



LIKKUTEI TORAH • YOM KIPPUR • MAAMAR 1

לבאר ענין יו"כ

To explain the matter of Yom Kippur



Neglecting a positive commandment dims only the “revealed world” (vav-hei), the love a person kindles from below, which teshuvah itself rekindles; violating a prohibition blocks the “hidden world” (yud-hei), the love given from above, which only the inner dimension of G-d’s will, revealed on Yom Kippur, can restore. So Yom Kippur is “Shabbos Shabbason ... for you”: higher than the face-to-face turning of Shabbos, and revealed below in the source of the souls of Israel.

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

Neglecting a positive commandment dims only the “revealed world” (vav-hei), the love a person kindles from below, which teshuvah itself rekindles; violating a prohibition blocks the “hidden world” (yud-hei), the love given from above, which only the inner dimension of G-d’s will, revealed on Yom Kippur, can restore. So Yom Kippur is “Shabbos Shabbason ... for you”: higher than the face-to-face turning of Shabbos, and revealed below in the source of the souls of Israel.

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 Alter Rebbe asks why, according to the Talmud, teshuvah alone erases the neglect of a positive commandment while a prohibition needs Yom Kippur, although positive commandments are usually the weightier ones. He first defines teshuvah as turning face to face: sin does not distance a person from G-d, who fills all things and gives life even to the sinner; it turns his back. Shabbos shows what the “face” is: G-d withdraws from the outer dimension of Malchus that creates the worlds into His inner self, and Israel, rooted in His thought, rises with Him. During the week one “makes” this Shabbos through prayer, which lifts the mitzvos like a bent cypress springing back, while worldly preoccupation slings the soul far away. The soul has two fires of love: the natural love given from above, and the love a person kindles by contemplating how G-d renews creation every moment. Positive commandments derive from vav-hei, the revealed world and the arousal from below; prohibitions from yud-hei, the hidden world and the arousal from above. Teshuvah rekindles the first; only Yom Kippur, when the inner dimension of G-d’s will above both is aroused, restores the second.

OUTLINE

1 The question, and teshuvah as turning face to face

¶1

Why is neglecting a positive commandment forgiven at once, while a prohibition needs Yom Kippur? Sin is turning one’s back, not moving away, and teshuvah turns the face back. Shabbos is G-d’s withdrawal from the outer dimension of Malchus into His inner self, and Israel, who “arose in thought,” rises with Him: “as I am, so are they.”

2 Making Shabbos during the week: prayer and the mitzvos

¶2

“One who toiled on Erev Shabbos will eat”: one makes Shabbos in the soul through prayer, the ladder on which the mitzvos ascend. Like a bent young cypress springing back, the mitzvos (Ani), bound to physical measures, rise to their source (Anochi); on the opposing side, worldly preoccupation makes livelihood into “our god” and slings the soul far away. Prayer, in place of the offerings, kindles fire in the heart to consume the animal soul.

3 Two fires of love and the blessing “Blessed are You”

¶3

The fire from heaven is the natural love of the G-dly soul, placed by the “Aharon” above; the fire brought “from the ordinary” is the love kindled by contemplating creation renewed every moment. This is the turning of the face, and the blessing “Blessed are You, King of the world” asks that G-d, King only through His outer dimension, be drawn into revelation and addressed as “You.”

4 Yud-hei and vav-hei; why Yom Kippur is Shabbos Shabbason

¶4

Positive commandments come from vav-hei, the revealed world and the arousal from below, which teshuvah restores at once; prohibitions come from yud-hei, the hidden world and the arousal from above, which they block. On Yom Kippur the inner dimension of G-d’s will, above both, is aroused through confession, and before it “darkness is like light.” So Yom Kippur is Shabbos Shabbason, beyond Shabbos, and “for you,” revealed in the source of the souls of Israel.

KEY CONCEPTS

Turning face to face החזרת פנים בפנים

Sin is pictured as two people standing side by side but facing away from each other: G-d is never far, but the person has turned his back. Teshuvah, contemplation and Shabbos turn the inner dimension of the soul back toward G-d’s inner dimension.

The outer dimension of Malchus חיצוניות מלכותו

All the worlds receive their existence only from a radiance of G-d’s sovereignty, His Name “called upon them,” and not from His inner essence. Relative to G-d this is a descent, and on Shabbos He “rests” by withdrawing into His inner self.

Ani and Anochi אני ואנוכי

Anochi is G-d as hidden, the hidden world; Ani is Torah and mitzvos clothed in physical measures below. Like a supple cypress bent down and springing back, the mitzvos descend into physical limits and rise back to their source through prayer.

The fire above and the fire below אש שלמעלה ואש שלמטה

The fire above is the natural love (ahavah rabbah) of the G-dly soul, given from above; the fire below is the love a person kindles through contemplation, the arousal from below, also called the small love (ahavah zuta).

Yud-hei and vav-hei י"ה ו"ו

The first and last pairs of letters of the Name Havayah: yud-hei is the hidden world, source of the 365 prohibitions; vav-hei is the revealed world, source of the 248 positive commandments.

The inner dimension of G-d’s will פנימיות רצונו

The level above both yud-hei and vav-hei, aroused on Yom Kippur. Before it “darkness is like light,” so sin takes up no place, and even the blemish of a prohibition is atoned.

Shabbos Shabbason שבת שבתון

Yom Kippur’s title: an ascent beyond the ascent of Shabbos. Unlike Shabbos, whose light remains above (“a holy convocation”), Yom Kippur’s light is “for you,” revealed below in the source of the souls of Israel.

SECTION 1 • 11

The question, and teshuvah as turning face to face

1 לבאר ענין יו"כ [יום כפור].¹ כתוב אחד אומר שבת שבתון הוא לכם^{2,3} וכתוב אחד אומר שבת שבתון היא לכם הנה ארז"ל [אמרו רבותינו זכרונם לברכה] עבר על מ"ע [מצות עשה] ושב לא זו משם עד שמוחלין לו עבר על מל"ת [מצות לא תעשה] תשובה תולה ויו"כ [יום כפור] מכפר.⁴

To explain the matter of Yom Kippur. One verse says, "It (hu) is a Shabbos of complete rest (Shabbos Shabbason) for you," and another verse says, "It (hi) is a Shabbos of complete rest for you." Now, our Sages, of blessed memory, said: "If one transgressed a positive commandment and repented, he does not move from there before he is forgiven; if one transgressed a prohibitive commandment, teshuvah suspends [the judgment] and Yom Kippur atones."

The maamar sets out to explain Yom Kippur. It opens with two verses that both call Yom Kippur "a Shabbos of complete rest," one with the masculine pronoun hu and one with the feminine hi, and with the Talmud's rule (Yoma 86a): neglecting a positive commandment is forgiven as soon as one repents, but for violating a prohibition teshuvah only holds the judgment in suspense until Yom Kippur completes the atonement.

ולהבין זה דהא מ"ע [מצות עשה] עדיפא שדוחה את ל"ת [לא תעשה]⁵ הנה כתיב שובו אלי ואשובה אליכם⁶ (במלאכי סי' ג')

To understand this—for surely a positive commandment is superior, since it overrides a prohibition—behold, it is written, "Return to Me and I will return to you" (in Malachi, chapter 3),

The difficulty: a positive commandment is generally the weightier one, since it can override a prohibition (Kehot points to Yevamot 3b), so why should its neglect be the easier sin to erase? The answer begins from Malachi's words, which describe teshuvah as a two-way turning: when we return, G-d returns to us.

וכתיב השיבנו ה' אליך ונשובה⁷ שהוא ענין עד"מ החזרת פב"פ [פנים בפנים] כי הנה כתיב כי פנו אלי עורף⁸

and it is written, "Bring us back to You, Havayah, and we shall return." This is, by way of analogy, the matter of turning back [to be] face to face. For it is written, "For they have turned to Me the back of the neck

The verse from Lamentations likewise speaks of being brought back and returning. The Alter Rebbe reads this "return" as turning back to face G-d, and Jeremiah's rebuke, that Israel turned to G-d "the back of the neck," describes sin as turning one's back rather than moving away.

ולא פנים שאפילו בשעת החטא לא שייך לומר עליו ית' שריחק ה' את האדם בריחוק מקום ממש

and not the face": for even at the time of the sin it cannot be said of Him, may He be blessed, that G-d distanced the person by an actual distance of place,

Jeremiah speaks of a back and a face, not of distance. Even while a person sins, G-d has not removed him to some far place.

שהרי מכה"כ [מלא כל הארץ כבודו] ולית אתר פנוי מיניי^{9,10} והוא הוא הנותן לאדם כח וחיות לחיות¹¹
אפילו בשעת החטא ממש

since, after all, "the whole earth is full of His glory," and "there is no place empty of Him," and He Himself is the One who gives the person power and life-force to live even at the very time of the sin.

G-d's presence fills everything: "the whole earth is full of His glory" (Isaiah 6:3, per Kehot), and "there is no place empty of Him" (Tikkunei Zohar). Indeed, the very life by which the sinner commits the sin comes from G-d at that moment.

אלא שהוא עד"מ כמו שני בני"א [בני אדם] שעומדים זה אצל זה בקירוב מקום רק שזה מחזיר פניו לכאן

Rather, it is, by way of analogy, like two people who stand next to each other, close in place, except that this one turns his face this way

The analogy is of two people standing right beside each other, with no physical distance between them, who nonetheless face in opposite directions.

וזה מחזיר פניו לכאן לפי שאין ביניהם קירוב הלבבות וע"י התשובה חוזר להיות פב"פ [פנים בפנים]
[ועמ"ש מזה בד"ה שובה ישראל]

and that one turns his face that way, because there is no closeness of hearts between them. And through teshuvah it becomes face to face again. [And see what is written about this in the discourse beginning "Return, O Israel."]

What separates them is not space but the absence of closeness of heart; so too sin turns a person's face away from G-d, and teshuvah turns it back so that the relationship is again face to face. The bracket refers the reader to a discourse on Hosea's call "Return, O Israel" for more on this.

וביאור ענין זה יובן במ"ש ושמרו בני ישראל את השבת¹² כי הנה ענין השבת שבו שבת ה' כי ששת ימים עשה ה' את השמים ואת הארץ כו'

The explanation of this matter will be understood from what is written, "And the children of Israel shall keep the Shabbos." For the matter of Shabbos, on which G-d rested, [is this]: "For in six days Havayah made the heavens and the earth," etc.;

To explain what "face to face" means, the maamar turns to Shabbos, which Israel is commanded to "keep." First it explains what Shabbos is for G-d, who "rested" on it after making heaven and earth in six days.

דהיינו שהשפיל א"ע [את עצמו] כביכול וצמצם בעשרה מאמרות¹³ יהי רקיע¹⁴ כו' בששת ימי המעשה לברוא ולהוות ולהחיות רוח שפלים¹⁵ בבחינת חיצוניות מלכותו ית' לבד

that is, He lowered Himself, as it were, and contracted [Himself] into ten utterances—"Let there be a firmament," etc.—during the six days of work, to create, to bring into being and "to give life to the spirit of the lowly," with the level of the outer dimension (chitzoniyus) of His sovereignty (Malchus), may He be blessed, alone,

Creation during the six days involved G-d "lowering Himself," as it were, and contracting His creative power into the ten utterances of Genesis, such as "Let there be a firmament." What gives life to the created worlds, described in Isaiah's phrase "the spirit of the lowly," is only the outer dimension of His sovereignty (Malchus), not His inner self.

כדכתיב מלכותך מלכות כל עולמים שהתהוות כל עולמים וחיותם אינו אלא מבחי' מלכותו ית' ואינו כדמיון הנשמה המחיה את הגוף שמתלבשת בתוכו להחיותו ויש לה התפעלות ממקרי ושנוי הגוף כו'

as it is written, "Your kingship is the kingship of all worlds": the coming into being of all the worlds and their life-force (chayus) are only from the level of His sovereignty, may He be blessed. And it is not like the soul that gives life to the body, which clothes itself within it to give it life and is affected by the body's happenings and changes, etc.;

The verse calls G-d's kingship "the kingship of all worlds": all the worlds and their life-force come from His Malchus alone. This is unlike a soul, which enters the body it animates and is affected by whatever happens to the body.

משא"כ אני הוי' לא שנית¹⁶ כתיב שאין בו שום שינוי ח"ו [חס ושלום] מצד רבוי הנבראים וכמאמר אתה הוא עד שלא¹⁷ נברא העולם כו' לפי שאינו מתלבש בתוך העולמות להחיותם בבחי' פנימיות מהותו ועצמותו ית'

whereas [of Him] it is written, "I, Havayah, have not changed": there is no change in Him whatsoever, G-d forbid, on account of the multitude of created beings; as the saying goes, "You were the same before the world was created," etc. For He does not clothe Himself within the worlds to give them life with the level of the inner dimension (pnimiyus) of His being and essence, may He be blessed,

G-d, by contrast, says "I, Havayah, have not changed": bringing countless creatures into being makes no change in Him, as the liturgy says that He is the same before and after the world's creation. This is because He does not invest His inner being and essence in the worlds to give them life.

אלא רק התפשטות זיו והארה ממנו ית' שעלה ברצונו להיות מלך עליהם והוא חיותם וקיומם מה שנקרא שמו עליהם וכמ"ש הודו על ארץ ושמים¹⁸ כו'

but only an extension of radiance and illumination from Him, may He be blessed, for it arose in His will to be King over them. And this is their life-force and their existence: that His Name is called upon them; as it is written, "His splendor is over earth and heaven," etc.

What the worlds receive is only a radiance (ziv) extending from Him, because He willed to be their King; that His Name is "called upon them" is itself their life and existence. The verse says "His splendor (hod) is over earth and heaven": only a radiance, and it rests over them.

והתפשטות זו נחשבת ירידה והשפלה גדולה לגבי הקב"ה בבחי' פנימיותו וכיום השבת נתעלה בבחי' פנימית א"ס

And this extension is considered a great descent and lowering relative to the Holy One, blessed be He, in the level of His inner dimension. And on the day of Shabbos He is elevated into the level of the inner dimension of the Infinite One (Ein Sof),

Even this outward radiance is a great descent from the standpoint of G-d's inner dimension. On Shabbos He rises back, so to speak, into the inner dimension of the Infinite One (Ein Sof).

ב"ה וה"י [והרי זה] נק' בחי' שביתה אצלו עד"מ כאדם המדבר שבשעה שהוא מדבר מצמצם שכלו ומורידו בהדבורים וכאשר אינו רוצה לדבר פוסק ושובת

blessed be He; and this is called the level of "resting" on His part. By way of analogy, it is like a person who speaks: while he is speaking he contracts his intellect and brings it down into the words, and when he does not want to speak, he stops and rests,

This withdrawal inward is what is meant by G-d's "resting" on Shabbos. The analogy is a speaker: while he speaks, he narrows his intellect into words; when he chooses to stop speaking, he "rests."

והרי אז עלה שכלו למקורו אשר שם משכן החכמה¹⁹ כן ויותר מכן לאין קץ ותכלית מתעלה ביום השבת למעלה ממדרגת החכמה שנחשבת כעשי' [כעשיה] גופני' כמ"ש כולם בחכמה עשית²⁰

and then, behold, his intellect has risen to its source, where the dwelling place of wisdom is. So, and infinitely more so, without end or limit, [G-d] is elevated on the day of Shabbos above the rank of Chochmah, which is considered like a physical act of making, as it is written, "You made them all with wisdom";

When a speaker falls silent, his intellect returns to its source in the mind. G-d's ascent on Shabbos is infinitely greater: it goes even above Chochmah, which in relation to Him counts as no more than a physical act of making, as the verse says, "You made them all with wisdom."

אלא כמאמר אנת חכים ולא בחכמה ידיעא^{21.22} כו' ולפי שישראל עלו במחשבה^{23.24} וכמאמר ואתה נפחת²⁵ בי²⁶ ומאן דנפח כו' וארז"ל [ואמרו רבותינו זכרונם לברכה] מאין באת^{27.28} כו'

rather, as the saying goes, “You are wise, but not with a knowable wisdom,” etc. And because Israel arose in [G-d’s] thought, as the saying goes, “and You breathed it into me,” and “one who blows,” etc., and our Sages, of blessed memory, said, “From where (me’ayin) have you come?” etc.

Elijah’s prayer in the Tikkunei Zohar says of G-d, “You are wise, but not with a knowable wisdom,” for He is beyond Chochmah. Israel, in turn, “arose in thought” before creation (Bereshit Rabbah 1:4), and the soul was “breathed” into the person from G-d’s innermost being; the Mishnah’s “From where (me’ayin) have you come?” is read here as “from Ayin.”

[פ"י מבחינת אין שהוא מקור החכמה כמ"ש והחכמה מאין תמצא²⁹ וכמ"ש בפ' במדבר ועמ"ש ע"פ האזינו השמים]³⁰ שבחי' ומדרגת ישראל גבוה מאד נעלה מבחי' התפשטות חיצונית מלכותו ית'

[That is: from the level of Ayin (nothingness), which is the source of Chochmah, as it is written, “And wisdom is found from Ayin (me’ayin)”]; and as is explained in Parshas Bamidbar; and see what is written on the verse “Listen, O heavens.”]—for the level and rank of Israel is very high, exalted above the level of the extension of the outer dimension of His sovereignty, may He be blessed.

Ayin (“nothingness”) is the level above Chochmah, its source, and Job’s “wisdom is found from Ayin” is read that way. This is why the root of Israel is far higher than the outer extension of Malchus that brings the worlds into being.

ולכן נאמר ושמרו בניי [בני ישראל] את השבת³¹ להתקדש בקדושתו ית' להיות שבת לה' אלקיך³² כו' וכתוב ביני ובין בניי³³ ישראל אות היא כו' כלומר כמוני כמוהם כביכול

Therefore it is said, “And the children of Israel shall keep the Shabbos”: to become sanctified with His holiness, may He be blessed, so as to be “a Shabbos unto Havayah your G-d,” etc. And it is written, “Between Me and the children of Israel it is a sign,” etc.; that is to say, as I am, so are they, as it were.

Because Israel’s root is in G-d’s inner dimension, they are commanded to keep Shabbos: to be sanctified with His own holiness, so that the day is truly “a Shabbos unto Havayah.” The verse “Between Me and the children of Israel it is a sign” is read as a statement of likeness: as G-d rests on Shabbos, so do they.

וזהו ששת ימים תעבוד³⁴ כו' בבחי' חיצוני עשי [עשיה] כדי פרנסתו וכיום השביעי שבת לה' להיות מתעלה במקורא דכולא להבטל אליו ולדבקה בו ית'

And this is [the meaning of] “Six days you shall labor,” etc.: in the level of external action, for the sake of one’s livelihood; “and on the seventh day [it is] a Shabbos unto Havayah”: to be elevated into the Source of all, to be nullified to Him and to cleave to Him, may He be blessed.

A person’s week mirrors G-d’s: during the six days he works in the realm of external action to earn a living, just as G-d’s creative power is outward. On the seventh day he rises into the Source of all, setting himself aside before G-d (bittul) and cleaving to Him.

(ועמ"ש מענין זה בפ' שמות ע"פ כי טובים דויך כו' וזהו ענין החזרת פנים בפנים דהיינו גילוי פנימית הנשמה ורעותא דליבא ליבטל אליו ית' בבחי' פנימיות א"ס ב"ה):^{35,36}

(And see what is written on this matter in Parshas Shemos, on the verse “For your love is better,” etc. And this is the matter of turning back face to face: that is, the revelation of the inner dimension of the soul and the desire of the heart (re’usa deliba) to be nullified to Him, may He be blessed, in the level of the inner dimension of the Infinite One (Ein Sof), blessed be He.)

After a pointer to a discourse on “For your love is better” in Parshas Shemos, the paragraph defines “turning face to face”: the soul reveals its inner dimension and the heart’s desire to be wholly nullified to G-d. That inner turning reaches G-d’s own inner dimension, the inner dimension of Ein Sof, just as Shabbos does.

SECTION 2 • 12

Making Shabbos during the week: prayer and the mitzvos

2 ב אך הנה ארז"ל [אמרו רבותינו זכרונם לברכה] מי שטרח בע"ש [בערב שבת] יאכל³⁷ כו' לכך כתיב ושמרו בני ישראל את השבת לעשות כו'

2. However, our Sages, of blessed memory, said, “One who toiled on Erev Shabbos will eat,” etc. That is why it is written, “And the children of Israel shall keep the Shabbos, to make,” etc.:

The Talmud’s saying that only “one who toiled on Erev Shabbos will eat” on Shabbos (Avodah Zarah 3a) teaches that Shabbos must be prepared for during the week. The Alter Rebbe hears the same in the verse, which commands Israel not only to keep the Shabbos but “to make” it.

כלומר שישמור מחול לשבת גם לתקן בעצמו ולעשות בנפשו את השבת שיהיה באמת כך והשמירה הזאת לעשות את השבת בנפשו כימות החול הוא על ידי התפלה כי

that is to say, that he should keep [it] from the weekday toward Shabbos, and also to rectify within himself and to make the Shabbos in his soul, so that it truly be so. And this keeping—making the Shabbos in one's soul during the weekdays—is through prayer. For

“Keep” is read as watching and preparing from the weekdays toward Shabbos: a person must work on himself so that the inner ascent of Shabbos truly takes place in his own soul. This weekday “making of Shabbos” is accomplished through prayer.

הנה בתקונים אמרו כי התפלה היא סולם³⁸ מוצב ארצה³⁹ וראשו מגיע השמימה⁴⁰ ומלאכי אלהים⁴¹ עולים ויורדים בו⁴² מלאכי אלהים הם המצות

in the Tikkunim they said that prayer is “a ladder set on the earth, and its top reaches heavenward, and angels of G-d ascend and descend on it.” “Angels of G-d” are the mitzvos,

The Tikkunei Zohar reads Yaakov's ladder, set on the earth with its top reaching heaven, as prayer. The “angels of G-d” going up and down on it are identified here with the mitzvos.

שהם מלאכים שלוחי דמלכא וכמ"ש בתנחומא פ' ויגש היו מכבדין את המצות שהן שלוחי ושלוחו של אדם⁴³ כמותו^{44,45} (ועמ"ש מזה ג"כ בד"ה ויקרא אל משה).

for they are angels, “messengers of the King” (sheluchei de'malka), as is written in the Tanchuma, Parshas Vayigash: “Honor the mitzvos, for they are My messengers, and a person's agent is like himself.” (And see what is written about this also in the discourse beginning “And He called to Moshe.”)

In Hebrew a malach (angel) is a messenger, and the mitzvos are G-d's messengers; in the Tanchuma G-d tells Israel to honor them for that reason, since “a person's agent is like himself” (Mishnah Berakhot 5:5). The parenthesis points to the discourse on “And He called to Moshe” for more on this.

ובמקורם הם אברים דמלכא^{46,47} והיינו עד"מ כמו שע"י אברי הגוף מתפשט הנשמה לפעול פעולתה כך ע"י המצות נמשך ומתפשט גילוי אלהותו ית' ועלייתן למעלה למקורן הוא ע"י התפלה

And in their source they are “limbs of the King” (evarim de'malka). That is, by way of analogy: just as the soul extends itself through the limbs of the body to perform its action, so through the mitzvos the revelation of His G-dliness, may He be blessed, is drawn down and extends. And their ascent on high, to their source, is through prayer.

At their source the mitzvos are “limbs of the King”: just as the soul acts through the limbs of the body, G-d's revelation is drawn down and expressed through the mitzvos. The mitzvos themselves rise back to their source through prayer.

(ועמ"ש בפי שלח בפ"י וזכרתם את כל מצות ה') ולבאר ענין זה הנה חז"ל [חכמינו זכרונם לברכה] תקנו לומר קודם כל מצוה אק"ב [אשר קדשנו במצותיו] שע"י המצות מתעלים בקדש העליון

(And see what is written in Parshas Shelach, in the explanation of "And you shall remember all the commandments of Havayah.") To explain this matter: our Sages, of blessed memory, instituted that before every mitzvah one says, "Who has sanctified us with His commandments," for through the mitzvos [we] are elevated into the supernal holiness.

The blessing said before a mitzvah, "Who has sanctified us with His commandments," shows that the mitzvos raise those who do them into the supernal holiness. The parenthesis refers to a discourse in Parshas Shelach on "And you shall remember all the commandments of Havayah."

והענין הוא דהנה כתיב אני כברוש רענן⁴⁸ כו' פי' ברוש הוא מין ארז שעדיין לא הזקין

The point is this. It is written, "I am like a verdant cypress (berosh)," etc. The meaning: a berosh is a kind of cedar that has not yet grown old,

Hosea's "I am like a verdant cypress" supplies the image for how the mitzvos rise. The berosh is described as a young cedar that has not yet hardened with age.

והוא רך ורענן כשהוא בלחותו שאז יכולים לכופפו למטה ובשכיל שהוא גבוה שבאילנות וכשמניחין עליו איזה דבר כשנכפף למטה

and it is soft and fresh while it is still moist, so that then it can be bent downward. And because it is the tallest of the trees, when something is placed on it while it is bent down,

Because it is young and full of sap, the berosh can be bent down to the ground. And because it is the tallest tree, whatever is placed on it while it is bent will be carried very high.

הנה כשחוזר לאיתנו מגביה את הדבר ההוא למקום גבוה מאד וכך הוא עד"מ בחינת אני כי יש בחי' אנכי ובחי' אני בחי' אנכי מי שאנכי

then, when it returns to its full strength, it lifts that thing up to a very high place. And so, by way of analogy, is the level of Ani ("I"). For there is the level of Anochi ("I") and the level of Ani. The level of Anochi is "Who I am" (mi she'anochi),

When the bent tree springs back, it flings what lies on it far upward. This, the maamar says, is the level called Ani ("I"), as distinct from Anochi ("I"): Anochi, "Who I am," is G-d's own hidden self.

דהיינו בחי' עלמא דאתכסיא ובחי' אני הוא בחי' תומ"צ [תורה ומצות] בבחי' למטה כשמתלבשים בענינים גשמיים ומגבילים הענינים לתת שיעור וקצבה לעניני המצות גשמיים

that is, the level of the hidden world (alma de'iskasya). And the level of Ani is the level of Torah and mitzvos as they are below, when they are clothed in physical matters and set bounds to those matters, to give a measure and a limit to the physical matters of the mitzvos,

Anochi is the hidden world (alma de'iskasya), G-d as He is concealed. Ani is Torah and mitzvos as they exist below, clothed in physical objects and bound by exact halachic measures and limits.

כמו מי רביעית נוטלין לידיים^{49,50} כוי (ועמ"ש בד"ה כי המצוה הזאת מענין אנכי ואני) והוא כמשל הברוש רענן שנכפף למטה וחוזר למעלה למקורא עילאה דכולא

such as “A revi’is of water [is used] to wash the hands,” etc. (And see what is written in the discourse beginning “For this commandment” on the matter of Anochi and Ani.) And it is like the analogy of the verdant cypress, which is bent down and returns upward, to the supreme Source of all.

An example is the rule that a revi’is (a fixed small measure) of water is needed to wash the hands (Mishnah Yadayim 1:1). Like the cypress, the mitzvah is bent down into physical measures and then springs back up to the supreme Source of all, lifting with it what was placed upon it.

וכן בזה לעו"ז [לעומת זה] נאמר ולא נאמר עוד⁵¹ אלהינו למעשה ידינו כי כמו שהמצות מתעלים ע"י העלאות פנימיות לכבות כללות נש"י [נשמות ישראל]

And likewise in this matter, on the opposing side, it is said, “And we will no longer say ‘our god’ to the work of our hands.” For just as the mitzvos are elevated through the uplifting of the inner dimension (pnimiyus) of the hearts of the souls of Israel as a whole (klalus),

The same movement has a mirror image “on the opposing side,” hinted at in Hosea’s “we will no longer say ‘our god’ to the work of our hands.” First the holy side: the mitzvos rise through the uplifting of the inner dimension of the hearts of all Israel.

כמאמר עלה במחשבה⁵² כוי ולכן אומרים אלקינו פי' שהוא כח חיותנו ושאליו אנחנו משתחווים ומודים בבחי' ביטול.

as the saying goes, “[Israel] arose in thought,” etc., and therefore we say “our G-d,” meaning that He is the power of our life, and that to Him we bow and give acknowledgment in a state of self-nullification (bittul).

Israel’s souls “arose in thought” before creation (Bereshit Rabbah 1:4), so their inner heart reaches upward, and we call G-d “our G-d”: the source of our life, before whom we bow in self-nullification. A person’s “god,” then, is whatever he truly bows his mind and heart to.

והנה ארז"ל [אמרו רבותינו זכרונם לברכה] פרק לפני אידיהן (דף ח' סע"א [סוף עמוד א]) ישראל שבחו"ל [שבחוץ לארץ] עובדי כוכבים בטהרה הם כי ההשתחואה לעבודת כוכבים⁵³ הוא שמשתחוה וכופף ראשו לכוכבים ומזלות

Now, our Sages, of blessed memory, said in the chapter Lifnei Eideihen (folio 8, end of side a): "Jews outside the Land are star-worshippers in purity." For bowing in the worship of stars is that one bows and bends his head to the stars and constellations (mazalos).

The Talmud says that Jews outside the Land serve idolatry "in purity" (Avodah Zarah 8a), that is, without knowing it. To explain this, the Alter Rebbe defines the worship of stars: bowing the head to the stars and constellations.

והנה כתי' [כתיב] וממגד תבואות שמש⁵⁴ שהתבואות גדלים מן השמש וכן שאר כל עניני עולם הזה אין לך עשב מלמטה⁵⁵ שאין לו כוכב מלמעלה⁵⁶

And it is written, "And with the bounty of the crops of the sun": the crops grow from the sun. And so with all the other matters of this world: "There is no blade of grass below that does not have a star above,"

Moshe's blessing speaks of crops that come from the sun, and the Midrash says that every blade of grass below has a star above it (Bereshit Rabbah 10:6). All physical things receive their flow through the heavenly bodies.

שהוא המזל שממנו נשפע הדבר וכשאדם מטריד מחשבתו ולבו רק בעניני עולם הזה כל הימים הוא מוריד שכלו שבראשו⁵⁷ לדבר הנשפע מכוכבים ומזלות ונעשה גם הם בחי' אלהינו למעשה ידינו

which is the mazal from which the thing receives its flow. And when a person occupies his thought and heart only with the matters of this world all his days, he brings down the intellect in his head to a thing that flows from the stars and constellations, and they too become the level of "our god" to the work of our hands.

Each thing receives its flow through its own mazal (star or constellation). A person who fills his thought and heart all his days with worldly concerns bends his intellect, the "head," to things that flow from the stars, which is an inner form of bowing to them; so they too become "our god" to the work of our hands.

כי מעשה ידינו שהוא עסק הפרנסה נעשה מזה בחי' אלהים אחרים וזהו ואת נפש אויבך יקלענה⁵⁸ בתוך כף הקלע שאע"פ [שאף על פי] שהדבר שהוא מלובש בו בענינים גשמיים נראה לעין שהוא מן העבירות שאדם דש בעקביו

For out of "the work of our hands," which is the occupation of earning a livelihood, there is made the level of "other gods." And this is [the meaning of] "And the soul of your enemies He shall sling out, as from the hollow of a sling": although the thing in which he is clothed in physical matters looks to the eye like one of the sins that a person tramples with his heels,

Earning a living ("the work of our hands") can turn into "other gods." Abigail's prayer that the soul of David's enemies be "slung out" (I Samuel 25:29) describes what this does to a person, even though such preoccupation looks like a minor fault, one of those a person "tramples with his heels."

הנה הוא דומה למשל קליעת האבן⁵⁹ שמקלעין אותו ע"י כף הקלע למקום רחוק מאד עד שנעשה כאלו עובד כוכבים

it is nevertheless comparable to the analogy of slinging a stone, which is slung with the hollow of a sling to a very distant place, until he becomes as though he worships the stars.

Its effect is like a stone flung from a sling, which lands very far away. The soul is cast so far from its source that it is as though the person worshipped the stars.

והנה עליית המצות העיקר הוא ע"י התפלה לפי שאז הוא שעת הכושר ומתגלה ומתעלה בחי' פנימית נקודת הלב בכללות נש"י [נשמות ישראל] בתשיקה ודביקה באלהים חיים וזהו מארז"ל [מאמר רבותינו זכרונם לברכה] תפלות במקום קרבנות תקנום⁶⁰

Now, the ascent of the mitzvos is chiefly through prayer, because that is the propitious time, and the level of the inner dimension of the point of the heart, in the souls of Israel as a whole, is revealed and elevated, in longing and cleaving to the living G-d. And this is the saying of our Sages, of blessed memory, "They instituted the prayers in place of the offerings."

The mitzvos ascend chiefly through prayer, the propitious time when the inner point of the heart of all Israel is revealed and rises in longing to cleave to G-d. This is why the Sages say that the prayers were instituted in place of the offerings (Berakhot 26b).

כי כמו הקרבן שהיו מקריבין הבהמה שתהא נשרפת באש שע"ג [שעל גבין] המזבח וכך צריך לעורר את האהבה בתפלה ברשפי אש⁶¹ שלהבת מתלהבת בלבו כי יסוד האש הוא בלב⁶² ולשרוף ולכלות את נה"ב [נפש הבהמית] שבו כו':^{63, 64, 65}

For just as with the offering, where they would offer the animal so that it would be burned in the fire on top of the altar, so one must arouse the love in prayer with flashes of fire, a flame blazing in his heart—for the element of fire is in the heart—and burn up and consume the animal soul within him, etc.

Just as the animal of an offering was burned by the fire on the altar, in prayer one must kindle the love of G-d in "flashes of fire" in the heart, which is the seat of the element of fire. That flame burns up and consumes the animal soul within him.

SECTION 3 • 13

Two fires of love and the blessing "Blessed are You"

3 ג והנה כתיב ונתנו בני אהרן הכהן אש⁶⁶ על המזבח וארז"ל [ואמרו רבותינו זכרונם לברכה] אע"פ [אף על פי] שאש יורד מן השמים מצוה להביא מן ההדיוט⁶⁷ כי גם למעלה יש בחי' אהרן שנותן בחי' אש בכנס"י [בכנסת ישראל]

3. Now, it is written, "And the sons of Aharon the Kohen shall put fire on the altar," and our Sages, of blessed memory, said, "Even though fire comes down from heaven, it is a mitzvah to bring [fire] from the ordinary (hedyot)." For above, too, there is the level of Aharon, who puts the level of fire into the Congregation of Israel (Knesses Yisrael).

The Torah commands the priests to put fire on the altar, and the Sages (Eruvin 63a) explain that although fire came down from heaven, there is a mitzvah to bring ordinary, human-made fire as well. The Alter Rebbe applies both fires to the soul: above, too, there is an "Aharon" who places fire within the Congregation of Israel.

כי אהרן הוא שושבינא דמטרוניתא^{68, 69, 70} והוא מזי הרועים⁷¹ המשפיעים גילוי אלהותו ית' במקור נשמות ישראל ובחי' אש שלמעלה היא אהבה הטבעית אהבה רבה שבנפש האלהית⁷² הכלולה בחכמה שבנפשו⁷³

For Aharon is “the groomsman of the Queen” (shushvina de’matronisa), and he is one of the seven shepherds who bestow the revelation of His G-dliness, may He be blessed, into the source of the souls of Israel. And the level of the fire above is the natural love, the great love (ahavah rabbah) in the G-dly soul, which is included in the Chochmah of his soul

In the Zohar Aharon is “the groomsman of the Queen,” the one who escorts Malchus, the Congregation of Israel, to the King, and he is one of the seven shepherds who channel G-dliness into the source of the souls. The fire from above is the natural love, ahavah rabbah, which every G-dly soul has by its very nature, rooted in the Chochmah of the soul.

(עיי' בסש"ב [בספר של בינונים] פי"ח י"ט ומ"ש באגה"ק [באגרת הקודש] בד"ה אין ישראל נגאלין אלא בצדקה ועמ"ש בפ' עקב⁷⁴ בד"ה ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה ועמ"ש בד"ה שחורה אני כו' שזפתני השמש כו' ע"ש)

(see Sefer Shel Beinonim, chapters 18 and 19; and what is written in Iggeres HaKodesh, in the passage beginning “Israel will be redeemed only through charity”; and see what is written in Parshas Eikev, in the discourse beginning “To understand the root of the reason for the bond, connection and relation of covenant and Torah”; and see what is written in the discourse beginning “I am black,” etc., “for the sun has tanned me,” etc.; see there),

The parenthesis sends the reader to Tanya (Sefer Shel Beinonim), chapters 18 and 19, where this hidden natural love and its root in Chochmah are explained. It also points to Iggeres HaKodesh and to two discourses in Likkutei Torah.

אשר איננה מתלבשת כלל בלבושי הנפש החיונית והיא מתלהבת ומתלהטת במס"נ [במסירות נפש] על ק"ה [קידוש השם] ממש וליפרד מן הפתילה הוא הגוף שנאחזת בו כשלהבת העולה מאליה לדבקה

which is not clothed at all in the garments of the vital soul; and it flares and blazes with self-sacrifice (mesirus nefesh) for the actual sanctification of G-d's Name, and to separate from the wick—that is, the body—to which it is attached, like a flame that rises of itself, in order to cleave

This love is not clothed at all in the faculties of the vital soul that animates the body, and it blazes with readiness for actual self-sacrifice for the sanctification of G-d's Name. Like a candle flame straining upward away from the wick, it yearns to leave the body and cleave to G-d.

בו ית' ומצוה להביא מן ההדיוט אש שלמטה ע"י התבוננות בגדולת ה' כל חד לפום שיעורא דיליה^{75, 76} ולהלהיב לבו ונפשו לעבודת ה' והתבוננות המוליד אהבה עזה שהיא כרשפי אש הוא כאשר מתבונן בדבר חדש

to Him, may He be blessed. And "it is a mitzvah to bring from the ordinary" the fire below, through contemplating the greatness of G-d, each one according to his own measure, and to set his heart and soul aflame for the service of G-d. And the contemplation that gives birth to an intense love, which is like flashes of fire, is when one contemplates something new,

"Bringing fire from the ordinary" is the fire a person kindles himself, by contemplating G-d's greatness, each according to his capacity (in the Zohar's phrase), until heart and soul are aflame. The contemplation that produces an intense, fiery love is contemplation of something new.

כמו שאנו רואים בחוש שכאשר רואה דבר חידוש מתפעל מאד וכך ארז"ל [אמרו רבותינו זכרונם לברכה] בכל יום^{77, 78} יהיו בעיניך כחדשים והוא כאשר יתבונן המשכיל כי באמת חדשים לבקרים⁷⁹ כו'

as we plainly see that when one sees something novel, he is greatly stirred. And so our Sages, of blessed memory, said, "Every day they should be in your eyes as new." And this is when the thoughtful person contemplates that truly "they are new every morning," etc.,

People are deeply stirred by what is new, which is why the Sages taught that the commandments should seem new in one's eyes every day (Rashi on Deuteronomy 26:16). The thoughtful person realizes that creation truly is "new every morning" (Lamentations 3:23).

ומחדש בכל יום תמיד מע"ב [מעשה בראשית] מאין ליש ובהתחשך החשך של לילה ויסתלק ונעשה אור של יום וכך יראה האדם בעצמו שבלילה ישן וחיותו מסתלק ממנו ובקומו נעשה בריה חדשה

and [that] He renews every day, continually, the work of creation, from nothing into something; and as the darkness of night grows dark and then withdraws, the light of day comes into being. And so a person will see in himself: at night he sleeps and his life-force withdraws from him, and when he rises he becomes a new creature.

G-d renews creation every day from nothing; night's darkness withdraws and a new day's light comes into being. A person sees the same in himself: in sleep his life-force withdraws, and on waking he is like a new creature.

ומזה יבין על כל יצורי עולם שכן הוא וחיותם רצוא ושוב⁸⁰ וכאשר יראה בעיניו ולבבו יבין⁸¹

From this he will understand regarding all the creatures of the world that it is so with them, and that their life-force is “running and returning” (ratzo vashov). And when he sees with his eyes, and his heart understands

From this one understands that the life-force of every creature is “running and returning” (ratzo vashov, after Ezekiel 1:14), constantly withdrawn and renewed. The part ends as he begins to see this with his eyes and grasp it with his heart.

כי ראה זה חדש הוא⁸² ע"כ ילהיב לבו וישים אליו לבו ונשמתו וכמ"ש צעק לבם⁸³

that “see, this is new,” then he will set his heart aflame and direct his heart and his soul toward Him, as it is written, “Their heart cried out.”

When a person realizes “see, this is new” (Ecclesiastes 1:10), it sets his heart aflame and he turns his heart and soul toward G-d. The verse “their heart cried out” (Lamentations 2:18) describes this outcry of the heart.

וזהו ענין החזרת פנים כי כמו שיש עורף ופנים בגוף כן יש בנשמה והוא כמו ענין הנ"ל שגם קודם שישים האדם הדברים האלה אל לבו

And this is the matter of turning the face back. For just as there is a back and a face in the body, so it is in the soul. And it is like the matter mentioned above: even before the person takes these things to heart,

This contemplation is the “turning of the face” spoken of at the start: the soul, like the body, has a back and a face. Even before a person reflects, the facts are already as just described.

הנה באמת כך הוא שמחיה ומהווה⁸⁴ מאין ליש ומחדש בטובו בכל יום תמיד מע"ב [מעשה בראשית]⁸⁵ ולא שייך לומר שהוא רחוק מה' ח"ו [חס ושלום]

in truth it is so, that He gives life and brings into being from nothing into something, and in His goodness renews every day, continually, the work of creation; and it cannot be said that [the person] is far from G-d, G-d forbid.

G-d gives life to all things, brings them into being from nothing and renews creation continually, so a person can never really be far from Him. The Kehot note compares the Pardes Rimonim, which says that giving life and bringing into being are one and the same.

אלא שהוא כמשל אדם ההופך ערפו לחבירו ומחזיר פניו ממנו ואח"כ אם ישים ללבו הדברים הנ"ל
הרי הוא

Rather, it is like the analogy of a person who turns his back to his fellow and turns his face away from him. And afterwards, if he takes the above-mentioned things to heart, he is

A person who does not reflect is like someone who has turned his back on a friend standing beside him. When he takes these things to heart, he is turning around to face him.

כמו שמחזיר פניו לחבירו ועד"ז תקנו נוסח התפלה ברוך אתה מלך העולם פי' כי כל העולמות נמשכו
מבחי' מלך.

like one who turns his face back toward his fellow. Along these lines they instituted the wording of the prayer, "Blessed are You, King of the world." The meaning: all the worlds were drawn forth from the level of King,

The wording of blessings follows the same idea: "Blessed are You, King of the world." The word "King" indicates that all the worlds are drawn from G-d's level of Malchus (sovereignty).

כמ"ש מלכותך מלכות⁸⁶ כל עולמים והוא בחינת חיצוניות לבד להיות נקי עליהם שמו ומלכותו לבד
ומבקשים שיהיה ברוך אתה והיניו כמ"ש ברוך ה' אלהי ישראל מהעולם ועד העולם⁸⁷

as it is written, "Your kingship is the kingship of all worlds"; and this is only the level of the outer dimension (chitzoniyus), so that only His Name and His sovereignty are called upon them. And we ask that it be "Blessed are You." That is, as it is written, "Blessed is Havayah, the G-d of Israel, from the world and to the world"

Malchus is only the outer dimension: G-d's Name and sovereignty are merely "called upon" the worlds. In saying "Blessed are You" we ask for something more, as in the verse "Blessed is Havayah... from the world and to the world" (Psalms 41:14), understood as a drawing down from the hidden world into the revealed one.

(ע"ן בזהר ר"פ תרומה דקכ"ו ע"ב ובפ' אמור דף ק' ע"ב בגין דתריין נהורין⁸⁸ כו' ודצ"ט ע"א גבי
מעולם)⁸⁹

(see the Zohar, at the beginning of Parshas Terumah, folio 126b; and in Parshas Emor, folio 100b, "because two lights," etc.; and folio 99a, regarding "from the world");

The parenthesis cites three Zohar passages: at the beginning of Terumah, on the two worlds joined as one ("world and world"); in Emor, that Yom HaKippurim is plural because two lights shine as one; and in Emor, on the word "from the world" (me'olam).

דהיינו שיתברך ויומשך ממקורא עילאה ראשיתה דכולא מהעלם אל הגילוי אשר יאמר עליו כי הוא זה⁹⁰ אתה בלשון נוכח דהיינו שישב אלינו בבחי' פנים על ידי שובנו פנינו אליו כנ"ל:^{91, 92, 93}

that is, that He be blessed and drawn forth from the supreme Source, the beginning of all, from concealment into revelation, so that one will say of Him, "This is He"—"You," in the language of direct address; that is, that He turn back to us in the level of face, through our turning our faces to Him, as mentioned above.

The request is that G-d be blessed, that is, drawn forth from the supreme Source and from concealment into revelation, until one can point and say "this is He" (Exodus 22:8) and speak to Him as "You." That is G-d turning His face toward us, which comes about when we turn our faces to Him.

SECTION 4 • 14

Yud-hei and vav-hei; why Yom Kippur is Shabbos Shabbason

4 ד והנה כתיב זה שמי לעולם⁹⁴ שמי עם^{95, 96} י"ה שס"ה כו' כי מ"ע [מצות עשה] נמשכים מבחי' ו"ה

4. Now, it is written, "This is My Name forever": shmi ("My Name") together with yud-hei is 365, etc. For the positive commandments are drawn from the level of vav-hei,

The maamar now answers its opening question. On the verse "This is My Name forever," the Zohar teaches that shmi ("My Name," numerically 350) together with the letters yud-hei (15) makes 365, the number of prohibitions, while zichri ("My remembrance," 237) with vav-hei (11) makes 248, the positive commandments. So the positive commandments are drawn from the vav-hei of the Name Havayah.

שהוא בחי' עלמא דאתגליא ומל"ת [ומצות לא תעשה] נמשכים מבחינת י"ה שהוא בחי' עלמא דאתכסיא [וזהו ענין מהעולם ועד העולם ועמ"ש מענין מ"ע [מצות עשה] ומל"ת [ומצות לא תעשה] בביאור ע"פ שימני כחותם]⁹⁷

which is the level of the revealed world (alma de'isgalya), and the prohibitive commandments are drawn from the level of yud-hei, which is the level of the hidden world (alma de'iskasya). [And this is the matter of "from the world and to the world." And see what is written on the matter of the positive and prohibitive commandments in the explanation on the verse "Set me as a seal."]

Vav-hei, the last two letters of the Name, is the "revealed world"; yud-hei, the first two, is the "hidden world." So the positive commandments come from the revealed world and the prohibitions from the hidden world, the two "worlds" of the verse "from the world and to the world" quoted earlier; the bracket also refers to the explanation of "Set me as a seal."

והנה בעברו על אי ממי"ע [ממצות עשה] דאורייתא וענפיה דרבנן פוגם בו"ה משא"כ בעבור על ל"ת [לא תעשה] וענפיהן פוגם ב"ה

Now, when one transgresses one of the positive commandments of the Torah and their rabbinic branches, he blemishes the vav-hei; whereas when one transgresses the prohibitions and their branches, he blemishes the yud-hei

It follows that neglecting a positive commandment, whether from the Torah or one of its rabbinic offshoots, blemishes the vav-hei. Transgressing a prohibition blemishes the higher yud-hei.

(ועיין מ"ש בד"ה ראה אנכי⁹⁸ בענין בחי י"ה ובחי ו"ה שיש בנפש ועמ"ש מזה ג"כ בד"ה ולא אבה^{99, 100} הוי אלקיך לשמוע אל בלעם)

(and see what is written in the discourse beginning "See, I (Anochi)" on the matter of the level of yud-hei and the level of vav-hei that are in the soul; and see what is written about this also in the discourse beginning "But Havayah your G-d would not listen to Bilaam").

The parenthesis refers to two discourses in Likkutei Torah, "See, I [set before you]" in Parshas Re'eh and "But Havayah your G-d would not listen to Bilaam" in Parshas Ki Teitzei, which discuss the yud-hei and the vav-hei as they are found in the soul.

וביאר ענין זה כי לשון פגם הוא נקב שיש בו חסרון וכאשר מבטל מ"ע [מצות עשה] הוא עושה חסרון ומניעה שאינו מאיר עליו אור עלמא דאתגליא

The explanation of this matter: the term pegam (blemish) [denotes] a hole, in which there is a lack. When one neglects a positive commandment, he makes a lack and an obstruction, so that the light of the revealed world does not shine upon him,

A pegam (blemish) is literally a hole, a place where something is missing. Neglecting a positive commandment makes a gap that blocks the light of the revealed world from shining on the person.

דהיינו בחי אתערותא דלתתא (והיא הנקרא ג"כ אהבה זוטא כמ"ש בפ' עקב¹⁰¹ שם) בחינת אש שלמטה שהוא ע"י התבוננות הנ"ל וכאשר עובר על מל"ת [מצות לא תעשה]

that is, the level of an arousal from below (isarusa dilesata) (which is also what is called "the small love" (ahavah zuta), as is explained in Parshas Eikev, there), the level of the fire below, which comes through the contemplation mentioned above. And when one transgresses a prohibitive commandment,

That light of the revealed world is the arousal from below, also called the "small love" (ahavah zuta): the "fire below" that a person kindles through the contemplation described in the previous paragraph. Transgressing a prohibition affects something higher, as the next part explains.

הנה הוא מונע ומחסר אור העליון שלא יוכל האש שלמעלה שהוא אהבה הטבעית להתחזק בנפשו ולהוסיף אומץ אהבתו בסיוע של מעלה על אהבה דלתתא

he withholds and diminishes the supernal light, so that the fire above, which is the natural love, cannot grow strong in his soul and add vigor to his love, with help from above, beyond the love from below.

Transgressing a prohibition blocks the light from above, so that the natural love, the “fire from heaven,” cannot grow strong in his soul. Ordinarily that higher love comes as help from above to reinforce the love a person builds from below.

כי לא יגורך רע¹⁰² כתיב ועונותיכם מבדילים¹⁰³ כו' כי כבר נקלע למרחוק כמו עד"מ הכף הקלע הנ"ל

For it is written, “Evil shall not dwell with You,” and “your iniquities separate,” etc.; for he has already been slung far away, as, by way of analogy, [with] the hollow of the sling mentioned above.

“Evil shall not dwell with You” (Psalms 5:5) and “your iniquities separate” (Isaiah 59:2): sin cuts a person off from the light above. He has been flung far away, as in the image of the sling in the second paragraph.

ולכן לא יכול להמשיך אש האהבה וע"כ אם עבר על מ"ע [מצות עשה] ושב לא זז משם עד שמוחלין לו כי בעשותו תשובה התעוררות התשובה מועיל להלהיב אל נפשו אתעדל"ת [אתערוטא דלתתא] שאבד בעונו

Therefore he cannot draw down the fire of love. And therefore, if one transgressed a positive commandment and repented, “he does not move from there before he is forgiven”: for when he does teshuvah, the arousal of teshuvah serves to kindle in his soul the arousal from below that he lost through his sin.

Having been flung away, he cannot draw down the fire of love from above. This explains why neglecting a positive commandment is forgiven on the spot: the arousal of teshuvah itself rekindles the arousal from below that the sin had cost him.

וזהו לא זז משם פי' שנשאר על עמדו ותיקן מה שעוות [וכנזכר לעיל שהתפלה בכל יום נק' סולם כו' ווב מלאכי אלקים שהם מעשה המצות עולים כו'

And this is [the meaning of] “he does not move from there”: that is, he remains in his place and has set right what he made crooked. [As mentioned above, the prayer of every day is called “a ladder,” etc., and on it “angels of G-d”—which are the performance of the mitzvos—“ascend,” etc.;

“He does not move from there” means that he stays where he stood and repairs the damage then and there. The bracket recalls the ladder of daily prayer on which the mitzvos, the “angels of G-d,” ascend.

ולכן על ידי התפלה בכוונה בבחינת תשובה מתקן מה שעוות בביטול מ"ע [מצות עשה]¹⁰⁴ משא"כ כשעבר על ל"ת [לא תעשה] שפגם ומנע את אור העליון אתערותא דלעילא שאף אם יעורר באתערותא דלתתא לא תוסיף תת כח¹⁰⁵ האהבה עליונה

and therefore, through prayer with intent (kavanah), in the manner of teshuvah, he sets right what he made crooked by neglecting a positive commandment.] This is not so when one transgressed a prohibition: for he blemished and withheld the supernal light, the arousal from above (isarusa dile'eila), so that even if he arouses [himself] with an arousal from below, it will no longer yield the strength of the supernal love,

So prayer said with intent and in a spirit of teshuvah repairs the neglect of a positive commandment. A prohibition, however, has blocked the arousal from above, and even if the person arouses himself from below, the higher love will no longer "yield its strength," in the words of Genesis 4:12.

כי מנע אורה ולזאת תשובה תולה ויום הכפורים מכפר¹⁰⁶ כי ביום הזה יכפר עליכם¹⁰⁷ לפני ה' שמתעורר בחינת פנימיות רצונו ית'

for he withheld its light. And therefore "teshuvah suspends, and Yom Kippur atones": for "on this day He shall atone for you before Havayah," since the level of the inner dimension (pnimiyus) of His will, may He be blessed, is aroused

Because he has blocked the light from above, teshuvah alone can only suspend the judgment, and Yom Kippur atones. On that day ("on this day He shall atone for you before Havayah," Leviticus 16:30) the inner dimension of G-d's will is aroused.

(שלמעלה מבחיי י"ה ומבחי י"ה ועמ"ש מזה סד"ה חייב אינש¹⁰⁸ כו' עד דלא ידעי¹⁰⁹ כו')

(which is above the level of yud-hei and the level of vav-hei; and see what is written about this at the end of the discourse beginning "A person is obligated," etc., "until he does not know," etc.),

The inner dimension of G-d's will is above both yud-hei and vav-hei, so it reaches even the root of the prohibitions. The parenthesis refers to the end of the Purim discourse in Torah Ohr on "A person is obligated [to drink] until he does not know."

שאז נושא עון ועובר על פשע¹¹⁰ ונקה שאין העון תופס מקום כלל ונקי כארז בלבנון^{111, 112} כו'

for then He "bears iniquity and passes over transgression" and "cleanses," so that the iniquity takes up no place at all. And this is called "like a cedar in Lebanon," etc.

At that level G-d "bears iniquity and passes over transgression" (Micah 7:18), and the sin takes up no place at all. This level is called "a cedar in Lebanon" (Psalms 92:13).

(שהוא מדרגה עליונה יותר מבחי' ברוש רענן שע"י מעשה המצות וע' בזהר ויקרא) (ד"י ע"א) ¹¹³ ובפ' לך
לך (דפ"ב סע"א [סוף עמוד א])

(which is a higher rank than the level of "a verdant cypress" that comes through the performance of the mitzvos; and see the Zohar, Vayikra) (folio 16a), and in Parshas Lech Lecha (folio 82, end of side a).

The cedar in Lebanon is higher than the "verdant cypress" of the second paragraph, which stands for the ascent that comes through doing the mitzvos. The Zohar in Vayikra (3:16a) explains "Lebanon" as the supernal Eden of which it is said "no eye has seen," and the Zohar in Lech Lecha also expounds this verse.

ועמ"ש בפ' אחרי בענין בגדי לבן דכה"ג [דכהן גדול] ביום הכפורים שמלבין עונותיהם של ישראל ולזאת
אנו מבקשים סלח לנו מחל לנו דהיינו שהוא

And see what is written in Parshas Acharei on the matter of the white garments of the Kohen Gadol on Yom Kippur, which whiten the iniquities of Israel. Therefore we ask, "Forgive us, pardon us"; that is, it is

The white garments the Kohen Gadol wore on Yom Kippur, discussed in Parshas Acharei, express the whitening of Israel's sins. That is why on Yom Kippur we ask, "Forgive us, pardon us."

כמו עד"מ אדם המבקש מחבירו שלא ירגזו עליו עוד וישים אהבתו אליו דהיינו על ידי שאומרים
אשמנו חטאנו ועל חטא כו'

by way of analogy like a person who asks his fellow not to be angry with him any longer and to set his love upon him. That is, through our saying, "We have been guilty, we have sinned," and "For the sin," etc.,

The request is like a person who asks a friend to stop being angry with him and to love him again. We make it through the confessions: Ashamnu ("We have been guilty") and Al Chet ("For the sin").

ומשפילים א"ע [את עצמו] ומפרסמים החטא ומודים שהוא שיקוץ ותיעוב ועי"ז אתכפיא סט"א [סטרא אחרא]
וממילא אסתלק ¹¹⁴ יקרא דקוב"ה [דקודשא בריך הוא] לעילא וישוב ירחמנו ¹¹⁵ וכששב אהבתו אלינו
מפנימיות רצונו ית'

and lowering ourselves, and making the sin known, and admitting that it is detestable and abominable. Through this the sitra achra (the other side) is subdued, and as a matter of course "the glory of the Holy One, blessed be He, rises on high," and "He will again have compassion on us." And when His love returns to us from the inner dimension of His will, may He be blessed,

Confessing, humbling ourselves and admitting that the sin is loathsome subdue the sitra achra, and when it is subdued "the glory of the Holy One, blessed be He, rises on high" (Zohar 2:128b). Then "He will again have compassion on us" (Micah 7:19), as His love returns to us from the inner dimension of His will.

אזי אין חטא ועון מבדילים עוד כי אין העונות מבדילים אלא ביניכם לבין אלהיכם דהיינו בבחי' אלהים שלכם

then sin and iniquity no longer separate. For iniquities separate only “between you and your G-d,” that is, in the level of the Elokim that is “yours”;

Then sin no longer separates, for Isaiah says that iniquities separate only “between you and your G-d,” that is, at the level of the Name Elokim that relates to “you.” Elokim is G-d as He conceals Himself and acts through measure and limitation.

אבל בבחי' פנימי [פנימיות / פנימית] רצונו ית' הרי לפניו כחשיכה כאורה¹¹⁶ (ועמ"ש סד"ה ולא אבה הנ"ל בענין ויהפוך כו' ע"ש)

but in the level of the inner dimension of His will, may He be blessed, before Him “darkness is like light.” (And see what is written at the end of the discourse beginning “But [Havayah your G-d] would not,” mentioned above, on the matter of “And [He] turned,” etc.; see there.)

Before the inner dimension of His will, “darkness is like light” (Psalms 139:12): there the sin makes no difference. The parenthesis refers back to the end of the Bilaam discourse, on G-d’s turning the curse into a blessing.

וזהו שבת שבתון דאפי' [דאפילו] לגבי שבת שהוא ענין החזרת פב"פ [פנים בפנים] הוא שבתון דהיינו שיש לו עילוי אחר עילוי ביתר שאת¹¹⁷

And this is [the meaning of] “Shabbos Shabbason”: for even relative to Shabbos, which is the matter of turning back face to face, it is Shabbason, meaning that it has elevation upon elevation, with surpassing excellence

This is why Yom Kippur is called “Shabbos Shabbason”: Shabbos is the turning face to face described in the first paragraph, and Yom Kippur goes higher still. It is an ascent beyond the ascent of Shabbos, “with surpassing excellence” (Genesis 49:3).

(ועמ"ש מענין זה סד"ה האזינו השמים וכד"ה שוכה ישראל עד. ועיין מ"ש הרמ"ז [הרב משה זכות] בפ"י הזהר פ' אמור)

(and see what is written on this matter at the end of the discourse beginning “Listen, O heavens,” and in the discourse beginning “Return, O Israel, unto.” And see what the Ramaz (Rabbi Moshe Zacuto) wrote in the commentary on the Zohar, Parshas Emor)

The parenthesis points to discourses on “Listen, O heavens” and “Return, O Israel,” and to the Ramaz (Rabbi Moshe Zacuto) in his commentary on the Zohar, Parshas Emor.

(דף צ"ג ע"ב) בענין את פניך הוי"ט [הוי"ט] אהקש בקשו פני¹¹⁸ תמיד¹¹⁹ והגם שגם שבת נקי שבת שבתון¹²⁰
מפני שיש שבת תתאה ושבת עילאה

(folio 93b), on the matter of “Your face, Havayah, I will seek,” “Seek My face always.” And although Shabbos, too, is called “Shabbos Shabbason,” because there is a lower Shabbos and a higher Shabbos

The Ramaz’s comment, on Zohar 3:93b, concerns “Your face, Havayah, I will seek” (Psalms 27:8), seeking G-d’s face always. The maamar then raises an objection: Shabbos too is called “Shabbos Shabbason,” because there is a lower Shabbos and a higher Shabbos.

(ועמ"ש בפ' בהר ע"פ את שבתותי תשמרו ובפ' שלח סד"ה מקושש עצים כו') אך דשם כתיב מקרא
קדש¹²¹ כלומר שנשאר בקודש העליון

(and see what is written in Parshas Behar on the verse “You shall keep My Shabbosos,” and in Parshas Shelach, at the end of the discourse beginning “Gathering wood,” etc.), nevertheless there it is written, “a holy convocation (mikra kodesh),” meaning that it remains in the supernal holiness;

After pointing to discourses in Parshas Behar and Parshas Shelach, the maamar answers the objection. Of Shabbos the verse adds “a holy convocation” (Leviticus 23:3), meaning that its great light remains above, in the supernal holiness.

אבל כאן נאמר לכם דהיינו שיורד ומתגלה ההארה הגדולה ההיא למטה במקור נשמות ישראל כו':¹²²
but here it says “for you,” meaning that that great illumination descends and is revealed below, in the source of the souls of Israel, etc.

Of Yom Kippur, however, the verse says “for you”: that great illumination descends and is revealed below, in the source of the souls of Israel. This is the meaning of “a Shabbos of complete rest for you” with which the maamar opened.

IN ONE'S AVODAH

During the week, make the Shabbos in your soul through prayer: contemplate how G-d gives life to everything and renews creation at every moment until the heart is set aflame and the face turns toward Him, and so lift the mitzvos to their source; beware of filling mind and heart all day with livelihood, which turns “the work of our hands” into “our god.” Neglect of a positive commandment is repaired at once by prayer in a spirit of teshuvah; for the deeper blemish of a prohibition, confess on Yom Kippur, humble yourself and acknowledge the sin as loathsome, asking G-d, as one asks an angry friend, to turn His love to you again.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that sin turns a person's back to G-d rather than distancing him from G-d, and what follows for how teshuvah works?
2. How does the analogy of the bent cypress explain the relationship between the physical measures of the mitzvos (Ani) and their source (Anochi)?
3. What are the “fire from heaven” and the fire brought “from the ordinary” in the soul, and why does contemplating something new produce the stronger love?
4. Why can teshuvah restore what was lost by neglecting a positive commandment but only suspend the judgment for a prohibition, according to the distinction between vav-hei and yud-hei?
5. In what way is Yom Kippur higher than Shabbos, and what does the word “for you” add?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 לבאר ענין יו"כ

According to the note, the Mittlerer Rebbe's transcript (hanachah) of this maamar is printed there, at the start of a discourse titled "For it is a Shabbos of complete rest for you."

KEHOT'S NOTE

הנחת כ"ק אדה"א בטה"מ אתה"לך לאזניא עי ר' בהתחלת ד"ה כי שבת שבתון הוא לכם. וראה ברשימת המאמרים שבסו"ס מאמרים הקצרים עי תרכו הערה 177 שמאמר זה אולי נאמר בתחילת שנת תקס"ב. באוה"ת דברים כרך ו בתיקט יש הוספה לד"ה זה.

2 שבת שבתון הוא לכם

In the section on the festivals, Yom Kippur is called "a Shabbos of complete rest" with the masculine pronoun hu. The maamar opens by setting this beside the feminine wording of Leviticus 16.

ויקרא כ"ג:ל"ב Leviticus 23:32

שבת שבתון הוא לכם וענינתם את־נפשותיכם בתשעה לחדש בערב מערב עד־ערב תשבתו שבתכם:

It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

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

KEHOT'S NOTE

ויקרא כג, לב.

3 שבת שבתון היא לכם

In the account of the Yom Kippur service, the same phrase appears with the feminine pronoun hi. The maamar notes the two wordings at the outset.

ויקרא ט"ז:ל"א Leviticus 16:31

שבת שבתון היא לכם וענינתם את־נפשותיכם חקת עולם:

It is a sabbath of solemn rest unto you, and ye shall afflict your souls; it is a statute for ever.

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KEHOT'S NOTE

ויקרא טז, לא.

4 עבר על מ"ע ושב . . מל"ת . . ויו"כ מכפר

Rabbi Yishmael's teaching on the kinds of atonement: for a positive commandment one is forgiven before leaving the spot, while for a prohibition teshuvah suspends the judgment and Yom Kippur atones. The maamar sets out to explain the reason for this difference.

יומא פ"ו א:ז' Yoma 86a:7

עבר על עשה ושב — אינו זז משם עד שמוחליו לו, שנאמר: "שוכו בנים שוכבים". עבר על לא תעשה ועשה תשובה — תשובה תולה, ויום הכפורים מכפר. שנאמר: "כי ביום הזה יכפר עליכם מכל תשאתיכם". עבר על כריתות ומיתות בית דין ועשה תשובה — תשובה ויום

הכפורים תולין, ויסורין ממרקין. שנאמר: "ופקדתי בשבט פשעם ובנגעים עונם".

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

KEHOT'S NOTE

יומא פו, א. וש"נ.

5 מ"ע . . שדוחה את ל"ת

Kehot's note points to Yevamot 3b for these words.

יבמות ג' ב"ב Yevamot 3b

KEHOT'S NOTE

ראה יבמות ג, ב. ובכ"מ.

6 "Return to Me and I will return to you," says G-d through the prophet. The Alter Rebbe uses it to show that teshuvah is a mutual turning of faces.

מלאכי ג:ז Malachi 3:7

למימי אבותיכם סרתם מחקי ולא שמרתם שובו אלי ואשובה אליכם אמר ה' צבאות ואמרתם במה נשוב:

From the days of your fathers ye have turned aside from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, Saith the L-RD of hosts. But ye say: 'Wherein shall we return?'

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7 השיבנו ה' אליך ונשובה

The closing plea of Lamentations: "Bring us back to You, Havayah, and we shall return." It is read as asking for the restoration of the face-to-face relationship.

איכה ה:כ"א Lamentations 5:21

השיבנו ה' אליך ונשובה חדש ימינו כקדם:

Turn Thou us unto Thee, O L-RD, and we shall be turned; Renew our days as of old.

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KEHOT'S NOTE

איכה ה, כא.

8 כי פנו אלי עורף

Jeremiah's rebuke that Israel "turned to Me the back of the neck and not the face." It frames sin as turning away, not as distance.

ירמיהו ב:כ"ז Jeremiah 2:27

אמרים לעז אבי אתה ולקחן את ילדתנו כייפנו אלי ערף ולא פנים ובעת רעתם יאמרו קומה והושענו:

Who say to a stock: 'Thou art my father', and to a stone: 'Thou hast brought us forth', for they have turned their back unto Me, and not their face; but in the time of their trouble they will say: 'Arise, and save us.'

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KEHOT'S NOTE

ירמ"ב, כז.

9 לית אתר פנוי מיני

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

KEHOT'S NOTE

ת"י תנ"י.

10 ולית אתר פנוי מיני

The Tikkunei Zohar (Tikkun 57, as the Kehot note gives it) states that no place, above or below, is empty of Him. It shows that even a sinner is not spatially far from G-d.

Tikkunei Zohar 91b:6"א: ב: תקוני זוהר

... בְּכָל סְפִירוֹ, וּבְכָל כְּרִסְיִין, וּבְכָל מְלָאכִין, וּבְכָל אֲבָר וְאֶבֶר דְּבֵר נֶשׁ, דְּלִית אֲתָר פְּנוּי מִנִּיהָ לָא בְּעֵלְאִין וְלָא בְּתַתְּאִין, יְהוּ"ה לָא אֲתִקְרִי בְּיַחוּדָא דְּאַרְבַּע אֲתוֹנוֹן אֱלָא בְּעֵלְתָּ הָעוֹלָם דְּמִיחָד לֹוֹן, וּבְגִין דְּאִיהוּ מִיחָד

Tikkunei Zohar - Vocalized (Public Domain)

11 והוא הוא הנותן לאדם כח וחיות לחיות

The transcript words this point as: the living G-d gives life to the person's soul, sustains and provides for him, even though he does not always keep in mind that he lives from the living G-d.

KEHOT'S NOTE

"הרי אלקים חיים מחיה נפשו וזנו ומפרנסו אף שלא ישכיל בלבו תמיד שהוא חי מאלקים חיים". — סה"מ אתהלך ע' רו.

12 ושמרו בני ישראל את השבת

The command that the children of Israel keep the Shabbos, "to make the Shabbos for their generations." The maamar uses Shabbos to explain the meaning of "face to face."

Exodus 31:16"א: ט"ז שמות

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם:

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

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13 בעשרה מאמרות

The Mishnah teaches that the world was created with ten utterances. Here those utterances are G-d's self-contraction into speech for the sake of creation.

Pirkei Avot 5:1"א: ח: משנה אבות

בְּעֶשְׂרֵה מְאֻמְרוֹת נִבְרָא הָעוֹלָם. וּמָה תִּלְמוּד לומר, וְהֵלֵא בְּמֵאמָר אֶחָד יָכוֹל לְהִבְרָאוֹת, אֱלָא לְהַפְרֵעַ מִן הַרְשָׁעִים שֶׁמֵּאבְדִּין אֶת הָעוֹלָם שֶׁנִּבְרָא בְּעֶשְׂרֵה מְאֻמְרוֹת, וְלָמוֹ שֶׁכֵּר טוֹב לְצַדִּיקִים שֶׁמְקַדְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בְּעֶשְׂרֵה מְאֻמְרוֹת:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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14 יהי רקיע

"Let there be a firmament," one of the ten creative utterances, given as an example of the divine speech that brings the world into being.

Genesis 1:6"א: ו' בראשית

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מְבַדִּיל בֵּין מַיִם לְמַיִם:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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15 להחיות רוח שפלים

Isaiah describes G-d as dwelling with the lowly "to revive the spirit of the lowly." The phrase describes the life G-d gives the created worlds through His outer dimension.

Isaiah 57:15"א: ט"ו ישעיהו

כִּי כֹה אָמַר רִם וְנִשְׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׂמוֹ מְרוֹם וְקָדוֹשׁ אֲשֶׁכּוֹן וְאֶת־דָּכָא וְשִׁפְלִירוֹת לְהַחְיֹות רוּחַ שְׁפָלִים וְלְהַחְיֹות לֵב נִדְכָּאִים:

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

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16 אני ה' לא שניתי

"For I, Havayah, have not changed." It shows that creation makes no change in G-d, since He does not invest His essence in the worlds.

Malachi 3:6"א: ו' מלאכי

כִּי אֲנִי ה' לֹא שִׁנִּיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כִלִּיתֶם:

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.

17 אתה הוא עד שלא נבה"ע

The note refers there for the Shelah's discussion of the exact wording of this prayer, "You were the same before the world was created."

KEHOT'S NOTE

נוסח התפלה. וראה הק' השלי"ה בתחלתה בדיוק נוסחא זו.

18 הודו על ארץ ושמים

"His splendor is over earth and heaven." Only a radiance (hod) of G-d rests upon the created worlds, and it rests over them.

Psalms 148:13"א: י"ג תהילים

יְהִלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁגַּב שְׁמוֹ לְכֹדוֹ הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

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

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KEHOT'S NOTE

תהלים קמח, יג.

19 אשר שם משכן החכמה

A textual variant: the reading "where the dwelling place of wisdom is" is that of the Vilna printing of 5664 (1904) and later.

KEHOT'S NOTE

כן הוא בדפוס ווילנא תרס"ד ואילך. אבל בדפוסים הראשונים ובאוה"ת בהר כרך ג מעתיק קטע מכאן, ובמקום תיבת: "החכמה", איתא: "ההתבוננות".

20 כולם בחכמה עשית

"You made them all with wisdom." Since Chochmah is the instrument of making, it is regarded as an act of making relative to G-d, and on Shabbos He rises above it.

Psalms 104:24 תהילים ק"ד:כ"ד

מַה־רַּבּוּ מַעֲשֵׂיךָ ה' כָּל־מַלְאָה הָאֶרֶץ הִנֵּנִי:

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

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KEHOT'S NOTE

תהלים קד, כד.

21 אנת חכים ולא בחכמה ידיעא

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

22 אנת חכים ולא בחכמה ידיעא

From Elijah's prayer (Patach Eliyahu) in the introduction to the Tikkunei Zohar: G-d is wise, but not with any knowable wisdom. It shows that His essence transcends Chochmah.

Tikkunei Zohar 17b:3-4 ת"ז ב'ג' ד'ג' תיקוני זוהר

אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעייתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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23 ישראל עלו במחשבה

According to the note, a passage from here is quoted in Or HaTorah at that place.

KEHOT'S NOTE

ב"ר רפ"א. קטע מובא באוה"ת בראשית כרך ג תקנ"ד, א.

24 ישראל עלו במחשבה

Of the things that preceded creation, Israel "arose in thought" to be created. The maamar takes this to mean that Israel's root is above the outer extension of Malchus that creates the worlds.

Bereshit Rabbah 1:4 בראשית רבה א'ד:ד

... "הי קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח,

עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש יגון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם),

...

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

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25 ואתה נפתחת בקרבי

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

KEHOT'S NOTE

ברכת אלקי נשמה.

26 ואתה נפתח בי

The morning blessing Elokai Neshamah, recorded in the Talmud, says of the soul, "You breathed it into me." Breathing comes from within, so the soul comes from G-d's inner dimension.

Berakhot 60b ברכות ס' בבב

27 מאין באת

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

KEHOT'S NOTE

אבות רפ"ג.

28 מאין באת

Akavya ben Mahalalel's "Know from where (me'ayin) you have come." The Alter Rebbe reads me'ayin as "from Ayin," the source of Chochmah.

Pirkei Avot 3:1 משנה אבות ג' א"א

עֲקֵבִיָּא בֶן מַהֲלֵלֵל אָמַר, הִסְתַּפֵּל בְּשִׁלְשָׁה דְּבָרִים וְאִי אֶתָּה בָּא לְיָדִי עֲבָרָה. דַּע מֵאֵין בָּאתָ, וּלְאֵן אֶתָּה הוֹלֵךְ, וּלְפָנֶי מִי אֶתָּה עֹתִיד לָתֵת דִּין וְחֶשְׁבֹּן. מֵאֵין בָּאתָ, מִשְׁפַּח סְרוּחָה, וּלְאֵן אֶתָּה הוֹלֵךְ, לְמָקוֹם עֶפֶר וְרִמָּה וְתוֹלְעָה. וּלְפָנֶי מִי אֶתָּה עֹתִיד לָתֵת דִּין וְחֶשְׁבֹּן. לְפָנֶי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בְּרוּךְ הוּא:

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

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29 והחכמה מאין תמצא

Job asks where wisdom can be found. Read Kabbalistically, it says that Chochmah is found from Ayin, the level above it.

Job 28:12 כִּי־יִיבֹחַ אִיּוֹב

וְהַחֲכָמָה מֵאֵינָן תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

30 ועמ"ש ע"פ האזינו השמים

The discourse on "Listen, O heavens" reads "wisdom is found from Ayin" the same way: Chochmah, the first extension of life, is drawn from a level above intellect that cannot be grasped, the level of Ayin.

KEHOT'S NOTE

לקמן עא, ד.

31 ושמרו בניי את השבת

Shabbos is "a sign between Me and the children of Israel." The maamar reads it as expressing a likeness between Israel and G-d.

Exodus 31:17 לִאֲמֹר

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹתָהּ הוּא לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.'

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KEHOT'S NOTE

שמות לא, יז.

32 שבת להויי אלקיך

In the Ten Commandments the seventh day is "a Shabbos unto Havayah your G-d." Israel keeps Shabbos so as to share in G-d's own holiness.

Exodus 20:10 שְׁמוֹת כִּי־יִיבֹחַ

וַיּוֹם הַשְּׁבִיעִי שָׁבַת לַה' אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כְלִי־מְלָאכָה אַתָּה וּבִנְךָ־וּבִתְךָ עֲבָדְךָ וְאִמְתְּךָ וּבְהֶמְתְּךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ:

but the seventh day is a sabbath unto the L-RD thy G-d, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;

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Deuteronomy 5:14 דְּבָרִים הִי־יִיבֹחַ

וַיּוֹם הַשְּׁבִיעִי שָׁבַת לַה' אֱלֹהֶיךָ לֹא תַעֲשֶׂה כְלִי־מְלָאכָה אַתָּה וּבִנְךָ־וּבִתְךָ וְעַבְדְּךָ־וְאִמְתְּךָ וְשׂוֹרְךָ וְחֶמְרְךָ וְכָל־בְּהֶמְתְּךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ לַמָּעַן יָנוּחַ עַבְדְּךָ וְאִמְתְּךָ כָמוֹךָ:

but the seventh day is a sabbath unto the L-RD thy G-d, in it thou shalt not do any manner of work, thou, nor thy son, nor

thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou.

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KEHOT'S NOTE

שמות כ, י. דברים ה, יד.

33 ביני ובין בניי אות הוא

The note points to this discourse for a further discussion of the verse "Between Me and the children of Israel it is a sign."

Exodus 31:17 לִאֲמֹר

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹתָהּ הוּא לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.'

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KEHOT'S NOTE

שמות לא, יז. ראה ד"ה חייב אדם לברך תרלי"ח ע"י כג.

34 ששת ימים תעבוד

"Six days you shall labor." It refers to the weekday mode of external action for one's livelihood, as against the seventh day's ascent.

Exodus 20:9 שְׁמוֹת כִּי־יִיבֹחַ

שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כְּלִי־מְלָאכָתְךָ:

Six days shalt thou labour, and do all thy work;

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Deuteronomy 5:13 דְּבָרִים הִי־יִיבֹחַ

שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כְּלִי־מְלָאכָתְךָ:

Six days shalt thou labour, and do all thy work;

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KEHOT'S NOTE

שמות כ, ט. דברים ה, יג.

35 מלא כל הארץ כבודו

The words here quote Isaiah 6:3; the passage is shown below.

Isaiah 6:3 יִשְׁעִיהוּ וִי־גִ' אֵלֶיךָ

וַיִּקְרָא זֶה אֶל־זֶה וַאֲמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כְלֵי־הָאָרֶץ כְּבוֹדוֹ:

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

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KEHOT'S NOTE

ישע"י ו, ג.

36 מלכותך מלי כל עולמים

"Your kingship is the kingship of all worlds." The Alter Rebbe reads it to mean that all worlds derive from G-d's

Malchus alone.

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.

PARAGRAPH 2

37

מי שטרם בע"ש יאכל

G-d's answer, in the time to come, to the nations who ask to be given the Torah anew so that they may keep it: "One who toiled on Erev Shabbos will eat on Shabbos." The maamar applies it to preparing within oneself during the week for the inner ascent of Shabbos.

Avodah Zarah 3a:10: "עבודה זרה ג' א:י"א

אמרו לפניו: רבוננו של עולם, תנה לנו מראש ונעשה. אמר להן הקדוש ברוך הוא: שוטים שבעולם! מי שטרם בערב שבת יאכל בשבת, מי שלא טרם בערב שבת מהיכן יאכל בשבת? אלא אף על פי כן, מצוה קלה יש לי וסופה שמה, לכו ועשו אותה.

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

KEHOT'S NOTE

ע"ז ג, א.

38

בתקונים אמרו כי התפלה היא סולם

This addendum to the Zohar, to which the Kehot note also directs the reader, expounds Yaakov's ladder and applies "angels of G-d ascending" to the words of the Faithful Shepherd, whose Torah and prayer gather the hosts of angels above and below.

Zohar I, 266b: "זח"א רסו, בבב

KEHOT'S NOTE

תיקון מה, וראה זח"א רסו, ב. בהשמטות זח"ג שו, ב. קטע נעתק באוה"ת פי ריצא כרך ד תתמא, ב.

39

התפלה היא סולם מוצב ארצה

In the Zohar's addenda, cited by the Kehot note, Yaakov's ladder is prayer: it is set on the earth, where people pray, and reaches heaven, and the angels of G-d ascend and descend with that prayer. It is the same reading of the verse that the maamar quotes from the Tikkunim.

Zohar, Addenda, Volume III 13:164-178: "ספר הזוהר, תוספות, כרך ג:13:164-178 קס"ד-קע"ח

40

The Tikkunei Zohar applies the ladder "set on the earth" whose top "reaches heavenward," with the angels of G-d going up and down, to the breaths of speech that rise and descend in the heart, and links it to prayer. The maamar cites the Tikkunim for prayer as a ladder.

Tikkunei Zohar 117b:5: "תקוני זוהר קי"ז ב:ה"ב

והכלים סלקין ונחתין בלבא, והנה מלאכי אלקיים סלקין ונחתין תמן ואינן ייו, הי תתא מוצב ארצה, וראשו מגיע השמימה דא הי עלאה דאתקרי השמימה, ואם לא סלקין במחשבה דאיהי יו"ד היא ויא"ו היא,

לא מסתכלין בצלותיו, אליו הכלים דלא אינון מסטרא דתחתא, והכלים אחרנין אינון בפירודא, וסלקין במחשבה בישא, ובגין דאית תמן פירודא אתמר במחשבה דלהו מחשבה בישא מצטרפא למעשה, (והכלים דלית בהון פרודא מחשבה דלהו מצטרפא למעשה).

Tikkunei Zohar - Vocalized (Public Domain)

41

מלאכי אלהים

The passage the Kehot note cites: "prayer is a ladder, on which angels of G-d ascend and descend," rising and descending according to a person's merits. It is the source of the maamar's statement about prayer.

Tikkunei Zohar 83a:1: "תקוני זוהר פ"ג א:א:83a:1

ובעאן לאחורא עלמא לתהו ובהו, ובזמנא דמסתכלין בשכינתא דאיהי תחום זמא חזין לאתרייהו, תא חזי יי איהי אמירה ודבור וקריאה, וי קול, הייה הכל נחית בדבור, הכל סליק בקול, קול סליק, דבור נחית, וכד איהו סליק ונחית מלאכי אלקיים סלקין ונחתין בקה, דאינון משרין וחקליו דיליה, ודא איהו רזא מי עלה שמים וירד (משלי ל ד), וקא איהו מאן דסליק צלותין בקה, דהא צלותא איהי סלם, דבה מלאכי אלקיים סלקין ונחתין לה.

Tikkunei Zohar - Vocalized (Public Domain)

42

סולם מוצב ארצה וראשו מגיע השמימה ומלאכי אלהים עולים ויורדים בו

Yaakov's dream of a ladder set on the earth with its top reaching heaven, and angels of G-d going up and down on it. The Tikkunim read the ladder as prayer.

Genesis 28:12: "בראשית כ"ח:י"ב

ויחלם והנה סלם מצב ארצה וראשו מגיע השמימה והנה מלאכי אלקים עולים ויורדים בו:

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

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43

ושלוחו של אדם כמוהו

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

KEHOT'S NOTE

ברכות ס"ה. וש"נ.

44

היו מכבדין את המצוות שהן שלוחי ושלוחו של אדם כמותו

Rabbi Shimon bar Yochai teaches that G-d told Israel, "Honor the mitzvos, for they are My messengers, and a person's agent is like himself"; honoring them is like honoring Him. The maamar cites it to show that the mitzvos are the King's messengers, the "angels of G-d" on the ladder of prayer.

Midrash Tanchuma, Vayigash 6:2: "ויגש וי:ב:6:2

אמר רבי שמעון בן יוחאי, אמר הקדוש ברוך הוא לישראל, היו מכבדין את המצוות, שהן שלוחי, ושלוחו של אדם כמותו. אם כבודת אותו, כאלו לי כבודתני. ואם כבודת אותו, כאלו לכבודי כבודתני. אינו לה אדם שכבוד את המצוות ועשה את התורה כעקב, שנאמר: ויעקב איש תם ישב אהלים (בראשית כה, כז), ונתניסר בבגדו. אמר לו הקדוש ברוך

הוא, חייך, אבדת אחד, תמצא שלשה, יוסף מנשה ואפרים. כיון שכאן, בשרו אותו שיוסף חי. שלח ...

R. Simeon the son of Yohai declared: The Holy One, blessed be He, said to Israel: Honor the commandments, for they are My emissaries, and a man's emissary must be honored no less than the man himself. If you honor them, it is as though you honor Me, and if you are disrespectful toward them, it is as though you are disrespectful toward Me. No man revered the commandments and fulfilled the law as meticulously as Jacob, as it is said: And Jacob was a quiet man, dwelling in tents ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

45 ושלוחו של אדם כמותו

The Mishnah's principle that "a person's agent is like himself." It explains why the mitzvos, as G-d's messengers, deserve honor.

Mishnah Berachot 5:5 ה'ה' ברכות

המתפלל וטעה, סימן רע לו. ואם שליח צבור הוא, סימן רע לשולחיו, מפני ששלוחו של אדם כמותו. אמרו עליו על רבי חנינא בן דוסא, כשהיה מתפלל על החולים ואומר, זה חי וזה מת. אמרו לו, מנין אתה יודע. אמר להם, אם שגורה תפילתי בפי, יודע אני שהוא מקבל. ואם לאו, יודע אני שהוא מטרף:

One who is praying and makes a mistake, it is a bad sign for him. And if he is the messenger of the congregation (the prayer leader) it is a bad sign for those who have sent him, because one's messenger is equivalent to one's self. They said about Rabbi Hanina ben Dosa that he used to pray for the sick and say, "This one will die, this one will live." They said to him: "How do you know?" He replied: "If my prayer comes out fluently, I know that ...

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46 ובמקורם הם אברים דמלכא

The Kehot note refers here as well: the Raaya Meheimna speaks of the 248 commandments through which one crowns the Holy One over all the "limbs of the Shechinah."

Zohar II, 118a ז"ב ק"ה,

KEHOT'S NOTE

ראה ת"ז ת"ל. ז"ב ק"ה, א.

47 אברים דמלכא

The Tikkunim speak of the 248 positive commandments as the command of Havayah "in each and every limb of the King." The maamar calls the mitzvos at their source "limbs of the King."

Tikkunei Zohar 75a:4 ד"ד א"ה

כל תקונין דנביאיא מלכא (נ"א מלגאו) בגופא, באברים דגופא, מארי דחכמה אינון מלגאו במוחא, ובגין דא חכם עדיה מנביא, וממוחא תליין לייב נתיבות, ודא לייב דאתמר לב מבין, ויבדל אלקיים בין האור ובין החשך (בראשית א ד), הקא רזא דנתיב רביעאה, מאי הבדלה הקא בנבואה, אלא כמה נביאי שקרא אינון מסטרא דחשך, דאלין באורא

לאטעאה בני נשא, בההוא זמנא דיהא קודשא בריה הוא בשכינתיה, ויבדל אלקיים בין האור ובין החשך.

Tikkunei Zohar - Vocalized (Public Domain)

48 אני כברוש רענן

G-d's words in Hosea: "I am like a verdant cypress; from Me your fruit is found." The supple young tree illustrates how the mitzvos are bent down and spring back up.

Hosea 14:9 ו"ד ט"ו

אפרים מה'לי עוד לעצבים אני עניתי ואשרנו אני כברוש רענן ממני פרי'ך נמצא:

Ephraim [shall say]: 'What have I to do any more with idols?' As for Me, I respond and look on him; I am like a leafy cypress-tree; From Me is thy fruit found.

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KEHOT'S NOTE

הושע יד, ט.

49 מי רביעית נוטלין לידיים

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

KEHOT'S NOTE

ריש ידיים (נותנין).

50 מי רביעית נוטלין לידיים

The opening law of tractate Yadayim, that a revi'is of water is given for washing the hands. It exemplifies the fixed physical measures in which the mitzvos are clothed.

Mishnah Yadayim 1:1 א"א

מי רביעית נותנין לידיים, לאחד, אף לשנים. מחצית לג, לשלשה או לארבעה. מלג, לחמשה ולעשרה ולמאה. רבי יוסי אומר, ובלבד שלא יפחת לאחרון שבהם מרביעית. מוסיפין על השניים ואין מוסיפין על הראשונים:

[A minimum of] a quarter [of a log] of water must be poured over the hands for one [person] and even for two. A minimum of half a log must be poured over the hands for three or four persons. A minimum of one log [is sufficient] for five, ten, or one hundred persons. Rabbi Yose says: as long as there is not less than a quarter of a log left for the last person among them. More [water] may be added to the second water, but more may not ...

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51 ולא נאמר עוד אלקינו למעשה ידינו

Israel's pledge in Hosea's call to teshuvah: "We will no longer say 'our god' to the work of our hands." The maamar applies it to a person whose livelihood becomes his "god."

Hosea 14:4 ו"ד

אשור לא יושיענו על-סוס לא נרכב ולא-נאמר עוד אלקינו למעשה ידינו אשר-בך ירחם יתום:

Asshur shall not save us; We will not ride upon horses; Neither will we call any more the work of our hands our gods; For in Thee the fatherless findeth mercy.'

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KEHOT'S NOTE

הושע יד, ד.

52 עלה במחשבה

Israel was among the things that "arose in thought" before creation. It is why their inner heart can raise the mitzvos.

בראשית רבה א'ד:4 Bereshit Rabbah

53 כי ההשתחווה לעבודת כוכבים

The passage there gives the same explanation at greater length: physical star worship is bowing to the sun and moon because sustenance comes through them, as though they gave of themselves, though they are only messengers.

KEHOT'S NOTE

ראה לעיל סד, ד. אוה"ת יתרו ע' תתק"ז ואילך.

54 וממגד תבואות שמש

From Moshe's blessing of Yosef: "and with the bounty of the crops of the sun." It shows that the crops grow through the sun.

Deuteronomy 33:14 דברים

וממגד תבואות שמש וממגד גרש ירחים:

And for the precious things of the fruits of the sun, And for the precious things of the yield of the moons,

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KEHOT'S NOTE

דברים לג, יד.

55 אין לך עשב מלמטה

Rabbi Simon's teaching that every blade of grass has a mazal in the firmament that strikes it and tells it to grow. The maamar uses it to show that everything physical receives its flow through the stars.

Bereshit Rabbah 10:6 בראשית רבה י"ז:6

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ור' סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייה ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtar] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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Zohar I, 251a זח"א רנא, א

KEHOT'S NOTE

ראה ב"ר י, ו. זח"א רנא, א.

56 אין לך עשב מלמטה שאין לו כוכב מלמעלה

The Zohar passage the Kehot note also cites, which quotes the saying that every blade of grass below has an appointed overseer above.

Zohar, Addenda, Volume I 1:1 א'א:1 כרך א תוספות,

57 וכשאדם מטריד מחשבתו ולכו . . מוריד שכלו שבראשו

According to the note, this passage, on a person who fills his mind with worldly matters and so lowers his intellect, is quoted there.

KEHOT'S NOTE

מובא באוה"ת דרושים לש"ש ע' איתפא.

58 ואת נפש אויבך יקלענה

Abigail's blessing to David, that G-d will sling out the soul of his enemies as from the hollow of a sling. The maamar uses the image for a soul flung far from its source by worldly preoccupation.

I Samuel 25:29 שמואל א כ"ה:כ"ט

ויקם אדם לרדףך ולבקש את־נפשך והיתה נפש אדני צרורה בצרור החיים את ה' אלקיך ואת נפש איבך יקלענה בתוך כף הקלע:

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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KEHOT'S NOTE

ש"א כה, כט.

59 למשל קליעת האבן

The note refers there for a further discussion of the analogy of the stone flung from a sling.

KEHOT'S NOTE

ראה אוה"ת ויקרא כרך ב ע' תפב ואילך.

60 תפלות במקום קרבנות תקנום

The Talmud's discussion of whether the prayers were instituted by the Patriarchs or in place of the daily offerings, concluding that the Sages linked them to the offerings. The maamar compares the fire of prayer to the altar's fire.

Berakhot 26b:14 ברכות כ"ו ב:14

גימא תיהוי תיובתיה דרבי יוסי ברבי חנינא? אמר לה רבי יוסי ברבי חנינא: לעולם אימא לה, תפלות, אבות תקנום, ואסמכיהו רבנן אקרבנות. דאי לא תימא הכי, תפלת מוסף לרבי יוסי ברבי חנינא מאן תקנה. אלא תפלות אבות תקנום, ואסמכיהו רבנן אקרבנות.

We might suppose that this is a refutation of R. Jose b. R. Hannina! But he could reply: I certainly maintain that the Patriarchs instituted the Tefillot, but the Rabbis subsequently found a basis for them in the sacrifices. For if thou sayest not so, who instituted the additional Tefillah, according to R. Jose b. R. Hannina? But the Patriarchs instituted the Tefillot,

and the Rabbis subsequently found a basis for them in the sacrifices.

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

KEHOT'S NOTE

ברכות כו, ב.

61

ברשפי אש

Love's "flashes are flashes of fire." The maamar applies the phrase to the fiery love kindled in the heart during prayer.

Song of Songs 8:6: שיר השירים ח:ו

שימיני כחותם על־לבך כחותם על־זרועך כִּי־עֵזָה כַּמֶּת אֶהְבֶּה קֶשֶׁה כְּשֹׂאֹל קִנְיָה רֶשֶׁפִּיָּה רֶשֶׁפִּי אֵשׁ שְׁלֵה־בְתִיָּה:

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

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62

יסוד האש הוא בלב

Tanya chapter 3 makes the same statement in nearly the same words: the thirst of the love of G-d comes from the element of fire in the G-dly soul, for, as the natural philosophers wrote and as Etz Chaim says, the element of fire is in the heart.

Tanya, Likkutei Amarim 3:11: תניא, חלק ראשון; ליקוטי אמרים ג:יא. והצמאון, הוא מיסוד האש שבנפש האלהית, וכמו שכתבו הטבעיים, וכן הוא בעץ חיים, ש'יסוד האש הוא בלב, ומקור המים ותליחות מהמוח, וכמו שכתוב בעץ חיים שער נ', שהיא בחינת חכמה שנקרא מים שבנפש האלהית.

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KEHOT'S NOTE

כמ"ש הטבעיים וכ"ה בע"ה. (תניא פ"ג).

63

From the passage on tzitzis: "And you shall remember all the commandments of Havayah." The maamar refers to its explanation of this verse in Parshas Shelach.

Numbers 15:39: במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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64

"And the children of Israel shall keep the Shabbos, to make the Shabbos." The word "to make" is read as an instruction to make the Shabbos within one's soul.

Exodus 31:16: שמות ל"א:ט"ז

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם:

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

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65

Rabbi Yishmael's saying that Jews outside the Land serve idolatry "in purity," that is, unknowingly. The maamar finds in it the inner idolatry of bending one's mind to worldly concerns.

Avodah Zarah 8a:17: עבודה זרה ח' א:י"ז

תניא, רבי ישמעאל אומר: ישראל שבחוזה לארץ עובדי זרה בטורה הן, כיצד? גוי שעשה משתה לבנו וזימן כל היהודים שבעירו, אף על פי שאוכלין משלהן ושותין משלהן, ושמש שלהן עומד לפניהם, מעלה עליהם הכתוב כאילו אכלו מזבחי מתים, שנאמר: "וקרא לה ואכלת מזבחיו".

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PARAGRAPH 3

66

ונתנו בני אהרן הכהן אש

The command that the sons of Aharon put fire on the altar for the burnt offering. The maamar reads it as the fire of love that must be kindled in the soul.

Leviticus 1:7: ויקרא א':ז

וְנָתַנוּ בְנֵי אֶהֱרֹן הַכֹּהֵן אֵשׁ עַל־הַמִּזְבֵּחַ וְקָרְבוּ עֲצִים עַל־הָאֵשׁ:

And the sons of Aaron the priest shall put fire upon the altar, and lay wood in order upon the fire.

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KEHOT'S NOTE

ויקרא א, ז.

67

מצוה להביא מן ההדיוט

The Talmud quotes the teaching on this verse: although fire comes down from heaven, it is a mitzvah to bring ordinary fire too. The maamar reads it as the love a person must kindle himself alongside the love given from above.

Eruvin 63a:15: עירובין ס"ג א:ט"ו

ושלא בפניו לא? והא תניא: רבי אליעזר אומר: לא מתו בני אהרן עד שהורו הלכה בפני משה רבן. מאי דרוש: "ונתנו בני אהרן הכהן אש על המזבח", אמרו: אף על פי שהאש יורדת מן השמים, מצוה להביא מן ההדיוט.

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

KEHOT'S NOTE

עירובין סג, א. וש"נ.

68

אהרן שושבינא דמטרוניתא

The Zohar says that Moshe is the groomsman of the King (Tiferes) and Aharon the groomsman of the Queen (Malchus). The maamar uses it for the "Aharon" above who places fire within the Congregation of Israel.

Zohar III, 20a: זח"ג כ, א

KEHOT'S NOTE

זח"ג כ, א. קעז, רע"ב. קפ, ב. וס"פ שופטים.

69

אהרן הוא שושבינא דמטרוניתא

The Zohar explains that Moshe turned to Aharon with the incense because he is the groomsman of the Queen, who

brings peace and binds the bond of faith.

ספר הזהר, קרח ה':כ"ב-ז':כ"ט 5:22-7:29 Zohar, Korach
So here, when Moses saw wrath impending he at once told Aaron, who was the "friend" of the Matrona, to take the incense, which increases peace in the world and binds the knot of faith, which is the joy of higher and lower and effects the removal of wrath.

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

70

אהרן הוא שושבינא דמטרוניתא

The Zohar explains that the red heifer was given to Elazar and not to Aharon because Aharon is the groomsman of the Queen.

ספר הזהר, חקת ג':ט"ז-ד':כ"ה 3:16-4:25 Zohar, Chukat
The first 10 lines of the Hebrew text do not appear in our translation. A RED HEIFER, ETC. The heifer receives from Ox, who is on the left, and is therefore used to purify. "Red" symbolizes the sentence of judgement. "Without spot" symbolizes lenient judgement. "Wherein is no blemish" indicates the Shekinah. AND YE SHALL GIVE HER UNTO ELEAZAR THE PRIEST. Why to him and not to Aaron? Because Aaron was the friend of the Matrona, and also because Aaron came not from the side of Pure, but from the side ...

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

71

והוא מז' הרועים

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

KEHOT'S NOTE

ראה תיקונים שבז"ח קד, א.

72

אהבה הטבעית אהבה רבה שבנפש האלהית

Tanya speaks of the natural love in the G-dly soul of all Israel, whose will by its nature is to cleave to its root and source in the Infinite Light. The maamar cites this chapter for the "fire above."

תניא, חלק ראשון; ליקוטי אמרים 19:14 Tanya, Likkutei Amarim
י"ט:י"ד

וזה - נקרא "דחילו הנכלל ברחימו", שהיא אהבה הטבעית שבנפש האלהית שבכללות ישראל, ששפצה ורצונה בטבעה לידבק בשרשה ומקורה אוראיוסוף ברוך-הוא, שפפני אהבה זו ורצון זה, היא יראה ומפחדת בטבעה מנגוע בקצה טומאת עבודה-זרה חס-ושלום, שהיא נגד אמונת ה' אחד, אפילו בלבושה החיצונים שהם דבור או מעשה, בלי אמונה בלב כלל:

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73

בחכמה שבנפש

Tanya explains the hidden love in the heart of every Jew, inherited from the Patriarchs, and its root in the Chochmah of the G-dly soul. The maamar cites this chapter together with chapter 19.

תניא, חלק ראשון; ליקוטי אמרים י"ח:ז' 18:7 Tanya, Likkutei Amarim
ונמצא, כי איוסוף ברוך-הוא מלובש בבחינת חכמה שבנפש האדם - יהיה מי שיהיה מישאל, ובחינת החכמה שבה, עם אוראיוסוף ברוך-

הוא המלובש בה, מתפשטת בכל בחינות הנפש כולה, להחיותה מבחינת ראשה עד בחינת רגלה, כדכתיב: "החכמה תחיה בעליה".

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74

ועמ"ש בפ' עקב

This is the discourse that opens by asking for the root of the connection of covenant and Torah to the blessing for the Land in the Grace after Meals ("for Your covenant which You sealed... and for Your Torah").

KEHOT'S NOTE

לעיל טז, ג.

75

כל חד לפום שיעורא דיילי

Kehot's note points to Zohar I, 103a for these words.

Zohar I, 103a קג, וז"א

KEHOT'S NOTE

זח"א קג, א-ב.

76

כל חד לפום שיעורא דייליה

On "Her husband is known in the gates": G-d is known and cleaved to by each person according to what he measures in his heart. The maamar uses it for contemplation that each person practices according to his own capacity.

ספר הזהר, וירא ט':קנ"ג-קס"ד 9:153-164 Zohar, Vayera

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus "Her husband is known", not "in the gates" (bishe'arim), but, as we may also translate, "by measure", though a full knowledge is beyond the reach of any being.

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

77

בכל יום יהיו בעיניך כחדשים

There the Alter Rebbe reads "which I command you today" in the same way: every day the words of the Torah should be new in one's eyes, for the Torah is eternal and every day we say "today."

דברים ו':ו' 6:6 Deuteronomy

והיו הדברים האלה אשר אנכי מצוך היום עליך:

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

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KEHOT'S NOTE

פס"ז דברים ו, ו. רש"י דברים כו, טז. ע"ל נצבים (מו, רע"ב). וש"נ. [כ].

78

בכל יום יהיו בעיניך כחדשים

Rashi on "This day Havayah your G-d commands you": every day they should be new in your eyes, as though you were commanded that very day. The maamar applies it to the stirring power of what is new.

רש"י על דברים כ"ו:ט"ז 26:16 Rashi on Deuteronomy

היום הזה ה' אלקיך מצוך. בכל יום יהיו בעיניך חדשים כאילו בו ביום נצטוית עליהם (תנחומא): ושמרת ועשית אותם. בת קול מברכתו — הבאת בכורים היום, תזכה לשנה הבאה (שם):

THIS DAY THE L-RD THY GOD
COMMANDETH THEE — This suggests: each day they (G-d's
commandments) should be to you as something new (not
antiquated and something of which you have become tired),
as though you had received the commands that very day for
the first time (Midrash Tanchuma, Ki Tavo 1; cf. Rashi on
Deuteronomy 11:13). THOU SHALT
THEREFORE KEEP AND DO THEM — A heavenly voice (ת
קול) pronounces by these words a blessing upon him (the
worshipper): "You have ...

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

79

חדשים לבקרים

G-d's kindnesses "are new every morning." The maamar
reads it as the daily renewal of creation.

Lamentations 3:23ג'כ"ג

חדשים לבקרים רבה אמונתך:

They are new every morning; Great is Thy faithfulness.

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KEHOT'S NOTE

איכה ג, כג.

80

והיותם רצוא ושוב

In Ezekiel's vision the living creatures "ran and returned."
The maamar uses the phrase for the life-force of all crea-
tures, constantly withdrawn and renewed.

Ezekiel 1:14ד"ד

והיותם רצוא ושוב כמראה הבזק:

And the living creatures ran and returned as the appearance
of a flash of lightning.

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KEHOT'S NOTE

ראה יחזקאל א, יד.

81

יראה בעיניו ולבבו יבין

In Isaiah's commission the prophet is told to dull the peo-
ple's heart, lest they "see with their eyes... and understand
with their heart, and return." The Alter Rebbe borrows the
words for the moment when a person sees with his eyes
and understands with his heart that creation is new, which
turns him back toward G-d.

Isaiah 6:10י"ז

השמן לב-העם הזה ואזניו הכבד ועיניו השע פן-יראה בעיניו ובאזניו
ישמע ולבבו יבין וישב ורפא לו:

Make the heart of this people fat, and make their ears heavy,
and shut their eyes; lest they, seeing with their eyes, and
hearing with their ears, and understanding with their heart,
return, and be healed.'

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82

ראה זה חדש הוא

Koheles's words "See, this is new." The maamar turns
them into the realization that creation is in truth new at

every moment.

Ecclesiastes 1:10י"י

יש דבר שיאמר ראה-זה חדש הוא כבר היה לעלמים אשר היה מלפננו:

Is there a thing whereof it is said: 'See, this is new'?—it hath
been already, in the ages which were before us.

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83

צעק לבם

"Their heart cried out" to G-d. It describes the heart's out-
cry when it is set aflame by contemplation.

Lamentations 2:18י"ח

צעק לבם אל-אדני חומת בת-ציון הורידו כנחל דמעה יומם ולילה אל-
תתני פוגת לך אל-יתדם בת-צינה:

Their heart cried unto the L-rd: 'O wall of the daughter of
Zion, Let tears run down like a river Day and night; Give
thyself no respite; Let not the apple of thine eye cease.

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KEHOT'S NOTE

איכה ב, יח.

84

שמחי ומהרה

The note cites this passage for comparison, on G-d's giv-
ing life to creation and bringing it into being.

KEHOT'S NOTE

להעיר מפרדס ש"ו, פ"ח, ר"ח ש' הקדושה ספ"ו. שלי"ה ש' האותיות מא' ג-ד
(מח. ב. ו.שם אות ס ע, א).

85

שמחיה ומהווה מאין ליש ומחדש בטובו בכל יום תמיד מע"ב

The Pardes Rimmonim, which the Kehot note compares, ex-
plains that giving life and bringing into being are one,
since G-d brings everything into being at every moment,
and so "in His goodness renews every day, continually, the
work of creation."

Pardes Rimmonim 6:8ח"ח

86

"Your kingship is the kingship of all worlds." It shows that
all the worlds are drawn from G-d's Malchus, His outer
dimension.

Psalms 145:13ג"ה

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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87

מהעולם ועד העולם

At the beginning of Terumah the Zohar speaks of the se-
cret of two worlds joined as one, "world and world." The
maamar cites it on the phrase "from the world and to the
world."

Zohar, Terumah 1:1-2:12ב"ב

AND THE L-RD SPAKE UNTO MOSES SAYING, SPEAK UNTO
THE CHILDREN OF ISRAEL THAT THEY TAKE ME A HEAVE
OFFERING. R. Hiya, on coming to this portion, quoted the
verse, "For Jacob hath chosen Kah unto himself, Israel is his
costly possession" (Ps. 135, 4). Said he: 'How beloved must

Israel be to the Holy One, blessed be He, seeing that He has chosen them and desired to unite Himself with them and be bound up with them, making them a nation unique throughout all the world, as it is ...

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

88 בגין דתריני נהורין

The Zohar asks why the day is called Yom HaKippurim in the plural, and answers that it is because two lights shine as one, the higher lamp illuminating the lower. The maamar cites it beside "from the world and to the world," the joining of the higher and the lower.

Zohar, Emor 38:202-40:226 ו"רכ"ב-מ"ז:רכ"ו

89 גבי מעולם

The Zohar asks what "from the world (me'olam)" comes to teach in "Your fathers dwelt beyond the River from the world," and explains that the River itself is called "world." The maamar cites it on the word me'olam.

Zohar, Emor 38:188-192 ו"כצ"ח-קפ"ח

90 אשר יאמר עליו כי הוא זה

The Torah's phrase for a claimant who points to an object and says "this is it." The maamar borrows it for G-d revealed so plainly that one can say "this is He" and address Him as "You."

Exodus 22:8 ו"ח:כ"ב

על-כל-דבר-פשע על-שור על-חמור על-שה על-שלמה על-כל-אבדה אשר יאמר כִּי־הוא זה עד האלקים יבא דבר-שניהם אשר ישיעון אלקים ישלם שנים לרעהו:

For every matter of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, whereof one saith: 'This is it,' the cause of both parties shall come before G-d; he whom G-d shall condemn shall pay double unto his neighbour.

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91 ומחדש בכי"ת מעשה בראשית

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

KEHOT'S NOTE

ברכת יוצר.

92 ומחדש בכי"ת . . מאין ליש

In one of the manuscripts containing this maamar, a marginal gloss in the hand of the chassid Rabbi A. Y. Rivlin refers here.

KEHOT'S NOTE

באחד מהכתבי-יד בהם נמצא מאמר זה, רשום כאן על צד הגליון הגהה בכתי"י הרה"ח וכו' מוהרא"י ריבלין: "ע"י לק"ת ד"ה כי ביום הזה יכפר (א) אור ב' י"ו אי וד"ה זה מעשה המנורה מקשה ל"ג א'."

93 ברוך ה' אלקי ישראל

The doxology closing the first book of Psalms. The maamar reads "from the world and to the world" as a drawing

of G-d's blessing from the hidden world into the revealed world.

Psalms 41:14 ו"א:י"ד

ברוך ה' אלקי ישראל מהעולם ועד העולם אמן ואמן:

Blessed be the L-RD, the G-d of Israel, from everlasting and to everlasting. Amen, and Amen.

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KEHOT'S NOTE

תהלים מא, יד.

PARAGRAPH 4

94 זה שמי לעולם

G-d tells Moshe, "This is My Name forever, and this is My remembrance for all generations." The Zohar builds its count of the commandments on this verse's "My Name" and "My remembrance."

Exodus 3:15 ו"ט:ט"ז

ויאמר עוד אלקים אלימשה כה-תאמר אלי-בני ישראל ה' אלקי אבותיכם אלקי אברהם אלקי יצחק ואלקו יעקב שלחני אליכם זה-שמי לעולם וזה זכרי לדור דור:

And G-d said moreover unto Moses: 'Thus shalt thou say unto the children of Israel: The L-RD, the G-d of your fathers, the G-d of Abraham, the G-d of Isaac, and the G-d of Jacob, hath sent me unto you; this is My name for ever, and this is My memorial unto all generations.

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KEHOT'S NOTE

שמות ג, טו.

95 שמי עם י"ה שס"ה

The Zohar teaches that all the positive and prohibitive commandments depend on the Name Havayah: "My Name" with yud-hei is 365, the prohibitions, and "My remembrance" with vav-hei is 248, the positive commandments.

Zohar I, 24a כד, זח"א

Zohar III, 278b רעח, זח"ג

KEHOT'S NOTE

ת"ז בהקדמה. זח"א כד, א. שם בהשמטות תג, א. זח"ג רעח, ב. ת"ז (ד, ב). ועוד י"פ [י"ד פעמים] כתב שם. [כ].

96 שמי עם י"ה שס"ה

The introduction to the Tikkunei Zohar gives the same count on "This is My Name forever," as the Kehot note cites.

Tikkunei Zohar 4b:9 ו"ט:ב

ואית אורייתא דבריאה, ואורייתא דאצילות, ואורייתא דבריאה, יהויה קנני ראשית דרכו (משלי ח כב), ואורייתא דאצילות תורת יהויה תמימה (תהלים יט ח), ובה תמים תהיה עם יהויה אלקיך (דברים יח יג), ומספרא דילה אתמר על ישראל, (שם יד יג) בנים אתם ליהויה, ומנא לו דאורייתא דאצילות איהי תורת יהויה דתלגא בשמיה, אלא

הכי אוקמוה ז'ה שמי לעלם (שמות ג טו), שמי עם י"ה שם"ה, זכר"י עם ו"ה רמ"ח, תוך"ה ב'השכן א'תווי תרי"א, ועם א'נכי ולא יהיה

Tikkunei Zohar - Vocalized (Public Domain)

97 בביאור ע"פ שימני כחותם

The passage there, in the explanation of "Set me as a seal," says that Israel arose in the primordial thought above Chochmah.

KEHOT'S NOTE

לקמן שה"ש מו, א.

98 בד"ה ראה אנכי

The discourse there teaches that every Jew has an inner and an outer dimension, and that at Sinai the Name Havayah was drawn "face to face" into every soul.

KEHOT'S NOTE

לעיל פי ראה יח, א.

99 בד"ה ולא אבה

The discourse there asks why it is so great that G-d would not listen to Bilaam, and what it means that He turned the curse into a blessing.

KEHOT'S NOTE

לעיל פי תצא לח, ג.

100 ולא אבה הוי' אלקיך לשמוע אל בלעם

"But Havayah your G-d would not listen to Bilaam, and Havayah your G-d turned the curse into a blessing for you." It is the verse of the discourse the maamar refers to twice.

דברים כ"ג:ו' Deuteronomy 23:6

ולא־אָבָה ה' אֱלֹקֶיךָ לְשָׁמֹעַ אֶל־בִּלְעָם וַיַּחַפּוּ ה' אֱלֹקֶיךָ לְךָ אֶת־הַקְלָלָה לְבָרְכָהּ כִּי אָחַבְהָ ה' אֱלֹקֶיךָ:

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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101 כמ"ש בפי עקב

This is the discourse on the connection of covenant and Torah to the blessing for the Land, already cited in the previous paragraph.

KEHOT'S NOTE

לעיל טז, ג ואילך.

102 לא יגורר רע

"Evil shall not dwell with You." It shows that sin cannot co-exist with the light from above.

Psalms 5:5 תהילים ה:ה

כי לא אֶל־יִחְפֹּז־רָשָׁע אֶתָּה לֹא יִגְרֶה רָע:

For Thou art not a G-d that hath pleasure in wickedness; Evil shall not sojourn with Thee.

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KEHOT'S NOTE

תהלים ה, ה.

103 עונותיכם מבדילים

"Your iniquities have separated between you and your G-d." The maamar uses it first for the separation caused by sin.

ישעיהו נ"ט:ב' Isaiah 59:2

כי אִם־עֲוֹנוֹתֵיכֶם הָיוּ מִבְּדִילִים בֵּינְכֶם לְבֵין אֱלֹהֵיכֶם וְחֹטְאוֹתֵיכֶם הִסְתִּירוּ פָנָיו מִכֶּם מִשְׁמוֹעַ:

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

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KEHOT'S NOTE

ישע"י נט, ב.

104 וע"כ אם עבר על מ"ע . . בביטול מ"ע

According to the note, this passage, from "And therefore, if one transgressed a positive commandment" to "by neglecting a positive commandment," is quoted there.

KEHOT'S NOTE

מובא בהמשך מים רבים תרל"ו פרק קעט.

105 לא תוסיף תת כח

Kayin is told that the ground "shall no longer yield its strength" to him. The maamar borrows the words for the higher love that a prohibition prevents from adding its strength.

בראשית ד':י"ב Genesis 4:12

כי תַּעֲבֹד אֶת־הָאֲדָמָה לֹא־תִסָּפֵךְ לָךְ נֶעַ וְנָד תִּהְיֶה בְּאָרְצְךָ:

When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a wanderer shalt thou be in the earth.'

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106 תשובה תולה ויום הכפורים מכפר

The Talmud's rule quoted at the start of the maamar, here explained: for a prohibition, teshuvah suspends the judgment and Yom Kippur atones.

יומא פ"ו א:ב' ג'י' Yoma 86a:2-3

תָּא שְׁמַע, רַבִּי יְהוּדָה אוֹמֵר: כֹּל שֶׁהוּא מִ"לֹא תִשָּׂא" וּלְמַטָּה — תְּשׁוּבָה מִכְּפֻרָת, מִ"לֹא תִשָּׂא" וּלְמַעְלָה — תְּשׁוּבָה תוֹלָה וַיּוֹם הַכְּפוּרִים מְכַפֵּר. "לֹא תִשָּׂא" וְכָל דְּדָמִי לָקָה. תָּא שְׁמַע: לְפִי שְׁנֵאמַר בְּחוּרָב תְּשׁוּבָה "וְנִקְהָה", יָכוֹל אֵף "לֹא תִשָּׂא" עֲמָהֶן — תִּלְמִיד לּוֹמֵר: "לֹא יִנְקָה". יָכוֹל אֵף שְׁאָר חַיִּיבֵי לְאוּיָן כֵּן — תִּלְמִיד לּוֹמֵר: "אֵת שְׁמוֹ", שְׁמוֹ הוּא דְּאִינוּ מִנְקָה, אֲבָל מִנְקָה שְׁאָר חַיִּיבֵי לְאוּיָן.

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107 כי ביום הזה יכפר עליכם

"For on this day He shall atone for you, to purify you; from all your sins before Havayah you shall be pure." The maamar reads "before Havayah" as the inner dimension of G-d's will, which is aroused on Yom Kippur.

ויקרא ט"ז:ל' Leviticus 16:30

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

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

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KEHOT'S NOTE

ויקרא טז, ל.

108

סד"ה חייב אינש

The passage there explains "until he does not know between 'cursed is Haman' and 'blessed is Mordechai'": Haman is the kelipah that conceals the yud-hei, the level of the prohibitions, and Mordechai is the drawing down of the positive commandments, vav-hei.

KEHOT'S NOTE

תו"א צה, ד.

109

חייב אינש כו' עד דלא ידעי

Rava's saying that on Purim a person is obligated to drink until he cannot tell "cursed is Haman" from "blessed is Mordechai." It is the opening of the Torah Ohr discourse the maamar refers to.

Megillah 7b:7-8 ח"ב:ז-ח"ב:ז

אמר רבא: מיחייב אינש לבסומי בפוריא עד דלא ידע בין ארור המן לברוך מרדכי. רבה ורבי זירא עבדו סעודת פורים בחדרי חדרים. אמר רבה שחטיה לרבי זירא. למחר, בעי רחמי ואחיה. לשנה, אמר לקה: ניתי מר ונעביד סעודת פורים בחדרי חדרים. אמר לקה: לא בכל שעתא ושעתא מתרחיש ניסא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera's throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

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110

נושא עון ועובר על פשע

Micah praises G-d who "bears iniquity and passes over transgression." It describes the inner dimension of His will, where sin has no place.

Micah 7:18 ח"א:י"ח

מיאל כמוד נשא עון ועבר על פשע לשארי נחלתו לא יחזיק לעד אפו כי יחפץ חסד הוא:

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

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KEHOT'S NOTE

מיכה ז, יח.

111

כארז בלבנון

"The righteous... shall grow tall like a cedar in Lebanon." The cedar in Lebanon is the level higher than the young

cypress of the mitzvos.

Psalms 92:13 ח"ב:י"ג

צדיק כתמר יפרח כארז בלבנון ישנה:

The righteous shall flourish like the palm-tree; He shall grow like a cedar in Lebanon.

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KEHOT'S NOTE

תהלים צב, יג.

112

כארז בלבנון

In Lech Lecha the Zohar expounds "The righteous shall flourish like a palm; like a cedar in Lebanon he shall grow tall." The maamar refers to it in the text itself.

ספר הזהר, לך לך י"ב:י"ג-י"ג:י"ג-י"ג:י"ג
י"ג:י"ג:י"ג

113

בוהר ויקרא ד"ו ע"א

Or HaTorah quotes the Zohar's words on this verse: "In Lebanon' is the supernal Eden, of which 'no eye has seen.'"

KEHOT'S NOTE

"בלבנון דא הוא עדן עילאה דעין לא ראתה". — אוה"ת חוקת ע' תתנ.

114

אתכפא סט"א . . אסתלק

The Zohar says that when the sitra achra is subdued, the glory of the Holy One, blessed be He, is exalted more than by any other praise. Here the subduing comes through the Yom Kippur confession.

Zohar II, 128b ח"ב:י"ב, כח

KEHOT'S NOTE

זח"ב כח, ב.

115

וישוב ירחמנו

"He will again have compassion on us; He will subdue our iniquities." It describes the return of G-d's love after the confession.

Micah 7:19 ח"א:י"ט

ישוב ירחמנו יכבש עונותינו ותשליך במצלות ים כלי חטאותם:

He will again have compassion upon us; He will subdue our iniquities; And Thou wilt cast all their sins into the depths of the sea.

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KEHOT'S NOTE

מיכה ז, יט.

116

כחשיכה כאורה

"Darkness is like light" before G-d. It describes the inner dimension of His will, where sin does not separate.

Psalms 139:12 ח"ט:י"ב

גם־חשך לא יחשיך ממך ולילה כיום יאיר כחשיכה כאורה:

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.

117

ביתר שאת

Yaakov calls Reuven "exceeding in dignity" (yeser se'es). The phrase describes Yom Kippur's ascent beyond Shabbos.

בראשית מ"ט:ג' Genesis 49:3

ראובן בכרי אתה כחי וראשית אוני יתר שאת ויתר עז:

Reuben, thou art my first-born, My might, and the first-fruits of my strength; The excellency of dignity, and the excellency of power.

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118

את פניך הויט' אהקש בקשו פני

"To You my heart says, 'Seek My face'; Your face, Havayah, I will seek." The maamar cites the Ramaz's discussion of this verse.

תהילים כ"ז:ח' Psalms 27:8

לך אִמַר לְבִי בִקְשׁוּ פָנַי אֶת־פְּנִיךָ ה' אֲבָקֶשׁ:

In Thy behalf my heart hath said: 'Seek ye My face'; Thy face, L-RD, will I seek.

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119

את פניך הויט' אהקש בקשו פני תמיד

The Zohar passage in Emor on which the Ramaz comments: it expounds "Seek My face; Your face, Havayah, I will seek," together with "seek His face always."

ספר זוהר, אמור כ"ב:צ"ה-כ"ד:ק"ד Zohar, Emor 22:95-24:104

Does this mean that each exists separately? No, for it says, "And there was evening and there was morning one day". This shows that there is no day without night and no night without day, and on account of their interlocking they are called one. Similarly the Holy One, blessed be He, and the Community of Israel are called one when together, but not when parted; and so now that the Community of Israel is in exile, she is, as it were, not called one, and will only be called ...

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

120

והגם שגם שבת נק' שבת שבתון . . במקור נש"י

Or HaTorah quotes this passage and adds that specifically on Yom Kippur "Shabbos Shabbason" shines into the source of the souls of Israel, and that this is the level of Atik Yomin (the inner dimension of Keser), whereas on Shabbos this level does not actually shine there, since Malchus then ascends only as far as Abba.

KEHOT'S NOTE

מובא באוה"ת פ' בשלח ע' תרג ומוסיף ע"ז "נמצא דוקא ביוהכ"פ מאיר שבת שבתון והוא עת"י במקור נש"י, משא"כ בשבת אין מאיר בח"י זו ממש במקור נש"י כי עליית המלי' עד אבא". עכ"ל שם. וכ"ה שם עוד הפעם בע' תרכא.

121

מקרא קדש

Shabbos is called "a Shabbos of complete rest, a holy convocation." The words "holy convocation" show that Shabbos's light remains in the supernal holiness.

ויקרא כ"ג:ג' Leviticus 23:3

שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי שַׁבָּת שַׁבְתּוֹן מִקְרָא־קֹדֶשׁ כָּל־

מְלָאכָה לֹא תַעֲשׂוּ שַׁבָּת הוּא לַה' כָּל־כָּל מוֹשְׁבֵיכֶם:

Six days shall work be done; but on the seventh day is a sabbath of solemn rest, a holy convocation; ye shall do no manner of work; it is a sabbath unto the L-RD in all your dwellings.

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122

The Zohar explains the cedar as the Holy One, blessed be He, and "Lebanon" as the supernal Eden of which it is written, "No eye has seen it, G-d, but You."

ספר זוהר, ויקרא ל"ה:ט"ז-ל"ז:רס"ח Zohar, Vayikra 35:257-37:268



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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