



LIKKUTEI TORAH • PARSHAS VA'ESCHANAN • MAAMAR 4

וידעת היום והשבות אל לבבך וגו'

“And you shall know this
day, and take it to your heart”



G-d as He fills the worlds can be known and felt, but G-d as He transcends them, unchanged by their existence, can only be believed. Torah and mitzvos, performed “this day” in this world, nurture that faith until it becomes felt knowledge, as it will be fully in the time to come.

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

G-d as He fills the worlds can be known and felt, but G-d as He transcends them, unchanged by their existence, can only be believed. Torah and mitzvos, performed “this day” in this world, nurture that faith until it becomes felt knowledge, as it will be fully in the time to come.

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

THE MAAMAR IN BRIEF

The maamar asks why Moshe says “And you shall know this day” after already saying “You have been shown, so as to know,” and why the Shema is introduced with “to do in the land.” The Alter Rebbe distinguishes two mitzvos, knowledge and faith. That G-d creates and sustains all things is not really faith: it is perceived, as the soul is perceived through a living body (“From my flesh I behold G-d”), so the Torah calls it daas, felt and lasting knowledge. That knowledge belongs to G-d as He fills the worlds. G-d as He encompasses them, unchanged, “the same before the world was created,” is beyond all intellect, and there faith alone applies. Faith must be “tended”: Torah, prayer, charity and the 248 mitzvos draw the encompassing light into the “land” of faith, which flows with the “milk” of growing love and the “honey” of delight. Under the light that fills the worlds, history and every person rise and fall, so no one may despair. Full knowledge awaits the removal of evil, yet “this day,” by subduing and transforming evil, one reaches “And you shall know.”

OUTLINE

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|----------|---|------|
| 1 | The questions | ¶1-2 |
| | Why a second “you shall know,” what “this day” means, and why the Shema is introduced with “to do in the land”; knowledge and faith are two mitzvos, and belief in a Creator is not really faith. | |
| 2 | Seeing G-d through creation | ¶3-4 |
| | As the soul is known through the living body, G-d is perceived through the living worlds, physical and spiritual; this is daas, recognition and feeling held deep in the heart. | |
| 3 | Faith in G-d beyond the worlds | ¶5 |
| | Knowledge applies to the light that fills the worlds; the encompassing light, present everywhere yet unchanged by the worlds, is beyond intellect and is the true object of faith. | |
| 4 | Making faith grow | ¶6-8 |
| | “Tend faith”: Torah, the 248 mitzvos, charity, the sacrifices and the prayers that replace them draw down the encompassing light, until “the earth,” faith, will be “full of knowledge.” | |

5 A land flowing with milk and honey

¶9–10

The Shema seeks to make the G-d of faith “One” in revealed knowledge; faith becomes a land of milk, growing love, and honey, delight, so that “the righteous shall live by his faith.”

6 Rise and fall

¶11–12

Under the light that fills the worlds, history and the individual rise and fall, so one must never despair; the Temples fell through false “faiths” that mirror holy faith above reason.

7 “And you shall know this day”

¶13

“You have been shown” is knowledge of the light that fills the worlds; “And you shall know this day” is knowledge of the encompassing light, reached in this world by subduing and transforming evil, and witnessed in the large letters of the Shema.

KEY CONCEPTS

Knowledge (daas) דעת

Recognition and feeling of a truth, held so deeply that the mind never leaves it; it applies to G-d as He fills the worlds.

Faith (emunah) אמונה

Belief in what no intellect can grasp: G-d as He transcends the worlds and is unchanged by them. It must be nurtured until it too becomes felt knowledge.

The light that fills all worlds (memalei kol almin) ממלא כל עלמין

G-d’s life-force within each creation, like a soul in a body; it is perceived, and it is the realm of change, levels and the World to Come.

The light that encompasses all worlds (sovev kol almin) סובב כל עלמין

Not a place above the worlds: G-d present within them yet untouched by them, “the same before the world was created,” the same on earth below as in heaven above.

Milk and honey חלב ודבש

Milk is the growth of love and awe from concealment into revelation; honey is the sweetness and delight of contemplating G-d’s transcendence and His closeness to Israel.

Subjugation and transformation (iskafya and is’hapcha) אתכפיא ואתהפכא

Subduing the evil inclination and turning it to good, possible only “this day,” in this world, through Torah and mitzvot.

One opposite the other (zeh le’umas zeh) זה לעומת זה

Every power of holiness has a counterpart; faith above reason is mirrored by false beliefs, such as trust in false prophets or in talebearers.

SECTION 1 • ¶1-2

The questions

1 וידעת היום¹ והשבות אל לבבך וגו'. הנה יש להבין הלא כבר נאמר אתה הראת לדעת² וגו'. ומהו עוד וידעת גם מהו היום.

“And you shall know this day, and take it to your heart,” etc. Now, this needs to be understood: has it not already been said, “You have been shown, so as to know,” etc.? What, then, is this further “And you shall know”? And also, what is “this day”?

The maamar opens with Deuteronomy 4:39, from Moshe's address in Parshas Va'eschanan. A few verses earlier (4:35) Moshe had already said, “You have been shown, so as to know that Havayah is the G-d,” so the Alter Rebbe asks what the second “you shall know” adds, and why it stresses “this day.”

אך הנה אחר מתן תורה שראו פנים אל פנים ושמעו בעצמם עשרת הדברות אמרו אם יוספים אנחנו לשמוע וגו' קרב אתה ושמע³ וגו'.⁴

However, after the Giving of the Torah, when they saw face to face and themselves heard the Ten Commandments, they said, “If we continue to hear,” etc., “You go near and hear,” etc.

Before answering, he recalls the scene at Sinai as Deuteronomy 5 retells it. The people heard the Ten Commandments from G-d Himself, and then, afraid they would die if they heard any more, asked Moshe to go near and hear the rest for them.

2 והקב"ה הסכים על ידם ואמר היטיבו כל אשר דברו⁵ וגו' לך אמור להם⁶ וגו'. וכתוב וזאת המצוה וגו' לעשות בארץ⁷ וגו' עד ארץ זבת חלב ודבש.⁸

And the Holy One, blessed be He, agreed with them and said, “They have spoken well in all that they have spoken,” etc., “Go, say to them,” etc. And it is written, “And this is the commandment,” etc., “to do in the land,” etc., up to “a land flowing with milk and honey.”

G-d approved the people's request, “They have spoken well” (Deuteronomy 5:25), and told Moshe to send them back to their tents (5:27). The text then quotes the opening of Deuteronomy 6, where Moshe begins to teach the commandments “to do in the land,” a passage that ends with “a land flowing with milk and honey” (6:3).

וכתיב בתריה שמע ישראל⁹ הוי' אלקינו הוי' אחד ואהבת וגו' שהיא המצוה הראשונה שנצטוו אחר עשרת הדברות מפי משה.

And it is written after it, "Hear, O Israel, Havayah is our G-d, Havayah is One," "And you shall love," etc., which is the first commandment they were commanded after the Ten Commandments, from the mouth of Moshe.

Right after these verses comes the Shema (Deuteronomy 6:4-5). The Alter Rebbe notes that this is the first commandment Israel received through Moshe, after hearing the Ten Commandments from G-d Himself.

וצריך להבין למה הקדים לומר וזאת המצוה וגו' לעשות בארץ וגו' דהא פרשה שמע חובת הגוף היא ונוהגת בין בארץ כו'.

Now, it needs to be understood why it first says, "And this is the commandment," etc., "to do in the land," etc., since the section of Shema is a personal obligation, and applies both in the Land, etc.

Here is the difficulty. The Shema is a "personal obligation" (chovas haguf), binding on a person wherever he is, in the Land of Israel and outside it, so it is puzzling that the Torah introduces it with "to do in the land," as if it were a commandment tied to the Land.

ולהבין כל זה צריך להקדים ביאור ענין דעת וענין אמונה שהם שתי מצוות כי הנה כתיב דע את אלהי אביך וגו'

To understand all this, we must first explain the matter of knowledge (daas) and the matter of faith (emunah), which are two mitzvos. For it is written, "Know the G-d of your father," etc.

To answer, the Alter Rebbe first distinguishes two separate mitzvos: knowledge (daas) of G-d and faith (emunah) in Him. The proof-text for knowledge is King David's charge to Shlomo, "Know the G-d of your father."

(בד"ה א' כ"ח ט') (דר"ל [דרוזה לומר] בחי' דעת והשגה ממש ועד"ז פי' בשל"ה [בשני לוחות הברית] בפרק בעשרה מאמרות מאמר א').

(I Chronicles 28:9) (that is to say, the level of actual knowledge and comprehension; and along these lines it is explained in the Shelah, in the chapter 'BeAsarah Maamaros,' Maamar 1).

The verse is in I Chronicles 28:9. The Alter Rebbe adds that "know" there means real knowledge and comprehension, as the Shelah also explains; the Kehot note quotes the Shelah citing Chovos HaLevavos: beyond the faith fixed in your heart from your father, through tradition handed down from person to person, know Him yourself, through your own understanding.

וכתיב ויאמינו בהוי"ה¹⁰ (ועיין ברבות בשלח פכ"ג ע"פ תשורי מראש אמנה¹¹.¹² וכשה"ש [ובשיר השירים] רבה בפסוק אתי מלבנון).¹³

And it is written, "And they believed in Havayah" (see [Midrash] Rabbah, Beshalach, chapter 23, on the verse "Look from the peak of Amanah"; and Shir HaShirim Rabbah, on the verse "With me from Lebanon").

The proof-text for faith is Exodus 14:31, said at the splitting of the sea: "And they believed in Havayah." The Midrash he cites (Shemos Rabbah 23) reads "Look from the peak of Amanah" as a hint at emunah: Israel merited to sing at the sea only in the merit of faith; Shir HaShirim Rabbah notes that a person can see and still not believe, and credits the faith Israel already showed in Egypt.

והענין כי באמת זה שהעולם קורין בשם אמונה להאמין מה שהקב"ה מחיה את כולם הוא ברא

The explanation is this: in truth, as for what the world calls 'faith' — believing that the Holy One, blessed be He, gives life to them all, [that] He created

Now the Alter Rebbe makes a striking claim. What people usually call "faith", that G-d gives life to all creatures and created everything from nothing, is not really faith at all.

את כל העולמות מאין ליש טועים הם שאין צריך לזה אמונה שהרי זה נרגש בבחי' ראייה הגם שאינו רואה בעיני בשר הרי זה כאילו רואה.¹⁴

all the worlds from nothing to something — they are mistaken. For this needs no faith, since it is felt at the level of sight: even though one does not see it with eyes of flesh, it is as if one sees.

That G-d creates and sustains the world needs no faith, because a person can sense it almost as plainly as sight. No one sees G-d with physical eyes, yet the truth of it is so evident that it is "as if one sees."

SECTION 2 • ¶3-4

Seeing G-d through creation

3 וע"ז נאמר ומבשרי אחזה אלוה¹⁵ אחזה דייקא. והיינו מבשרי שכמו בבשרי בשביל שרואה חיות הגוף וקיומו יודע ומרגיש כי נפשו היא בו שהיא היא המחיה את הגוף ובלעדה אין חיות וקיום לגוף.

Of this it is said, "From my flesh I behold G-d" — "I behold," specifically. That is, "from my flesh": just as in my flesh, because a person sees the life and existence of the body, he knows and feels that his soul is within it, that it is the soul that gives the body life, and without it the body has no life or existence.

The verse is Job 19:26, and the Alter Rebbe stresses its verb: Job says "I behold," not "I believe." A person never sees his soul, yet because he sees his body alive and functioning he knows and feels that the soul is there; that is how he "sees" G-d.

כך אחזה אלוה מאחר שרואין את העולמות שהם כמו גוף גדול מהארץ לרקיע מהלך¹⁶ ת"ק שנה כו'.

So too, "I behold G-d": since one sees the worlds, which are like a great body — from the earth to the firmament is a journey of five hundred years, etc.

In the same way, the created worlds form one vast body; the Talmud (Chagigah 13a) says that from the earth to the firmament alone is a journey of five hundred years. Seeing this great "body" exist and function, one perceives the G-dliness that gives it life, as one perceives the soul in a living body.

4 וכן אפילו דברים רוחנים כמו מלאכים ונשמות כו' הן כגוף לגבי החיות שבתוכם מא"ס ב"ה המהווה והמחי' [והמחיה] אותם ומקיימם כמ"ש שאו מרום עיניכם וראו¹⁷ מי ברא אלה וידיעה זו מורגשת כאלו רואה כו'.

And likewise even spiritual things, such as angels and souls, etc., are like a body in relation to the life-force within them from the Infinite One (Ein Sof), blessed be He, which brings them into being, gives them life and sustains them, as it is written, "Lift up your eyes on high and see: who created these?" And this knowledge is felt as if one sees, etc.

The same holds for spiritual beings. Angels and souls are "bodies" in relation to the G-dly life-force from the Infinite One that creates them, gives them life and sustains them; Isaiah's call, "Lift up your eyes on high and see: who created these?", shows that this knowledge comes from looking, and is felt as if one sees it.

וזהו לשון אחזה ולכן אין זה נקרא בשם אמונה בלשון הקודש אלא בשם דעת כי דעת הוא לשון הכרה והרגשה

This is [the meaning of] the expression "I behold." Therefore, in the Holy Tongue this is not called by the name 'faith' but by the name 'knowledge' (daas), for daas is a term for recognition and feeling.

This is why Job uses the verb "I behold," and why the Holy Tongue calls this awareness daas, knowledge, and not emunah, faith. Daas means recognition and feeling: something sensed directly, not merely accepted.

וגם דעת הוא העמקת הלב שלא יסיח דעתו מזה ויהיה לו לזכרון לפניו תמיד שלא ישכח ויסור מלבו. משא"כ הרהור בעלמא לא עביד מידי¹⁸ דהרהור לאו כדבור דמי.¹⁹

And daas is also the deepening of the heart, so that he does not take his mind off it, and it is always before him as a remembrance, so that he does not forget it and it does not depart from his heart. Whereas mere thought accomplishes nothing, for thought is not like speech.

Daas also means a deep bond of the heart with what one knows, so that the mind never turns away from it and it is never forgotten. Mere thought, by contrast, accomplishes nothing: the Talmud (Berachos 20b) teaches that thinking words is not like saying them, and the Zohar says that thought alone does nothing.

SECTION 3 • 15

Faith in G-d beyond the worlds

5 ב אך הנה דעת והרגשה²⁰ זו היא בבחי' ²¹ ממלא כל עלמין (ולכן נק' בחי' ממכ"ע [ממלא כל עלמין] בשם עלמא דאתגליא כמ"ש בד"ה ונקדשתי בתוך בניי [בני ישראל]),²²

2. However, this knowledge and feeling is at the level of the light that fills all worlds (memalei kol almin) (and that is why the level of the light that fills all worlds is called 'the revealed world' (alma de'isgalya), as is explained in the discourse beginning "And I shall be sanctified among the children of Israel"),

Section 2 qualifies what was said. The felt knowledge just described belongs to G-d as He "fills all worlds," the life-force that enters each creation according to its measure; that is why this level is called "the revealed world," as the maamar on "And I shall be sanctified" in Parshas Emor explains.

אבל בבחי' סובב כל עלמין כתיב אני הוי' לא שנית²³ (וע' זח"ב [זהר חלק ב'] ס"פ תרומה קע"ו א', ח"ג [חלק ג'] קל"ז ב')²⁴

but of the level of the light that encompasses all worlds (sovev kol almin) it is written, "I, Havayah, have not changed" (see Zohar, Part II, at the end of Parshas Terumah, 176a; Part III, 137b),

But of G-d as He "encompasses all worlds," beyond entering them, Malachi 3:6 says, "I, Havayah, have not changed." Creating and sustaining the worlds makes no difference to Him at all.

ואתה הוא קודם²⁵ שנברא העולם כו' שאינו בגדר עלמין כלל רק בחי' מלכותך לבדה היא מלכות כל העולמים²⁶

and "You are the same before the world was created," etc., for He is not within the bounds of worlds at all. Only the level of "Your kingship" alone is "a kingship over all worlds,"

The prayer "You are the same before the world was created, You are the same since the world was created" says the same: in relation to Him, worlds do not count. Only "Your kingship" (Psalms 145:13) relates to the worlds, and the Alter Rebbe adds the word "alone": kingship alone is what rules over them.

דהיינו בחי' זיו והארה ממדת מלכותו ית' כמאמר בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד]²⁷ שם כבוד מלכותו²⁸ ולא מלכותו עצמה.

that is, a level of radiance and illumination from the attribute of His kingship (Malchus), may He be blessed, as in the saying "Blessed be the Name of the glory of His kingship forever and ever": the Name of the glory of His kingship, and not His kingship itself.

Even this is not G-d's kingship itself, only a glow and ray from it. That is why we say "Blessed be the Name of the glory of His kingship": what reaches the worlds is not His kingship itself but only the "Name" of its "glory."

וע"ז אמרו רז"ל [רבותינו זכרונם לברכה] עד שלא²⁹ נברא העולם היה הוא ושמו בלבד³⁰ שגם שמו היא מדת מלכותו היא בבחי' לבדו וכמ"ש כי נשגב שמו לבדו³¹ רק הודו וזיוו של שמו על ארץ כו'

Of this our Sages, of blessed memory, said, "Before the world was created, there was He and His Name alone": that even His Name, which is the attribute of His kingship, is at the level of "alone," as it is written, "For His Name alone is exalted"; only "His splendor" and the radiance of His Name are "upon the earth," etc.

The Sages' saying (Pirkei deRabbi Eliezer 3), "Before the world was created there was He and His Name alone," teaches that even His Name, the attribute of kingship, was then included in Him, "alone." So too Psalms 148:13: "His Name alone is exalted"; only "His splendor," a ray of the Name, reaches "the earth."

(וע' מזה בד"ה לכן אמור³² לבנ"י [לבני ישראל] ובד"ה קחו מאתכם תרומה³³ ובד"ה יביאו לבוש מלכות³⁴ ובד"ה ובבואה לפני המלך ובד"ה שיר השירים³⁵ ובד"ה קול דודי),³⁶ ונקרא

(See on this in the discourse beginning "Therefore say to the children of Israel," and in the discourses beginning "Take from among you an offering," "Let them bring royal apparel," "And when she came before the king," "The Song of Songs" and "The voice of my beloved.") And He is called

The Alter Rebbe lists maamarim in Torah Ohr and Likkutei Torah that develop this theme of "He and His Name alone." He then begins to define what "encompassing all worlds" means.

הוא ית' בשם סובב כל עלמין שאין העולמות תופסים מקום נגדו שחיותו המתפשט תוך העולמות אינו כדמיון הנשמה המתלבשת ממש תוך הגוף ומתפעלת ממקרי הגוף וממקרי המקום והזמן קור וחום כו', — He, may He be blessed — by the name 'the light that encompasses all worlds,' because the worlds take up no space relative to Him: His life-force that spreads within the worlds is not like the soul, which is actually clothed within the body and is affected by the body's happenings and by the happenings of place and time, cold and heat, etc.,

"Encompassing" does not describe a place. It means that the worlds take up no "space" in relation to G-d: His life-force is not like a soul in a body, which is truly enclosed in it and affected by what happens to the body and by its surroundings, such as heat and cold.

אבל לפניו ית' הגם שנמצא למטה כמו למעלה אינו נתפס בגדר מקום ח"ו [חס ושלום] ומעלה ומטה שוין ואין הפי' סוכ"ע שהוא מלמעלה מן העולמות אלא הוא

but before Him, may He be blessed, even though He is found below just as above, He is not grasped within the bounds of place, G-d forbid, and above and below are equal. And the meaning of 'encompasses all worlds' is not that He is above the worlds; rather, He

G-d is present below just as above, yet is not bounded by place at all, so for Him above and below are the same. "Encompassing" therefore does not mean that He hovers over the worlds from outside.

נמצא בתוך העולמות ג"כ ואעפ"כ [ואף על פי כן] הוא בבחי' סוכ"ע וזהו והקדוש בשמים ובארץ ³⁷ שלפי שהוא קדוש ומובדל הוא בחי' סובב כל עלמין לכן הוא שוה ממש בארץ מתחת

is found within the worlds as well, and even so He is at the level of the light that encompasses all worlds. This is [the meaning of] "and holy in heaven and on earth": because He is holy and set apart, the level of the light that encompasses all worlds, He is therefore truly the same on the earth below

He is within the worlds too, yet even there He remains "encompassing," untouched by them. Hence the words of the Yishtabach prayer, "and holy in heaven and on earth": because He is holy, set apart from the worlds, He is exactly the same on earth below as in heaven above.

כמו בשמים ממעל ³⁸ (והמלך הגדול היינו בחי' ממלא כל עלמין התפשטות גדולת מלכותו ית' כי ולגדולתו אין חקר ³⁹ כתיב וכתיב אלף אלפים ^{40, 41} כו' וע' בזח"א [בזהר חלק א] דרל"ט א'. ויגש דר"ו ע"ב ויחי דרל"ז א'. ח"ג [חלק ג'] דקע"א סע"א [סוף עמוד א])

as in the heavens above. (And "the great King" is the level of the light that fills all worlds, the spreading forth of the greatness of His kingship, may He be blessed; for it is written, "and His greatness is unsearchable," and it is written, "A thousand thousands," etc. And see Zohar, Part I, 239a; Vayigash, 206b; Vayechi, 237a; Part III, 171a, end of side a.)

The words echo Deuteronomy 4:39, "in the heavens above and on the earth below." In this gloss, which the Kehot note shows is the Alter Rebbe's own, he explains the preceding words of Yishtabach, "the great King," as the light that fills the worlds, His kingship spreading out in greatness: "His greatness is unsearchable" (Psalms 145:3), and "a thousand thousands" serve Him (Daniel 7:10).

שאינו בגדר עלמין ואין העולמות פועלים בו שום שינוי ח"ו [חס ושלום] וכמו מקודם שנברא העולם ובבחי' זו לא שייך דעת והרגשה שאין נתפס בשום שכל והשגה איך אין שינוי לפניו ית'

For He is not within the bounds of worlds, and the worlds effect no change in Him whatsoever, G-d forbid, just as before the world was created. And at this level knowledge and feeling do not apply, for no intellect or comprehension can grasp how there is no change before Him, may He be blessed;

At this level the worlds cause no change in Him at all; He is exactly as He was before creation. How there can be worlds with no change in Him is beyond any intellect, so knowledge and feeling do not apply here.

אלא זו היא בחי' אמונה⁴² להאמין בה' שהוא ית' אינו בגדר עלמין ולפניו כחשיכה כאורה^{43,44} (ועמ"ש מזה בד"ה וירא ישראל כו' ויאמינו בהוי'): ^{45,46,47,48,49,50,51,52,53,54,55,56,57,58,59,60,61}

rather, this is the level of faith: to believe in G-d, that He, may He be blessed, is not within the bounds of worlds, and that before Him “darkness is as light” (see what is written on this in the discourse beginning “And Israel saw,” etc., “and they believed in Havayah”).

Here is the true place of faith: believing that G-d is beyond the bounds of the worlds, so that before Him, in the words of Psalms 139:12, “darkness is as light.” For more, the Alter Rebbe refers to his maamar in Torah Ohr on “And Israel saw... and they believed in Havayah.”

SECTION 4 • ¶6-8

Making faith grow

6 ג והנה כתיב שכן ארץ ורעה אמונה⁶² פי' ורעה מפרנס שצריך לפרנס ולהמשיך מזון להגדיל את האמונה עד שתהיה קבועה בלב האדם ג"כ בבחי' דעת והרגשה וכאלו רואה כו'

3. Now, it is written, “Dwell in the land and tend faith.” “Tend” means ‘provide for’: one must provide and draw down nourishment to make faith grow, until it is fixed in a person’s heart also at the level of knowledge and feeling, as if he sees, etc.,

Section 3 turns from defining faith to making it grow. Psalms 37:3 says “tend faith,” using a shepherd’s verb (re’eh) for one who feeds and provides; faith must be fed until it is felt in the heart as firmly as knowledge, almost as if seen.

וכמו שיהיה לעתיד לבא כדכתיב ומלאה הארץ דעה^{63,64} פי' הארץ היא האמונה שנק' בשם ארץ⁶⁵ שהיא המדרגה התחתונה שאין בה גילוי אלא אמונה בלבד

as it will be in the time to come, as it is written, “And the earth shall be full of knowledge.” That is, “the earth” is faith, which is called by the name ‘earth’ because it is the lowest level, in which there is no revelation, only faith alone.

This is what will happen in the time to come, when “the earth shall be full of knowledge” (Isaiah 11:9). The Alter Rebbe reads “the earth” as faith: it is called “earth” because it is the lowest level, where nothing is revealed and there is only belief, and in the future that very faith will be filled with knowledge.

כי נעוץ תחלתן בסופן^{66, 67} שאין גילוי תחלתן אלא בבחי' סופן ובחי' אמונה זו תהיה מלאה דעה שתהיי [שתהיה] בבחינת הכרה והרגשה וכאלו רואה וכו'.

For “their beginning is embedded in their end”: their beginning is revealed only at the level of their end. And this level of faith will be “full of knowledge,” so that it will be at the level of recognition and feeling, as if one sees, etc.

Sefer Yetzirah (1:7) says that the beginning of the Sefiros is “embedded in their end.” So the highest level, G-d beyond the worlds, is revealed precisely in the lowest, faith; in the future that faith will become direct recognition and feeling.

וכמ”ש ונגלה כבוד⁶⁸ ה' וראו כל בשר יחדו כו' והמשכה זו להיות הגדלת האמונה הוא ע”י תורה ומצות

As it is written, “And the glory of Havayah shall be revealed, and all flesh together shall see,” etc. And this drawing down, so that faith grows, is through Torah and mitzvos

Isaiah 40:5 promises that “all flesh together shall see” G-d’s glory: what is now only believed will be seen. What draws down this growth of faith is Torah study and the mitzvos.

(ועמ”ש בד”ה להבין ענין הברכות⁶⁹ ובאגה”ק [ובאגרת הקודש] ע”פ חגרה בעוז מתניה.^{70, 71} ועמ”ש בד”ה ואהיה אצלו אמן^{72, 73} אמן פדגוג. ובד”ה משה ידבר גבי בצלמנו כדמותנו),

(see what is written in the discourse beginning “To understand the matter of the blessings,” and in Iggeres HaKodesh, on the verse “She girds her loins with strength”; and see what is written in the discourse beginning “And I was beside Him as an amon”: amon, a pedagogue; and in the discourse beginning “Moshe would speak,” regarding “in Our image, after Our likeness”),

The Alter Rebbe refers to several places for this theme: the Torah Ohr maamar on the blessings, the first letter of Iggeres HaKodesh, and the maamar on Proverbs 8:30, where the Midrash reads amon as “pedagogue,” one who carries and raises a child, a sense of providing that matches “tend faith.” He also cites a maamar on “in Our image, after Our likeness.”

שעליהם נאמר נעשה אדם⁷⁴ בצלמנו כדמותנו רמ”ח מצות הם רמ”ח אברין דמלכא⁷⁵ בחי' אדם אדמה לעליון^{76, 77} שהם הן רמ”ח המשכות מבחי' סובב כל עלמין.

for of them it is said, “Let us make man in Our image, after Our likeness”: the 248 mitzvos are the 248 ‘limbs of the King,’ the level of ‘Adam,’ [as in] “I will be like (adameh) the Most High”; they are 248 drawings-down from the level of the light that encompasses all worlds (sovev kol almin).

Of Torah and mitzvos it is said, “Let us make man in Our image” (Genesis 1:26). The 248 positive mitzvos are the 248 “limbs of the King,” the Divine “form of man” (Adam), a name the Shelah links to adameh le’elyon, “I will be like the Most High” (Isaiah 14:14); each mitzvah is a channel drawing down from the encompassing light.

ודרך כלל נחלקין הרמ"ח מצות לגי קוין ימין ושמאל ואמצע והם תורה ועבודה⁷⁸ וגמילות חסדים.⁷⁹ תורה הוא שמותיו של הקב"ה⁸⁰ קורא בתורה הוא כמו שקורא בשם וכו'.

In general, the 248 mitzvos divide into three lines, right, left and middle, and these are Torah, service (avodah) and acts of kindness (gemilus chassadim). Torah is the Names of the Holy One, blessed be He: one who reads in the Torah is like one who calls by name, etc.

The 248 mitzvos fall into three "lines," right, left and middle, which correspond to the three pillars of the world in Avos 1:2: Torah, divine service and acts of kindness. The Torah, as the Kehot note shows from the Zohar and the Ramban, is made of G-d's Names, so reading it is like calling Him by name.

7 וגמ"ח [וגמילות חסדים] זו צדקה להחיות רוח שפלים⁸¹ על ידי אערותא דלתתא אתערותא דלעילא להיות המשכת סובב כל עלמין בבחי' ירידה והשפלה להחיות רוח שפלים. ועבודה זו קרבנות⁸² בחי' רשפי אש שלמטה ליכלל באש שלמעלה.⁸³

And acts of kindness are charity, "to revive the spirit of the lowly": through an arousal from below, [there is] an arousal from above, so that the light that encompasses all worlds (sovev kol almin) is drawn down in a manner of descent and lowering, "to revive the spirit of the lowly." And service is the sacrifices, the level of the flames of fire below, to be merged into the fire above.

Acts of kindness are above all charity, which, in the words of Isaiah 57:15, "revives the spirit of the lowly." A person's arousal below evokes its match above, so the encompassing light descends and lowers itself "to revive the spirit of the lowly"; and divine service means the sacrifices, in which the fire below rises to merge with the fire above.

8 וכן בתפלה שכנגד הקרבנות⁸⁴ תקנו ברוך שאמר ופסוקי דזמרה להגדיל מדורת האש האהבה שממטה למעלה באומרו ברוך שאמר והיה העולם דהיינו במאמר אחד ואח"כ נפרט⁸⁵ ע"י ט' מאמרות כו'.

So too in prayer, which corresponds to the sacrifices, they instituted Baruch She'amar and Pesukei deZimrah, to enlarge the blaze of the fire, the love from below upward, by saying, "Blessed is He who spoke and the world came into being": that is, by one utterance, and afterwards it was itemized through nine utterances, etc.

Prayer was instituted in place of the sacrifices (Berachos 26b), so its opening sections, Baruch She'amar and Pesukei deZimrah (the Verses of Praise), act like the altar fire: they kindle love that rises from below. Baruch She'amar praises "He who spoke and the world came into being": one utterance, which was then spelled out in the remaining nine of the ten utterances of creation.

וכן בהללויה כי נשגב שמו לבדו רק הודו⁸⁶ גוי [וגוי / גומר] וירם קרן לעמו וגוי לבניי [לבני ישראל] עם קרובו⁸⁷ וגוי וכיוצא בזה משאר פסוקים שמהם נמשך רשפי אש והתלהטות הלב.

So too in [the psalm] Halleluyah: “For His Name alone is exalted”; only “His splendor,” etc.; “And He has raised up a horn for His people,” etc.; “for the children of Israel, a people near to Him,” etc.; and the like from the other verses, from which are drawn the flames of fire and the blazing of the heart.

Psalm 148, part of Pesukei deZimrah, does the same: “His Name alone is exalted; only His splendor is upon earth and heaven,” yet “He has raised up a horn for His people... the children of Israel, a people near to Him.” Verses like these kindle “flames of fire,” a blaze in the heart.

SECTION 5 • 19-10

A land flowing with milk and honey

9 ועייז כמים הפנים לפנים^{88,89} וגוי ממשיך למטה בחיי סוכ"ע שתהיי [שתהיה] אמונה זו קבועה ותקועה בלב ונפש האדם,⁹⁰ וזהו וזאת המצוה וגוי לעשות בארץ וגוי ארץ זבת חלב ודבש שמע ישראל וגוי.

And through this, “As in water face [answers] to face,” etc., one draws the level of the light that encompasses all worlds (sovev kol almin) down below, so that this faith is fixed and implanted in a person’s heart and soul. And this is [the meaning of] “And this is the commandment,” etc., “to do in the land,” etc., “a land flowing with milk and honey,” “Hear, O Israel,” etc.

Through such prayer, love from below awakens love from above, “as in water face answers to face” (Proverbs 27:19), and the encompassing light is drawn down until faith is fixed and implanted in the heart. This, says the Alter Rebbe, is why the Shema is introduced with “to do in the land... a land flowing with milk and honey.”

כי הנה ענין פרשת שמע ישראל הוא שהוי סוכב כל עלמין שהוא אלהינו שאנחנו מאמינים בו בבחי אמונה

For the theme of the section “Hear, O Israel” is that Havayah, the light that encompasses all worlds, who is “our G-d,” in whom we believe at the level of faith

The Shema’s theme is Havayah, who encompasses all worlds and is “our G-d,” the One we now reach only by faith. The next part says what is to become of this faith.

לבדה יהי' [יהיה] בבחי' אחד בבחי' גילוי בשבעה רקיעים ובארץ⁹¹ בבחי' דעת והרגשה (וכ"כ [וכן כתב] בפע"ח [בפרי עץ חיים] שער הק"ש [הקריאת שמע] פ"א [פרק י"א] בענין הוי' אחד שהוא המשכת הדעת עליון כו')

alone, should be at the level of "One," revealed in the seven heavens and on earth, at the level of knowledge and feeling (and so it is written in Pri Etz Chaim, Shaar Kerias Shema, chapter 11, on "Havayah is One," that it is the drawing down of the supernal Daas, etc.),

This G-d, now believed in by faith alone, is to become "One," revealed in the seven heavens and on earth, known and felt; the Kehot note refers to the Semak, cited in the Beis Yosef, on the letters of Echad as G-d's oneness in the seven heavens and the earth. The Arizal's Pri Etz Chaim likewise explains "Havayah is One" as drawing down the supernal Daas.

להיות ביטול ויחוד אמיתי בבחי' יחודא עילאה ביטול במציאות ממש ונעשה ונמשך בחי' זו ע"י המשכת המצות לבחי' ארץ היא כחינת אמונה ואמונה זו היא בחי' ארץ זבת חלב ודבש.⁹²

so that there is true self-nullification (bittul) and unity, at the level of the higher unity (yichuda ila'ah), an actual nullification of existence. And this level is brought about and drawn down through the drawing of the mitzvos down to the level of 'land,' which is the level of faith; and this faith is the level of "a land flowing with milk and honey."

The goal is the "higher unity" (yichuda ila'ah), in which created existence is wholly nullified before G-d. It comes about as the mitzvos draw this level down into "land," the level of faith, which then becomes "a land flowing with milk and honey."

חלב הוא בחי' הגדלת המדות שתגדל האהבה המסותרת בלב ותצא מהעלם אל הגילוי, (כי הגדלת המדות הוא ע"י בחי' אמונה מבחי' סובב כלעלמין דייקא משא"כ מבחי' ממלא כל עלמין לא תתגדל אהבתו ויראתו לה' מכאשר תוכל נפשו שאת.

'Milk' is the level of the growth of the emotive attributes (middos): that the love hidden in the heart should grow and come out from concealment into revelation. (For the growth of the emotive attributes comes through the level of faith, from the level of the light that encompasses all worlds specifically; whereas from the level of the light that fills all worlds (memalei kol almin), his love and awe of G-d will not grow beyond what his soul is able to bear.

Milk nourishes growth, so it stands for the growth of the emotive attributes: the love of G-d hidden in the heart grows and comes into the open. Such growth comes specifically from faith in the encompassing light; contemplating G-d only as He fills the worlds yields love and awe limited by what the soul can hold.

ועמ"ש בד"ה באתי לגני⁹³ בפ"י ייני עם חלבי. ⁹⁴ וסד"ה חכלילי עינים^{95,96} גבי רוחצות בחלב⁹⁷ ובזח"ג [ובזוהר חלק ג] קל"ו ב'.⁹⁸

And see what is written in the discourse beginning "I have come into my garden," on the explanation of "my wine with my milk"; and at the end of the discourse beginning "His eyes shall be red," regarding "bathed in milk"; and in Zohar, Part III, 136b.)

For milk as the growth of the attributes the Alter Rebbe refers to his explanation of "my wine with my milk" (Song of Songs 5:1), to the end of the Torah Ohr maamar on "His eyes shall be red with wine" (Genesis 49:12), regarding "bathed in milk" (Song of Songs 5:12), and to the Zohar, Part III, 136b.

ודבש הוא בחינת מתיקות ותענוג כמ"ש אז תתענג על⁹⁹ ה' והיינו מבחי' סובב כל עלמין

And 'honey' is the level of sweetness and delight, as it is written, "Then you will delight in Havayah"; and this is from the level of the light that encompasses all worlds,

Honey stands for sweetness and delight, as in "Then you will delight in Havayah" (Isaiah 58:14). This delight, too, comes from the encompassing light.

דהיינו כאשר יתבונן כי אני הוי' לא שנית¹⁰⁰ ואתה הוא קודם שנברא העולם כו'. ורק הודו על¹⁰¹ וגו'.

that is, when one contemplates that "I, Havayah, have not changed," and "You are the same before the world was created," etc., and [that] only "His splendor is upon," etc.

One tastes this "honey" when contemplating that G-d is utterly unchanged by creation, "I, Havayah, have not changed," the same before creation as after, and that only "His splendor" reaches the world.

10 ועם כל זה הנה וירם קרן לעמו ולבניי [ולבני ישראל] עם קרובו¹⁰² ממש. אי לזאת יגיל וישמח לכו ויתענג

על ה' ממש וזהו וצדיק באמונתו יחיה¹⁰³ מלשון תענוג ופיקוח נפש

Yet with all this, "He has raised up a horn for His people," "for the children of Israel, a people near to Him" — truly. Therefore his heart will exult and rejoice, and he will truly delight in G-d. This is [the meaning of] "And the righteous shall live by his faith": ["live"] in the sense of delight and the reviving of the soul,

Though G-d is so far beyond the worlds, He has "raised up a horn for His people," Israel, "a people near to Him," truly close, and knowing this a person's heart exults and delights in G-d. This is how the Alter Rebbe reads Habakkuk 2:4, "the righteous shall live by his faith": "live" here means delight and the reviving of the soul.

כמו בורא נפשות רבות וחסרונם על כל מה שבראת להחיות בהם נפש כל חי, שפ"י חסרונם דבר החסר
לאדם לקיום חיותו להחיות בהם נפש כל חי שאינו

as in [the blessing] "Who creates many living beings and their needs, for all that You have created to give life through them to the soul of every living being," for the meaning of "their needs" is what a person lacks for the maintenance of his life, and "to give life through them to the soul of every living being" is what is

He brings support from the after-blessing Borei Nefashos, which thanks G-d for "their needs" and also for "all that You have created to give life through them." "Their needs" are what a person must have to stay alive; the words "to give life" refer to things beyond that.

אלא להתענג ופיקוח נפש וכך יחיה באמונתו להשיב את נפשו יותר מכל התענוגים ומרוב כל¹⁰⁴
וכמ"ש מי לי בשמים¹⁰⁵ ועמך לא חפצתי וגו'.

only for delight and the reviving of the soul. So too, he "shall live by his faith," restoring his soul more than all delights and "more than an abundance of everything," as it is written, "Whom have I in heaven? And with You, I desire nothing," etc.

Those things serve only for enjoyment and refreshment of the soul. In that sense the righteous "live" by faith: faith revives the soul more than any pleasure, more than "an abundance of everything" (Deuteronomy 28:47), as in "Whom have I in heaven? And with You, I desire nothing" (Psalms 73:25).

(וזהו ורעה אמונה¹⁰⁶ והתענג על¹⁰⁷ ה' והיינו ע"י ועשה טוב. וע' זח"ג [זהר חלק ג] פינחס דרכ"ה ב' מענין
זה. ובפ' בהר דק"י ע"ב.¹⁰⁸ ובפ"י הרמ"ז [הרב משה זכות] שם מענין טוב.¹⁰⁹ ח"ב [חלק ב'] תרומה ק"ע ע"א
ע"פ מזמור לדוד¹¹⁰ ה' רועי ודקע"א א'):¹¹¹

(And this is [the meaning of] "and tend faith," "and delight in Havayah"; and this is through "and do good." See Zohar, Part III, Pinchas, 225b, on this matter; and in Parshas Behar, 110b; and in the commentary of the Ramaz there, on the matter of 'good'; Part II, Terumah, 170a, on the verse "A psalm of David: Havayah is my shepherd," and 171a.)

In a gloss the Alter Rebbe ties this to Psalms 37:3-4: "Do good; dwell in the land and tend faith, and delight in Havayah." Faith grows into delight through "doing good," charity and good deeds, as the Zohar passages he lists discuss.

SECTION 6 • 11-12

Rise and fall

11 ד אך בחיי אלו של חלב ודבש עדיין לא הגיעו למעלת ומדרגת ומלאה הארץ דעה¹¹² שיהיה לעתיד לבא בבחי' דעת והרגשה ממש משא"כ חלב ודבש הם בבחי' האמונה עדיין.

4. However, these levels of milk and honey have not yet reached the virtue and level of "And the earth shall be full of knowledge," which will be in the time to come, at the level of actual knowledge and feeling; whereas milk and honey are still at the level of faith.

Section 4 adds a qualification. The "milk and honey" of faith, growing love and delight, still belong to faith; they have not reached the promise of "the earth shall be full of knowledge," when what is now believed will be actually known and felt.

והענין כי הנה אנו רואים שהעולם כמנהגו נוהג בבחי' ממלא כל עלמין שיש לכל עת¹¹³ כו'. כי הנחש הטיל זוהמא¹¹⁴ בחוה בחיי כנסת ישראל ובמתן תורה פסקה זוהמתו.¹¹⁵

The explanation is this: we see that the world follows its usual course at the level of the light that fills all worlds (memalei kol almin), where "for everything there is a time," etc. For the serpent cast contamination into Chavah, the level of the Community of Israel, and at the Giving of the Torah their contamination ceased.

The reason is that the world runs its natural course under the light that fills the worlds, where there is a time for everything, so Israel's spiritual state rises and falls. The survey begins with the Talmud's teaching (Shabbos 146a) that the serpent injected contamination into Chavah, who stands for the Community of Israel, and that at Sinai Israel's contamination ceased.

12 ואח"כ בחטא העגל חזר כו'. ואח"כ בימי יהושע עבדו את¹¹⁶ ה' ובימי שפוט השופטים קלקלו ובימי דוד ושלמה¹¹⁷ היו במעלה העליונה ואח"כ בחטא ירבעם כו'

Afterwards, with the sin of the Calf, it returned, etc. Afterwards, in the days of Yehoshua, they served G-d; in the days when the judges judged, they acted corruptly; in the days of David and Shlomo they were at the highest level; and afterwards, with the sin of Yeravam, etc.

The survey of history continues: after Sinai, the sin of the Golden Calf brought the contamination back. Under Yehoshua the people served G-d (Joshua 24:31), in the era of the Judges they went astray, under David and Shlomo they reached the peak (the Midrash likens Shlomo's time to the full moon), and with Yeravam's sin came another fall.

וכך בכל דור ודור נשתנה לפי הענין וגם בימי התנאים והאמוראים אין זמן אי דומה לחבירו וכל העתים משתנים והזמנים מתחלפין ומתהפכין.

And so in every generation it changed according to the circumstances; and also in the days of the Tannaim and the Amoraim, no one time was like another. All the times change, and the eras alternate and are reversed.

Every generation changed with its circumstances, and even among the Sages of the Mishnah and the Talmud no period was like another. Times keep changing and turning over.

והיינו לפי שהם בבחינת ממלא כל עלמין שהם בחי' פרצוף ראש ויד ורגל ושאר אברים שאין אחד דומה לחבירו ופעולת האיברים משתנין גם לפעמים כואב אחד מהאברים או נחלש כו'

This is because they are at the level of the light that fills all worlds (memalei kol almin), which is the level of a configuration (partzuf): head, hand, foot and the other limbs, no one of which is like another, and the functions of the limbs vary; also, at times one of the limbs aches or grows weak, etc.,

Such constant change belongs to the light that fills the worlds, which is structured like a body (partzuf): head, hands, feet and other limbs, each different and with its own function. And as with a body, at times one limb aches or weakens.

וכיוצא בזה שינויים מקרים (ועי' זח"א [זוהר חלק א] ויחי דרכ"א אי דאשתניאת מגוונא לגוונא¹¹⁸ וס"פ אמור דק"ז.¹¹⁹ זח"ג [זוהר חלק ג] תצא רפ"א אי ועיין בפרדס שער אבי"ע [אצילות בריאה יצירה עשיה] ספ"א [סוף פרק א]).

and similar changes and happenings (see Zohar, Part I, Vayechi, 221a: "that she changes from hue to hue"; and the end of Parshas Emor, 107; Zohar, Part III, Teitzei, 281a; and see Pardes, the Gate of Atzilus, Beriah, Yetzirah and Asiyah, end of chapter 1).

The Alter Rebbe cites the Zohar, which describes the Community of Israel as a rose that "changes from hue to hue," at times for good and at times for ill, along with other Zohar passages. He also cites Rabbi Moshe Cordovero's Pardes Rimonim on the four worlds.

וכן בכל אדם בפרטיות לפעמים נופל במחשבה דבור ומעשה אשר לא טוב. ולפעמים יפול לו הרהורי תשובה¹²⁰ ומעשים טובים כי לכל עת¹²¹ וגוי ולאום מלאום יאמץ.¹²²

So too with every person individually: at times he falls into thought, speech and action that are not good, and at times thoughts of teshuvah (return) and good deeds come to him. For "for everything there is a time," etc., and "one nation shall be stronger than the other nation."

The same holds for each person. At times he slips into bad thoughts, words and deeds, and at times thoughts of teshuvah and good deeds come to him, for "there is a time for everything" (Ecclesiastes 3:1), and as G-d told Rivkah of her two sons, "one nation shall be stronger than the other" (Genesis 25:23).

כשזה קם כו'. לא נתמלאה צור¹²⁴, 123 כו'. וע"כ אל יפול לב האדם עליו בראותו שנופל כו'

"When this one rises," etc.; "Tyre was not filled," etc. Therefore let a person's heart not fall within him when he sees that he falls, etc.,

Rashi on that verse explains that the two will never be great together: "when this one rises, that one falls," as "Tyre was filled only from the ruin of Jerusalem." So a person who sees himself falling should not lose heart.

כי כך הוא סדר תהפוכות הזמן¹²⁵ ויכול הוא לחזור ולשנות את טעמו מרע לטוב. וכל זה הוא בבחי' ממלא כל עלמין.

for such is the order of the reversals of time, and he can return and change his disposition from bad to good. And all this is at the level of the light that fills all worlds.

Falling is part of the order of changing times, and a person can always turn back and change from bad to good. All these rises and falls belong to the light that fills the worlds.

אך להיות בחי' סובב כל עלמין¹²⁶ בבחי' גילוי בבחי' דעת והרגשה ממש צריך להיות ובערת הרע¹²⁷ וגו'

But for the level of the light that encompasses all worlds (sovev kol almin) to be revealed, at the level of actual knowledge and feeling, there must be "And you shall purge the evil," etc.

For the encompassing light to be revealed as actual knowledge and feeling, evil must first be removed altogether, as in "And you shall purge the evil from your midst" (Deuteronomy 13:6).

(וכמ"ש מזה בביאור ע"פ כי על כל כבוד חופה)¹²⁸ שזה יהיה לעתיד לבא שיקויים ואת רוח הטומאה אעביר¹²⁹ מן הארץ.

(as is written about this in the Biur on the verse "For over all the glory, a canopy"), which will be in the time to come, when "And I will remove the spirit of impurity from the land" will be fulfilled.

That will happen only in the time to come, when G-d promises, "I will remove the spirit of impurity from the land" (Zechariah 13:2). The Alter Rebbe refers to his explanation of "For over all the glory, a canopy" (Isaiah 4:5) for more.

משא"כ בזמן חורבן הבית שבית ראשון היו בו נביאי השקר ובית שני¹³⁰ היה בו שנאת חנם שהם הם בחי' זה לעומת זה¹³¹ כנגד בחי' אמונה שהיא למעלה מן הדעת,

Not so at the time of the destruction of the Temple: in the First Temple there were false prophets, and in the Second Temple there was baseless hatred; and these are precisely the level of "one opposite the other," set against the level of faith that is above knowledge.

When the Temples were destroyed, the opposite was true: the First Temple era had false prophets, and the Second Temple, as the Talmud says (Yoma 9b), fell because of baseless hatred. Both, says the Alter Rebbe, are the counterpart, "one opposite the other" (Ecclesiastes 7:14), of the faith that is above knowledge.

והענין כי כמו שיש בסטרא דקדושה בחי' אמונה שהיא למעלה מן הדעת כך הי' [היה] אז בין ישראל אמונות כוזבות (כמבואר בירמיהו סימן מ"ד פסוק י"ז י"ח).

The explanation is that just as on the side of holiness there is the level of faith that is above knowledge, so there were then among Israel false beliefs (as is explained in Jeremiah, chapter 44, verses 17 and 18).

Holiness has a faith that is higher than reason, and so its opposite, the side of evil, has its own "faith": false beliefs that also go beyond reason. Jeremiah 44:17-18 records such beliefs among Israel in his day.

והם זה לעומת זה והנה בבית ראשון בהתגברות סטרא דקדושה היה גילוי שכינה ארון וכפורת וכך בזה לעומת זה בהתגברות סטרא דקליפה מחמת החטא היה

And they are "one opposite the other." In the First Temple, when the side of holiness prevailed, there was a revelation of the Shechinah (Divine Presence), the Ark and the Ark-cover; and so too, "one opposite the other," when the side of kelipah prevailed because of sin, there was

In the First Temple, when holiness was strong, the Shechinah was revealed and the Temple held the Ark and its cover, which the Talmud (Yoma 21b) lists among the things the Second Temple lacked. Correspondingly, when sin strengthened the side of kelipah, its opposing power also grew.

התגברות כנגד אמונת אלהות והנשים שהי' [שהיה] מבכות¹³² את התמוז אמרו מעת חדלנו¹³³ לקטר למלכת שמים חסרנו וגו' וכך היו נביאי השקר (כמ"ש בירמיה סי' כ"ז פסוק י"ד ט"ו),¹³⁴

a strengthening against faith in G-dliness. The women who were weeping for the Tammuz said, "Since we stopped burning incense to the queen of heaven, we have lacked," etc. And so it was with the false prophets (as it is written in Jeremiah, chapter 27, verses 14 and 15),

That power turned against faith in G-d. Ezekiel saw women weeping for the idol Tammuz (Ezekiel 8:14), women in Jeremiah's day insisted that since they had stopped burning incense to "the queen of heaven" they had lacked everything (Jeremiah 44:18), and the false prophets of Jeremiah 27:14-15 belong to the same pattern.

דהיינו אמונות כוזבות בנביא להעאמין במה שלא דבר ה', משא"כ בבית שני שחסרו ה' דברים לא היתה ג"כ בלעומת זה התגברות הקליפה כ"כ [כל כך]

that is, false beliefs in a prophet, believing what G-d had not spoken. Whereas in the Second Temple, which lacked five things, there was likewise not so great a strengthening of kelipah on the opposing side;

These were false beliefs in prophets, crediting words that G-d had never spoken. The Second Temple lacked five things that the First had (Yoma 21b), and correspondingly the side of evil had less strength then.

והיתה האמונה רעה במילי דעלמא להאמין באנ שי רכיל לשנוא את חבריו שהשנאה ההיא היא שנאת חנם שחבירו לא עשה לו רעה באמת.

and the evil belief was in worldly matters: believing talebearers, so as to hate one's fellow, and that hatred is baseless hatred, since his fellow had done him no real wrong.

In that era the "evil faith" concerned worldly matters: believing talebearers and so coming to hate one's fellow. That is "baseless hatred," since the fellow had done no real wrong.

כי אם לא היה מאמין באנשי רכיל בוודאי לא היה איש שונא לרעהו כלל שזה כנגד הטבע שישנא אחד לחבירו חנם אם יודע באמת שחבירו לא פשע כו'.^{135, 136}

For if one did not believe talebearers, surely no man would hate his fellow at all, since it is against nature for one to hate his fellow for nothing if he truly knows that his fellow did no wrong, etc.

This shows that such hatred rests on a false faith: a person who did not believe gossip would never hate another, since it is against human nature to hate someone for nothing when one truly knows he did no wrong.

SECTION 7 • 113

"And you shall know this day"

13 וזהו וידעת היום והשבות אל לבבך^{137, 138, 139} וגו' כי להיות הידיעה והרגשה בבחי' ¹⁴⁰ ממלא כל עלמין כבר נאמר אתה הראת לדעת¹⁴¹ וגו'. כבר הראת כו'.

And this is [the meaning of] "And you shall know this day, and take it to your heart," etc. For that there be knowledge and feeling at the level of the light that fills all worlds (memalei kol almin), it has already been said, "You have been shown, so as to know," etc.: you have already been shown, etc.

Now the opening question is answered. Knowledge and feeling of G-d as He fills the worlds were already given in "You have been shown, so as to know" (Deuteronomy 4:35): Israel had already been shown it.

אבל להיות וידעת בבחי' סובב כל עלמין דהיינו בשמים ממעל שמים בחי' סובב כמו השמים שהם כדורים

But that there be “And you shall know” at the level of the light that encompasses all worlds (sovev kol almin), that is, “in the heavens above” — ‘heavens’ being the level of encompassing, just as the heavens are spheres

The second verse, “And you shall know,” speaks of the higher level, G-d as He encompasses the worlds, as its continuation says, “in the heavens above.” The heavens stand for what encompasses, since they are spheres.

וכמו הארץ שהיא בתוך השמים והשמים מקיפין לה (ועמ"ש בד"ה כי המצוה הזאת¹⁴² גבי לא בשמים היא).

and just as the earth is inside the heavens and the heavens surround it (see what is written in the discourse beginning “For this commandment,” regarding “It is not in heaven”),

Just as the earth lies inside the heavens and is surrounded by them, so the lower level is surrounded by the higher. The Alter Rebbe refers to his maamar on “For this commandment” (Parshas Nitzavim), on the words “It is not in heaven.”

כך הנה דבר ה' הוא בחי' ממלא כל עלמין היא מוקפת בבחי' סובב כל עלמין שאין דבר חוץ ממנו.

so the word of G-d, which is the level of the light that fills all worlds, is surrounded by the level of the light that encompasses all worlds, for there is nothing outside Him.

So too G-d's word, the creative speech that is the light filling the worlds, is itself surrounded by the encompassing light. Nothing exists outside Him.

וכמשל הדבור בעודו בכח הנפש שעדיין לא יצא ונפרד כו'. וידיעה זהו הוא דוקא היום

It is like the analogy of speech while it is still within the soul's power, before it has gone out and become separate, etc. And this knowledge is specifically “this day,”

It is like speech that has not yet left the soul: it is still within the soul's power and not separate from it. Knowing G-d at this encompassing level belongs specifically to “this day.”

כמו היום לעשותם ולא למחר בעוה"ב [בעולם הבא]¹⁴³ שהעולם הבא הוא בחי' ממלא כל עלמין השתלשלות המדריגות מעילה לעלול מדריגה אחר מדריגה וכמשל פרצוף שיש בו ראש ויד ורגל כו'.

as in “Today to do them,” and not tomorrow, in the World to Come; for the World to Come is the level of the light that fills all worlds, the chain of descending levels (hishtalshelus) from cause to effect, level after level, like the analogy of a configuration (partzuf) with a head, hand and foot, etc.

The Sages read Deuteronomy 7:11, “today to do them,” as meaning today and not tomorrow, in the World to Come, which is for receiving reward. The World to Come belongs to the light that fills the worlds: an ordered chain of levels descending from cause to effect, like a body with head, hand and foot.

כך יש מדריגות רבות ג"ע [גן עדן] עליון וג"ע [וגן עדן] תחתון כו'. ולכן המעשים ודיבורים ומחשבות נעשו לבושים צואים לעוה"ב [לעולם הבא] ואין יכול לפשוט אותם וכאלו קשור בשק אם לא ע"י כף הקלע¹⁴⁴ וכיוצא בזה להתיר ולהפקיע הקשר וכו'

So there are many levels: the Higher Gan Eden and the Lower Gan Eden, etc. Therefore the deeds, words and thoughts become soiled garments in the World to Come, and one cannot take them off; it is as if one were tied up in a sack, unless through the hollow of the sling and the like, to untie and break the knot, etc.

That world has many levels, such as the Higher and the Lower Gan Eden. There a person's deeds, words and thoughts from this world become "soiled garments" that he cannot remove, as if tied in a sack, and only a purging such as the "hollow of the sling" (I Samuel 25:29) can undo the knot.

(וכמשנ"ת [וכמו שנתבאר] בד"ה צו את בניי [בני ישראל]¹⁴⁵ כו' את קרבני לחמי), משא"כ היום והשבות אל לבבך בשני יצריך^{147, 148} בבחי' אתכפיא ואתהפכא כו'

(as was explained in the discourse beginning "Command the children of Israel," etc., "My offering, My bread"). Whereas "this day, and take it to your heart," with both your inclinations, at the level of subjugation (iskafya) and transformation (is'hapcha), etc.:

For more the Alter Rebbe refers to his maamar on "Command the children of Israel" (Pinchas). "This day," in this world, is different: one can "take it to your heart" with both inclinations (Mishnah Berachos 9:5), subduing the evil inclination (iskafya) and even transforming it (is'hapcha).

שהיום יכול לברר ולהפריד הרע על ידי המשכה מבחי' סובב כל עלמין ע"י והיו הדברים האלה אשר אנכי מי שאנכי¹⁴⁹ מצוך היום¹⁵⁰ דוקא שהתורה והמצות הם מבחי' סובב כל עלמין וע"י זה וידעת היום for today one can refine and separate out the evil through a drawing down from the level of the light that encompasses all worlds, through "And these words, which I" — Who I am — "command you this day," specifically; for the Torah and the mitzvos are from the level of the light that encompasses all worlds. And through this, "And you shall know this day"

Today one can refine the evil and separate it out by drawing down the encompassing light, through the Torah's words "which I command you this day" (Deuteronomy 6:6). "I" (Anochi) here means G-d as He truly is, and the Torah and mitzvos come from the encompassing level; through them comes "And you shall know this day."

כי הוי' הוא האלהים הוי' הוא בחי גילוי האלהים בחי הסתר וצמצום כי כמו שיש¹⁵¹ בחינת הסתר וצמצום בבחי ממלא כל עלמין בחי עליות

“that Havayah is HaElokim”: Havayah is the level of revelation, HaElokim the level of concealment and contraction (tzimtzum). For just as there is the level of concealment and contraction in the level of the light that fills all worlds, the level of ascents

The verse continues, “that Havayah is HaElokim.” Havayah is the Name of revelation and Elokim the Name of concealment and contraction; and just as the light that fills the worlds has concealment, seen in the rises and falls of changing times described above, so does the encompassing level, as the next part explains.

וירידות לפי זמנים מתחלפים כנ"ל, כך יש בבחי סובב כל עלמין בחי הוי' זה גילוי ובחי אלהים היינו הסתר וצמצום בהתגברות זה לעומת זה,

and descents according to changing times, as mentioned above, so in the level of the light that encompasses all worlds there is the level of Havayah, which is revelation, and the level of Elokim, which is concealment and contraction, with the strengthening of “the one opposite the other.”

At the encompassing level, too, there is revelation (Havayah) and concealment (Elokim). The concealment comes when the opposing side, “the one opposite the other,” grows strong, as with the false prophets and baseless hatred described above.

וצריך להיות וידעת היום והשבות אל לבבך בבחינת אתכפיא ואתהפכא שיקויים ואת רוח הטומאה אעביר מן הארץ¹⁵² ועייז תהיה ומלאה הארץ דעה¹⁵³ וגו' והארץ תרצה את עונה¹⁵⁴ דהיינו שזדונות יהי' [יהיה] כזכיות.

And there must be “And you shall know this day, and take it to your heart” at the level of subjugation and transformation, so that “And I will remove the spirit of impurity from the land” is fulfilled; and through this there will be “And the earth shall be full of knowledge,” etc., and “the earth shall make amends for its iniquity,” that is, deliberate sins will become like merits.

So “And you shall know this day” must be achieved by subduing and transforming evil. Then “the spirit of impurity” will be removed, “the earth” of faith will be “full of knowledge,” and the earth will “make amends for its iniquity” (echoing Leviticus 26:43), in that deliberate sins become merits, as the Talmud (Yoma 86b) says of teshuvah.

(בגמ' [בגמרא] נזכר פסוק ידיעת היום ר"ה [ראש השנה] ל"ב ב' גיטין נ"ז ב'. רבות בפ' ואתחנן ע"פ דידעת היום. ובפ' וזאת הברכה ¹⁵⁵ וס"פ ויקרא ספ"ו ע"פ והוא עד ^{156, 157} או ראה או ידע.

(In the Gemara, the verse "And you shall know this day" is mentioned in Rosh HaShanah 32b and Gittin 57b. [Midrash] Rabbah, in Parshas Va'eschanan, on the verse "And you shall know this day"; and in Parshas Vezos HaBerachah and at the end of Parshas Vayikra, the end of chapter 6, on the verse "And he is a witness, whether he has seen or known":

A closing gloss lists where the verse is cited: in the Talmud, Rosh HaShanah 32b and Gittin 57b, and in the Midrash Rabbah on Va'eschanan, on Vezos HaBerachah and at the end of chapter 6 of Vayikra Rabbah, on Leviticus 5:1, "and he is a witness, whether he has seen or known."

או ראה אתה הראת לדעת. או ידע וידעת היום. ויש לפרש ע"פ האמור דפסוק אתה הראת לדעת זהו על בחי' ממכ"ע [ממלא כל עלמין] שע"ז נאמר ומבשרי אחזה ¹⁵⁸ שאו מרום עיניכם וראו. ¹⁵⁹

"whether he has seen": "You have been shown, so as to know"; "or known": "And you shall know this day." And it may be explained, according to what has been said, that the verse "You have been shown, so as to know" is about the level of the light that fills all worlds, of which it is said, "From my flesh I behold," "Lift up your eyes on high and see."

That Midrash reads "whether he has seen" as "You have been shown, so as to know," and "or known" as "And you shall know this day." In light of the maamar, the first verse is about the light that fills the worlds, which one "sees," as in "From my flesh I behold" and "Lift up your eyes on high and see."

וזהו או ראה. אתה הראת. אבל פסוק ידיעת היום קאי על האמונה והדעת בבחי' סוכ"ע מה שאינו בגדר עלמין כלל וע"ז נאמר וידעת היום כנ"ל. וזהו או ידע כו'.

And this is "whether he has seen": "You have been shown." But the verse "And you shall know this day" refers to faith and knowledge at the level of the light that encompasses all worlds, that which is not within the bounds of worlds at all; of this it is said, "And you shall know this day," as mentioned above. And this is "or known," etc.

"Seen" thus means "You have been shown." "Known" means "And you shall know this day," the faith and knowledge of the encompassing light, which is beyond the worlds altogether.

וזהו שיש בפסוק ראשון דק"ש [דקריאת שמע] ע' רבתי וכן ד' דאחד שהוא ענין עד¹⁶⁰ דהיינו בחי' ואתם עדי^{161, 162} כמשי"ש [כמה שכתוב שם] במדרש והיינו ע"י אתה הראת לדעת וידעת היום כו' וכנ"ל.

And this is why the first verse of the Shema has a large ayin, and likewise the dalet of "Echad" [is large], which is the idea of 'ed' (witness), that is, the level of "And you are My witnesses," as is written there in the Midrash; and this is through "You have been shown, so as to know" and "And you shall know this day," etc., as mentioned above.

In the Torah scroll the ayin of "Shema" and the dalet of "Echad" are written large, together spelling ed, "witness": Israel are G-d's witnesses, as the Midrash there says with the verse "And you are My witnesses." Their testimony rests on both "You have been shown" and "And you shall know."

וגם י"ל [יש לומר] ע' רבתי דשמע עין בחי' ראייה הראת לדעת. ושמע לשון הבנה בחי' וידעת.

It may also be said that the large ayin of "Shema" is 'ayin' (eye), the level of sight, "You have been shown, so as to know"; and "Shema" is a term for understanding, the level of "And you shall know."

Alternatively, the large ayin, which also means "eye," stands for sight, "You have been shown." The word Shema, "hear," also means "understand," and so stands for "And you shall know."

וזהו ע"פ שנים עדים יקום דבר¹⁶³ כי עדות אותיות דעות ושנים עדים היינו בחי' או ראה או ידע הנ"ל ועי"ז יקום דבר. הוא בחי' דבר ה'. ועי"ז מרמז הד' רבתי דאחד):¹⁶⁴

And this is [the meaning of] "By the testimony of two witnesses a matter shall be established": for 'eidus' (testimony) has the letters of 'de'os' (knowledge), and the two witnesses are the levels of "whether he has seen or known" mentioned above, and through this "a matter (davar) shall be established," which is the level of "the word (devar) of G-d." And to this the large dalet of "Echad" alludes.)

Hence "by the testimony of two witnesses a matter shall be established" (Deuteronomy 19:15): eidus, testimony, has the letters of de'os, knowledge, and the two "witnesses" are seeing and knowing. Through them "a matter" (davar) stands, the "word" (devar) of G-d, and the large dalet of Echad alludes to this.

IN ONE'S AVODAH

Faith in G-d beyond the worlds must be fed every day through Torah, prayer, charity and mitzvos, until it is felt as plainly as sight and brings real delight. A person who sees himself falling should not lose heart, for rise and fall is the order of time, and today he can turn from bad to good by subduing and transforming his evil inclination. And he should not believe talebearers, since baseless hatred rests on that false belief.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe say that believing G-d creates and sustains the world is not really faith? What does he call it instead, and why?
2. What is the difference between the light that fills all worlds and the light that encompasses all worlds, and why can only the first be known by the intellect?
3. How do Torah study, prayer and charity make faith grow, and what do “milk” and “honey” stand for?
4. According to paragraph 12, why should a person not despair when he falls?
5. How do false prophets and baseless hatred mirror the holy faith that is above reason?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 “And you shall know this day, and take it to your heart, that Havayah is the G-d in the heavens above and on the earth below; there is none else.” The verse on which the maamar is built.

דברים ד':ל"ט Deuteronomy 4:39

וידעת היום והשבת אל לבבך כי ה' הוא האלקים בשמים ומעל ועל הארץ מתחת אין עוד:

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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- 2 “You have been shown, so as to know that Havayah is the G-d; there is none besides Him.” The earlier verse that seems to make the second “you shall know” unnecessary.

דברים ד':ל"ה Deuteronomy 4:35

אתה הראת לדעת כי ה' הוא האלקים אין עוד מלבדו:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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- 3 קרב אתה ושמע
The people's request to Moshe: “You go near and hear all that Havayah our G-d will say, and you speak to us.”

דברים ה':כ"ד Deuteronomy 5:24

קרב אתה ושמע את כל אשר יאמר ה' אלקינו ואת תדבר אלינו את כל אשר ידבר ה' אלקינו אליך ושמענו ועשינו:

Go thou near, and hear all that the L-RD our G-d may say; and thou shalt speak unto us all that the L-RD our G-d may speak unto thee; and we will hear it and do it.'

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- 4 After the Ten Commandments the people said, “If we continue to hear the voice of Havayah our G-d any more, we will die.”

דברים ה':כ"ב Deuteronomy 5:22

ועתה למה נמות כי תאכלנו האש הגדלה הזאת אם יספיק אנחנו לשמע את קול ה' אלקינו עוד ומתנו:

Now therefore why should we die? for this great fire will consume us; if we hear the voice of the L-RD our G-d any more, then we shall die.

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PARAGRAPH 2

- 5 G-d tells Moshe that He has heard the people's words: “They have spoken well in all that they have spoken.”

דברים ה':כ"ה Deuteronomy 5:25

וישמע ה' את קול דבריכם בדברכם אלי ויאמר ה' אלי שמעתי את קול דברי העם הזה אשר דברו אליך היטיבו כל אשר דברו:

And the L-RD heard the voice of your words, when ye spoke unto me; and the L-RD said unto me: ‘I have heard the voice of the words of this people, which they have spoken unto thee; they have well said all that they have spoken.

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- 6 לך אמור להם
“Go, say to them: Return to your tents.” The people go back, and Moshe alone remains to receive the commandments.

דברים ה':כ"ז Deuteronomy 5:27

לך אמר להם שובו לכם לאהליכם:

Go say to them: Return ye to your tents.

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- 7 וזאת המצוה וגו' לעשות בארץ
“And this is the commandment, the statutes and the laws... to do in the land to which you are crossing.” The introduction whose mention of “the land” the Alter Rebbe questions.

דברים ו':א' Deuteronomy 6:1

וזאת המצוה החקים והמשפטים אשר צוה ה' אלקיכם ללמד אתכם לעשות בארץ אשר אתם עברים שמה לרשתה:

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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- 8 ארץ זבת חלב ודבש
The passage that introduces the Shema ends with “a land flowing with milk and honey,” the phrase the maamar later reads as the growth of faith.

דברים ו':ג' Deuteronomy 6:3

ושמעת ישראל ושמרת לעשות אשר ייטב לך ואשר תרבונו מאד כאשר דבר ה' אלקי אבותיך לך ארץ זבת חלב ודבש:

Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the L-RD, the G-d of thy fathers, hath promised unto thee—a land flowing with milk and honey.

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9 שמע ישראל הוי אלקינו הוי אחד

The Shema, which follows directly; the Alter Rebbe calls it the first commandment given through Moshe after the Ten Commandments.

Deuteronomy 6:4 דברים ו:ד

שמע ישראל הוי אלקינו הוי אחד:

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

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10 ויאמינו בהוי

At the sea, "they believed in Havayah and in Moshe His servant." The proof-text for the mitzvah of faith.

Exodus 14:31 שמות י"ד:ל"א

וירא ישראל את־ה' הגדלה אשר עשה ה' במצרים ויראו העם את־ה' ויאמינו בה' ובמשה עבדו:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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11 "With me from Lebanon, O bride... look from the peak of Amanah." The Alter Rebbe cites the Midrashim on both phrases of this verse, reading Amanah as a hint at emunah, faith.

Song of Songs 4:8 שיר השירים ד':ח

אתי מלבנון כלה אתי מלבנון תבואי תשורי מראש אמנה מראש שניר וחרמוז ממענות אריות מהררי נמרים:

Come with me from Lebanon, my bride, With me from Lebanon; Look from the top of Amanah, From the top of Senir and Hermon, From the lions'dens, From the mountains of the leopards.

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12 תשורי מראש אמנה

On "Look from the peak of Amanah," Rabbi Nechemiah says that Israel merited to sing at the sea only in the merit of faith (amanah), citing "And the people believed" and "And they believed in Havayah."

Shemot Rabbah 23:5 שמות רבה כ"ג:ה

... וכן הוא אומר (מיכה ב, ג): עלה הפורץ לפניהם ויעבר מלכם לפניהם והי בראשם. (שיר שם, שם): תשורי מראש אמנה. אמר רבי יוסטא: הר הוא ושמא אמנה, עד אותו ההר ארץ ישראל, ממנו ולהלן חוץ לארץ. אמר רבי אלעזר ברבי יוסי: כשיגיעו הגלילות לשם יהיו אומרים שירה, לכך נאמר: תשורי מראש אמנה. דבר אחר: תשורי מראש אמנה עתידין ישראל לומר שירה לעתיד לבוא, שנאמר (תהלים צח, א): שירו לה' שיר חדש כי נפלאות עשה. ובאיזה זכות אומרים ישראל שירה? בזכות אברהם שהאמין בהקדוש ברוך הוא, שנאמר (בראשית טו, ו): ...

Another matter, "then Moses...sang" - that is what is written: "With me from Lebanon, my bride, [with me from Lebanon, come]" (Song of Songs 4:8). Rabbi Levi said: The standard practice is that a bride is adorned and perfumed and then she is taken to the wedding canopy. But the Holy One blessed

be He did not do so, but rather, He said to the congregation of Israel: "With me from Lebanon [Levanon], my bride," - from the mortar and the bricks [levenim] I have taken you, and I have ...

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13 אתי מלבנון

On "With me from Lebanon": Israel saw the great hand at the sea and still did not believe, for "a person may see and not believe"; Israel sang in the merit of the faith they had shown in Egypt ("And the people believed").

Shir HaShirim Rabbah 4:8:2 שיר השירים רבה ד':ח:ב

תשורי מראש אמנה, אמר רבי חוניא בשם רבי יוסטא, עתידות הגליות מגיעות עד טירוס מונס, ואומרים שירה, ועתידים אמות העולם להביא אותה סרדיטות למלך המשיח, מה טעם תשורי מראש אמנה, אין לשון תשורי אלא לשון קרבן, היאך מה דאת אמר (שמואל א ט, ז): ותשורה אין להביא לאיש, ראוייה היא ואנא לא ראוייה, לא כבר עשיתי לכם מימי חנאל (מלכים ב ח, ט): וילך חנאל לקראתו ויקח מנתה בידו וכל טוב דמשק משא ארבעים גמל, אמר רבי ...

"Look from the peak of Amanah" - Rabbi Hunya said in the name of Rabbi Yusta: The exiles are destined to reach Mount Amanah there). and recite song, and the nations of the world are destined to bring them like ministers to the messianic king. What is the reason? "Look [tashuri] from the peak of Amanah." Tashuri means nothing other than offering, just as it says: "We have no gift [teshura] to bring to the man" (I Samuel 9:7). It is fitting, but it is not fitting for Me. Did ...

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

14 David to Shlomo: "Know the G-d of your father and serve Him with a whole heart." The proof-text for the mitzvah of knowing G-d.

I Chronicles 28:9 דברי הימים א כ"ח:ט

ואתה שלמה־בני דע את־אלהי אביר ועבדהו בלב שלם ובנפש חפצה כי כל־לבוות דורש הי וכל־יצר מחשבות מבין אם־תדרשנו ימצא לה ואם־תעזבנו יניחה לעד:

And thou, Solomon my son, know thou the G-d of thy father, and serve Him with a whole heart and with a willing mind; for the L-RD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

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PARAGRAPH 3

15 "And from my flesh I behold G-d." The Alter Rebbe reads it as a person perceiving G-d through his own body, the way he perceives his soul.

איוב י"ט:כ"ו Job 19:26

ואחר עורי נקפוזאת ומבשרי אהזה אלוה:

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

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16

מהארץ לרקיע מהלך

"From the earth to the firmament is a journey of five hundred years, and the thickness of the firmament is a journey of five hundred years." The measure the Alter Rebbe uses for the "great body" of the worlds.

חגיגה י"ג א:3 Chagigah 13a:3

כמה שנותיו של אדם — שבעים שנה, שנאמר: "ימי שנותינו בהם שבעים שנה ואם בגבורות שמונים שנה". והלא מן הארץ עד לרקיע מהלך חמש מאות שנה, ועוביו של רקיע מהלך חמש מאות שנה, וכן בין כל רקיע ורקיע.

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

PARAGRAPH 4

17 "Lift up your eyes on high and see: who created these?" Looking at creation leads to recognizing its Creator, which is why this knowledge is "as if one sees."

ישעיהו מ' כ"ו:26 Isaiah 40:26

שאר־מרום עיניכם וראו מי־ברא אלה המוציא במספר צבאם לכלם בשם יקרא מרב אונים ואמין כח איש לא נעדר:

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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18

הרהור בעלמא לא עביד מידי

The Zohar explains that thought alone does nothing and makes no sound, while a word that leaves the mouth becomes a voice that rises above. The Kehot note gives this source for the words here.

Zohar, Emor 45:290-47:300 שי"ז:צ"ז-צ"ח אמור

For this reason it is permitted on Sabbath to think about ordinary things, because mere thinking produces no effect, but if a word issues from a man's mouth it becomes a voice and rises aloft and breaks through ethers and firmaments and arouses something else. Therefore it says, "Not to find thine own pleasure nor speaking thine own word". But if a man utters a holy word of the Torah, it rises aloft and arouses the saints of the King, who set a crown on its head, so that there ...

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

19

דהרהור לאו כדבור דמי

Rav Chisda rules that thought is not like speech, for if it were, one could fulfill the obligation by thinking alone. The Alter Rebbe uses the principle to show that a passing thought is not daas.

Berachot 20b:20 כ"ב:20 ברכות

ורב חסדא אמר, הרהור לאו כדבור דמי, דאי סלקא דעתך הרהור כדבור דמי — יוציא בשפתיו.

But Rab Hisda said : Meditation is not the equivalent of speech ; for if it enter thy mind that it is the equivalent of speech, let him utter the words with his lips !

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

PARAGRAPH 5

20

דעת . . והרגשה

The words here quote Tanya, Likkutei Amarim 46:11; the passage is shown below.

תניא, חלק ראשון; ליקוטי אמרים 46:11 Tanya, Likkutei Amarim 46:11

... כלומר שאף על פי שאני כבהמה בהיותי עמה, ולא אדע ולא ארגיש בנפשי יחוד זה - שתפול עליה אימתה ופחד תחלה, ואחר כך אהבה רבה בתענוגים או כרשפי אש, כמדת הצדיקים שנוצדפה חומרים; וכנוצדע, שדעת הוא לשון הרגשה בנפש, והוא כולל חסד וגבורה - אפי' על־פירכיו, "אני תמיד עמה", כי אין החומר מונע יחוד הנפש באור־אין סוף ברוך־הוא הממלא כל עקמיו, וכמו שכתוב: "גם חושך לא יחשיך ממך".

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KEHOT'S NOTE

נסמן לעיל ואתחנן ב, א. וראה תניא פמ"ו. וראה גם המשך בששה"ק תעריב ח"א ע' תקיב.

21

ב אך הנה דעת והרגשה זו הוא בכחי ממכ"ע

The note points to Or HaTorah on Pinchas for this teaching that knowledge and feeling belong to the light that fills the worlds.

KEHOT'S NOTE

ראה אוה"ת פנחס א'קעד. וראה המשך בששה"ק תעריב ח"א ע' קפט: ועמ"ש בלק"ת . . דבכחי ממכ"ע דהיינו בחי חכי שייך ידיעת המציאות ובכחי סובב דהיינו בחי הכתר הו"ע האמונה כו' ומכיו"ב מ"א שזהו אצלינו כך אבל באצי" החכי היא בכחי השגת המהות וח"ס בהשגת המציאות כו' וגם מכיו"ב שם בכחי הבי' בענין הדעת באמונה (!) שגם בכחי סובב שייך השגת והרגשת המציאות כו' וזהו גם אצלינו וכמש"ש שכל הנבראים יכולים להשיג מציאות בכחי הסובב כו' . . אך גם הסובב מושג מציאות.

22

בד"ה ונקדשתי בתוך בניי

There the light that fills the worlds is drawn into them as the soul fills the body and divides into the Higher Gan Eden, the Lower Gan Eden and this world, which is why it is called "the revealed world"; it refers to this maamar.

KEHOT'S NOTE

לעיל אמור לא, ג.

23

אני הוי' לא שניתי

"For I, Havayah, have not changed." The verse the Alter Rebbe applies to G-d as He encompasses the worlds, unaffected by them.

מלאכי ג':6 Malachi 3:6

כי אני ה' לא שניתי ואתם בני־יעקב לא כליתם:

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

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KEHOT'S NOTE

מלאכי ג', ו.

24 ח"ג קל"ז ב'
The note links the Zohar reference (Part III, 137b) to Or HaTorah, Inyanim, p. 265.
KEHOT'S NOTE
ראה אוה"ת ענינים ע' רסה.

25 ואתה הוא קודם שנבה"ע
Kehot's note points to where this is explained further: Shelah (Shnei Luchos HaBris).
KEHOT'S NOTE
תדא"ר פכ"א. נוסח התפלה (עד שלא נבה"ע). של"ה ג, ב.

26 מלכותך . . מלכות כל העולמים
"Your kingship is a kingship over all worlds." The Alter Rebbe adds "alone": only G-d's kingship, not His essence, relates to the worlds.
Psalms 145:13: תהילים קמ"ה:יג
מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:
Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.
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KEHOT'S NOTE
תהלים קמה, יג.

27 כמאמר בשכמל"ו
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
פסחים (נו, א) פתח יעקב אבינו ואמר. [כ].

28 שם כבוד מלכותו
When Yaakov's sons declared "Hear, O Israel... Havayah is One," Yaakov responded, "Blessed be the Name of the glory of His kingdom forever and ever." The Alter Rebbe reads its wording as the Name of the glory of the kingship, not the kingship itself.
Pesachim 56a:7: פסחים נ"ו א:יז
דאמר רבי שמעון בן לקיש: "ויקרא יעקב אל בניו ויאמר האספו ואגידה לכם." ביקש יעקב לגלות לבניו קץ הימים, ונסתלקה ממנו שכינה. אמר: שמה חס ושלום לשם במשתי פסול, כאברהם שיצא ממנו ישמעאל, ואבי יצחק שיצא ממנו עשו? אמרו לו בניו: "שמע ישראל, ה' אלקינו ה' אחד." אמרו: כשם שאין בלבך אלה אחד, כך אין בלבנו אלה אחד. באותה שעה פתח יעקב אבינו ואמר: "ברוך שם כבוד מלכותו לעולם ועד."

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

29 עד שלא נבה"ע ה' הוא ושמו לבד
In Behar the Alter Rebbe explains that even Chochmah draws its life and being only from G-d's Name and radiance, while His essence, the Master of the will, is far above being a source for Chochmah.
KEHOT'S NOTE
פדר"א פ"ג. ראה לעיל בהר מג, ב ובמ"מ לשם. וראה בהנסמן במאמר אדה"ז — פרשיות לעי תקעב.

30 עד שלא נברא העולם היה הוא ושמו בלבד
"Before the world was created, there was the Holy One, blessed be He, and His great Name alone." The Alter Rebbe reads it as His Name, too, being included in "alone."

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

עד שלא נברא העולם, היה הקדוש ברוך הוא ושמו הגדול בלבד, ועלה במחשבה לברא את העולם, והיה מחריט את העולם לפניו ולא היה עומד. משלו משל, למה הדבר דומה? למלך שהוא רוצה לבנות פלטרים שלו, אם אינו מחריט בארץ יסודותיו ומוכאיו ומוצאיו, אינו מתחיל לבנות. כך הקדוש ברוך הוא החריט לפניו את העולם ולא היה עומד עד שברא את התשובה.

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...
Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

31 כי נשגב שמו לבדו
"For His Name alone is exalted; His splendor is upon earth and heaven." Only a ray, His splendor, reaches the worlds.
Psalms 148:13: תהילים קמ"ח:יג
יהללו את-שם ה' כיי-נשגב שמו לבדו הודו על-ארץ ושמים:
Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
KEHOT'S NOTE
תהלים קמה, יג.

32 (ועי' מזה בד"ה לכן אמור)
The Torah Ohr maamar "Therefore say to the children of Israel: I am Havayah" opens by asking why the Exodus is recalled even at night, and teaches that every "Egypt" and "Israel" below has its counterpart above and in a person's service.
KEHOT'S NOTE
תו"א נז, ב.

33 ובד"ה קחו מאתכם תרומה
There illumination is likened to the sun's rays on an object: revealed, yet only surrounding it.
KEHOT'S NOTE
תו"א פז, ב.

34 ובד"ה יביאו לבוש מלכות
In "Let them bring royal apparel," G-d's kingship spreads out to bring the worlds from nothing to something and is the cause of physical existence; to make a physical world He clothed Himself in majesty to draw down His kingship.
KEHOT'S NOTE

תו"א צ, ג.

35

ובד"ה שיר השירים

The opening maamar on Shir HaShirim explains that in a melody the end is embedded in the beginning, and that the supernal melodies and cantillation draw down sovev kol almin itself, as kingship: "Blessed are You... King of the world."

Song of Songs 1:3: שיר השירים א:ג

לְרִיחַ שְׁמִנִּיךָ טוֹבִים שְׁמֶן תּוֹרֵךְ שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֶהְבֹּד:

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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KEHOT'S NOTE

לעיל שה"ש א, ג.

36

ובד"ה קול דודי

The maamar on "The voice of my beloved" cites "Before the world was created there was He and His Name alone" and explains that the life-force of all worlds drawn from Him is only light and radiance.

KEHOT'S NOTE

לעיל שה"ש יד, ג.

37

והקדוש בשמים ובארץ

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

KEHOT'S NOTE

ברכת ישתבח.

38

בארץ מתחת כמו בשמים ממעל

The words of the maamar's verse, "in the heavens above and on the earth below," used here to say that G-d is the same in both.

Deuteronomy 4:39: דברים ד:ל"ט

וַיֵּדַעַת הַיּוֹם וְהַשַּׁבָּת אֱלֹהֵי לְבָבְךָ כִּי הוּא הָאֱלֹקִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

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

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39

ולגדולתו אין חקר

"Great is Havayah and much praised, and His greatness is unsearchable." Cited for "the great King," the light that fills the worlds.

Psalms 145:3: תהילים קמ"ה:ג

גָּדוֹל ה' וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֶקֶר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

תהלים קמה, ג.

40

(והמלך הגדול . . וכתוב אלף אלפים

This parenthetical gloss also appears in manuscript 1824, so the note concludes that it is the Alter Rebbe's own and not a gloss of the Tzemach Tzedek.

KEHOT'S NOTE

הגהה זו נמצא גם בכת"י 1824. לכן נראה שזהו מאדה"ז ולא מהצ"צ.

41

אלף אלפים

"A thousand thousands served Him, and ten thousand times ten thousand stood before Him." The multitude of G-d's servants shows the spread of His kingship.

דניאל ז:י"ד: Daniel 7:10

נָהָר דִּי־נֹר נָגַד וְנָפֵק מִן־קְדְמוֹהִי אֶלְף אֶלְפִין יִשְׁמְשֻׁנָּה וְרִבּוֹ רִבְבּוֹן קְדְמוֹהִי יְקוּמוּ דִּינָא יִתְבּ וְסִפְרִין פְּתִיחוּ:

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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KEHOT'S NOTE

דניאל ז, י.

42

אלא זו היא בחי' אמונה

The note points to the Rebbe Rashab's series of 5672 on this definition of faith.

KEHOT'S NOTE

ראה המשך תערי"ב ח"א פרק צח.

43

כחשיכה כאורה

"Even darkness is not dark for You... darkness is as light." Used for G-d as He is beyond the worlds, before whom nothing makes a difference.

Psalms 139:12: תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יִחְשֶׁךְ מִמֶּךָ וְלִיְלָה כִּי־אֵין כְּחֹשֶׁךְ כְּאוֹרָה:

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

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KEHOT'S NOTE

תהלים קלט, יב.

44

ולפניו כחשיכה כאורה

Or HaTorah on Devarim has an addition by the Tzemach Tzedek at this point.

KEHOT'S NOTE

באוה"ת דברים כרך ז ע' ביתצו יש הוספה מהצ"צ.

45

ועד"ז פי' בשלי"ה . . מאמר א'

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

KEHOT'S NOTE

בשם חובת הלבבות שער היחוד "וזהו מרומזו במ"ש דע את אלקי אביך ר"ל נוסף על מה שהוקבע אמונת האלקות בלבך מצד אביך דהיינו הקבלה איש מפי איש דע אתה בעצמך מצד ההשגה" ע"ש.

46 ויאמינו בהוי

Kehot's note points to Exodus 14:31 for these words.

שמות י"ד:ל"א Exodus 14:31

וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת־ה'

וַיֵּאֱמִינוּ בָּהּ וּבְמֹשֶׁה עַבְדּוֹ:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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KEHOT'S NOTE

שמות יד, לא.

47 ברבות בשלח פכ"ג

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"ד"א תשורי מראש אמנה א"ר נחמיה לא זכו ישראל לומר שירה על הים אלא בזכות אמנה" — אוה"ת בשלח ע' תכט.

48 ובשה"ש רבה בפי אתי מלבנון

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

פ"ד, ח. "כתוב וירא ישראל את היד הגדולה דאדין אדם ואינם מאמינים (פי' המ"כ י"ל עדיין הוא מוליך ומדדה אותם מתוך הים ועיניהם הרואות ולא יאמינו בתמיה) אית בר נש דחמי ולא מהימן הוי בזכות האמנה שהאמינו ישראל במצרים שנאמר ויאמן העם" — אוה"ת בשלח ע' תל.

49 והענין כי באמת . . זו היא בחיי אמונה

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

KEHOT'S NOTE

מובא בספר החקירה ז, ב.

50 ומבשרי אחזה אלוה

The words here quote Job 19:26; the passage is shown below.

איוב י"ט:כ"ו Job 19:26

וְאַחֵר עוֹרִי נִקְפּוֹזָאֵת וּמִבְּשָׂרִי אֶחְזָה אֱלֹהִים:

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

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KEHOT'S NOTE

איוב יט, כו. באוה"ת דברים כרך ו ע' ביתצו יש לכאן הגהה ע"ש. וראה גם ספר החקירה ח, א.

51 שרואין את העולמות שהם כמו גוף גדול

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

KEHOT'S NOTE

ראה אדר"ג פלי"א. ובמו"נ ח"א פע"ב.

52 מהארץ לרקיע מהלך ת"ק שנה

The words here quote Chagigah 13a:3; the passage is shown below.

חגיגה י"ג א:ג' Chagigah 13a:3

כמה שנותיו של אדם — שבעים שנה, שנאמר: "ימי שנותינו בהם שבעים שנה ואם בגבורות שמונים שנה". והלא מן הארץ עד לרקיע מהלך חמש מאות שנה, ועוביו של רקיע מהלך חמש מאות שנה, וכן כיו כל רקיע ורקיע.

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

KEHOT'S NOTE

חגיגה יג, א. ירושלמי ברכות פ"ט, ה"א.

53 שאו מרום עיניכם

The words here quote Isaiah 40:26; the passage is shown below.

ישעיהו מ"כ:כ"ו Isaiah 40:26

שְׁאוּ מְרוֹם עֵינֵיכֶם וּרְאוּ מִי־כָרָא אֵלֶּה הַמּוֹצִיא בְּמִסְפָּר צְבָאִים לְכֹלֶם בְּשֵׁם יְקָרָא מֶרֶב אֲנִיִּים וְאִמְיִן כַּח אִישׁ לֹא נֶעְדָּר:

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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KEHOT'S NOTE

ישע"י מ, כו.

54 יודיעה זו מורגשת כאלו רואה

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

KEHOT'S NOTE

נתבאר בספר החקירה ח, א ושם ח, ב בהקיצור. ושם דף כו, א ומבאר שכאן מפרש אדה"ז שראיה דבחי" ומבשרי אחזה אינו אלא על בחינת ממכ"ע, שזהו כדמיון הנשמה המלוכשת בגוף, ועל סוכ"ע צריך אמונה, והצ"צ מפרש עוד יותר שגם בסוכ"ע מורגש הראיה והביא ראיה מגלגלים שאינן כגוף האדם, ע"ש בארוכה.

55 אך עיקר בקשת משה

Kehot's note points to where this is explained further: The Rebbe Maharash's maamar "Mayim Rabim" (5636).

KEHOT'S NOTE

ראה ד"ה מים רבים תרל"ו פרק קכו. סה"מ תרס"ח ע' רפה.

56 וזהו לשון אחזה ולכן אין זה נקרא בשם אמונה

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באוה"ת סידור ע' מד מציין לכאן, דכאן ביאר "דעל בחי" ממכ"ע נאמר ומבשרי אחזה שמרגיש מציאותו רק שאינו נודע מהותו. וסוכ"ע הוא בחי אמונה, ולכאורה זה סותר למ"ש דחכמה נקי אתה שהוא בגילוי ממש המהות, ובכתר הוא הרגשת המציאות כו, אכן באמת לק"מ דשם [= הכוונה לכאן] הכוונה שאצלינו הוא כאן שבממכ"ע יש הרגשת המציאות כו, אבל כאן [= הכוונה לסידור] הכוונה על עולם האצילות אשר שם דוקא החכמה הוא בבחי' גילוי המהות ממש" ע"ש.

תהלים לז, ג.

57 דעת הוא העמקת הלב

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך ב ע' תתקפח ושם מציין: "ועי' מזה שהדעת הוא ההתקשרות בהדבר והפך השכחה בסידור בד"ה להבין ענין הלולב ומיניו".

58 הרהור . . לא עביד מידי

Kehot's note points to Zohar III, 105a for these words.

Zohar III, 105a קה, זח"ג

KEHOT'S NOTE

זח"ג קה, א.

59 דהרהור לאו כדיבור דמי

The words here quote Berakhot 20b:20-21; the passage is shown below.

Berakhot 20b:20-21א"כ: ברכות כ' ב:כ"א

ורב חסדא אמר, הרהור לאו כדיבור דמי, דאי סלקא דעתך הרהור כדיבור דמי — יוציא בשפתיו. אלא מאי הרהור לאו כדיבור דמי, למה מהרהר? אמר רבי אלעזר: כדי שלא יהו כל העולם עוסקין בו והוא יושב ובטל.

But Rab Hisda said : Meditation is not the equivalent of speech ; for if it enter thy mind that it is the equivalent of speech, let him utter the words with his lips ! How is it then ? Meditation is not the equivalent of speech. Why, then, should he meditate? R. Eleazar said : So that the whole world should not be engaged upon the reading of the Shema', whereas he sits idle.

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

KEHOT'S NOTE

ברכות כ, ב. באוה"ת דברים כרך ו ע' ביתצו יש לכאן הגהה וקיצור.

60 בד"ה וירא ישראל כו' ויאמינו בהוי'

The Alter Rebbe himself sends the reader to this Torah Ohr maamar for more on faith in G-d as He is beyond the worlds.

KEHOT'S NOTE

בתו"א פ' בשלח.

61 Kehot's note points to Genesis 18:1-22:24 for these words.

בראשית י"ח-כ"ב:כ"ד:18:1-22:24

PARAGRAPH 6

62 שכן ארץ ורעה אמונה

"Trust in Havayah and do good; dwell in the land and tend faith." The Alter Rebbe reads "tend" as nourishing faith so that it grows.

Psalms 37:3ג'ג:37:3

בטח בה' וַעֲשֵׂה טוֹב שְׁכֹן אֶרֶץ וְרַעַה אֱמוּנָה:

Trust in the L-RD, and do good; dwell in the land, and cherish faithfulness.

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KEHOT'S NOTE

63 ורעה אמונה . . ומלאה הארץ דעה

The note points to Or HaTorah on Pinchas for this pairing of "tend faith" with "the earth shall be full of knowledge."

KEHOT'S NOTE

ראה אוה"ת פנחס ע' אקעה.

64 ומלאה הארץ דעה

Isaiah's vision of the future: "for the earth shall be full of the knowledge of Havayah, as the waters cover the sea." Here "the earth" is faith, which will be filled with knowledge.

ישעיהו י"א:ט"ז:11:9

לֹא יִרְעוּ וְלֹא יִשְׁחִיתוּ בְּכָל־הָהָר קִדְשִׁי כִּי־מִלְאָה הָאָרֶץ דְּעָה אֶת־ה' כַּמִּים לִים מְכֻסִּים:

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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KEHOT'S NOTE

ישע"י יא, ט. וכ"ה באוה"ת דברים כרך ז ע' ביתצו. אבל בישע"י כתי' כי מלאה.

65 פ"י הארץ היא האמונה שנק' בשם ארץ

Or HaTorah refers to this line and explains why faith is called "land": as Torah Ohr says at the end of Mishpatim, there is a "land of the living," Gan Eden, from which life flows, that is, faith, love and awe, as in "by his faith he shall live."

KEHOT'S NOTE

באוה"ת דברים כרך ד ע' א'תתקלא מציין: ע"ז "ומ"ש שהאמונה נק' ארץ זהו כמ"ש בתו"א ס"פ משפטים בד"ה לא תהי' משכלה ועקרה בארצך אשר יש ארץ החיים והוא ג"ע שממנו נשפע החיים דהיינו אמונה ואוי"ר כמ"ש באמונתו יח"י כו'".

66 נעוץ תחלתן בסופן

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

67 נעוץ תחלתן בסופן

"Ten Sefiros of nothingness: their end is embedded in their beginning and their beginning in their end, like a flame bound to a coal." The highest is revealed in the lowest.

Sefer Yetzirah א':ז:1:7

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

68 ונגלה כבוד ה'

"And the glory of Havayah shall be revealed, and all flesh together shall see." In the future G-dliness will be seen, not only believed.

ישעיהו מ"ה:5

וְנִגְלָה כְבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֶּר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע"י מ, ה. באוה"ת דברים כרך ו ע' ב'תצט יש הוספה מהצ"צ.

69 בד"ה להבין ענין הברכות

This maamar explains that faith is above all comprehension.

KEHOT'S NOTE

תו"א ו, א. ועם הגהות באוה"ת בראשית כרך ג.

70 ובאגה"ק ע"פ חגרה בעז מתניה

The first letter of Iggeres HaKodesh, on "She girds her loins with strength," to which the Alter Rebbe refers for the theme that Torah and mitzvos draw down and strengthen faith.

KEHOT'S NOTE

אגה"ק ס"א. וראה בליקוט פירושם — חסידים שם.

71 חגרה בעז מתניה

"She girds her loins with strength." The verse on which the first letter of Iggeres HaKodesh is based, to which the Alter Rebbe refers.

משלי ל"א:17

חֲגֵרָה בְּעֹז מְתֵנִיָּה וְתַאֲמִץ זְרֻעֶתֶיהָ:

She girdeth her loins with strength, And maketh strong her arms.

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72 בד"ה ואהיה אצלו אמן

This Shavuot maamar cites the Midrash that amon means "pedagogue," "as a nurse carries the suckling," a term of providing sustenance: the sense the Alter Rebbe gives here to "tend faith."

במדבר י"ז:4

וַיִּקַּח אֶלְעָזָר הַכֹּהֵן אֶת מִחְתֹּת הַנְּחֹשֶׁת אֲשֶׁר הִקְרִיבוּ הַשֹּׂרֶפִים וַיִּרְקְעוּם צָפוּי לְמִזְבֵּחַ:

And Eleazar the priest took the brazen fire-pans, which they that were burnt had offered; and they beat them out for a covering of the altar,

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KEHOT'S NOTE

לעיל במדבר יז, ד ואילך.

73 ואהיה אצלו אמן

The Torah says, "And I was beside Him as an amon." The Midrash reads amon as "pedagogue," one who raises and

provides for a child.

משלי ח:30

וְאֶהְיֶה אֶצְלוֹ אָמוֹן וְאֶהְיֶה שֹׁשׁוּעִים יוֹם יוֹם מִשְׁחָקָת לִפְנֵי בְּכָל־עַתָּה:

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

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74 נעשה אדם

"Let us make man in Our image, after Our likeness." Read here as the Torah and mitzvos, which form the supernal "image of man."

בראשית א':26

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ עַל־הָאָרֶץ:

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו.

75 רמ"ח מצות הם רמ"ח אברין דמלכא

The note refers to the sources listed there for the 248 mitzvos as the 248 limbs of the King.

KEHOT'S NOTE

ראה ת"ז ת"ל. הנסמן במאמרי אדה"ו — פרשיות לעי רפג.

76 אדם אדמה לעליון

Kehot's note points to where this is explained further: Shelah (Shnei Luchos HaBris).

KEHOT'S NOTE

שלי"ה ג, א. שם תושב"כ דרוש צאן יוסף שא, ב.

77 אדמה לעליון

"I will be like (adameh) the Most High." The word adameh is the basis for reading Adam as the likeness of the One Above.

ישעיהו י"ד:14

אֶעֱלֶה עַל־בְּמֹתַי עַב אֲדָמָה לְעִלְיוֹן:

I will ascend above the heights of the clouds; I will be like the Most High.'

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78 תורה עבודה וגמ"ח

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

KEHOT'S NOTE

אבות א, ב.

79 תורה ועבודה וגמילות חסדים

Shimon HaTzaddik: "The world stands on three things: on Torah, on divine service and on acts of kindness." The

Alter Rebbe maps them onto the three lines of the mitzvos.

Pirkei Avot 1:2: משנה אבות א:ב

שמעון הצדיק היה משגיח בנסות הגדולה. הוא היה אומר, על שלשה דברים העולם עומד, על התורה ועל העבודה ועל גמילות חסדים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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80

תורה הוא שמותיו של הקב"ה

There the Alter Rebbe explains that the Written Torah depends on the exact form of its letters because it is the level of Names, while the Oral Torah may be expressed in any script or language.

Zohar II, 87a, פז, א

KEHOT'S NOTE

זח"ב פז, א. הקדמת הרמב"ן עה"ת. יונת אלם פכ"ט. וראה לעיל פי' משות, עו, ב. וראה הפי' באוה"ת דברים כרך ו' ע' בישל.

PARAGRAPH 7

81

להחיות רוח שפלים

"I dwell on high and holy, and with the contrite and lowly of spirit, to revive the spirit of the lowly." Charity draws this descent of the transcendent light.

Isaiah 57:15: ישעיהו נ"ז:ט"ו

כי כה אומר רם ונשא שכן עד וקדוש שמו מרום וקדוש אשכון ואת־דכא ושפלים רוח להחיות רוח שפלים ולהחיות לב נדכאים:

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

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KEHOT'S NOTE

ישע"י נז, טו.

82

קרבנות . . באש שלמע'

Kehot's note points to Yoma 21a for these words.

Yoma 21a, פח, כ"א

KEHOT'S NOTE

יומא כא, א.

83

אתערותא דלתתא אתעדל"ע

Kehot's note points to Zohar I, 88a for these words.

Zohar I, 88a, פח, זח"א

KEHOT'S NOTE

ראה זח"א פח, א. קסד, א. רלה, א. רמד, א. ועוד.

PARAGRAPH 8

84

בתפלה שכנגד הקרבנות

Rabbi Yehoshua ben Levi: "The prayers were instituted to correspond to the daily offerings." Prayer takes the place of the sacrifices.

Berakhot 26b:5-6: ברכות כ"ו ב:ה-ו

תניא כוותיה דרבי יוסי ברבי חנינא, ותניא כוותיה דרבי יהושע בן לוי. תניא כוותיה דרבי יוסי ברבי חנינא: אברהם תקן תפלת שחרית, שנאמר: "וישכם אברהם בבקר אל המקום אשר עמד שם", ואין עמידה אלא תפלה, שנאמר: "ויעמד פינחס ויפלל". יצחק תקן תפלת מנחה, שנאמר "ויצא יצחק לשוח בשדה לפנות ערב", ואין שיחה אלא תפלה, שנאמר "תפלה לעני כי יעטר ולפני ה' ישפך שיחו".

There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then stood up Phineas and prayed" (Ps. cvi. 30). Isaac instituted the afternoon Tefillah; as it is said, "And Isaac went out to meditate in the field at eventide" (Gen. xxiv. 63) — ...

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Bereshit Rabbah 68:9: בראשית רבה ט"ח:ט"ז

... אברהם תקן תפלת שחרית, שנאמר (בראשית יט): וישכם אברהם בבקר אל המקום אשר עמד שם וגו', ואין עמידה אלא תפלה, שנאמר (תהלים קו): ויעמוד פינחס ויפלל. יצחק תקן תפלת מנחה, שנאמר (בראשית כד): ויצא יצחק לשוח בשדה, ואין שיחה אלא תפלה, שנאמר (תהלים קמג): אשפור לפניו שיחי. יעקב תקן תפלת ערבית, שנאמר: ויפגע במקום, ואין פגיעה אלא תפלה, שנאמר (ירמיה ז): ואל תשא בעדם וגו', ואל תפגע בם. וכן הוא אומר (שם כז): ואם נביאים הם, ואם יש דבר ה' אתם, יפגעו נא בה' צבאות. אמר רבי שמואל בר ...

"He encountered the place and spent the night there because the sun had set; he took from the stones of the place, which he placed beneath his head, and lay down in that place" (Genesis 28:11). "He encountered [vayifga] the place" - Rav Huna said in the name of Rabbi Ami: Why do they change the name of the Holy One blessed be He and call Him the Omnipresent [hamakom]? It is because He is the place [mekomo] of the world, and His world is not His place. From what ...

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KEHOT'S NOTE

ברכות כז, ב. וראה ב"ר פס"ח, ט.

85

במאמר אחד ואח"כ נפרט

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

KEHOT'S NOTE

ראה מדרש שמואל אבות ה, א.

ע"פ ורעה אמונה "שע"י ועשה טוב ממשיך למעלה בחי' אמרו צדיק כי טוב . והיינו שע"י צדקה ומע"ט מעוררים וממשיכים השפע שיבא ביסוד ועי"ז נמשך מיסוד למל"י — יהל אור עי' שלא.

109 ובפ"י הרמ"ז שם מענין טוב

There the Alter Rebbe cites the same Zohar passages on "do good, dwell in the land" and the Ramaz, and explains "one who serves G-d" (Tanya, chapter 15): by toiling to "do good" against nature and the inclination, a person repairs the concealment of the Name Elokim and draws down the supernal union of "Havayah Elokim is a sun and a shield," sweetening the gevuros with chassadim.

KEHOT'S NOTE

וראה לעיל פ' בלק עג, ד ובמ"מ לשם. שנעתק מאוה"ת נ"ך כרך א עי' קד.

110 מזמור לדוד ה' רועי

"A psalm of David: Havayah is my shepherd; I shall not lack." The Alter Rebbe cites the Zohar's comment on this verse in Terumah (170a).

Psalms 23:1 א"ג:1

מְזַמֵּר לַדָּוִד ה' רֹעִי לֹא אֶחְסֵר:

A Psalm of David. The L-RD is my shepherd; I shall not want.

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111 לתענוג ולפיקוח נפש

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

KEHOT'S NOTE

ראה בטושו"ע או"ח סר"ז.

PARAGRAPH 11

112 ומלאה הארץ דעה

The promised future, when knowledge of G-d fills the earth, beyond the "milk and honey" of faith.

Isaiah 11:9 ט"ז:9

לֹא-יִרְעוּ וְלֹא-יִשְׁחִיתוּ בְּכָל-הָהָר קִדְשִׁי כִּי-מִלְאָה הָאָרֶץ דַּעַה אֶת־יְהוָה כְּמִיּוֹם לְיָמֵי מְכֹסִים:

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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113 לכל עת

"For everything there is a season, and a time for every matter under heaven." Under the light that fills the worlds, times change.

Ecclesiastes 3:1 א"ג:1

לְכָל זְמַן וָעֵת לְכָל-חֶפֶץ תַּחַת הַשָּׁמַיִם:

To every thing there is a season, and a time to every purpose under the heaven:

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הנחש הטיל זוהמא

114

"When the serpent came upon Chavah he injected contamination into her; Israel, who stood at Mount Sinai, their contamination ceased."

Shabbat 146a:1 א"א:1

שָׁבַע נָחַשׁ עַל חַוָּה הַטִּיל בָּהּ זֹהֲמָא, יִשְׂרָאֵל שֶׁעָמְדוּ עַל הָר סִינַי — פְּסָקָה זֹהֲמָתָן, גּוֹיִם שֶׁלֹּא עָמְדוּ עַל הָר סִינַי — לֹא פְסָקָה זֹהֲמָתָן. אָמַר לָקָה רַב אֲחָא בְרִיה דְּרַבָּא לְרַב אֲשִׁי: גְרִיִּים מֵאִי? אָמַר לָקָה: אִף עַל גַּב דְּאִינְהוּ לֹא הָווּ, מְזַלְיָהוּ הָווּ. דְּכַתִּיב: "אֵת אֲשֶׁר יִשְׁנוּ פֹה עֲמָנוּ עוֹמְדִים הַיּוֹם לְפָנֶיךָ ה' אֱלֹהֵינוּ וְאֵת אֲשֶׁר אֵינָנוּ פֹה וְגו'".

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KEHOT'S NOTE

שבת קמו, א.

115 ובמתן תורה פסקה זוהמתן

Torah Ohr explains that a trace of the serpent's contamination remained even after Sinai: the root of the kelipah of coarseness that entered human nature with the sin of the Tree of Knowledge, a person's sense of himself and of his own good, the source of all desires and sins; before the sin, Adam and Chavah grasped only the revelation of G-dliness.

KEHOT'S NOTE

ראה שבת שם. ת"א משפטים עט, ד. אור החיים ברכה לג, ג.

PARAGRAPH 12

116 בימי יהושע עבדו את ה'

"And Israel served Havayah all the days of Yehoshua, and all the days of the elders who outlived Yehoshua."

Joshua 24:31 א"ד:31

וַיַּעֲבֹד יִשְׂרָאֵל אֶת־יְהוָה כָּל יְמֵי יְהוֹשֻׁעַ וְכָל יְמֵי הַזִּקְנִים אֲשֶׁר הָאֵרִיכוּ יָמִים אַחֲרֵי יְהוֹשֻׁעַ וְאֲשֶׁר יָדְעוּ אֵת כָּל־מַעֲשֵׂה ה' אֲשֶׁר עָשָׂה לְיִשְׂרָאֵל:

And Israel served the L-RD all the days of Joshua, and all the days of the elders that outlived Joshua, and had known all the work of the L-RD, that He had wrought for Israel.

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KEHOT'S NOTE

יהושע כד, לא.

117 ובימי דוד ושלמה

The Midrash likens Israel to the moon, which grows for fifteen days: fifteen generations from Avraham to Shlomo, when Israel's light was full.

Zohar I, 150a קג, זח"א

שמות רבה ט"ו:26 כ"ו:15

דבר אחר: החדש הזה לכם, הדא הוא דכתיב (שם עב, ז): יפרח בימיו צדיק ורוב שלום עד בלי ירח, עד שלא הוציא הקדוש ברוך הוא את ישראל ממצרים, ברמז הודיע להם, שאין המלכות בא להם עד שלשים דור, שנאמר: החדש הזה לכם ראש חדשים, החדש שלשים יום, ומלכות שלכם שלשים דור. הלבנה בראשון של ניסן מתחלת להאיר, וכל שהיא הולכת מאירה עד חמישה עשר ימים, ודסקוס שלה מתמלא, ומחמישה עשר עד שלשים אור שלה חסר, בשלשים אינה נראית. כך

ישראל, חמישה עשר דור מן אברהם ועד שלמה. אברהם התחיל להאיר, ...

Another interpretation: "This month shall be for you [the first of months]" (Exodus 12:2) – that is what is written: "In his days let the righteous flourish, and abundance of peace, until the moon is no more" (Psalms 72:7). Before the Holy One blessed be He took Israel out of Egypt, He made it known to them by allusion that their royalty would endure for them for thirty generations, as it is stated: "This month shall be for you the first of months." The month is thirty days, and your ...

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KEHOT'S NOTE

זח"א קב, א. שמו"ר טו, כו.

118 דאשטניאט מגוונא לגוונא

The Zohar explains "rose" (shoshanas) as the Community of Israel, which changes from hue to hue, at times for good and at times for ill.

Zohar, Vayechi 27:226-28:237 רל"ז כ"ח-כ"ז ויחי, ספר הזוהר,

119 וס"פ אמור דק"ז

The Zohar passages on Vayechi (221) and the end of Emor (107) are cited there too, on "the place that changes": the lesser love, which is self-regarding and so subject to changes, as against the great love, which has no changes; there the Alter Rebbe adds that joy in G-d prevents such falls.

KEHOT'S NOTE

נוכר גם לעיל פ' תזריע כ, ג.

120 וכן — לפעמים נופל . . ולפעמים . . הרהורי תשובה . . אל יפול

The note reproduces this talk: a fall is for the sake of the rise after it, since between one level and a higher one there must be a nullification in between; the descent that prepares the ascent is therefore part of the ascent.

KEHOT'S NOTE

כי הרי אמר קרא שבע יפול צדיק וקם, שהנפילה היא בשביל הקימה והעליה שלאח"ז, ונפילה וירידה זו מוכרחת היא (ראה סוף ההקדמה לשער היחוד והאמונה, תו"א ביאור לד"ה ושכתי בשלום), וכמבואר במ"א בארוכה, אשר בין מדרי הקודמת למדרי נעלית יותר שאחרי צ"ל ביטול באמצע (וגם בסדר הירידה מלמעלה למטה כן הוא, אשר בן יש ליש צ"ל אין באמצע, כמבואר בשערי אורה ד"ה יביאו לבוש מלכות פכ"ד ואילך, המשך ר"ה ה'תשי"א (תרצ"ד) פ"ב ואילך ובכ"מ). וכיון שהירידה הכנה מוכרחת היא להעליה למדרי היותר נעלית — הרי אינו ירידה אמיתית, כ"א חלק מן העליה הנעלית יותר. — ובדא"פ י"ל אשר בהכרח לומר כן, כי מכיון שכוונת הבריאה (שהיא ירידה והשתלשלות 11 מלמעלה למטה) היא, שתהי' אח"כ עלי אחר עלי מלמעלה למעלה, הרי צ"ל שנעשה כן בפועל, שמאז נגמרה הירידה התחילה העלי אחר עלי, כי אין מעכב, ח"ו, בידו, ובפרט שכוונת הבריאה קודמת לבריאה ואין שם שום מציאות שרש ומקור ללעו"ז, כמובן. — ועי"כ צ"ל שהבחירה נוגעת רק במצבם של פרטים, אבל אינה משנית את הסך-הכל של הבריאה בכללותה, שהיא בעלי תמידית, כיון שכך היא כוונת הבריאה, — ובעומק יותר צ"ל שגם באיש הפרטי מתקיימת כוונת הבורא, שהוא בעלי תמידית — דמאי שנא — ועי"כ הביאור הוא כנ"ל. ובחירת האדם — קובעת רק את מהירות העלי (ועי"כ הביאור הוא כנ"ל. ובחירת האדם —

קובעת רק את מהירות העלי (ועי"כ מרז"ל זכו אחישנה לא זהו בעתה), ואופן העלי (אם הוא ע"י נתינת מקום מראש ללעו"ז ועי"ז דוקא ינצחו כליל אח"ז) (ע"ד משנ"ת בסי' המצות מצות איסור עבודת בע"מ. ובכל זה נענש הבורח, כיון שלא זו (עבירה לשמה) היא כוונתו שלו) או עלי בלי נסיגה לאחור (כלל). והוא מעין החילוק דירושלמי ובבלי, שאף שכל קושיא הוא מסטרא דרע, אבל גם היא חלק מבירור הדין (משיחת כ"ק אדמו"ר — י"ט אייר ה'תשי"ב — לקו"ש ח"ג ע' 976).

121 לכל עת

"For everything there is a season, and a time for every matter under heaven." Change belongs to the order of time.

Ecclesiastes 3:1 קהלת ג:א'

לכל זמן ועת לְכָל־חֶפֶץ תַּחַת הַשָּׁמַיִם:

To every thing there is a season, and a time to every purpose under the heaven:

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KEHOT'S NOTE

קהלת ג, א.

122 ולאום מלאום יאמץ

G-d tells Rivkah of her twins: "one nation shall be stronger than the other nation."

בראשית כ"ה:23 ג'ד

וַיֹּאמֶר ה' לָהּ שְׁנֵי גוֹיִם בְּבֶטְנָהּ וְשְׁנֵי לְאֻמִּים מִמֶּנִּי יִפְרְדּוּ וְלֹאִם מֵלֹאִם יֵאָמֵץ וְרֵב יַעֲבֹד צַעִיר:

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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KEHOT'S NOTE

בראשית כה, כג.

123 כשזה קם . . לא נתמלאה צור

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

KEHOT'S NOTE

ובפירש"י שם עזה"פ הב' ציונים אלו [ב].

124 כשזה קם כו'. לא נתמלאה צור

Rashi: the two will never be equally great; when this one rises, that one falls, as "Tyre was filled only from the ruin of Jerusalem."

רש"י על בראשית כ"ה:23 ג'ד:5

מלאם יאמץ. לא יִשּׁוּ בְגִדְלָהּ, כְּשֶׁזֶה קָם זֶה נֹפֵל, וְכֵן הוּא אוֹמֵר אֶמְלֵאָה הַחֶרֶב (יחזקאל כ"ו), לא נִתְמַלְאָה צוֹר אֶלָּא מִחֶרֶבָהּ שֶׁל יְרוּשָׁלַיִם:

SHALL BE STRONGER THAN THE OTHER RACE — They will never be equally great at the same time: when one rises the other will fall. Thus it says, (Ezekiel 26:2) "[Because Tyre (colonised by Esau) says about Jerusalem] I shall be filled with her that is laid waste" — Tyre became full (powerful) only through the ruin of Jerusalem (Megillah 6a).

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silberman, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silberman, 1929-1934 (Public Domain)

125 **כי כך הוא סדר תהפוכות הזמן**

The note points to a footnote in Likkutei Sichos on this line about the order of the reversals of time.

KEHOT'S NOTE

ראה לקו"ש ח"ה ע' 178 הערה 37.

126 **אך להיות בחי' טובב כל עלמין**

A passage from here is quoted in Or HaTorah on Ki Sisa.

KEHOT'S NOTE

קטע מובא באוה"ת תשא ע' ב'ע.

127 **ובערת הרע**

"And you shall purge the evil from your midst." Evil must be removed before the encompassing light can be revealed as knowledge.

דברים י"ג:6 Deuteronomy 13:6

והנביא שהוא או חלם החלום הוא יומת כי דברסרה עליה אלקים המוציא אתכם מארץ מצרים והפך מבית עבדים להדיחך מידהדרך אשר צוה ה' אלקיך ללכת בה ובערת הרע מקרבך:

And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken perversion against the L-RD your G-d, who brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which the L-RD thy G-d commanded thee to walk in. So shalt thou put away the evil from the midst of thee.

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KEHOT'S NOTE

דברים יג, ו.

128 **כי על כל כבוד חופה**

"For over all the glory there shall be a canopy." The verse of the Biur the Alter Rebbe refers to.

ישעיהו ד':ה' Isaiah 4:5

וכרא ה' על כל־מכון הר־ציון ועל־מקראָהָ ענן יומם ועשן וגנה אש להכה לילה כי על־כל־כבוד חפה:

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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129 **ואת רוח הטומאה אעביר**

"And also the prophets and the spirit of impurity I will remove from the land." The promise for the time to come.

Zechariah 13:2 זכריה י"ג:ב'

והיה ביום ההוא נאם ה' צבאות אֶבְרִית אֶת־שְׁמוֹת הָעִצְבִּים מִן־הָאָרֶץ וְלֹא יִזְכְּרוּ עוֹד וגם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמָאָה אֶעְבִּיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכריה יג, ב.

130 **ובית שני הי' בו שנאת חנם**

The Second Temple, whose people engaged in Torah, mitzvos and acts of kindness, was destroyed because of baseless hatred, which the Talmud weighs against the three gravest sins.

יומא ט' ב:ח"8 Yoma 9b:8

אבל מקדש שני שהיו עוסקין בתורה ובמצוות וגמילות חסדים, מפני מה חרב? מפני שהיתה בו שנאת חנם. ללמדך ששקולה שנאת חנם כנגד שלש עבירות: עבודה זרה, גלוי עריות, ושפיכות דמים.

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

KEHOT'S NOTE

יומא ט, ב. ראה ירושלמי יומא פ"א, ה"א.

131 **זה לעומת זה**

"G-d has made the one opposite the other." For every power of holiness there is a corresponding power on the opposing side.

Ecclesiastes 7:14 קהלת ז':14

ביום טובה יהיה בטוב ובוים רעה ראה גם את־זה לעמת־זה עשה האלקים על־דברת שלא ימצא האדם אחריו מאומה:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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KEHOT'S NOTE

קהלת ז, יד.

132 **והנשים שהיו מבכות**

In his vision of the Temple Ezekiel sees "women sitting, weeping for the Tammuz."

Ezekiel 8:14 יחזקאל ח':14

ויבא אתי אל־פתח שער בית־ה' אשר אל־הצפונה והנה־ישם הנשים ישבות מבכות את־התמוז:

Then He brought me to the door of the gate of the L-RD'S house which was toward the north; and, behold, there sat the women weeping for Tammuz.

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KEHOT'S NOTE

יחזקאל ח, יד.

133 **אמרו מעת חדלנו**

The women of Judah in Egypt told Jeremiah: "Since we stopped burning incense to the queen of heaven... we have lacked everything."

Jeremiah 44:18 ירמיהו מ"ד:18

KEHOT'S NOTE

ירמיהו מד, יח.

134 **כמ"ש בירמיהו סי' כ"ז פסוק י"ד ט"ו**

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

KEHOT'S NOTE

פסוק יד: ואל תשמעו אל דברי הנביאים האומרים אליכם לאמר לא תעבדו את מלך בבל כי שקר הם נבאים לכם.

בלקוי"ש חט"ז ע"י 67 הערה 76 מציין לעיין באוה"ת פ' וארא ע"י רכו.

135

מסוק טו

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

KEHOT'S NOTE

כי לא שלחתים נאם ה' והם נבאים בשמי לשקר למען הדיחי אתכם ואבתם אתם והנביאים הנבאים לכם.

136

בב"ש שחסרו ה' דברים

Five things were in the First Temple and not in the Second: the Ark, its cover and the Cherubim; the fire; the Shechinah; the holy spirit; and the Urim and Tumim.

Yoma 21b כ"א בב"א

KEHOT'S NOTE

יומא כא, ב.

PARAGRAPH 13

137 One of the two places in the Gemara where, as the Alter Rebbe notes, this verse is cited.

Rosh Hashanah 32b:17 י"ז ב"ר

וידעת היום והשבות אל לבבך כי ה' הוא האלקים אין עוד" — מלכות, דברי רבי יוסי. רבי יהודה אומר: אינה מלכות. "אתה ה'ראת לדעת כי ה' הוא האלקים אין עוד מלבדו" — מלכות, דברי רבי יוסי. רבי יהודה אומר: אינה מלכות.

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138 One of the seven brothers martyred for refusing idolatry answered with this verse, "And you shall know this day... there is none else," and was killed.

Gittin 57b:17 י"ז ב"ר

אתיוה לאידך, אמרו לקה: פלח לעבודה זרה! אמר להו, כתוב בתורה: וידעת היום והשבות אל לבבך, כי ה' הוא האלקים בשמים ממעל ועל הארץ מתחת, אין עוד. אפקוה וקטלוה.

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139

וידעת היום והשבות אל לבבך

"And you shall know this day, and take it to your heart, that Havayah is the G-d in the heavens above and on the earth below." Now explained as knowledge of the encompassing light.

Deuteronomy 4:39 דברים ד:ל"ט

וידעת היום והשבות אל לבבך כי ה' הוא האלקים בשמים ממעל ועל הארץ מתחת אין עוד:

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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140

הידיעה והרגשה בבחי' ממכ"ע כבר נאמר אתה הראת

There the Rebbe notes that this maamar explains "You have been shown, so as to know" as referring to the light that fills the worlds, while elsewhere it is explained as referring to G-d's essence.

KEHOT'S NOTE

ראה ד"ה אתה הראת תשל"ז סעי' ד (סה"מ מלוקט ח"ד ע"י לה) דכאן מבואר שקאי על ממכ"ע ובכ"מ מבואר שאתה הראת לדעת קאי על העצמות ע"ש.

אתה הראת לדעת

141

"You have been shown, so as to know." Now explained as knowledge of the light that fills the worlds.

Deuteronomy 4:35 דברים ד:ל"ה

אתה ה'ראת לדעת כי ה' הוא האלקים אין עוד מלבדו:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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142

בד"ה כי המצוה הזאת

There "It is not hidden from you" is the light that fills the worlds, clothed within the very being of Jewish souls, and "nor is it far" is the encompassing light, which is not clothed within but shines as a surrounding light and is not far.

KEHOT'S NOTE

לקמן פ' נצבים מה, ד.

143

היום לעשותם ולא למחר בעוה"ב

"The commandment... which I command you today, to do them." The Sages read: today to do them, and tomorrow, in the World to Come, to receive their reward.

Deuteronomy 7:11 דברים ז:יא

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

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

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עבודה זרה ד' ב"ר:14 Avodah Zarah 4b:14

(יום, מעיד, טר, בעגל — סימן). גופא, אמר רבי יהושע בן לוי: מאי דכתיב "אשר אנכי מצוך היום לעשותם"? "היום לעשותם" — ולא למחר לעשותם, "היום לעשותם" — ולא היום ליטול שכרן.

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KEHOT'S NOTE

דברים ז, יא. ע"ז ד, ב. וש"נ.

144

כף הקלע

"And the souls of your enemies He will sling out in the hollow of the sling." Used for the soul's purging after death.

I Samuel 25:29 שמואל א כ"ה:כ"ט

וְיָקָם אָדָם לְרֹדֶפְךָ וּלְבַקֵּשׁ אֶת־נַפְשְׁךָ וְהִיתָה נַפְשׁ אֲדֹנִי צְרוּרָה בְּצִרוֹר הַחַיִּים אֵת הַיָּאֲלֵקִיךָ וְאֵת נַפְשׁ אֲבִיךָ יַקְלִעְנָה בְּתוֹךְ כַּף הַקֶּלַע:

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

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145

בד"ה צו את בניי

There the Alter Rebbe explains that in this world a person has free choice and can even return in teshuvah, while in the World to Come he remains as he was; the thought,

speech and action he was clothed in here become sack-cloth and soiled garments there, and the "hollow of the sling" casts him about in the worldly vanities his thoughts pursued, as if he were still in this world.

KEHOT'S NOTE

לעיל פי פינחס עה, ג.

146 צו את בניי כו' את קרבני לחמי

"Command the children of Israel... My offering, My bread." The verse of the maamar in Pinchas to which the Alter Rebbe refers.

Numbers 28:2 כ"ח:ב

צו את־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קִרְבְּנִי לְחָמִי לֵאשִׁי רֵיחַ נִיחָחִי תִשְׁמְרוּ לְהִקְרִיב לִי בְמוֹעֲדוֹ:

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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147 בשני יצריך

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

KEHOT'S NOTE

ראה ברכות פ"ט, מ"ה.

148 בשני יצריך

"With all your heart: with both your inclinations, the good inclination and the evil inclination." Serving G-d with the evil inclination too, by subduing and transforming it.

Mishnah Berakhot 9:5 ט:ה

חַיֵּב אָדָם לְקַרֵּב עַל הָרָעָה כְּשֶׁשָּׁהוּא מְקַרֵּב עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דְּבָרִים ו') וְאֶהְבֵּתָ אֶת יְיָ אֱלֹהֶיךָ בְּכָל לִבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ. בְּכָל לִבְךָ, בְּשֵׁנֵי יִצְרְיָהּ, בְּיִצְרָר טוֹב וּבְיִצְרָר רָע. וּבְכָל נַפְשְׁךָ, אֶפְלוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ. וּבְכָל מְאֹדְךָ, בְּכָל מְוֹנֶה. דָּבָר אֲחֵר בְּכָל מְאֹדְךָ, בְּכָל מְדָה וּמְדָה שֶׁהוּא מוֹדֵד לָךְ הָיִי מוֹדֶה לוֹ בְּמֵאדָּ מְאֹד. לֹא יִקַּל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמְּזוּזָה, שֶׁהוּא מִכּוֹן כְּנֶגֶד בֵּית קִדְשֵׁי הַקֹּדֶשִׁים. לֹא יִכְנס לְהֵר הַבַּיִת בְּמִקְלוֹ, וּבְמַנְעֵלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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149 אנכי מי שאנכי

There "which I command you" is read as "I, who I am," G-d's very essence, drawing the encompassing Infinite Light down through Torah and mitzvos; "today" specifical-

ly, and not tomorrow in the World to Come, which is only for receiving reward.

Deuteronomy 1:2 א'ב:ב

אֶחָד עָשָׂר יוֹם מִחֹרֵב דֶּרֶךְ הַר־שֵׁעִיר עַד קְדֵשׁ בְּרִנֶּעַ:

It is eleven days journey from Horeb unto Kadesh-barnea by the way of mount Seir.

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KEHOT'S NOTE

נסמן לעיל דברים א, ב. וש"נ.

150 והיו הדברים האלה אשר אנכי מי שאנכי מצוך היום

"And these words, which I command you this day, shall be upon your heart." "Today" and "I" point to the encompassing light drawn down through Torah and mitzvos.

Deuteronomy 6:6 ו'ב:ב

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לִבְּךָ:

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

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151 כי כמו שיש בחי' הסתר וצמצום בבחי' ממכ"ע

Or HaTorah on Nach refers to this passage on concealment and contraction within the light that fills the worlds.

KEHOT'S NOTE

באוה"ת נ"ך כרך א ע' תרלט מציין לכאן.

152 ואת רוח הטומאה אעביר מן הארץ

The future removal of impurity, which allows the encompassing light to be openly known.

Zechariah 13:2 י"ג:ב

וְהָיָה בַּיּוֹם הַהוּא נֶאֱמַר הִ' צָבָאוֹת אֲכַרִּית אֶת־שְׁמוֹת הָעִצְצִים מִן־הָאָרֶץ וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמָאָה אֲעָבִיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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153 ומלאה הארץ דעה

"For the earth shall be full of the knowledge of Havayah." Faith, the "earth," will be filled with knowledge.

Isaiah 11:9 ט"ט:א

לֹא־יִרְעוּ וְלֹא־יִשְׁחִיתוּ בְּכָל־הָר קִדְשֵׁי כִי־מִלְאָה הָאָרֶץ דְּעָה אֶת־ה' כְּמֵים לַיָּם מְכֻסִּים:

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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154 והארץ תרצה את עונה

The verse says the land "shall make up for its Sabbaths" and Israel "shall make amends for their iniquity"; the

Kehot note points here for the Alter Rebbe's phrase.

ויקרא כ"ו:מ"ג:Leviticus 26:43

והארץ תעזוב מהם ותריץ את שבתותיה בהשמה מהם והם ירצו את עונם יעזובו ויבצעו במשפטי מאסו ואת חקתי געלה נפשם:

For the land shall lie forsaken without them, and shall be paid her sabbaths, while she lieth desolate without them; and they shall be paid the punishment of their iniquity; because, even because they rejected Mine ordinances, and their soul abhorred My statutes.

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KEHOT'S NOTE

ראה ויקרא כו, מג.

155

ובפי וזאת הברכה

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

KEHOT'S NOTE

יא, ה.

156

והוא עד או ראה או ידע

"And he is a witness, whether he has seen or known." The Midrash applies "seen" and "known" to the two verses of knowing G-d.

ויקרא ה':א"Leviticus 5:1

ונפש כיתחטא ושמע קול אלה והוא עד או ראה או ידע אם לוא יגיד ונשא עונו:

And if any one sin, in that he heareth the voice of adjuration, he being a witness, whether he hath seen or known, if he do not utter it, then he shall bear his iniquity;

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157

והוא עד או ראה או ידע

The Midrash reads "and he is a witness" as Israel ("And you are My witnesses"), "whether he has seen" as "You have been shown, so as to know," and "or known" as "And you shall know this day."

ויקרא רבה ו':ה"Vayikra Rabbah 6:5

158

ומבשרי אחזה

"From my flesh I behold G-d": perceiving G-d as He fills the worlds.

איוב כ"ו:י"ט:Job 26:19

ואחר עורי נקפוצאת ומבשרי אחזה אלוה:

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

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159

שאו מרום עיניכם וראו

"Lift up your eyes on high and see": the knowledge that comes through seeing creation.

ישעיהו מ':כ"Isaiah 40:26

שאו מרום עיניכם וראו מי ברא אלה המוציא במספר צבאם לקלם בשם קרא מרב אונים ואמין כל איש לא נעדר:

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them

all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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160

עי רבתי וכן ד' דאחד שהוא ענין עד

Or HaTorah on Shoftim explains this teaching that the large ayin and dalet of the Shema spell ed, witness.

KEHOT'S NOTE

ראה אוה"ת שופטים ע' תתס שמבאר זה.

161

ואתם עדי

Kehot's note points to Isaiah 43:20 for these words.

ישעיהו מ"ג:כ"Isaiah 43:20

תכבדני חית השדה תנים ובנות יענה כיינתתי במדבר מים נהרות בישמן להשקות עמי בחירי:

The beasts of the field shall honour Me, The jackals and the ostriches; Because I give waters in the wilderness, And rivers in the desert, To give drink to My people, Mine elect;

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KEHOT'S NOTE

ישעיהו מג, כ.

162

ואתם עדי

"And you are My witnesses, says Havayah, and I am G-d," the verse the Midrash on Leviticus 5:1 quotes for Israel as G-d's witnesses.

ישעיהו מ"ג:כ"Isaiah 43:12

אנכי הגדתי והושעתי והשמעתי ואין ככם ור ואתם עדי נאם ה' ואני אל:

I have declared, and I have saved, and I have announced, and there was no strange god among you; therefore ye are My witnesses, saith the L-RD, and I am G-d.

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163

שנים עדים יקום דבר

"By the testimony of two witnesses or three witnesses a matter shall be established." Read here as seeing and knowing establishing the word of G-d.

דברים ט"ט:ט"Deuteronomy 19:15

לא יקום עד אחד באיש לקלעון ולכל חטאת בכל חטא אשר יחטא על פי שני עדים או על פי שלשה עדים יקום דבר:

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established.

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164

שזדונות יהיו כזכויות

Reish Lakish: "Great is teshuvah, for deliberate sins become for him like merits."

יומא פ"ו ב:ג"Yoma 86b:3

אמר ריש לקיש: גדולה תשובה שזדונות נעשות לו כשגגות, שנאמר: "שובה ישראל עד ה' אלקיך כי כשלת בעונך", הא "עון" — מזיד הוא, וקא קרי לקה מכשול. איני?! והאמר ריש לקיש: גדולה תשובה

שְׁדוּנוֹת נַעֲשוֹת לוֹ כְּזִכִּיּוֹת, שְׁנֵאֲמַר: "וּבְשׁוּב רְשָׁע מִרְשָׁעוֹ וְעָשָׂה
מִשְׁפָּט וְצִדְקָה עֲלֵיהֶם (חֵיה) יִחְיֶה!" לֹא קָשִׁיָּא: כָּאן מֵאֲחָבָה, כָּאן מִרְאָה.

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

KEHOT'S NOTE

יוםא פו, ב.



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THE CHASSIDISHE PARSHA

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

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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