז':י"ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ:

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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PARAGRAPH 11

89 Kehot's note points to II Chronicles 6:18 for these words.

II Chronicles 6:18 דברי הימים ב ו':י"ח

כִּי הַאֻמְנָם יֵשֵׁב אֱלֹקִים אֶת־הָאָדָם עַל־הָאָרֶץ הִנֵּה שָׁמַיִם וּשְׁמֵי הַשָּׁמַיִם לֹא יְכַלְכְּלוּךָ אַף כִּי־הַבַּיִת הַזֶּה אֲשֶׁר בָּנִיתִי:

But will G-d in very truth dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain Thee; how much less this house which I have builded!

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90 **בס"י שלש אמות**

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

KEHOT'S NOTE

פ"א, מ"ב. ועיין בראב"ד שם.

91 **שמים נבראו תחלה מאש**

"Three mothers, alef, mem, shin, in the world: air, water, fire. The heavens were created first, from fire." The Alter Rebbe uses it to explain why the higher teshuvah is called "heavens." The Kehot note points to chapter 1, mishnah 2, where the three mothers are first named.

Sefer Yetzirah 3:3 ספר יצירה ג':ג

שלש אמות אמ"ש בעולם אויר מים אש שמים נבראו תחלה מאש וארץ נבראת ממים והאויר מכריע בין האש ובין המים:

Sefer Yetzirah, Warsaw 1884 (Public Domain)

PARAGRAPH 12

92 **וארץ נבראת ממים**

"And the earth was created from water, and the air decides between the fire and the water." The rest of the teaching begun in the previous paragraph.

Sefer Yetzirah 3:3 ספר יצירה ג':ג

שלש אמות אמ"ש בעולם אויר מים אש שמים נבראו תחלה מאש וארץ נבראת ממים והאויר מכריע בין האש ובין המים:

Sefer Yetzirah, Warsaw 1884 (Public Domain)

93 **ראש נברא מאש**

"Three mothers… in the soul: fire, water and ruach; the head was created from fire." The same three elements in the human being.

Sefer Yetzirah 3:4 ספר יצירה ג':ד

שלש אמות אמ"ש בשנה אש ומים ורוח חום נברא מאש קור ממים ורויה מרוח מכריע בינתים. שלש אמות אמ"ש בנפש אש ומים ורוח ראש נברא מאש ובטן נברא ממים וגויה נברא מרוח מכריע בינתים:

Sefer Yetzirah, Warsaw 1884 (Public Domain)

94 Moshe warns Israel against images: "For Havayah your G-d is a consuming fire, a jealous G-d." Read as G-d's light in a state of withdrawal, rising toward its source.

Deuteronomy 4:24 דברים ד':כ"ד

כִּי ה' אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא:

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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95 **ויאצל מן הרוח**

When G-d took of the spirit that was upon Moshe and placed it on the seventy elders: "And He drew from the spirit that was upon him." The source of the word Atzilus, a drawing off and so a lowering. (context: Steinsaltz Tanakh)

Numbers 11:25 במדבר י"א:כ"ה

וַיֵּרֶד ה' בֶּעָנָן וַיְדַבֵּר אֵלָיו וַיָּאצֶל מִן־הָרוּחַ אֲשֶׁר עָלָיו וַיִּתֵּן עַל־שִׁבְעִים אִישׁ הַזְּקֵנִים וַיְהִי כְּנוֹחַ עֲלֵיהֶם הָרוּחַ וַיִּתְנַבְּאוּ וְלֹא יָסָפוּ:

And the L-RD came down in the cloud, and spoke unto him, and took of the spirit that was upon him, and put it upon the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, but they did so no more.

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PARAGRAPH 13

96 **נר הוי' נשמת אדם**

Shlomo's proverb: "The soul of man is the lamp of Havayah, searching all the inner chambers." The soul is a flame that rises toward its source.

Proverbs 20:27 משלי כ':כ"ז

נֵר ה' נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן:

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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97 **ראש נברא מאש**

"In the soul… the head was created from fire." The Alter Rebbe explains it by the will, which is in the head and rises like fire.

Sefer Yetzirah 3:4 ספר יצירה ג׳:ד׳

שלש אמות אמ״ש בשנה אש ומים ורוח חום נברא מאש קור ממים ורויה מרוח מכריע בינתים. שלש אמות אמ״ש בנפש אש ומים ורוח ראש נברא מאש ובטן נברא ממים וגויה נברא מרוח מכריע בינתים:

Sefer Yetzirah, Warsaw 1884 (Public Domain)

98 Of the gold plate on Aharon's forehead G-d says, "it shall be on his forehead always, for favor (ratzon) for them before Havayah." Plainly ratzon is "favor" or "acceptance"; the maamar hears in it the will, which is centered in the head. (context: Steinsaltz Tanakh)

Exodus 28:38 שמות כ״ח:ל״ח

וְהָיָה עַל־מֵצַח אַהֲרֹן וְנָשָׂא אַהֲרֹן אֶת־עֲוֹן הַקֳּדָשִׁים אֲשֶׁר יַקְדִּישׁוּ בְּנֵי יִשְׂרָאֵל לְכָל־מַתְּנֹת קָדְשֵׁיהֶם וְהָיָה עַל־מִצְחוֹ תָּמִיד לְרָצוֹן לָהֶם לִפְנֵי ה׳

And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity committed in the holy things, which the children of Israel shall hallow, even in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the L-RD.

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PARAGRAPH 14

99 **והארץ הדום רגלי**

"The heavens are My throne and the earth is My footstool." Earth is the shov, the return, to be explained below.

Isaiah 66:1 ישעיהו ס״ו:א׳

כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

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

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KEHOT'S NOTE

ישעי׳ סו, א.

100 **יקרא אל השמים מעל**

Asaf's psalm of judgment: "He calls to the heavens above and to the earth, to judge His people." The Sages read heaven and earth here as soul and body. (context: Steinsaltz Tanakh)

Psalms 50:4 תהילים נ׳:ד׳

יִקְרָא אֶל־הַשָּׁמַיִם מֵעָל וְאֶל־הָאָרֶץ לָדִין עַמּוֹ׃

He calleth to the heavens above, and to the earth, that He may judge His people:

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KEHOT'S NOTE

תהלים נ, ד.

101 Rebbi's answer to Antoninus: G-d brings the soul and casts it into the body and judges them together, as it says, "He calls to the heavens above," the soul, "and to the earth," the body.

Sanhedrin 91b:3 סנהדרין צ״א ב:ג׳

אַף הַקָּדוֹשׁ בָּרוּךְ הוּא מֵבִיא נְשָׁמָה וְזוֹרְקָהּ בַּגּוּף, וְדָן אוֹתָם כְּאֶחָד, שֶׁנֶּאֱמַר: "יִקְרָא אֶל הַשָּׁמַיִם מֵעָל וְאֶל הָאָרֶץ לָדִין עַמּוֹ". "יִקְרָא אֶל הַשָּׁמַיִם מֵעָל" – זוֹ נְשָׁמָה, "וְאֶל הָאָרֶץ לָדִין עַמּוֹ" – זֶה הַגּוּף.

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

102 **ואיני יודע להיכן נפשי הולכת אם לשמים אם לארץ**

Asked why he charges heaven and earth, Moshe answers that he is about to die and does not know where his soul is going, to heaven or to earth, citing "Who knows the spirit of man" (Ecclesiastes 3:21); G-d answers that it will rest beneath the Throne of Glory. The text cites it from the end of Ha'azinu in the Rabbos.

Devarim Rabbah 10:4 דברים רבה י׳:ד׳

103 **תלת נשמתין אינון**

The Zohar on Vayechi speaks of three souls on ascending levels: the highest, hidden and unknown, and a second, feminine one, from which a body is held, "like the body, which is a vessel for the soul." The Alter Rebbe uses it to show that within the soul the lower levels are a "body" for the higher.

Zohar, Vayechi 71:731–72:742 ספר הזהר, ויחי ע״א:תשל״א-ע״ב:תשמ״ב

There are three souls belonging to the celestial grades. The three are really four, because one is the supernal soul, which is not clearly discerned, even by the treasurer of the upper treasury, much less the lower. This is the soul of all souls, inscrutable and unknowable. Everything is dependent upon it, and it is veiled in a covering of exceeding brightness.

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

104 **כרוב אחד מקצה מזה**

G-d's instructions for the ark cover: "And make one cherub at the end on this side and one cherub at the end on that side." Z'eir Anpin is the "end" of the realm that reaches up to the Infinite.

Exodus 25:19 שמות כ״ה:י״ט

וַעֲשֵׂה כְּרוּב אֶחָד מִקָּצָה מִזֶּה וּכְרוּב־אֶחָד מִקָּצָה מִזֶּה מִן־הַכַּפֹּרֶת תַּעֲשׂוּ אֶת־הַכְּרֻבִים עַל־שְׁנֵי קְצוֹתָיו׃

And make one cherub at the one end, and one cherub at the other end; of one piece with the ark-cover shall ye make the cherubim of the two ends thereof.

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KEHOT'S NOTE

שמות כה, יט.

105 Kehot's note points to Exodus 37:8 for these words.

Exodus 37:8 שמות ל"ז:ח

כְּרוּב־אֶחָד מִקָּצָה מִזֶּה וּכְרוּב־אֶחָד מִקָּצָה מִזֶּה מִן־הַכַּפֹּרֶת עָשָׂה אֶת־הַכְּרֻבִים מִשְּׁנֵי קְצוֹתָיו:

one cherub at the one end, and one cherub at the other end; of one piece with the ark-cover made he the cherubim at the two ends thereof.

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PARAGRAPH 15

106 במקום שבע"ת עומדים

"In the place where baalei teshuvah stand, the perfectly righteous cannot stand": the power of the desire of the heart.

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

וּפְלִיגָא דְּרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: 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 לִדְבַר 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)

107 "The way of the eagle in the heavens": compassion leads to the level called "heavens."

Proverbs 30:19 משלי ל':י"ט

דֶּרֶךְ הַנֶּשֶׁר בַּשָּׁמָיִם דֶּרֶךְ נָחָשׁ עֲלֵי־צוּר דֶּרֶךְ־אֳנִיָּה בְלֶב־יָם וְדֶרֶךְ גֶּבֶר בָּעַלְמָה:

The way of an eagle in the air; The way of a serpent upon a rock; The way of a ship in the midst of the sea; And the way of a man with a young woman.

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108 מגיע השמימה

"A ladder… its top reaching heavenward": prayer rising to the encompassing level of the yechidah.

Genesis 28:12 בראשית כ"ח:י"ב

וַיַּחֲלֹם וְהִנֵּה סֻלָּם מֻצָּב אַרְצָה וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמָיְמָה וְהִנֵּה מַלְאֲכֵי אֱלֹקִים עֹלִים וְיֹרְדִים בּוֹ:

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of G-d ascending and descending on it.

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109 "He calls to the heavens above and to the earth": soul and body, heaven and earth within the person.

Psalms 50:4 תהילים נ':ד

יִקְרָא אֶל־הַשָּׁמַיִם מֵעָל וְאֶל־הָאָרֶץ לָדִין עַמּוֹ:

He calleth to the heavens above, and to the earth, that He may judge His people:

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110 "With all your might": the will of the yechidah, above the ten powers of the soul.

Deuteronomy 6:5 דברים ו':ה

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

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

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PARAGRAPH 16

111 Daniel describes his night vision: "I watched until thrones were set up, and the Ancient of Days sat." Read as the Infinite itself "sitting" and descending through the throne.

Daniel 7:9 דניאל ז':ט

חֲזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דְּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק:

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

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112 ועל דמות הכסא דמות כמראה אדם

In his vision of the Chariot Ezekiel sees, above the firmament, a throne, and upon it "a likeness like the appearance of a man": only like a man, not a man. The "man" is Z'eir Anpin, within which Arich Anpin is clothed. (context: Steinsaltz Tanakh)

Ezekiel 1:26 יחזקאל א':כ"ו

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

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

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113 כמראה אדם

The Zohar on Mishpatim expounds "a likeness like the appearance of a man": "like the appearance of a man," and not the appearance of a man.

Zohar, Mishpatim 20:511–21:519 ספר הזהר, משפטים כ':תקי"א-כ"א:תקי"ט

114 ועל דמות הכסא דמות כמראה אדם

The Zohar on Acharei: the vav of the Name sits on the throne, "a likeness like the appearance of a man," while

the alef hidden within the spelled-out vav is not revealed, as in "By Myself I have sworn."

Zohar, Achrei Mot 29:182–31:193 ספר הזהר, אחרי מות כ"ט:קפ"ב-ל"א:קצ"ג

R. Isaac said: 'When Israel are in captivity, G-d, if one may say so, is with them in captivity, for the Shekinah never leaves them. It was with them in Babylon and returned with them from the captivity; and for the sake of those righteous who were left in the land it abode in the land, as it never left them.' R. Judah said: 'The Matrona returned to the King and everything was gloriously restored, and therefore they were called "the men of the great Synagogue". We have learnt that …

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

115 **חסד דרועא ימינא**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

116 **חסד דרועא ימינא**

In Patach Eliyahu the Sefiros are called "bodies": "Chesed is the right arm, Gevurah the left arm, Tiferes the body."

Tikkunei Zohar 17a:16–17 תקוני הזהר י"ז א:ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי' אלקינו.

Constantinople, 1740 (CC-BY-NC)

117 **שהע"ס נקי רק גופא**

Iggeres HaKodesh 3 explains that a glimmer of the Infinite Light can be clothed in this finite world only through the Ten Sefiros, which the holy Zohar calls "body" ("Chesed is the right arm"), because just as the physical body bears no comparison to the soul, the Ten Sefiros of Atzilus bear no comparison to the Infinite Light.

KEHOT'S NOTE

וע' באגה"ק (סי' ג) ד"ה וילבש צדקה ב' וזה"ק. [כ].

118 **ואיהו וחיוהי וגרמוהי חד**

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

KEHOT'S NOTE

ת"ז (ג, ב).

119 **ואיהו וחיוהי וגרמוהי חד**

"He, His life-forces and His vessels are one." The Infinite is one with the Sefiros of Atzilus as the soul is with the body.

Tikkunei Zohar 3b:9–10 תקוני הזהר ג' ב:ט'-י'

דְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת מַלְכָּא בְּהוֹן, אִיהוּ וְגַרְמֵיהּ חַד בְּהוֹן, אִיהוּ וְחַיָּיוֹי חַד בְּהוֹן, מַה דְּלַאו הָכִי בְּעֶשֶׂר סְפִירוֹת דְּבְרִיאָה, דְּלַאו אִינּוּן וְחַיֵּיהוֹן חַד, לַאו אִינּוּן וְגַרְמֵיהוֹן חַד. וְעִלַּת עַל כֹּלָּא הוּא נָהִיר (נ"א נחית) בְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת, וּבְעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, וְנָהִיר בְּעֶשֶׂר כְּתוֹת דְּמַלְאָכַיָּא, וּבְעֶשֶׂר גַּלְגַּלֵּי דִּרְקִיעָא, וְלָא אִשְׁתַּנֵּי בְּכָל אֲתַר.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 17

120 **בעשרה לבושים**

the passage shares nothing with the note

KEHOT'S NOTE

ע"ל דרושים לר"ה ד"ה תקעו (נה, ב). ושי"נ. וע"ע בע"ח ש' דרושי אבי"ע (רפי"ב) בי' ארזי"ל, יעו"ש. [כ]. וראה בהנסמן בסה"מ תקס"ד ע' קמז.

121 **שמים הוא בחי' אש ומים**

A baraisa explains shamayim as "fire and water," which the Holy One, blessed be He, mixed together to make the firmament. The Alter Rebbe reads them as Chesed and Gevurah, ratzo and shov, united.

Chagigah 12a:19–20 חגיגה י"ב א:י"ט-כ'

מַאי "שָׁמַיִם"? אָמַר רַבִּי יוֹסֵי בַּר חֲנִינָא: שֶׁשָּׁם מַיִם. בְּמַתְנִיתָא תָּנָא: אֵשׁ וּמַיִם, מְלַמֵּד שֶׁהֵבִיאָן הַקָּדוֹשׁ בָּרוּךְ הוּא וּטְרָפָן זֶה בָּזֶה, וְעָשָׂה מֵהֶן רָקִיעַ. שָׁאַל רַבִּי יִשְׁמָעֵאל אֶת רַבִּי עֲקִיבָא כְּשֶׁהָיוּ מְהַלְּכִין בַּדֶּרֶךְ, אֲמַר לֵיקה: אַתָּה שֶׁשִּׁמַּשְׁתָּ אֶת נַחוּם אִישׁ גַּם זוֹ עֶשְׂרִים וּשְׁתַּיִם שָׁנָה, שֶׁהָיָה דּוֹרֵשׁ כָּל "אֶתְיִן" שֶׁבַּתּוֹרָה, "אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ", מָה הָיָה דּוֹרֵשׁ בָּהֶן? אָמַר לוֹ: אֵילּוּ נֶאֱמַר "שָׁמַיִם וָאָרֶץ", הָיִיתִי אוֹמֵר: "שָׁמַיִם" — שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. עַכְשָׁיו שֶׁנֶּאֱמַר: …

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Bereshit Rabbah 4:7 בראשית רבה ד':ז

ויקרא אלקים לרקיע שמים רב אמר אש ומים רבי אבא בר כהנא אמר משום רב נטל הקדוש ברוך הוא אש ומים ופתכן זה בזה ומהן נעשו שמים ד"א שמים כתיב שהן שמים מעשיהן של בריות אם זכו והגידו שמים צדקו ואם לאו יגלו שמים עונו ד"א שמים שהבריות משתוממים עליהן לאמר של מה הן של אש הן של מים הן אתמהא ר' פנחס בשם רבי לוי אמר הוא אתא וקם עליו (תהלים קד) המקרה במים עליותיו הוי של מים הן סמים מה סמים הללו מהן ירוקין ומהם אדומים מהם שחורים …

"G-d called the firmament heavens. It was evening and it was morning, a second day" (Genesis 1:8). "G-d called the firmament heavens [shamayim]" - Rav said: [The word indicates] fire [esh] and water [mayim]. Rabbi Abba bar Kahana said in the name of Rav: The Holy One blessed be He took fire and water and integrated them with one another, and from them the heavens were made. Alternatively, shamim is written, as they assess [shamim] the actions of the people. If they merit, "the heavens declare his righteousness" (Psalms 97:6); …

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KEHOT'S NOTE

חגיגה יב, א. ב"ר פ"ד, ז.

122 In Ezekiel's vision of the Chariot "the living creatures ran and returned (ratzo vashov), like the appearance of a

flash." The source of the terms for the upward rush and the return.

Ezekiel 1:14 יחזקאל א:יד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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123 "And Moshe came into the midst of the cloud." The concealing cloud is the means of approach, like the partition.

Exodus 24:18 שמות כ"ד:י"ח

וַיָּבֹא מֹשֶׁה בְּתוֹךְ הֶעָנָן וַיַּעַל אֶל־הָהָר וַיְהִי מֹשֶׁה בָּהָר אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה׃

And Moses entered into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights.

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124 **סולו לרוכב בערבות**

David's song: "Extol Him who rides upon the aravos, Kah is His Name." Aravos is read as the highest heavens, on which G-d "rides" as on a throne. (context: Steinsaltz Tanakh)

Psalms 68:5 תהילים ס"ח:ה'

שִׁירוּ לֵאלֹקִים זַמְּרוּ שְׁמוֹ סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו׃

Sing unto G-d, sing praises to His name; Extol Him that rideth upon the skies, whose name is the L-RD; And exult ye before Him.

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125 **ונקדשתי בתוך בני"י**

G-d warns against profaning His holy Name: "And I shall be sanctified in the midst of the children of Israel." The verse on which the threefold "holy" is explained.

Leviticus 22:32 ויקרא כ"ב:ל"ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדִּשְׁכֶם׃

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

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126 **ג' פעמים קדוש**

In Isaiah's vision the seraphim call to one another, "Holy, holy, holy is Havayah of hosts." The angels' threefold "holy," read as stages of ascent and descent.

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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127 **השמים מספרים**

David's psalm: "The heavens declare the glory of G-d." In the discourse cited, mesaprim, "declare," is read as "they shine and sparkle."

Psalms 19:2 תהילים י"ט:ב'

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל וּמַעֲשֵׂה יָדָיו מַגִּיד הָרָקִיעַ׃

The heavens declare the glory of G-d, and the firmament showeth His handiwork;

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128 **היושבי בשמים**

"To You I lift up my eyes, You who sit in the heavens." The Zohar reads "heavens" here as the throne.

Psalms 123:1 תהילים קכ"ג:א'

שִׁיר הַמַּעֲלוֹת אֵלֶיךָ נָשָׂאתִי אֶת־עֵינַי הַיֹּשְׁבִי בַּשָּׁמָיִם׃

A Song of Ascents. Unto Thee I lift up mine eyes, O Thou that art enthroned in the heavens.

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129 **על כורסייא דאקרי שמים**

The Zohar on Vayechi, on "You who sit in the heavens": G-d sits upon the throne that is called heaven.

Zohar, Vayechi 38:398–409 ספר הזהר, ויחי ל"ח:שצ"ח-ת"ט

It is attached above to the mystery of the supreme Wisdom, and it is attached below to him who sits on the throne of the patriarchs which is called heaven. Hence it is written here: "Who sits in the heavens."

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

130 **המגביהי לשבת**

"Who is like Havayah our G-d, who sits on high." The opening of a discourse on G-d's "sitting."

Psalms 113:5 תהילים קי"ג:ה'

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃

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

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131 "And Havayah G-d planted a garden in Eden, mikedem, and put there the man whom He had formed." Mikedem plainly means "to the east"; Targum Onkelos renders it "from of old," and so the maamar reads it, as the first revelation, given from above at the beginning of Creation. (context: Steinsaltz Tanakh)

Genesis 2:8 בראשית ב':ח'

וַיִּטַּע ה' אֱלֹקִים גַּן־בְּעֵדֶן מִקֶּדֶם וַיָּשֶׂם שָׁם אֶת־הָאָדָם אֲשֶׁר יָצָר׃

And the L-RD G-d planted a garden eastward, in Eden; and there He put the man whom He had formed.

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132 **כשמחך יצירך בג"ע מקדם**

The wedding blessing "Gladden the beloved companions as You gladdened Your creature in Gan Eden of old." "Of old" is the first revelation, from above.

Ketubot 8a:5–6 כתובות ח' א:ה'-ו'

"שַׂמֵּחַ תְּשַׂמַּח רֵעִים הָאֲהוּבִים, כְּשַׂמֵּחֲךָ יְצִירְךָ בְּגַן עֵדֶן מִקֶּדֶם, בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חָתָן וְכַלָּה". "בָּרוּךְ אַתָּה ה', אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר

the veil shall divide unto you between the holy place and the most holy.

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PARAGRAPH 18

137 **לרוכב בערבות**

"Him who rides upon the aravos": G-d "riding" the highest heavens, the throne drawn down by teshuvah.

Psalms 68:5 תהילים ס״ח:ה׳

שִׁירוּ לֵאלֹקִים זַמְּרוּ שְׁמוֹ סלו [סֹלּוּ] לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו׃

Sing unto G-d, sing praises to His name; Extol Him that rideth upon the skies, whose name is the L-RD; And exult ye before Him.

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138 **וישם שם את האדם**

"And He put there the man": the first revelation, from above.

Genesis 2:8 בראשית ב׳:ח׳

וַיִּטַּע ה׳ אֱלֹקִים גַּן־בְּעֵדֶן מִקֶּדֶם וַיָּשֶׂם שָׁם אֶת־הָאָדָם אֲשֶׁר יָצָר׃

And the L-RD G-d planted a garden eastward, in Eden; and there He put the man whom He had formed.

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PARAGRAPH 19

139 "The heavens are My throne and the earth is My footstool." The second half of the verse, now read as the shov.

Isaiah 66:1 ישעיהו ס״ו:א׳

כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

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

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140 **וירא מגשת אליו**

When Moshe came down from Sinai with his face radiant, Aharon and all Israel "were afraid to come near him." The language of awe that keeps its distance.

Exodus 34:30 שמות ל״ד:ל׳

וַיַּרְא אַהֲרֹן וְכָל־בְּנֵי יִשְׂרָאֵל אֶת־מֹשֶׁה וְהִנֵּה קָרַן עוֹר פָּנָיו וַיִּירְאוּ מִגֶּשֶׁת אֵלָיו׃

And when Aaron and all the children of Israel saw Moses, behold, the skin of his face sent forth beams; and they were afraid to come nigh him.

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141 **וירא העם וינועו**

The words here quote Exodus 20:18; the passage is shown

בָּרָא שָׁשׁוֹן וְשִׂמְחָה, חָתָן וְכַלָּה, גִּילָה, רִינָּה, דִּיצָה, חֶדְוָה, אַהֲבָה וְאַחְוָה וְשָׁלוֹם וְרֵיעוּת. מְהֵרָה ה׳ אֱלֹקֵינוּ יִשָּׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלַיִם קוֹל שָׁשׂוֹן וְקוֹל שִׂמְחָה, קוֹל חָתָן וְקוֹל כַּלָּה, קוֹל מִצְהֲלוֹת חֲתָנִים מֵחוּפָּתָם וּנְעָרִים מִמִּשְׁתֵּה נְגִינָתָם, בָּרוּךְ אַתָּה ה׳, מְשַׂמֵּחַ חָתָן עִם הַכַּלָּה״.

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

133 **יוצר אור ובורא חושך**

G-d's words through Isaiah: "Who forms light and creates darkness." "Formed" in Genesis 2:8 is read in the light of this "forms."

Isaiah 45:7 ישעיהו מ״ה:ז׳

יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה שָׁלוֹם וּבוֹרֵא רָע אֲנִי ה׳ עֹשֶׂה כָּל־אֵלֶּה׃

I form the light, and create darkness; I make peace, and create evil; I am the L-RD, that doeth all these things.

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134 "And He took the man and placed him in Gan Eden to work it and to guard it." Read as Adam, who from then on draws the light through his own service.

Genesis 2:15 בראשית ב׳:ט״ו

וַיִּקַּח ה׳ אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְּגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

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

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135 **ויטע ה״א גן בעדן כו' ויקח כו' את האדם**

The words here quote Genesis 2:8–10; the passage is shown below.

Genesis 2:8–10 בראשית ב׳:ח׳-י׳

וַיִּטַּע ה׳ אֱלֹקִים גַּן־בְּעֵדֶן מִקֶּדֶם וַיָּשֶׂם שָׁם אֶת־הָאָדָם אֲשֶׁר יָצָר׃ וַיַּצְמַח ה׳ אֱלֹקִים מִן־הָאֲדָמָה כָּל־עֵץ נֶחְמָד לְמַרְאֶה וְטוֹב לְמַאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן וְעֵץ הַדַּעַת טוֹב וָרָע׃ וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And the L-RD G-d planted a garden eastward, in Eden; and there He put the man whom He had formed. And out of the ground made the L-RD G-d to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, ח-טו.

136 "And the curtain shall divide for you between the holy and the holy of holies." The opening of the Torah Ohr discourse on the root of the partition.

Exodus 26:33 שמות כ״ו:ל״ג

וְנָתַתָּה אֶת־הַפָּרֹכֶת תַּחַת הַקְּרָסִים וְהֵבֵאתָ שָׁמָּה מִבֵּית לַפָּרֹכֶת אֵת אֲרוֹן הָעֵדוּת וְהִבְדִּילָה הַפָּרֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקָּדָשִׁים׃

And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony; and

below.

Exodus 20:18 שמות כ:יי"ח

וַיַּעֲמֹד הָעָם מֵרָחֹק וּמֹשֶׁה נִגַּשׁ אֶל־הָעֲרָפֶל אֲשֶׁר־שָׁם הָאֱלֹקִים׃

And the people stood afar off; but Moses drew near unto the thick darkness where G-d was.

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KEHOT'S NOTE

שמות כ, יח.

142 וירא העם וינועו ויעמדו מרחוק

At Sinai, "the people saw and trembled, and stood far off." The awe and dread of the shov. (Kehot: Exodus 20:18)

Exodus 20:15 שמות כ:ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

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

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143 שום תשים עליך מלך

The Torah's command to appoint a king: "You shall surely set a king over yourself." Read as accepting the yoke of the Kingdom of Heaven with awe.

Deuteronomy 17:15 דברים י"ז:ט"ו

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

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

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KEHOT'S NOTE

דברים יז, טו.

PARAGRAPH 20

144 והארץ הדום רגלי

"And the earth is My footstool." Read as G-d's light lowering itself into physical mitzvos in answer to man's self-lowering.

Isaiah 66:1 ישעיהו ס"ו:א'

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

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

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145 השמים כסאי

The Midrash: G-d created everything for His glory; the heavens and earth too, as it says, "The heavens are My throne."

Shemot Rabbah 17:1 שמות רבה י"ז:א'

... ביום הראשון ברא שמים וארץ, אף הם לכבודו בראם, שנאמר (ישעיה סו, א): כה אמר ה' השמים כסאי. ואומר (תהלים יט, ב): השמים מספרים כבוד אל. וכן האור שברא לכבודו, הוא דכתיב (שם קד, ב): עוטה אור כשלמה. מה נברא ביום שני? רקיע לכבודו בראו, שיעמדו שם המלאכים ויהיו מקלסין אותו, שנאמר (שם קנ, א): הללוהו ברקיע עזו. מה ברא ביום שלישי? דשאים ואילנות, ומצינו שהדשאין מקלסין להקדוש ברוך הוא, שנאמר (שם סה, יד): יתרועעו אף ישירו. ומנין אף האילנות? שנאמר (דה"א טז, לג): אז ירננו עצי ...

"You shall take a bunch of hyssop, and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin; and you shall not go out, each from the door of his house, until the morning" (Exodus 12:22). "You shall take a bunch of hyssop" – that is what is written: "Everything the L-rd has done is for His purpose" (Proverbs 16:4). You find that everything that the Holy One blessed be He created during the ...

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146 השמים כסאי

Beis Shammai say heaven was created first, like a king who makes his throne and then his footstool: "The heavens are My throne and the earth is My footstool."

Vayikra Rabbah 36:1 ויקרא רבה ל"ו:א'

147 השמים כסאי

The Midrash on Nasso cites "The heavens are My throne" among the verses showing that the whole world cannot contain G-d's glory, yet He asks for a dwelling according to Israel's strength.

Bamidbar Rabbah 12:3 במדבר רבה י"ב:ג'

148 כי כאשר השמים החדשים והארץ החדשה אשר אני עושה עומדים לפני

"For just as the new heavens and the new earth that I am making stand before Me." The future heavens and earth, made by G-d Himself and revealing the inner dimension.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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149 ואהיה אצלו אמון

The Torah, as wisdom, speaks of itself before Creation: "Then I was with Him as a nursling (amon)." The opening of the discourse on the outer and inner dimensions of the supernal will. (context: Steinsaltz Tanakh)

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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150 **הנה ישכיל עבדי**

G-d's words through Isaiah about His servant, whom the Targum identifies with the Mashiach: "Behold, My servant shall prosper; he shall be exalted and lifted up and shall be very high." Read as the elevation of all the worlds to the lofty me'od in the Time to Come. (context: Steinsaltz Tanakh)

Isaiah 52:13 ישעיהו נ"ב:י"ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד׃

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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KEHOT'S NOTE

ישע' נב, יג.

PARAGRAPH 21

151 **בכל מאדך**

"With all your might": the present level of me'od, which comes from the yechidah.

Deuteronomy 6:5 דברים ו':ה

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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152 **וגבה מאד**

"And shall be very high." The future me'od, above the "with all your might" of today.

Isaiah 52:13 ישעיהו נ"ב:י"ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד׃

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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153 Kehot's note points to Song of Songs 1 for these words.

Song of Songs 1 שיר השירים א'

PARAGRAPH 22

154 **ואכלתם אכול**

Joel's promise after the locust plague: "And you shall eat in plenty and be satisfied, and praise the Name of Havayah your G-d." The opening of the discourse to which the text refers. (context: Steinsaltz Tanakh)

Joel 2:26 יואל ב':כ"ו

וַאֲכַלְתֶּם אָכוֹל וְשָׂבוֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם ה' אֱלֹקֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יֵבֹשׁוּ עַמִּי לְעוֹלָם׃

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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155 **כי הנני בורא שמים חדשים**

G-d's words through Isaiah: "For behold, I create new heavens and a new earth." The verse the Midrash explains.

Isaiah 65:17 ישעיהו ס"ה:י"ז

כִּי־הִנְנִי בוֹרֵא שָׁמַיִם חֲדָשִׁים וָאָרֶץ חֲדָשָׁה וְלֹא תִזָּכַרְנָה הָרִאשֹׁנוֹת וְלֹא תַעֲלֶינָה עַל־לֵב׃

For, behold, I create new heavens And a new earth; And the former things shall not be remembered, Nor come into mind. .

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156 **כבר הן ברואין ששת ימי בראשית**

Rav Huna in the name of Rabbi Eliezer the son of Rabbi Yose HaGelili: even the "new heavens" were already created in the six days of Creation, for the verse says not "a new earth" but "the new earth."

Bereshit Rabbah 1:13 בראשית רבה א':י"ג

... רב הונא בשם רבי אליעזר בנו של ר' יוסי הגלילי אמר אפילו אותן שכתוב בהן (ישעיה סה, כב): "כי הנני בורא שמים חדשים" כבר הן ברואין ששת ימי בראשית הדא הוא דכתיב (שם סו, כב) "כי כאשר השמים החדשים והארץ החדשה" הארץ חדשה אין כתיב כאן אלא החדשה׃

Rabbi Shimon ben Yoḥai taught: From where is it derived that a person should not say [when consecrating an offering]: 'To the L-rd, a burnt offering,' 'To the L-rd, a meal offering,' 'To the L-rd, a peace offering,' but rather: 'A burnt offering to the L-rd,' 'A meal offering to the L-rd,' 'A peace offering to the L-rd'? As the verse states: "An offering to the L-rd" (Leviticus 1:2). A lesson can be derived from this by a fortiori: If, even of one who is about to consecrate something, the ...

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157 **כי כאשר השמים החדשים**

"For just as the new heavens and the new earth that I am making stand before Me." The Midrash's proof that they already exist.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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158 **כי כאשר השמים החדשים**

The Zohar in Bereishis: on the day that those who said of the golden calf "These are your gods, O Israel" are wiped out, it will be as if the Holy One, blessed be He, made

heaven and earth that day, and the world will be renewed, as it says, "For just as the new heavens."

Zohar, Bereshit 20:228–21:238 ספר הזהר, בראשית כ:רכ"ח-כ"א:רל"ח

The following is another explanation of the words: "These are the generations of heaven and earth." The expression "these are" here corresponds to the same expression in the text: "these are thy gods, O Israel" (Ex. 32, 4). When these shall be exterminated, it will be as if G-d had made heaven and earth on that day; hence it is written, "on the day that G-d makes heaven and earth". At that time G-d will reveal Himself with the Shekinah and the world will be renewed, as it is written, …

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

159 **השמים החדשים**

The Zohar on Vayikra speaks of the tzaddikim flourishing after "the new heavens and the new earth."

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

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

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

160 **כי כאשר השמים החדשים**

The Zohar on Acharei: the souls of the tzaddikim, through whom the Holy One, blessed be He, will renew the world, of whom it is written, "For just as the new heavens."

Zohar, Achrei Mot 37:219–38:228 ספר הזהר, אחרי מות ל"ז:ר"י"ט-ל"ח:רכ"ח

We have learnt that a hundred and twenty-five thousand grades of souls of the righteous were decided upon by the Almighty before the world was created, and these are sent into this world in every generation and they fly about the world and are "bound in the bundle of the living", and through them G-d will resurrect the world.

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

161 **כי כאשר השמים החדשים**

The Zohar at the end of Va'eschanan ends with the resurrection and the verse "For just as the new heavens… so shall your seed and your name endure."

Zohar, Vaetchanan 31:190–32:198 ספר הזהר, ואתחנן ל"א:קי"צ-ל"ב:קצ"ח

162 **והיה אור הלבנה**

"And the light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold, like the light of the seven days." The future light, related to the light of Creation.

Isaiah 30:26 ישעיהו ל:כ"ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה' אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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163 Kehot's note points to Leviticus 16:1 for these words.

Leviticus 16:1 ויקרא ט"ז:א׳

וַיְדַבֵּר ה' אֶל־מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְּנֵי אַהֲרֹן בְּקָרְבָתָם לִפְנֵי־ה' וַיָּמֻתוּ׃

And the L-RD spoke unto Moses, after the death of the two sons of Aaron, when they drew near before the L-RD, and died;

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PARAGRAPH 23

164 **כן יעמוד זרעכם ושמכם**

"So shall your seed and your name endure." The second half of the verse, now explained as the sowing of the mitzvos and the acceptance of the yoke of Heaven.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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165 **היום לעשותם**

"Which I command you today, to do them." This world is the time of doing; the reward is revealed later.

Deuteronomy 7:11 דברים ז:י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

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

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166 **בד"ה הבאים ישרש**

In "In days to come Yaakov will take root" the Alter Rebbe compares the mitzvos, which have come down from the supernal will into physical things, to a seed sown in the earth, which the earth's power of growth turns into fruit and multiplied grain.

KEHOT'S NOTE

תו"א נג, ג.

167 **הבאים ישרש**

Isaiah's prophecy: "In days to come Yaakov will take root; Israel will bud and blossom." The opening of a discourse on the sowing and growth of the mitzvos. (context: Steinsaltz Tanakh)

Isaiah 27:6 ישעיהו כ"ז:ו'

הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה׃

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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168 **ובד"ה כי תבואו**

The discourse "When you come into the land" develops the parable at length: a seed sown in the earth rots, and the earth's power of growth raises from it a new plant like it.

KEHOT'S NOTE

לעיל בהר מ, ב. וראה באוה"ת שמות ע' פז.

169 **כי תבואו אל הארץ**

G-d's command for the Sabbatical year: "When you come into the land… the land shall rest." The opening of a discourse on the same theme.

Leviticus 25:2 ויקרא כ"ה:ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְשָׁבְתָה הָאָרֶץ שַׁבָּת לַיהוָה׃

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the L-RD.

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170 **ובד"ה ששים המה**

In "There are sixty queens" the Alter Rebbe reads "Light is sown for the tzaddik" as the souls themselves, light sown below in a physical body so that through the practical mitzvos there will be growth with great increase, as a single seed rots in the earth and yields many.

KEHOT'S NOTE

לעיל לח, ב.

171 **ששים המה מלכות**

"There are sixty queens." The opening of a discourse that also develops the image of sowing.

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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172 **חלה וגם ילדה ציון**

Isaiah describes the sudden redemption: "As soon as Zion was in labor, she also gave birth to her children." The same process described as pregnancy and birth. (context: Steinsaltz Tanakh)

Isaiah 66:8 ישעיהו ס"ו:ח'

מִי־שָׁמַע כָּזֹאת מִי רָאָה כָאֵלֶּה הֲיוּחַל אֶרֶץ בְּיוֹם אֶחָד אִם־יִוָּלֵד־גּוֹי פַּעַם אֶחָת כִּי־חָלָה גַם־יָלְדָה צִיּוֹן אֶת־בָּנֶיהָ׃

Who hath heard such a thing? Who hath seen such things? Is a land born in one day? Is a nation brought forth at once? For as soon as Zion travailed, She brought forth her children.

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KEHOT'S NOTE

ישע' סו, ח.

PARAGRAPH 24

173 **ואמר ביום ההוא הנה אלקינו**

Isaiah's prophecy of the day of salvation, when Israel will say, "Behold, this is our G-d; we hoped for Him." Kivinu, "we hoped," is read as kavin, "lines" drawn by the mitzvos. (context: Steinsaltz Tanakh)

Isaiah 25:9 ישעיהו כ"ה:ט'

וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹקֵינוּ זֶה קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ זֶה ה' קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ׃

And it shall be said in that day: 'Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for whom we waited, We will be glad and rejoice in His salvation.'

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KEHOT'S NOTE

ישע' כה, ט.

174 **דהיינו שעשינו בחי' קוין**

There Korach wanted to make the Gevuros primary even now, a "garment that is all techeiles" with no need for threads, which are "drawings-down" of kindness; but that order belongs to the future, while the present is "today, to do them." The text refers to it for the "lines and drawings-down" made now through the mitzvos.

KEHOT'S NOTE

ראה לעיל קרח נה, א. תו"א סג, ד.

175 **היום לעשותם**

"Today, to do them." The time of sowing, before the reward is revealed.

Deuteronomy 7:11 דברים ז':י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

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

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176 **אותותינו לא ראינו**

Asaf laments in a time of ruin: "Our signs we did not see; there is no longer a prophet." Here the effect of the

mitzvos is hidden now.

Psalms 74:9 תהילים ע״ד:ט׳

אוֹתֹתֵינוּ לֹא־רָאִינוּ אֵין־עוֹד נָבִיא וְלֹא־אִתָּנוּ יֹדֵעַ עַד־מָה׃

We see not our signs; There is no more any prophet; Neither is there among us any that knoweth how long.

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177 **זה ה׳ אשר קוינו לו**

The Midrash contrasts the Song at the Sea with the Time to Come, when Israel will say "this" twice, as in "Behold, this is our G-d… this is Havayah."

Shemot Rabbah 23:15 שמות רבה כ״ג:ט״ו

178 **ס״פ כ״ג**

Besides the Midrash, the note refers to an earlier passage in Likkutei Torah, Parshas Tzav, for a related discussion.

KEHOT'S NOTE

ועי״ל בפי׳ צו (יב, סע״ד). [כ].

179 **אור זרוע לצדיק**

The psalmist: "Light is sown for the tzaddik, and joy for the upright in heart": light sown like seed, to grow and be revealed later. For the tzaddik the light has already been sown. (context: Steinsaltz Tanakh)

Psalms 97:11 תהילים צ״ז:י״א

אוֹר זָרֻעַ לַצַּדִּיק וּלְיִשְׁרֵי־לֵב שִׂמְחָה׃

Light is sown for the righteous, And gladness for the upright in heart.

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KEHOT'S NOTE

תהלים צז, יא.

180 **אשריכם זורעי על כל מים**

Isaiah's blessing: "Happy are you who sow beside all waters." The baalei teshuvah, who sow now. (Kehot: Isaiah 32:2)

Isaiah 32:20 ישעיהו ל״ב:כ׳

אַשְׁרֵיכֶם זֹרְעֵי עַל־כָּל־מָיִם מְשַׁלְּחֵי רֶגֶל־הַשּׁוֹר וְהַחֲמוֹר׃

Happy are ye that sow beside all waters, That send forth freely the feet of the ox and the ass.

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KEHOT'S NOTE

ישעי׳ לב, ב.

181 **כן יעמוד זרעכם**

"So shall your seed and your name endure." The prophet's promise to those who sow now.

Isaiah 66:22 ישעיהו ס״ו:כ״ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה׳ כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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182 **ויעש דוד שם**

"And David made a name" on his return from defeating Aram: he became renowned. Here "name" is read as accepting the yoke of the Kingdom of Heaven. (context: Steinsaltz Tanakh)

II Samuel 8:13 שמואל ב ח׳:י״ג

וַיַּעַשׂ דָּוִד שֵׁם בְּשׁוּבוֹ מֵהַכּוֹתוֹ אֶת־אֲרָם בְּגֵיא־מֶלַח שְׁמוֹנָה עָשָׂר אָלֶף׃

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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KEHOT'S NOTE

ש״ב ח, י״ג.

183 **שמתחלה יקבל עליו עומ״ש**

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

KEHOT'S NOTE

ברכות פ״ב, מ״ב.

184 **שמתחלה יקבל עליו עומ״ש ואח״כ יקבל עליו עול מצות**

Rabbi Yehoshua ben Korcha: Shema precedes "And it shall be, if you listen" so that one first accepts the yoke of the Kingdom of Heaven and then the yoke of the mitzvos.

Mishnah Berakhot 2:2 משנה ברכות ב׳:ב׳

אֵלּוּ הֵן בֵּין הַפָּרָקִים, בֵּין בְּרָכָה רִאשׁוֹנָה לִשְׁנִיָּה, בֵּין שְׁנִיָּה לִשְׁמַע, וּבֵין שְׁמַע לִוְהָיָה אִם שָׁמוֹעַ, בֵּין וְהָיָה אִם שָׁמוֹעַ לְוַיֹּאמֶר, בֵּין וַיֹּאמֶר לֶאֱמֶת וְיַצִּיב. רַבִּי יְהוּדָה אוֹמֵר, בֵּין וַיֹּאמֶר לֶאֱמֶת וְיַצִּיב לֹא יַפְסִיק. אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה, לָמָּה קָדְמָה שְׁמַע לִוְהָיָה אִם שָׁמוֹעַ, אֶלָּא כְּדֵי שֶׁיְּקַבֵּל עָלָיו עֹל מַלְכוּת שָׁמַיִם תְּחִלָּה, וְאַחַר כָּךְ יְקַבֵּל עָלָיו עֹל מִצְוֹת. וְהָיָה אִם שָׁמוֹעַ לְוַיֹּאמֶר, שָׁוְוהָיָה אִם שָׁמוֹעַ נוֹהֵג בַּיּוֹם וּבַלַּיְלָה, וַיֹּאמֶר אֵינוֹ נוֹהֵג אֶלָּא בַּיּוֹם׃

These are the breaks between the sections: between the first blessing and the second, between the second and "Shema," between "Shema" and "And it shall come to pass if you listen" between "And it shall come to pass if you listen" and "And the L-rd said" and between "And the L-rd said" and "Emet veYatziv" (true and firm). Rabbi Judah says: between "And the L-rd said" and "Emet veYatziv" one should not interrupt. Rabbi Joshua ben Korhah said: Why was the section of "Shema" placed before that of "And it …

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185 **הבאים ישרש**

"In days to come Yaakov will take root." The opening of the discourse the text cites on sowing and growth.

Isaiah 27:6 ישעיהו כ״ז:ו׳

הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה׃

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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PARAGRAPH 25

186 **השמים כסאי והארץ הדום רגלי**

"The heavens are My throne and the earth is My footstool." The heaven and earth of the present service.

Isaiah 66:1 ישעיהו ס"ו:א

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

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

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187 **זרעכם ושמכם**

"So shall your seed and your name endure," like the new heavens and earth that "stand before Me."

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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PARAGRAPH 26

188 **יום תרועה יהיה לכם**

The Torah's command for the first of the seventh month: "It shall be a day of sounding for you." Rosh HaShanah.

Numbers 29:1 במדבר כ"ט:א

וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם׃

And in the seventh month, on the first day of the month, ye shall have a holy convocation: ye shall do no manner of servile work; it is a day of blowing the horn unto you.

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189 **ועשיתם עולה**

"And you shall make a burnt offering." Read by the Midrash as "you were made" anew.

Numbers 29:2 במדבר כ"ט:ב

וַעֲשִׂיתֶם עֹלָה לְרֵיחַ נִיחֹחַ לַה' פַּר בֶּן־בָּקָר אֶחָד אַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם׃

And ye shall prepare a burnt-offering for a sweet savour unto the L-RD: one young bullock, one ram, seven he-lambs of the first year without blemish;

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190 **כאלו היום נעשיתם לפני**

Rabbi Tachlifa of Caesarea: for every Musaf the Torah says "and you shall offer," but here "and you shall make"; G-d says, "as if today you were made before Me, as if today I created you a new creation," as it says, "For just as the new heavens."

Vayikra Rabbah 29:12 ויקרא רבה כ"ט:י"ב

191 **כי כאשר השמים החדשים**

"For just as the new heavens." The Midrash's proof for the new creation of Rosh HaShanah.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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PARAGRAPH 27

192 **עיני ה' אלקיך בה מראשית השנה**

"A land which Havayah your G-d seeks out; the eyes of Havayah your G-d are always upon it, from the beginning of the year to the end of the year." Read in Iggeres HaKodesh as a new light each Rosh HaShanah.

Deuteronomy 11:12 דברים י"א:י"ב

אֶרֶץ אֲשֶׁר־ה' אֱלֹקֶיךָ דֹּרֵשׁ אֹתָהּ תָּמִיד עֵינֵי ה' אֱלֹקֶיךָ בָּהּ מֵרֵשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה׃

a land which the L-RD thy G-d careth for; the eyes of the L-RD thy G-d are always upon it, from the beginning of the year even unto the end of the year. .

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193 **באגה"ק . . לארץ העליונה**

Iggeres HaKodesh 14 explains that each year a new and higher light from the higher Chochmah shines to the supernal earth, while the previous year's light withdraws to its source on the eve of Rosh HaShanah.

KEHOT'S NOTE

כ"ה גם בליקוט פי' לאגה"ק — חיטריק בשינוי נוסחאות. אבל באגה"ק נדפס: עליונה.

194 **דוגמת יחוד חו"ב שבק"ש**

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

KEHOT'S NOTE

ראה לעיל נצבים מז, א בשם פע"ח שער הק"ש פ"ה.

195 **וידעת היום**

"Know this day and take it to your heart that Havayah is G-d in the heavens above and on the earth below." The soul's heaven and earth.

Deuteronomy 4:39 דברים ד':ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

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

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PARAGRAPH 28

196 **כי לא אדם הוא**

Shmuel tells Shaul that G-d will not change His decree, "for He is not a man, that He should relent." Read here as the level above "man," Arich Anpin, from which Adam's soul is renewed. (context: Steinsaltz Tanakh)

I Samuel 15:29 שמואל א ט״ו:כ״ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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197 **יום תרועה**

"A day of sounding." The teruah is ratzo and shov in quick succession.

Numbers 29:1 במדבר כ״ט:א׳

וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם׃

And in the seventh month, on the first day of the month, ye shall have a holy convocation: ye shall do no manner of servile work; it is a day of blowing the horn unto you.

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198 **ועשיתם עולה**

"And you shall make a burnt offering." Connected with the renewal of Rosh HaShanah.

Numbers 29:2 במדבר כ״ט:ב׳

וַעֲשִׂיתֶם עֹלָה לְרֵיחַ נִיחֹחַ לַה׳ פַּר בֶּן־בָּקָר אֶחָד אַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם׃

And ye shall prepare a burnt-offering for a sweet savour unto the L-RD: one young bullock, one ram, seven he-lambs of the first year without blemish;

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199 **בקשו פני**

David: "On Your behalf my heart said, 'Seek My face'; Your face, Havayah, I seek." The Ten Days of Teshuvah, when the relation is face to face. (context: Steinsaltz Tanakh)

Psalms 27:8 תהילים כ״ז:ח׳

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

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

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200 **אחרי הוי׳ ילכו**

Hosea's prophecy of the return: "They shall walk after Havayah; He shall roar like a lion," and His children will come trembling. All year, the relation is from behind. (context: Steinsaltz Tanakh)

Hosea 11:10 הושע י״א:י׳

אַחֲרֵי ה׳ יֵלֵכוּ כָּאַרְיֵה יִשְׁאָג כִּי־הוּא יִשְׁאַג וְיָחֲרְדוּ בָנִים מִיָּם׃

They shall walk after the L-RD, Who shall roar like a lion; For He shall roar, And the children shall come trembling from the west.

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PARAGRAPH 29

201 **לב לדעת ועינים לראות**

Moshe to Israel at the end of the forty years: "But Havayah has not given you a heart to know and eyes to see and ears to hear, until this day." The discourse at the end of Tavo opens with these verses. (context: Steinsaltz Tanakh)

Deuteronomy 29:3 דברים כ״ט:ג׳

וְלֹא־נָתַן ה׳ לָכֶם לֵב לָדַעַת וְעֵינַיִם לִרְאוֹת וְאָזְנַיִם לִשְׁמֹעַ עַד הַיּוֹם הַזֶּה׃

but the L-RD hath not given you a heart to know, and eyes to see, and ears to hear, unto this day.

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202 **מלכא משיחא אתא לאתבא צדיקיא בתיובתא**

The note lists other places in Likkutei Torah where the saying that Mashiach will bring the tzaddikim to teshuvah is discussed.

Zohar III, 153b זח״ג קנג, ב

KEHOT'S NOTE

ע׳ זח״ג קנג, ב. וע״ל דרושי לר״ה (נח, ד). ובהאזינו (עה, סע״ב). ובשה״ש (מה, א). ובשמ״ע (צב, ב). והלי אדמו״ר בשה״ש ״עתיד משיחא״ או כמ״ש כאן ״מלכא משיחא״ זאת ל״מ. [כ].

203 **לאתבא צדיקייא בתיובתא**

The Zohar speaks of the mission "to bring the tzaddikim back in teshuvah." The Kehot note cites it, while remarking that it has not found the exact wording quoted here.

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

PARAGRAPH 30

204 **וגבה מאד**

"And shall be very high." The future me'od, revealed through Mashiach.

Isaiah 52:13 ישעיהו נ״ב:י״ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד׃

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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205 **במזמור בהיותו במדבר יהודה**

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

KEHOT'S NOTE

בתילים סי׳ סג.

206 **בהיותו במדבר יהודה**

"A psalm of David, when he was in the wilderness of Yehudah." The psalm in which he thirsts for G-d "in a dry

and weary land."

Psalms 63:1 תהילים ס"ג:א'

מִזְמוֹר לְדָוִד בִּהְיוֹתוֹ בְּמִדְבַּר יְהוּדָה׃

A Psalm of David, when he was in the wilderness of Judah.

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207 כן בקדש חזיתיך

In that psalm David says, "So in holiness have I beheld You"; plainly, as he once beheld G-d in the sanctuary, so he longs to see His power and glory. The maamar reads "so" as "just as in the wilderness": he asks for the wilderness's thirst even in holiness.

Psalms 63:3 תהילים ס"ג:ג'

כֵּן בַּקֹּדֶשׁ חֲזִיתִךָ לִרְאוֹת עֻזְּךָ וּכְבוֹדֶךָ׃

So have I looked for Thee in the sanctuary, To see Thy power and Thy glory. .

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KEHOT'S NOTE

תהלים סג, ג.

208 את פניך ה' אבקש

"Your face, Havayah, I seek." The teshuvah of the Ten Days, which seeks G-d's "face."

Psalms 27:8 תהילים כ"ז:ח'

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

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

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KEHOT'S NOTE

תהלים כז, ח.

209 עשר עמקים

Sefer Yetzirah lists the depths of the ten Sefiros, "the depth of beginning and the depth of end…". Their revelation in the Ten Days of Teshuvah is the Sefiros as hidden in their source.

Sefer Yetzirah 1:5 ספר יצירה א:ה'

עשר ספירות בלי מה מדתן עשר שאין להם סוף עומק ראשית ועומק אחרית עומק טוב ועומק רע עומק רום ועומק תחת עומק מזרח ועומק מערב עומק צפון ועומק דרום אדון יחיד אל מלך נאמן מושל בכולם ממעון קדשו ועד עדי עד׃

The decade out of nothing has the following ten infinitudes : 1) The beginning infinite; 2) The end infinite; 3) The good infinite; 4) The evil infinite; 5) The height infinite; 6) The depth infinite; 7) The East infinite; 8) The West infinite; 9) The North infinite; 10) The South infinite, and the only L-rd G-d, the faithful King, rules over all from His holy habitation for ever and ever.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

210 שמאלו תחת לראשי

"His left hand is under my head, and his right hand embraces me." In the poem the beloved woman speaks of her lover's embrace. The maamar takes the left hand as the left side, Gevurah (strength and judgment), the attribute of Yitzchak; Rosh HaShanah, the day of judgment, is on that level.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

Let his left hand be under my head, And his right hand embrace me.

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211 חשף ה' את זרוע קדשו

"Havayah has bared His holy arm before the eyes of all the nations." The verse on which the Zohar ties Rosh HaShanah to Yitzchak.

Isaiah 52:10 ישעיהו נ"ב:י'

חָשַׂף ה' אֶת־זְרוֹעַ קָדְשׁוֹ לְעֵינֵי כָל־הַגּוֹיִם וְרָאוּ כָּל־אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹקֵינוּ׃

The L-RD hath made bare His holy arm In the eyes of all the nations; And all the ends of the earth shall see The salvation of our G-d.

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212 חשף ה' את זרוע קדשו

The Zohar on Pinchas reads "Havayah has bared His holy arm" as the left arm, which comes to rest "under my head" (Song of Songs 2:6), and lays out the order of the festival days: on Rosh HaShanah the left arm is aroused, and afterwards the right embraces. The left is Gevurah, the attribute of Yitzchak.

Zohar, Pinchas 7:26–9:34 ספר הזהר, פנחס ז':כ"ו-ט':ל"ד

213 כי כארץ תוציא צמחה

Isaiah likens the redemption to a garden: "For as the earth brings forth its growth… so will Ado-nai Havayah cause righteousness and praise to sprout." Read as Rosh HaShanah and Yom Kippur, when the year's mitzvos sprout. (context: Steinsaltz Tanakh)

Isaiah 61:11 ישעיהו ס"א:י"א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה' יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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214 כי כאשר השמים החדשים

"For just as the new heavens… so shall your seed endure." The verse the maamar set out to explain, now read as the sprouting of the seed sown by the mitzvos.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your

seed and your name remain.

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215 **דרשו ה' בהמצאו**

> **Isaiah's call: "Seek Havayah when He may be found, call Him when He is near." The Talmud reads it as the Ten Days of Teshuvah.**

Isaiah 55:6 ישעיהו נ"ה:ו

דִּרְשׁוּ ה' בְּהִמָּצְאוֹ קְרָאֻהוּ בִּהְיוֹתוֹ קָרוֹב׃

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

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KEHOT'S NOTE

ישע' נה, ו.

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

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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