TORAH OHR • PARSHAS BEREISHIS • MAAMAR 2

כי כאשר השמים החדשים והארץ החדשה וגו׳

“For as the new heavens and the new earth”

The world’s heaven and earth are sustained by a spiritual “earth” and “heaven” — the soul’s upward rush of longing (ratzo) and the drawing down of G-dliness through Torah and mitzvos (shov). In the future, the pulse of ratzo and shov will flow from G-d’s own essence, heaven first, and Israel’s service will be raised to stand before Him with it.

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

The world's heaven and earth are sustained by a spiritual "earth" and "heaven" — the soul's upward rush of longing (ratzo) and the drawing down of G-dliness through Torah and mitzvos (shov). In the future, the pulse of ratzo and shov will flow from G-d's own essence, heaven first, and Israel's service will be raised to stand before Him with it.

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 Sages say that heaven and earth were created for the sake of Israel and the Torah; the Alter Rebbe infers that Israel and the Torah contain a spiritual heaven and earth that keep the physical ones in being. Eretz (earth) is linked to ratzon and ratz: the "running" of longing, like the chayos who "ran and returned." This ratzo is the love of the Shema, prepared for by Pesukei deZimra, a single-minded desire for G-d's essence beyond all the worlds that live from His mere "kingship." The "return" (shov) comes in the Shemoneh Esreh, Torah study and above all the practical mitzvos, which encompass the soul like the heavens around the earth. Now, amid concealment, earth must precede heaven: an arousal from below must precede the response from above. In the Time to Come, with no concealment, the "new heavens and new earth" will come from G-d alone, heaven first — as the pulse of G-d's own flow, like a heartbeat, reaches and withdraws. Yet "your seed and your name" — Israel's mitzvos and acceptance of G-d's yoke — will also stand before Him.

OUTLINE

1 **Heaven and earth in Torah and Israel** ¶1–2

Since the world exists for Israel and the Torah, they must contain a spiritual heaven and earth; eretz means both running and will.

2 **Ratzo: the running of longing** ¶3–8

The angels' and souls' yearning to be absorbed in G-d; in prayer it is the love of the Shema, prepared by Pesukei deZimra, reaching past the worlds that live from G-d's "kingship" to His essence.

3 **Shov: drawing G-dliness down** ¶9–11

The Shemoneh Esreh, Torah study and practical mitzvos draw the light into vessels; the soul "lives against its will" in the body for this purpose.

4 **Shov is heaven, ratzo is earth** ¶12–15

Torah and mitzvos encompass the soul as heaven encompasses earth; the throne and footstool, the ladder of prayer, and why earth preceded heaven in creation.

5 **Why the world exists for Torah and Israel** ¶16

The Torah (shov) and Israel's self-sacrifice (ratzo) are the spiritual heaven and earth that sustain the physical ones.

6 **The new earth of the Time to Come** ¶17–21

Present ratzo is a struggle out of concealment; in the future, without kelipah, the revelation will come from above alone, heaven before earth, not through the contractions of Elokim.

7 **Ratzo and shov within the divine flow** ¶22–26

Like a heartbeat or a flame, G-d's own flow expands and withdraws ("reaching and not reaching"); here expansion (heaven) precedes withdrawal (earth).

8 **"So shall your seed and your name stand"** ¶27–28

Israel's mitzvos and acceptance of G-d's yoke will not be eclipsed by the future revelation but raised to stand before Him.

THE REBBE'S MAAMARIM ON THIS MAAMAR

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

ספר • ש"פ ראה, אדר"ח אלול, ה'תשמ"ה. הנחת הת' בלתי מוגה • 5745 • ד"ה כי כאשר השמים החדשים המאמרים תשמ"ה P. רמט

The Rebbe opens with a structural observation. The haftorah of Shabbos Re'eh begins with "The heavens are My throne and the earth is My footstool" and ends with "For as the new heavens and the new earth." By the rule that "the end is wedged in the beginning," the two must be linked. The same pairing appears in the Alter Rebbe's works: Torah Ohr opens with a maamar on "Hashamayim kis'i," and Likkutei Torah, which together with Torah Ohr forms one book, closes with "Ki ka'asher hashamayim hachadashim." Yet the two seem to be opposites. The first speaks of the heaven and earth that already exist. The second speaks of something G-d will newly make in the future. How can the present heaven and earth be the "beginning" of the very same matter whose "end" is the new heaven and earth?

The Rebbe explains that Israel's service, through the Torah, makes the existing heaven a "throne" and the existing earth a "footstool." Heaven is the Torah, which descends and lowers itself until it is grasped by the human mind, as sitting lowers one's stature. Earth is the mitzvos, given in physical things to raise them up, as a footstool raises the feet, and done with running eagerness. Measure for measure, this arousal from below draws a corresponding arousal from above. The future "new" heaven and earth, however, is an arousal from above with no proportion at all to our service. It comes from "I" (the Essence) and stands "before Me" (the innermost level), revealing the inner dimension of

Atik rather than its outer dimension. Even so, "so shall your seed and your name stand": all of present avodah will be raised to that same level. Both "seed" (the higher part of the lower) and "name" (the lowest, merely external part) are included. So present service is the beginning and the path to the future revelation, and it will itself be elevated into it. That is how the beginning and end of the haftorah, and of Torah Ohr and Likkutei Torah, are joined.

The lesson: Through our Torah and mitzvos during the exile, making heaven G-d's throne and earth His footstool and running to every mitzvah with joy, we come to the future revelation. Even the most external, "name"-level parts of our service will be raised to stand before G-d's innermost presence.

THE MAAMAR IN THE REBBE'S LIGHT

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

The Rebbe returned often to this maamar, the second in Torah Ohr. Why it opens Parshas Bereishis on a verse of the Rosh Chodesh haftorah he answers two ways: in a note in Likkutei Sichos (Shabbos Devarim 5740), that it was said on Shabbos Rosh Chodesh and belongs to the parsha's own „את השמים ואת הארץ" ('heavens and earth'); and in a sicha of Shabbos Noach 5721, that with 'Hashamayim kis'i' it stands for Torah and teshuvah, which both preceded the world. In his maamarim of Shabbos Vaera 5740 and Shabbos Bereishis 5746 he takes up the maamar's first step, that Torah and Israel hold a heaven and an earth of their own, giving its reason and naming them: Written and Oral Torah, soul and body, ratzo and shov (רצוא ושוב). He notes that Likkutei Torah pairs ratzo and shov with heaven and earth the other way round, and in a sicha of Pesach 5724 he retells the reading of „חוץ לארץ" ('outside the Land') as outside the will for G-d. On the close, in 5740, he reads „כן יעמוד זרעכם ושמכם" ('so (ken) shall your seed and your name stand') as increase: the future's newness is added onto our present service, for it comes from it („כי התחדשות זו היא מן העבודה עתה"). Perhaps (biur b'derech efshar) a reader sees after them how closely the maamar binds the new heavens and earth to our service now.

KEY CONCEPTS

Ratzo and shov רצוא ושוב

"Running and returning": the upward rush of longing to cleave to G-d, and the return downward to draw G-dliness into the world. Here ratzo is "earth" and shov is "heaven."

Arousal from below and from above אתערותא דלתתא ואתערותא דלעילא

Human initiative that draws a divine response, and divine revelation unprompted by us. Now the first must precede the second; the new heavens and earth come from above alone.

"King" and "Unique One" מלך ויחיד

G-d as "King" — His kingship, merely a "name" and radiance — gives life to all worlds (memalei); as "Unique" He is His essence, unchanged by creation (sovev), and it is to this that Israel is bound.

Encompassing lights מקיפים

Light that surrounds rather than enters; the mitzvos become the soul's encompassing garments, so the shov of Torah and mitzvos is "heaven" around the "earth" of ratzo.

Reaching and not reaching מטי ולא מטי

The Arizal's term for the pulse of divine light that reaches into the vessels and withdraws, like a heartbeat or a flame; expansion comes first.

The Name Elokim שם אלקים

The Name of contraction and concealment through which the present world was made; the soul's ratzo "sweetens" it, and through ratzo and shov together it merges with Havayah.

SECTION 1 • ¶1–2

Heaven and earth in Torah and Israel

1 כי כאשר השמים[1,2] החדשים והארץ החדשה וגו'. הנה כתיב בראשית ברא אלקי' את השמים ואת הארץ וארז"ל [ואמרו רבותינו זכרונם לברכה] בראשית בשביל ישראל שנקראו ראשית.[3]

"For as the new heavens and the new earth," etc. Now, it is written, "In the beginning (Bereishis) G-d created the heavens and the earth," and our Sages, of blessed memory, said: "Bereishis — for the sake of Israel, who are called 'beginning' (reishis)."

> The maamar opens with Isaiah's promise that the "new heavens and new earth" that G-d will make will endure before Him, and so will Israel's offspring and name. Before explaining it, the Alter Rebbe turns to the Torah's first verse and the Sages' reading of Bereishis as "for the sake of reishis (the first)": the world was created for the sake of Israel, who are called "first."

וגם אמרו בשביל התורה שנקי' ראשית.[4] וא"כ כיון ששמים וארץ נבראו בשביל תורה וישראל מוכרח לומר שיש בחי' שמים וארץ בתורה ובעבודת ישראל שבהן ועל ידן יתקיימו שמים וארץ הגשמיים.[5]

They also said: for the sake of the Torah, which is called 'beginning.' If so, since heaven and earth were created for the sake of the Torah and Israel, we are compelled to say that there is a level of heaven and earth in the Torah and in the service of Israel, by which and through which the physical heaven and earth are sustained.

> The Sages also read it as "for the sake of the Torah," which is likewise called "first." The Alter Rebbe draws the conclusion: if the physical heaven and earth exist for the Torah and for Israel, then the Torah and Israel's divine service must themselves contain a spiritual "heaven" and "earth," and it is these that keep the physical ones in existence. The maamar now sets out to identify them.

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

THE REBBE EXPLAINS

In the maamar 'Bereishis bara Elokim' of Shabbos Bereishis 5746, after setting out, from the Rebbe Rayatz's maamar on the verse of 5703, that 'heaven and earth' take in every level of creation, the Rebbe asks what follows from the Sages' „בראשית בשביל התורה ובשביל ישראל" ('Bereishis, for the sake of the Torah and of Israel').

Our paragraph says that since heaven and earth were created for the Torah and Israel, „מוכרח לומר" ('we are compelled to say') that Torah and Israel themselves contain a heaven and an earth. The Rebbe spells out why it follows. „מכיון שישראל ותורה הם הסיבה לבריאת סדר ההשתלשלות" (Torah and Israel are the cause of creation), and a division found in the effect must be found in its cause; in fact it belongs chiefly to the cause, and the created heaven and earth only reflect it. In Israel he finds the two levels in the Zohar's ranks, from „ראשיכם שבטיכם" ('your heads, your tribes') (heaven) to „חוטב עציך ושואב מימיך" ('your woodchopper and water-drawer') (earth), and within every single Jew.

The Alter Rebbe: וא"כ כיון ששמים וארץ נבראו בשביל תורה וישראל מוכרח לומר שיש בחי' שמים וארץ בתורה ובעבודת ישראל

The Rebbe: מכיון שישראל ותורה הם הסיבה לבריאת סדר ההשתלשלות, מובן, שכשם שהחלוקה דשמים וארץ ישנה בהמסובב כך ישנה גם בהסיבה

Sefer HaMaamarim 5746 (unedited; also Toras Menachem 5746 vol. 1, p. 430), p. כו-כז · ש"פ בראשית, מבה"ח מר-חשון ה'תשמ"ו (בלתי מוגה)

THE REBBE EXPLAINS

In a maamar on our verse said on Shabbos Vaera, Rosh Chodesh Shevat 5740, the same Shabbos as the Alter Rebbe's maamar of 5567, the Rebbe sets out „נקודת הביאור" ('the point of the explanation') in the Alter Rebbe's maamarim on the verse before turning to what is new in the future.

Setting out 'the point of the explanation' in the Alter Rebbe's maamarim on this verse, the Rebbe quotes our paragraph's inference, that Torah and Israel must contain a heaven and an earth, and names them. In the Torah: the Written and Oral Torah, and more broadly Torah and mitzvos; within study itself he adds „הלימוד בשקו"ט שבתורה" (the give-and-take of learning, heaven) and the learning that settles the halachah („לאסוקי שמעתתא אליבא דהילכתא") and leads to action (earth). In Israel: soul and body (נשמות וגופים), which „ודוקא יחדיו נקראים אדם" ('only together are called Adam'). In their service: ratzo and shov, as our maamar explains.

The Alter Rebbe: מוכרח לומר שיש בחי' שמים וארץ בתורה ובעבודת ישראל שבהן ועל ידן יתקיימו שמים וארץ הגשמיים

The Rebbe: וכן בישראל ישנו בחי' שמים וארץ, דיש בהם נשמות וגופים, שהוא בחי' שמים וארץ

Sefer HaMaamarim 5740 (unedited), p. עח · ש"פ וארא, ר"ח שבט ה'תש"מ (הנחת הת' בלתי מוגה)

BACKGROUND FROM THE REBBE

In a sicha of Shabbos Devarim (Shabbos Chazon) 5740, the Rebbe notes that in Likkutei Torah, as the Tzemach Tzedek arranged it, Parshas Devarim has only a maamar on the haftorah's closing verse, „ציון במשפט תפדה" ('Zion shall be redeemed with justice'), and none on a verse of the parsha itself; in a note he sets beside it Torah Ohr's Parshas Bereishis, which also opens with maamarim on haftorah verses.

Why does Torah Ohr's Parshas Bereishis open with 'Hashamayim kis'i' and this maamar, both on verses from the haftorah of Shabbos Rosh Chodesh rather than from the parsha? In a note in Likkutei Sichos the Rebbe answers that these maamarim were said on Shabbos Rosh Chodesh (בשבת ר"ח), and that they also belong to the parsha's own subject, „בראשית גו' את השמים ואת הארץ" ('In the beginning G-d created the heavens and the earth'); after them come maamarim on the parsha's verses. Our paragraph shows the tie at once: from Isaiah's verse it turns to „בראשית ברא אלקי' את השמים ואת הארץ" ('Bereishis… the heavens and the earth').

The Alter Rebbe: כי כאשר השמים החדשים והארץ החדשה וגו'. הנה כתיב בראשית ברא אלקי' את השמים ואת הארץ

The Rebbe: שבתו"א פ' בראשית מתחיל במאמרי ד"ה השמים כסאי וד"ה כי כאשר השמים החדשים… שגם הם שייכים לתוכן הסדרה, בראשית גו' את השמים ואת הארץ

Likkutei Sichos, vol. כט, p. 10, note 16 (and its starred note) · ש"פ דברים תש"מ

BACKGROUND FROM THE REBBE

At the farbrengen of Shabbos Noach 5721, which was Rosh Chodesh Cheshvan, the Rebbe applies the saying that the order in the Torah is itself Torah to the „תושבע"פ של תורת החסידות" ('Oral Torah' of Chassidus), Torah Ohr and Likkutei Torah, and asks why it opens with 'Hashamayim kis'i' and then this maamar, on verses of the Shabbos Rosh Chodesh haftorah with no evident tie to Parshas Bereishis.

Why does Torah Ohr open with 'Hashamayim kis'i' and then this maamar, on verses of the Shabbos Rosh Chodesh haftorah rather than of Parshas Bereishis? In a sicha the Rebbe answers that the two maamarim together hold the whole of Chassidus: 'The heavens are My throne' is

„המשכת פנימיות התורה בהשגה" (drawing the inner dimension of the Torah down into understanding), and 'the new heavens' is „עבודת התשובה גם אצל צדיקים" (teshuvah even for tzaddikim). They come before the maamarim on the parsha because Torah and teshuvah both preceded the world („והרי התורה קדמה לעולם, וכן תשובה קדמה לעולם"). His reading of 'the new heavens' is taken, as he says, from the close of Likkutei Torah (Shir HaShirim 50b ff.), not from our maamar's own explanation.

The Alter Rebbe: וארז"ל בראשית בשביל ישראל שנקראו ראשית. וגם אמרו בשביל התורה שנק' ראשית

The Rebbe: ענינם של שני מאמרים אלו הוא תורה ("השמים כסאי") ותשובה ("השמים החדשים גו'"), והרי התורה קדמה לעולם, וכן תשובה קדמה לעולם

Toras Menachem, Hisvaaduyos, vol. 5721 vol. 1 (כט), p. 150–158 (secs. ב–ט; the quote p. 157) · ש"פ נח, בדר"ח מרחשון, ה'תשכ"א (בלתי מוגה)

2 והענין הוא כי הנה אמרז"ל [אמרו רבותינו זכרונם לברכה] למה נק' שמה ארץ שרצתה לעשות רצון קונה.[6] פי' שרצתה היינו לי' [לשון] רץ וגם לי' [לשון] רצון.[7,8]

The explanation is this: our Sages, of blessed memory, said, "Why is it called by the name eretz (earth)? Because it ran (ratzsah) to do the will (ratzon) of its Maker." That is, ratzsah is a term of running (ratz) and also a term of will (ratzon).

The Midrash explains the name eretz (earth) by wordplay: the earth "ran" (ratzsah) to do its Maker's will. The Alter Rebbe points out that ratzsah carries two meanings at once — running (ratz) and wanting (ratzon) — and both will matter in what follows.

וכמ"ש בכה ארוץ גדוד[9] שהוא ג"כ לי' [לשון] רץ וגם יש בו ג"כ ענין רצון וכמשי"ת [וכמו שיתבאר].

As it is written, "In You (bechah) I run (arutz) through a troop," which is also a term of running and also contains the idea of will, as will be explained.

David's song of thanks says, "By You I run through a troop": plainly, with G-d's help he charges an enemy troop. The word arutz has the root of running, and the Alter Rebbe adds that the verse also carries the sense of will; in paragraph 8 he reads bechah as "in You," in G-d's very essence, and the "troop" as the hosts the soul runs past in its longing for Him.

SECTION 2 • ¶3–8

Ratzo: the running of longing

3 והענין דהנה כתיב והחיות רצוא ושוב[10] בחי' רצוא זה הוא ענין תשוקה בלב לדבקה בו יתברך

The explanation: it is written, "And the chayos ran and returned (ratzo vashov)." This level of ratzo is a longing in the heart to cleave to Him, blessed be He.

Ezekiel's vision describes the chayos — the angelic "living creatures" who bear the divine chariot — as "running and returning" (ratzo vashov). The Alter Rebbe defines ratzo, the "running," as the heart's longing to cleave to G-d.

והוא ג"כ לי [לשון] מרוצה כמו הרץ ממקומו להלאה כך הוא ענין תשוקה זו של החיות להיות יוצאים ועולים ממקומם וליבטל וליכלל באי"ס ב"ה וכעין מ"ש שרפים עומדי' [עומדים / עומדין] ממעל לו ופי' ממעל לשכינתי.[11,12]

It is also a term of running (merutzah): just as one who runs from his place onward, so is this longing of the chayos — to go out and rise up from their place, to be nullified and absorbed into the Infinite One (Ein Sof), blessed be He. It is akin to what is written, "Seraphim stood above Him (mima'al lo)," which is explained [as] "above His Shechinah."

> Ratzo is also related to merutzah, a run: as a runner leaves his place and moves beyond it, the angels' longing drives them out of their own level, rising to be nullified and absorbed in the Infinite. Isaiah's seraphim who "stood above Him" are similar: the words are explained as "above His Shechinah," for they rise even above the level of the Shechinah, G-d's presence as it dwells in the worlds.

4 והיינו שתשוקתם להכלל שם כו'. וכן בחי' כללות נש"י [נשמות ישראל] במקורן ושרשן יש בהן בחי' רצוא ברצון ותשוקה לדבקה בו באי"ס ב"ה וכמ"ש ואל אישך תשוקתך.[13]

That is, their longing is to be absorbed there, etc. Likewise, the souls of Israel as a whole, in their source and root, have a level of ratzo, with will and longing to cleave to Him, to the Infinite One, blessed be He, as it is written, "And your longing shall be for your husband."

> The same yearning exists in the source of all Jewish souls, the Community of Israel, which longs to cleave to the Infinite. The words G-d said to Chavah after the sin, "your longing shall be for your husband," are read as the longing of this collective soul, the "bride," for G-d.

והיינו מפני השגתה בהיותה בבחי' ארץ שהיא בחי' המדרגה התחתונה להיות עם ודבר נפרד[14] כו'

This is because of her apprehension, being on the level of "earth," which is the lowest level — to be a "people" and a separate thing, etc.

> Her longing comes from what she perceives in her position as "earth," the lowest divine level (Malchus), through which there comes to be a "people" — beings who exist as separate from their King. From that lowest place she yearns to be reunited with Him.

וכן הוא ג"כ בנפש האדם למטה המשכלת ומתבוננת בה' אחד איך שהוא יתברך מחדש בטובו[15] כו' ומהווה כל העולמות מאין ליש ממש

So too with the soul of man below, which reasons and contemplates the One G-d: how He, blessed be He, renews in His goodness, etc., and brings all the worlds into being from nothing into actual something.

> The same pattern repeats in the individual soul below: a person reflects with his intellect on G-d's oneness — how He "in His goodness renews [each day the work of creation]" (from the first blessing before the Shema), bringing all the worlds from nothing into real existence.

אשר ע"כ הוא ג"כ בחי' ארץ בבחי' רצוא ורצון לדבקה בו ית' ולאהבה את[16] ה' כי הוא חייך.

Therefore it too is on the level of "earth," in a state of ratzo and will to cleave to Him, blessed be He, and "to love Havayah, for He is your life."

> Through such reflection his soul too becomes "earth": it is stirred to run toward G-d with desire and love. The verse "to love Havayah… for He is your life" shows that the love grows from recognizing that G-d is one's very life.

5 והנה בחי' הרצוא הזה הוא בק"ש [בקריאת שמע] ובחי' השוב הוא בתפלת שמ"ע [שמונה עשרה] ובת"ת [ובתלמוד תורה] שהוא בחי' גילוי אלקות מלמעלה למטה כנודע.

Now, this level of ratzo is in the reading of the Shema, and the level of shov (return) is in the Shemoneh Esreh prayer and in Torah study, which is the level of the revelation of G-dliness from above to below, as is known.

> The Alter Rebbe now maps ratzo and shov onto the morning prayers. The Shema, with its declaration of G-d's oneness and its command to love Him, is the soul's running upward; the Shemoneh Esreh and the Torah study that follows are the "return," in which G-dliness is drawn down and revealed below.

ופסוד"ז [ופסוקי דזמרה] שקודם ק"ש [קריאת שמע] היינו לספר בשבחו של מקום כמ"ש רוממות אל בגרונם[17] וע"ז נעשה כמו חרב פיפיות לעשות נקמה[18] כו' דהיינו לקרוע המסכים המבדילים גילוי אלקות.

The Verses of Praise (Pesukei deZimra), which precede the Shema, are to recount the praise of the Omnipresent, as it is written, "The exaltations of G-d are in their throat," and through this it becomes like "a double-edged sword, to execute vengeance," etc. — that is, to tear apart the partitions that screen off the revelation of G-dliness.

> Pesukei deZimra, the psalms and verses of praise said before the Shema, recount G-d's greatness. Psalm 149 speaks of "exaltations of G-d in their throat and a double-edged sword in their hand to execute vengeance"; the Alter Rebbe reads the praise itself as the sword, cutting through the screens that hide G-dliness.

וכ"ז [וכל זה] הכנה בלבד לשמ"ע [לשמונה עשרה] כי בשמ"ע [בשמונה עשרה] הוא המשכת גילוי אלקות באמרו ברוך אתה הוי"ה אלקינו שהוא בחי' גילוי סוכ"ע בממכ"ע [בממלא כל עלמין].

All this is only a preparation for the Shemoneh Esreh, for in the Shemoneh Esreh there is the drawing down of the revelation of G-dliness, when one says, "Blessed are You, Havayah, our G-d," which is the revelation of the light that encompasses all worlds (sovev kol almin) within the light that fills all worlds (memalei kol almin).

> Everything before it prepares for the Shemoneh Esreh, where the drawing down is explicit in each blessing's formula. "Blessed are You, Havayah, our G-d" means that the transcendent light (Havayah, sovev) becomes revealed within the light invested in the worlds ("our G-d," memalei).

אך כדי שיבא לזה צריך הוא[19] לסדר שבחו של מקום תחלה בפסוד"ז [בפסוקי דזמרה] כמו בברוך שאמר והיה העולם[20]

But in order to come to this, one must first set out the praise of the Omnipresent in the Verses of Praise, as in "Blessed is He who spoke and the world came into being"

> Before this can happen, one must first set out G-d's praise in Pesukei deZimra, beginning with Baruch She'amar. As the Tzemach Tzedek observes, this seems to repeat the previous point; but here the point is that Pesukei deZimra prepares for the Shema, where the ratzo takes place. A long parenthesis follows, and the sentence resumes in part 9.

(כי עם היות שהנה"א [שהנפש האלקית] היא בחי' ארץ שהוא בחי' רצוא אך היינו מצד שורשה יש בה בחי' השתוקקות תמיד לדבקה בו יתי'

(For although the G-dly soul is on the level of "earth," which is the level of ratzo, this is only from the standpoint of its root, [where] it has a constant yearning to cleave to Him, blessed be He.

> The parenthesis explains why preparation is needed: the G-dly soul is by nature "earth," always yearning to cleave to G-d — but that is its state in its root, above.

אבל בירידתה למטה להתלבש בגוף ונה"ב [ונפש הבהמית] אשר הן מסתירי' על אורה כו' וממשיכים אותה אחריהם להמשך בקדרות אופל עניני עוה"ז ואז נסתר ונעלם בה התשוקה והרצוא לאלקות כנודע שלאום מלאום יאמץ וכשזה קם[21,22] כו'.

But in its descent below, to be clothed in the body and the animal soul, which conceal its light, etc., and draw it after them to be drawn into the murky darkness of the affairs of this world, then the longing and the ratzo for G-dliness become concealed and hidden within it, as is known: "one nation shall prevail over the other nation," and when this one rises, etc.

> Once it descends into a body and an animal soul, they hide its light and draw it into the darkness of worldly concerns, and its yearning for G-dliness becomes hidden. The verse about Yaakov and Eisav, "one nation shall prevail over the other," read by the Sages as "when one rises, the other falls," describes this contest: when the animal soul is strong, the G-dly soul's longing is concealed.

ואי לזאת כדי שתוכל לבא לבחי׳ הרצוא בשעת ק״ש [קריאת שמע] צריכה הכנה רבה לזה והוא ענין פסוד״ז [פסוקי דזמרה] בסידור שבחו של מקום כו׳ והכל הכנה לבחי׳ השוב דשמ״ע [דשמונה עשרה][23] כי גם הרצוא הוא בשביל להיות שוב כנודע. כמו שהלוים היו טפלים לכהנים כו׳

Therefore, in order that it be able to come to the level of ratzo at the time of the Shema, it needs great preparation for this, and that is [the purpose of] the Verses of Praise, in setting out the praise of the Omnipresent, etc. And all of it is a preparation for the level of shov of the Shemoneh Esreh, for the ratzo, too, is for the sake of there being shov, as is known — just as the Levites were subordinate to the Kohanim, etc.

> To reach the ratzo of the Shema, then, the soul needs considerable preparation, and this is the task of Pesukei deZimra. Yet the ratzo itself is not the goal: it exists for the sake of the shov, the drawing down in the Shemoneh Esreh, just as the Levites served as assistants to the Kohanim.

וגם דרך פרט פסוד״ז [פסוקי דזמרה] הוא הכנה לשמ״ע [לשמונה עשרה] ג״כ שהוא המשכה וגילוי למטה שמתחלה צריך לקרוע המסכים המבדילים ע״י פסוד״ז [פסוקי דזמרה] בכדי שיוכל להיות הגילוי למטה)

And also, in particular, the Verses of Praise are a preparation for the Shemoneh Esreh, which is a drawing down and revelation below, for first one must tear apart the separating partitions through the Verses of Praise, so that the revelation below can take place.)

> More specifically, Pesukei deZimra also serves the Shemoneh Esreh directly: its cutting away of the separating screens is what allows the revelation below to happen. Here the parenthesis closes.

איך שבדבור א׳ בלבד נתהוו שמים וארץ[24] וכל צבאם כו׳

[It recounts] how by a single utterance alone heaven and earth and all their host came into being, etc.

> Back to the main sentence: Pesukei deZimra praises G-d by describing how heaven, earth and all their hosts came into being through a single utterance.

וכמו שמסיים בברכה זו בישתבח מלך יחיד חי העולמים[25] ובב"ש [ובברוך שאמר] אומרים ג"כ יחיד חי העולמים מלך. פי' שהוא ית' הוא יחיד ומיוחד כמו קודם בריאת העולם וחי העולמים הוא רק מבחי' מלך

And as one concludes this blessing in Yishtabach: "King, Unique One, Life of the worlds"; and in "Blessed is He who spoke" one likewise says, "Unique One, Life of the worlds, King." This means that He, blessed be He, is single and unique just as before the creation of the world, and [being] "Life of the worlds" is only from the level of "King."

> Both Yishtabach, which closes this section, and Baruch She'amar, which opens it, call G-d "Unique One, Life of the worlds" together with "King." The Alter Rebbe explains: G-d is "Unique" — alone and unchanged, exactly as before creation — while being "Life of the worlds" belongs only to His aspect of "King."

שבחי' מלוכה היא רק הארה בלבד ממנו יתב' [יתברך] שהארה זו נמשכת ממנו יתב' [יתברך] להיות חיות כל העולמות עליונים ותחתונים.[26]

For the level of kingship is only a mere radiance from Him, blessed be He; this radiance is drawn forth from Him, blessed be He, to be the life-force of all the worlds, higher and lower.

> Kingship is only a faint radiance of G-d. It is this radiance, not His essence, that is drawn down to be the life-force of all the worlds. The contrast between "Unique" (G-d Himself) and "King" (a mere radiance) prepares for the next paragraphs.

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE ALTER REBBE, THE TZEMACH TZEDEK AND THE REBBE**
>
> „כי גם הרצוא הוא בשביל להיות שוב כנודע. כמו שהלוים היו טפלים לכהנים כו'" ('For the ratzo, too, is for the sake of the shov, as is known, just as the Levites were subordinate to the Kohanim, etc.'): the image is given without saying why the Levites are ratzo and the Kohanim shov.
>
> The Alter Rebbe explains this image in Likkutei Torah (Metzora, 'Zos tihyeh toras hametzora'): Korach's quarrel with Aharon was that he did not want the Levites to be „טפלים ונכנעים" ('subordinate') to the drawing down that Aharon the Kohen stood for, but „להיות בבחי' רצוא לבד" (to be ratzo alone), and ratzo with no shov after it gives the kelipos a hold, as fervor in prayer with no Torah study after it can turn to anger. The Tzemach Tzedek puts it in our paragraph's words: „להיות הרצוא בשביל השוב כמו שהי' ג"כ למטה הלוים טפלים לכהנים" ('the ratzo is for the sake of the shov, as below the Levites were subordinate to the Kohanim') (Or HaTorah, Bamidbar). Following the Tzemach Tzedek, the Rebbe applies it to prayer in a maamar of Shabbos Korach 5744: Pesukei deZimra and the Shema are the ascent, and the Amidah, the drawing down, completes it. Perhaps (biur b'derech efshar) this is the 'as is known' our paragraph relies on.
>
> the Alter Rebbe: Likkutei Torah, Metzora, dibbur hamaschil Zos tihyeh toras hametzora (Metzora 1 ¶5 on the site), p. כה, א · the Tzemach Tzedek: Or HaTorah, Bamidbar vol. 6 (Chukas), p. א'תתצא · the Rebbe: Toras Menachem, Hisvaaduyos 5744 vol. 3 (יא), dibbur hamaschil Ve'avad haLevi hu (Shabbos Korach, Mevarchim Tammuz 5744; unedited), p. 2013–2014

6 ונודע שיש רבוי עולמות למעלה עד אין קץ ולמטה עד אין תכלית. וזהו פי' בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] כי ועד אין לו הפסק.[27]

It is known that there is a multitude of worlds, above without end and below without limit. This is the meaning of "Blessed be the Name of the glory of His kingdom forever and ever (le'olam va'ed)": for va'ed has no break.

Kabbalah teaches that there is an endless multitude of worlds, both above and below. The Alter Rebbe finds this in the response to the Shema, "Blessed be the Name of the glory of His kingdom forever and ever": the Talmud teaches that wherever va'ed is used it means without interruption, so G-d's kingdom extends endlessly.

והיינו שבחי' כבוד מלכותו נמשך להחיות עולמות ונבראים אין קץ וכמ"ש היש מספר לגדודיו[28] כו' וכתיב אלף אלפין[29] ישמשוניה ורבו רבבן קדמוהי יקומון וזהו מספר גדוד[30] א' כו'.

That is, the glory of His kingdom is drawn forth to give life to worlds and creations without end, as it is written, "Is there any number to His troops?" etc., and it is written, "A thousand thousands serve Him, and myriads of myriads stand before Him" — and this is the number of one troop, etc.

It is His kingship, "the glory of His kingdom," that flows into all these endless worlds and creatures to give them life. Job speaks of G-d's countless "troops," and Daniel of "a thousand thousands" and "myriads of myriads" of angels — yet the Talmud says Daniel's staggering figure is only the count of a single troop.

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

THE REBBE EXPLAINS

In his short notes on Tanya, chapter 46, the Rebbe asks why the Alter Rebbe there brings Job's „היש מספר לגדודיו" ('Is there any number to His troops?') before Daniel's „אלף אלפין ישמשוניה" ('A thousand thousands serve Him'), the reverse of the Talmud's order, and finds the same order in this maamar.

Our paragraph proves that the worlds are without end from two verses: first Job's „היש מספר לגדודיו" ('Is there any number to His troops?'), then Daniel's 'a thousand thousands…', „וזהו מספר גדוד א'" ('and this is the number of one troop'). The Rebbe notes that the Talmud (Chagigah 13b) brings them in the reverse order, setting one against the other. Where the aim is to prove a multitude without end, he explains, the verse that says so outright comes first, and Daniel's follows to show that even one troop is vast; Job also came before Daniel. „ומטעם זה" ('For this reason'), he writes, Torah Ohr too, at the start of 'Ki ka'asher hashamayim', puts 'Is there any number' first.

The Alter Rebbe: וכמ"ש היש מספר לגדודיו כו' וכתיב אלף אלפין ישמשוניה ורבו רבבן קדמוהי יקומון וזהו מספר גדוד א'

The Rebbe: ומטעם זה הקדים ג"כ בתו"א רד"ה כי כאשר השמים וד"ה ויהי מקץ הב' ס"ב פסוק דהיש מספר

Mareh Mekomos, Hagahos veHearos Ketzaros l'Sefer HaTanya (the Rebbe's short notes on Tanya), vol. Likkutei Amarim, ch. 46, p. ש-שא (the edition with the editors' decoding, which prints the Rebbe's note above it)

7 ועם כל הרבוי הזה מ"מ כולם נמשכים רק מבחי' מלך שהוא בחי' שם לבד כמאמר למען שמו באהבה מלך[31] כו'.

Yet with all this multitude, they are nonetheless all drawn only from the level of "King," which is merely the level of a "name," as in the words "for the sake of His Name, with love. King," etc.

> Yet this entire endless multitude draws its life only from the level of "King," which is merely G-d's "Name." A name exists for others to call a person by and does not touch his essence; so too kingship is how G-d relates to others, not what He is. The first blessing of the Shemoneh Esreh places "for the sake of His Name, with love" directly beside "King."

והוא בחי' ממכ"ע [ממלא כל עלמין] ומזה נולדה בחי' התפעלות האהבה בלבבו באמרו ואהבת את[32] ה' אלקיך פי' את ה' אלקיך היינו כמש"ל [כמה שכתוב לעיל] שמע ישראל[33] ה' אלקינו כו'

This is the level of the light that fills all worlds (memalei kol almin). And from this is born the stirring of love in one's heart when he says, "And you shall love Havayah your G-d." The meaning of "Havayah your G-d" is as stated above, "Hear, O Israel, Havayah is our G-d," etc.

> This life-giving kingship is the light that fills all worlds (memalei), the divine energy within each creature. Contemplating this arouses love when one says "And you shall love Havayah your G-d," and "Havayah your G-d" means what was explained for "Havayah is our G-d": the transcendent Havayah revealed within "your G-d."

והוא מה שמעלה יתירה נודע' [נודעת] לנו מכל גדודי מעלה שקרבנו לשמו הגדול שהוא בחי' סוכ"ע ועצמיות אלקותו יתברך הוא בחי' יחיד שלמעלה מעלה מבחי' חי העולמים שהוא רק מבחי' מלך כו'

And this is the added superiority that is known to us over all the troops on high: that He has brought us near to His great Name, which is the level of the light that encompasses all worlds (sovev kol almin) and the very essence of His G-dliness, blessed be He — the level of "Unique One," which is far, far above the level of "Life of the worlds," which is only from the level of "King," etc.

> Israel's special advantage over all the angelic hosts is that G-d "brought us near to His great Name" (from the blessing before the Shema): to sovev, His very essence, the level of "Unique One," far above "Life of the worlds," the mere level of "King" from which the angels draw.

וזהו שנק' כנ"י [כנסת ישראל] אחת כמ"ש אחת היא יונתי[34] כו' שהיא מקבלת מבחי' ה' אחד ממש.

And this is why the Community of Israel is called "one," as it is written, "One is she, My dove," etc., for she receives from the level of "Havayah is One" in the fullest sense.

> That is why the Community of Israel is called "one," as in the Song of Songs, "One is she, My dove": she receives from "Havayah is One" — from G-d's oneness itself, not merely from His kingship.

8 והיינו ע"י שתהי' [שתהיה] בבחי' אחת היא לאמה[35, 36] להיות שע"י ההתבוננות תבא לבחי' אחת להיות לה רק רצון א' לדבקה בו יתב' [יתברך]

That is, by her being in the state of "She is one to her mother": that through contemplation she comes to a state of oneness, having only one will — to cleave to Him, blessed be He.

> The verse "One is she, My dove" continues, "she is one to her mother." The Alter Rebbe explains how the soul reaches this oneness: through contemplation it comes to have a single will, to cleave to G-d Himself.

והוא בחי' רצוא הנ"ל לבחי' סוכ"ע לדבקה בעצמות אלקות וכמאמר מי לי בשמים כו'.

This is the above-mentioned level of ratzo toward the level of the light that encompasses all worlds (sovev kol almin), to cleave to the very essence of G-dliness, as it says, "Whom do I have in heaven," etc.

> This is the ratzo described above, now directed to sovev — G-d's transcendent essence — rather than to the life-force within the worlds; as the Psalmist says, "Whom do I have in heaven [but You]?"

וזהו ענין ואהבת שבק"ש [שבקריאת שמע] ופי' וענין הרצוא היינו כמ"ש בכה ארוץ גדוד[37] בכה דוקא בעצמותך וארוץ גדוד היינו בחי' אלף אלפין ישמשוניה ורבו רבבן קדמוהי יקומון[38]

And this is the meaning of "And you shall love" in the Shema. The meaning and nature of the ratzo is as it is written, "In You (bechah) I run through a troop": "bechah" specifically — in Your very essence; and "I run through a troop" refers to the level of "A thousand thousands serve Him, and myriads of myriads stand before Him"

> This is the love of "And you shall love" in the Shema. David's verse "In You I run through a troop" now receives its full meaning: bechah, plainly "by You" (with Your help), is read as "in You," in G-d's very essence; and the "troop" is the countless angelic hosts of Daniel's vision.

(ועמ"ש במ"א ע"פ ורב כח לתבונתו אין מספר[39, 40] איך ששרש כל גדוד הוא בו"ק [בו' קצוות] דאצי' יעו"ש [יעויין שם]) שבכולם לא יחפוץ רק בה' לבדו.

(and see what is explained elsewhere on the verse "Great in power, His understanding is beyond number," how the root of every troop is in the six extremities (vav ketzavos) of Atzilus; see there) — that among all of them he desires nothing but G-d alone.

> In a parenthesis, the Alter Rebbe refers to another discourse that traces the root of every angelic "troop" to the six emotive Sefiros of Atzilus. The soul runs past all these hosts because it desires nothing but G-d alone.

ואדלג שור היינו גם בחי' כל המקיפים עליונים כי שור הוא חומה כמ"ש בנות צעדה[41] עלי שור.

"I leap over a wall (shur)" refers also to the level of all the supernal encompassing lights (makifim), for shur means a wall, as it is written, "Daughters strode upon the wall (shur)."

> The second half of David's verse, "by my G-d I leap over a wall" — plainly, with G-d's help he scales an enemy's wall — refers here to something higher still: the encompassing lights (makifim), levels too lofty to enter the worlds, which surround them as a wall surrounds a city. Shur means "wall," as in Yaakov's blessing of Yosef.

ועד"מ החומה הוא מקיף לעיר גם הם אדלג כי התשוקה היא רק למהו"ע [למהותו ועצמותו] יתי' ממש

By way of analogy, a wall encompasses a city; these too "I leap over," for the longing is only for His very essence and being, blessed be He

> Even these lofty surrounding levels the soul "leaps over," because its longing is not for any revelation, however high, but for G-d's essence itself.

(שגם כל המקיפים כלא חשיב אצלו יתי' וכמ"ש במ"א בפי' אדון הנפלאות[42] כו' ולכן נקי' שור כמו שהחומה נעשית מאבני' [מאבנים] שהם רק בחי' דומם כך כתיב עשה פלא[43] שבחי' פלא ומקיפי' [ומקיפים] עליונים הוא רק כמו בחי' עשייה אצלו יתי')

(for all the encompassing lights, too, are considered as nothing before Him, blessed be He, as is explained elsewhere on the meaning of "Master of wonders," etc. That is why they are called "wall": just as a wall is made of stones, which are merely inanimate, so it is written, "He does (oseh) wonders," for the level of "wonder" and the supernal encompassing lights are only like the level of "doing" (asiyah) before Him, blessed be He).

> A second parenthesis: before G-d even the highest encompassing lights count as nothing. That is why they are called a "wall" — a wall is built of stones, inanimate matter — and why the verse says "He does wonders": from G-d's perspective even the "wonders," the supernal makifim, are a mere "doing," the lowest kind of activity.

וז״ש [וזהו שכתוב] מי לי בשמים[45, 44] ועמך לא חפצתי בארץ כו׳ שמים הם בחי׳ מקיפים וארץ הם בחי׳ פנימיים שזהו בחי׳ שור ובחי׳ גדוד הנ״ל וארוץ ואדלג אותם בכח התשוקה שלי בכה ממש בעצמותך:[46]

This is the meaning of "Whom do I have in heaven? And besides You I desire nothing on earth," etc.: "heaven" is the level of the encompassing lights and "earth" is the level of the inner lights — that is, the level of "wall" and the level of "troop" mentioned above — and I run past them and leap over them by the power of my longing, "bechah," truly in Your essence.

> The Psalm verse sums it up: "heaven" stands for the encompassing lights (the "wall") and "earth" for the inner lights that enter the worlds (the "troop"). The soul runs past both by the strength of its longing for bechah — G-d's very essence.

SECTION 3 • ¶9–11

Shov: drawing G-dliness down

9 והנה מבחינת רצוא הנ״ל בק״ש [בקריאת שמע] נעשה שוב אח״כ בתפלה.

Now, from the above-mentioned level of ratzo in the Shema, there afterward comes about shov in the prayer.

> The Shema's upward ratzo leads afterward into the shov of the prayer, the Shemoneh Esreh.

ולכן גם בסוף הק״ש [הקריאת שמע] הוא מסיים אני ה׳ אלקיכם פי׳ אלקיכם ממש להיות בחי׳ גילוי אלקות בכל או״א [אחד ואחד] מלמעלה למטה למהוי אחד באחד[47] כו׳.[48]

Therefore at the end of the Shema, too, one concludes, "I am Havayah your G-d," meaning literally "your G-d": that there be a revelation of G-dliness in each and every one, from above to below, "to become one with the One," etc.

> That is why even the Shema itself ends with a descent: "I am Havayah your G-d," where "your G-d" is meant literally — G-dliness revealed within each individual, from above to below. The Zohar's phrase "to become one with the One" describes this unity, when the One above is revealed within the one below.

10 ואח"כ בשמ"ע [בשמונה עשרה] בח"י ברכאן נמשך זה הגילוי אור בבחי' שוב ממש בח"י ברכות באמרו בא"י [ברוך אתה ה'] מברוך לאתה בגילוי לנוכח כידוע.

Afterward, in the Shemoneh Esreh, in the eighteen blessings, this revelation of light is drawn down in a state of actual shov — in the eighteen blessings, when one says, "Blessed are You, Havayah": from "Blessed" to "You," in revelation, in direct address, as is known.

> In the Shemoneh Esreh the revelation is drawn down in full shov through its eighteen blessings. Each begins "Blessed are You": the movement from "Blessed" (understood in Chassidus as a drawing down) to "You" addresses G-d directly, as present and revealed.

ואחר שמ"ע [שמונה עשרה] בלימוד התורה נמשך גילוי זה בתורה כמ"ש ותורה אור[49] כו' כי רוח אייתי רוח כו'

After the Shemoneh Esreh, in the study of Torah, this revelation is drawn into the Torah, as it is written, "and the Torah is light," etc., for "spirit brings spirit," etc.

> After prayer comes Torah study, and the same revelation is drawn into the Torah, which Proverbs calls "light." The principle "spirit brings spirit" explains the link: the spirit a person arouses in prayer brings a corresponding spirit from above into his learning.

וע"י בחי' הרצוא הנ"ל נמשך בחי' רוח המשכה מלמעלה למטה וכמ"ש אם ישים אליו לבו רוחו ונשמתו אליו יאסף[50] כו'

Through the above-mentioned level of ratzo, the level of "spirit" is drawn down — a drawing from above to below — as it is written, "If he sets his heart toward Him, His spirit and His soul He gathers to him," etc.

> It is the ratzo of the Shema that draws this "spirit" down. Job's words "If he sets his heart toward Him, His spirit and His soul He gathers to him" are read as: when a person turns his heart to G-d, G-d's spirit is drawn to him.

ואח"כ במעשה המצות נמשך בחי' שוב זה יותר וכידוע בשרש ענין המצות שהוא להמשיך האור בכלי דוקא וכמ"ש כי נר מצוה כו'.

Afterward, in the practical performance of the mitzvos, this level of shov is drawn down further, as is known concerning the root of the mitzvos: it is to draw the light into a vessel specifically, as it is written, "For a mitzvah is a lamp," etc.

> The shov goes further still in the practical mitzvos. The root purpose of the mitzvos is to draw the divine light into a vessel — physical objects and deeds — as "a mitzvah is a lamp" suggests: a lamp is the vessel that holds the light.

11 ועל קיום המצות ארז"ל [אמרו רבותינו זכרונם לברכה] בע"כ [בעל כרחך] אתה חי[51,52] פי' לפי שאחר האהבה והתשוקה במס"נ [במסירות נפש] בבחי' רצוא הנ"ל אח"כ נעשה בחי' שוב להיות בע"כ [בעל כרחך] אתה חי בגוף כדי להיות גילוי אור האלקי מלמעלה למטה במעשה המצות.

Concerning the fulfillment of the mitzvos, our Sages, of blessed memory, said, "Against your will you live." That is: after the love and longing with self-sacrifice (mesirus nefesh), in the above-mentioned state of ratzo, there afterward comes about the state of shov — "against your will you live" in the body — so that there be a revelation of the G-dly light from above to below through the performance of the mitzvos.

> The Mishnah's "Against your will you live" is applied to the mitzvos. After the soul's ratzo — a love so intense that it would give itself up entirely — it must "return" and go on living in the body against its will, because only there can the G-dly light be revealed below through the practical mitzvos.

וזהו פי' בכל לבבך[53] במס"נ [במסירות נפש] תחילה בבחי' הרצוא ואח"כ ובכל נפשך היא בחי' שוב לקשר מחדו"מ [מחשבה דבור ומעשה] במחדו"מ [במחשבה דבור ומעשה] של התורה ומצות כו'.

This is the meaning of "with all your heart" — with self-sacrifice first, in the state of ratzo — and afterward, "and with all your soul," which is the level of shov: to bind thought, speech and action with the thought, speech and action of the Torah and mitzvos, etc.

> Two phrases of the Shema match the two movements: "with all your heart" is the self-sacrificing ratzo, and "with all your soul" is the shov, in which a person binds his thought, speech and action to the thought, speech and action of the Torah and its commandments.

SECTION 4 • ¶12–15

Shov is heaven, ratzo is earth

12 והנה בחי' השוב נק' שמים כי הנה בבחי' השוב הזה בתומ"צ [בתורה ומצות] נמשך האור למעלה בבחי' מקיף כידוע שהמצות הן בחי' מקיפי' [מקיפים] וע"כ נעשו המצות לבושים לנשמה בג"ע [בגן עדן] כי הלבושים והמקיפי' [והמקיפים] ענין א' הם כו'.

Now, the level of shov is called "heaven," for in this level of shov, through Torah and mitzvos, the light is drawn above in the manner of an encompassing light, as is known that the mitzvos are encompassing lights (makifim). Therefore the mitzvos become garments for the soul in the Garden of Eden, for garments and encompassing lights are one thing, etc.

> Now the shov is identified with "heaven." Through Torah and mitzvos a light is drawn that encompasses the soul (a makif), as the heavens encompass the earth. This is why the mitzvos become the soul's "garments" in the Garden of Eden: a garment is a kind of encompassing.

וז"ש [וזהו שכתוב] צרורה בצרור החיים[54,55] כו' צרור זה היינו המצות כידוע והתורה אע"פ [אף על פי] שנק' מזון[56] מ"מ היא ג"כ בחי' לבוש כמ"ש עטה אור כשלמה[57]

This is the meaning of "bound up in the bond of life," etc.: this "bond" is the mitzvos, as is known. And the Torah, although it is called "food," is nevertheless also a garment, as it is written, "He wraps [Himself in] light as a garment."

> Avigail's blessing that David's soul be "bound up in the bond of life" is read as referring to the mitzvos, which wrap the soul. The Torah is called "food," which is absorbed within like an inner light; yet it too is a garment, as the Psalm says G-d "wraps [Himself in] light as a garment" — the light being the Torah.

(ועיין דבר זה במ"א ע"פ כי ביום הזה יכפר[58,59] כו' בענין כך היא דרכה של תורה כו' אשריך וטוב לך.[60] וע"פ וראיתם אותו וזכרתם[61,62] כו' וע"פ את שבתותי תשמרו)

(And see this matter elsewhere, on the verse "For on this day He shall atone," etc., on the theme "This is the way of the Torah… happy are you, and it is good for you"; and on the verse "And you shall see it and remember," etc.; and on the verse "My Shabbosos you shall keep.")

> The parenthesis points to other discourses where this is developed: on Yom Kippur's atonement (where the Torah is G-d's own "garment"), on the tzitzis, and on keeping Shabbos.

ע"כ נק' בחי' שוב זה ע"י תומ"צ [תורה ומצות] בשם שמים כי כמו שהשמים מקיפי' [מקיפים] לארץ כך בחי' השוב הזה הוא בחי' מקיף לבחי' הרצוא דארץ הנ"ל.

Therefore this level of shov, through Torah and mitzvos, is called by the name "heaven": for just as the heavens encompass the earth, so this level of shov encompasses the above-mentioned level of the ratzo of "earth."

> So the shov achieved through Torah and mitzvos is called "heaven": it surrounds the "earth" of the soul's ratzo as the heavens surround the earth.

ועוד זאת עד"מ מארץ ושמים הגשמיים הרי אנו רואים שהארץ אינה רק כגרגיר חרדל לגבי מרחב הכדור של השמים המקיפי' [המקיפים] עליה מכל צדדיה בהשואה אחת.

Moreover, by way of analogy from the physical earth and heavens, we see that the earth is only like a mustard seed compared with the expanse of the sphere of the heavens, which surround it on all sides equally.

> A second point from the physical world: compared with the vast sphere of the heavens surrounding it equally on every side, the whole earth is no larger than a mustard seed.

כך ערך בחי' הרצוא הזה דארץ לגבי בחי' השוב דתומ"צ [דתורה ומצות] שנק' רצונו וחכמתו ית' הוא רק כערך גרגיר חרדל לגבי מרחב הגדול דשמי' [דשמים].

So the proportion of this level of ratzo of "earth" to the level of shov of Torah and mitzvos — which are called His will and His wisdom, blessed be He — is only as the proportion of a mustard seed to the great expanse of the heavens.

The same proportion holds spiritually. The soul's ratzo, however intense, is tiny compared with the shov of Torah and mitzvos, because Torah and mitzvos are G-d's own will and wisdom, while the ratzo is only a creature's longing.

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

A QUESTION THE REBBE RAISES

In the maamar 'Hashamayim kis'i' of Shabbos Vaera, Rosh Chodesh Shevat 5746, in a section the editors trace to Likkutei Torah, Shir HaShirim 49c ff., the Rebbe explains how heaven and earth bring about the two movements of ratzo and shov (רצוא ושוב) in a person's service.

Our paragraph calls shov 'heaven', and the maamar takes ratzo as 'earth', from eretz, „שרצתה לעשות רצון קונה" ('it ran to do its Maker's will'). In this maamar the Rebbe pairs them the other way: heaven, the G-dliness above the worlds, stirs the soul to ratzo („שאו מרום עיניכם וראו מי ברא אלה", 'Lift your eyes on high and see Who created these'), while earth, where G-d wants His dwelling below (דירה בתחתונים), leads to shov. Then, in a bracketed aside, he keeps the other pairing too: „מכיון שכל העניינים שבקדושה כלולים זה מזה" (since all matters of holiness are included in one another), earth also has ratzo, which is why it is called eretz, 'it ran', and heaven also has shov, „כמבואר בהדרושים" ('as explained in the derushim'; the editors point to this maamar, Torah Ohr 2a ff.).

The Alter Rebbe: והנה בחי' השוב נק' שמים כי הנה בבחי' השוב הזה בתומ"צ נמשך האור למעלה בבחי' מקיף

The Rebbe: מכיון שכל העניינים שבקדושה כלולים זה מזה, לפיכך יש בארץ גם בחי' רצוא, דזהו מה שנקראת ארץ ע"ש שרצתה לעשות רצון קונה

Toras Menachem, Hisvaaduyos, vol. 5746 vol. 2 (יט), p. 374-375 (also Sefer HaMaamarim 5746, p. פט) · ש"פ וארא, ר"ח שבט ה'תשמ"ו (בלתי מוגה)

13 וזהו השמים כסאי[63] והארץ הדום רגלי פי' הדום רגלי הוא ע"ד השרפרף לכסא שמגביה הרגלים כך הנשמות שנק' ברא כרעא דאבוה[64, 65] מתעלים ע"י בחי' ארץ הוא בחי' הרצוא.

This is [the meaning of] "The heavens are My throne and the earth is My footstool." The meaning: "My footstool" is like the footrest of a throne, which raises the feet; so the souls, which are called "the son is the leg of his father," are elevated through the level of "earth," which is the level of ratzo.

Isaiah's verse, "The heavens are My throne and the earth is My footstool," is now read through ratzo and shov. A footstool raises the feet; the souls are called G-d's "feet" ("a son is his father's leg"), and they are raised through "earth," the upward ratzo.

ודרך פרט כל זמן שיש עליי' [עלייה] לבחי' ארץ העליונה היא כנס"י [כנסת ישראל] כמו בשבת ויו"ט [ויום טוב] דכתיב אם תשיב משבת רגלך[66] וכן הג' י"ט נק' ג' רגלים.[67, 68, 69]

In particular, whenever there is an elevation for the level of the supernal "earth," which is the Community of Israel, as on Shabbos and festivals, [it is called by the word "foot"]: as it is written, "If you turn away your foot (raglecha) because of the Shabbos," and likewise the three festivals are called the three regalim ("feet").

> In particular, the supernal "earth" is the Community of Israel, and its ascents come on Shabbos and the festivals — and both are tied to the word "foot": Shabbos in "If you turn away your foot because of the Shabbos," and the three festivals, which are called regalim, "feet."

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR 5745** ,ד"ה כי כאשר השמים החדשים
>
> For the Alter Rebbe, "The heavens are My throne" is one prooftext within his account of ratzo and shov. The Rebbe uses it to frame the whole relation between the two ends of the haftorah, and between the first maamar of Torah Ohr and the last of Likkutei Torah. Present service of "throne and footstool" is the beginning and the means of reaching the future "new heavens." Through "so shall your seed… stand," that service is itself lifted into the end.
>
> The Alter Rebbe: וזהו השמים כסאי והארץ הדום רגלי
>
> The Rebbe: סדר העבודה הוא שבתחלה ישנה העבודה בזמן הזה השמים כסאי

14 והשמים כסאי היינו בחי' שוב שהוא ירידה והמשכה ה"ז [הרי זה] כמו היושב על הכסא שמשפיל קומתו.

And "The heavens are My throne" is the level of shov, which is descent and drawing down; this is like one who sits on a throne, who lowers his stature.

> "The heavens are My throne" refers to the shov, the descent: one who sits on a throne lowers his height.

וזהו ואתה קדוש[70] יושב תהלות ישראל. פי' שהוא יתי' קדוש ומובדל מכל העולמות רק ע"י תהלות ישראל נמשך להיות יושב ונשפל למטה וכמאמר שהקב"ה יושב ועוסק בתורה[71] כו'.

This is [the meaning of] "And You, Holy One, sit [enthroned] upon the praises of Israel." The meaning: He, blessed be He, is holy and separate from all the worlds; only through the praises of Israel is He drawn to be "sitting," lowered below, as in the saying that the Holy One, blessed be He, sits and occupies Himself with Torah, etc.

> So too the Psalm, "You, Holy One, sit upon the praises of Israel": G-d is "holy" — separate and beyond all worlds; only through Israel's praises is He drawn to "sit," lowering Himself to be revealed below. The Talmud's image of G-d "sitting and occupying Himself with Torah" reflects this same descent into the Torah.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **FROM THE REBBE'S MAAMAR 5745** ,ד"ה כי כאשר השמים החדשים

The Alter Rebbe uses the image of a throne, which lowers the stature of one who sits, for the shov in general. The Rebbe applies it specifically to the Torah's descent. Torah came down from heaven by stages, as in Tanya ch. 4, until it was clothed in ink on parchment and grasped by human thought, to the point that "the Torah speaks in human language." This is what makes heaven the "throne" of G-d.

The Alter Rebbe: בחי' שוב שהוא ירידה והמשכה ה"ז כמו היושב על הכסא שמשפיל קומתו

The Rebbe: שירדה ונשפלה למטה עד שהיא נתפסת במוחם ומחשבתם של בני אדם

15 וזהו שנק' התפלה סולם[72] מוצב ארצה וראשו מגיע השמימה.[73] פי' הסולם הוא העליי' [העלייה] בבחי' רצוא אך ראשו מגיע השמימה שבשמו"ע [שבשמונה עשרה] מתחיל השוב כנ"ל ועיקרו אח"כ ע"י תומ"צ [תורה ומצות].

This is why prayer is called "a ladder set upon the earth, and its top reaches to heaven." The meaning: the ladder is the ascent in the state of ratzo, but "its top reaches to heaven," for in the Shemoneh Esreh the shov begins, as mentioned above, and its main part comes afterward through Torah and mitzvos.

The Zohar calls prayer the ladder of Yaakov's dream, "set upon the earth with its top reaching heaven." The ladder itself — the climb upward — is the ratzo; but its top "reaches heaven": the shov begins at the peak of prayer, in the Shemoneh Esreh, and is completed through Torah and mitzvos.

וזשארז"ל [וזהו שאמרו רבותינו זכרונם לברכה] לחד מ"ד [מאן דאמר] דארץ קדמה[74] לשמים בבריא' [בבריאה / בבריאת]. כי הרי מבואר למעלה בענין ק"ש [קריאת שמע] ושי"ע [ושמונה עשרה] ותורה דבחי' הרצוא צ"ל קודם לבחי' השוב

This is what our Sages, of blessed memory, said, according to one opinion, that the earth preceded the heavens in creation. For it has been explained above, concerning the Shema, the Shemoneh Esreh and Torah, that the level of ratzo must come before the level of shov.

This explains the Talmudic view that the earth was created before the heavens: as shown above, in the order of the Shema, the Shemoneh Esreh and Torah study, the ratzo comes before the shov.

וכך היא המדה כי מאתעדל"ת [מאתערותא דלתתא] דוקא נעשה אתעדל"ע [אתערותא דלעילא] וכמ"ש אם ישים אליו לבו[75] ואז אח"כ רוחו ונשמתו אליו יאסף

And this is the rule: specifically from an arousal from below is an arousal from above brought about, as it is written, "If he sets his heart toward Him," and only then, afterward, "His spirit and His soul He gathers to him."

This is a general rule: an arousal from above (the divine response) comes about only through an arousal from below (human initiative). Job's verse shows the order: first "he sets his heart toward Him," then "His spirit and His soul He gathers to him."

ועי"כ ארץ שהוא ל' [לשון] רצוא קדמה לשמים שהוא בחי' שוב.

Therefore "earth" (eretz), which is a term of ratzo, preceded "heaven," which is the level of shov.

> So eretz, "earth," the running, came before "heaven," the return.

SECTION 5 • ¶16

Why the world exists for Torah and Israel

16 ובכ"ז [ובכל זה] יובן משארז"ל [מה שאמרו רבותינו זכרונם לברכה] בראשית בשביל ישראל שנק' ראשית וגם בשביל התורה שנק' ראשית. ברא אלקים את השמים ואת הארץ הגשמיים.

With all this, one will understand what our Sages, of blessed memory, said: "Bereishis — for the sake of Israel, who are called 'beginning,' and also for the sake of the Torah, which is called 'beginning' — G-d created the heavens and the earth," the physical ones.

> The Alter Rebbe returns to the question of paragraph 1: why did the Sages say that the physical heaven and earth were created "for the sake of" Israel and the Torah?

דהנה בתורה ובישראל יש בחי' שמים וארץ רוחניים. בתורה הוא בחי' שוב שהוא בחי' שמים כנ"ל. ובישראל בעבודתם במס"נ [במסירות נפש] הוא בחי' רצוא בחי' ארץ.

For in the Torah and in Israel there is a spiritual heaven and earth. In the Torah it is the level of shov, which is the level of "heaven," as explained above; and in Israel, in their service with self-sacrifice, it is the level of ratzo, the level of "earth."

> The answer: the Torah and Israel each embody one of the two spiritual movements. The Torah is shov — G-d's will and wisdom drawn down — and so it is "heaven"; Israel, in their self-sacrificing service, embody ratzo, the upward rush, and so they are "earth."

וע"כ על ידי תורה וישראל דוקא יתקיימו שמים וארץ הגשמיי' [הגשמיים] דהיינו ע"י בחי' שמים וארץ הרוחניי' שהוא בחי' רצוא ושוב שע"י תורה וישראל

Therefore it is specifically through the Torah and Israel that the physical heaven and earth are sustained — that is, through the spiritual heaven and earth, which are the ratzo and shov that come through the Torah and Israel

> Therefore it is precisely through these spiritual counterparts — the ratzo and shov that come about through Israel and the Torah — that the physical heaven and earth continue to exist.

(וזהו ואשים דברי בפיך[76] כו' לנטוע שמים וליסוד ארץ. וגם י"ל [יש לומר] שבתומ"צ [שבתורה ומצות] עצמן יש בחי' שמים וארץ כי המצות מעשיות הן בחי' ארץ כי הארץ הדום רגלי[77] שרפרף.

(and this is [the meaning of] "And I have put My words in your mouth," etc., "to plant the heavens and to lay the foundations of the earth." One may also say that within the Torah and mitzvos themselves there is a level of heaven and earth: the practical mitzvos are the level of "earth," for "the earth is My footstool," a footrest.

> A parenthesis offers support and a refinement. In Isaiah G-d says, "I have put My words in your mouth… to plant the heavens and lay the foundations of the earth": the Torah establishes heaven and earth. Alternatively, Torah and mitzvos themselves contain heaven and earth: the practical mitzvos are "earth," the "footstool" that raises one up.

וכך צדקה תרומם גוי.[78] ותורה היא בחי' שמים והמשכה. ועי' [ועיין] על מאמר מזוזה מימין[79] כו'.

And so, "Charity exalts a nation." And the Torah is the level of "heaven" and drawing down. And see on the saying "The mezuzah on the right," etc.

> So too "Charity exalts a nation": a practical mitzvah lifts up, like the footstool. The Torah, by contrast, is "heaven," a drawing down. The reader is also referred to another discussion, on the saying "the mezuzah on the right."

וזהו ואשים דברי בפיך הוא בחי' תורה. ובצל ידי כסיתיך הוא בחי' מצות שעי"ז לנטוע שמים וליסוד ארץ.

And this is [the meaning of] "And I have put My words in your mouth" — this is the level of Torah; "and in the shadow of My hand I have covered you" — this is the level of mitzvos; and through this, "to plant the heavens and to lay the foundations of the earth."

> Isaiah's verse now divides in two: "I have put My words in your mouth" is the Torah, and "in the shadow of My hand I have covered you" is the mitzvos, which surround a person like a covering; together they "plant the heavens and found the earth."

וא"ש [ואתי שפיר] דבראשית היינו בשביל התורה שנק' ראשית שיש בה עצמה בחי' שמים וארץ תומ"צ [תורה ומצות]. לכן עי"ז מתקיימים שמים וארץ וכן בשביל ישראל כו' שיש בהן בחי' רו"ש [רצוא ושוב]. ועיין מ"ש ע"פ הזוהר פרשה שופטים[80] שמים וארץ אינון סהדין[81] כו'):[82]

It thus fits well that Bereishis means "for the sake of the Torah, which is called 'beginning,'" for it itself contains the level of heaven and earth: Torah and mitzvos. Therefore through it heaven and earth are sustained; and likewise "for the sake of Israel," etc., who have within them the level of ratzo and shov. And see what is explained on the Zohar, Parshas Shoftim, "Heaven and earth are witnesses," etc.).

> So the Torah, which itself contains heaven and earth — study and mitzvos — is fittingly the "beginning" for whose sake the world was created, and through it heaven and earth endure. Israel likewise contain ratzo and shov, so the world exists for their sake too. The parenthesis closes with a reference to the explanation of the Zohar's statement in Parshas Shoftim that "heaven and earth are witnesses."

EXPLAINED ELSEWHERE • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

EXPLAINED BY THE ALTER REBBE

„ועי׳ על מאמר מזוזה מימין כו׳" ('And see on the saying "the mezuzah on the right"'): the parenthesis points to another maamar without naming it, and the reader is not told what the mezuzah has to do with mitzvos and Torah as earth and heaven.

The parenthesis points to the Alter Rebbe's Chanukah maamar in Torah Ohr, Mikeitz, on the Talmud's „מזוזה מימין ונר חנוכה משמאל" ('the Chanukah lamp on the left, so that the mezuzah is on the right'), and to its biur. There the mezuzah, which holds the Shema's 'and you shall love', is „בחי׳ העלאה ממטה למעלה כמו בחי׳ המצות" (an ascent from below, like the mitzvos), and the biur opens: „הנה המצות הן מלמטה למעלה והתורה מלמעלה למטה" ('the mitzvos are from below to above, and the Torah from above to below'). Perhaps (biur b'derech efshar) that is why it is cited here, where the practical mitzvos are the 'earth' that raises up and the Torah is 'heaven', a drawing down.

the Alter Rebbe: Torah Ohr, Mikeitz, dibbur hamaschil Ner Chanukah mitzvah lehanichah… mismol (Mikeitz 15 ¶36 on the site), p. מב, ג (printed p. 84) · the Alter Rebbe: Torah Ohr, Mikeitz, 'Biur al hanal' (the biur of the same maamar; Mikeitz 16 ¶2 on the site), p. מב, ד (printed p. 84)

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

FROM THE REBBE'S MAAMAR 5745 ,ד״ה כי כאשר השמים החדשים

The Alter Rebbe makes "earth" the ratzo of Israel's self-sacrifice and "heaven" the shov of Torah and mitzvos. He offers, only in a parenthetical alternative, that practical mitzvos are "earth" and Torah is "heaven." The Rebbe makes this alternative the axis of his maamar and gives its reason. Torah is not tied to physicality and is studied even in Gan Eden, so it is a drawing down. Mitzvos exist only below and are given specifically in physical things in order to elevate them, so they are an ascent from below. The Alter Rebbe already links eretz with running (¶2); the Rebbe's added application is that mitzvos should be performed with alacrity and joy, citing «הוי רץ לדבר מצוה».

The Alter Rebbe: כי המצות מעשיות הן בחי' ארץ כי הארץ הדום רגלי שרפרף

The Rebbe: זהו מה שהמצוות ניתנו בדברים גשמיים דוקא, כדי להעלותם למעלה

SECTION 6 • ¶17–21

The new earth of the Time to Come

17 והנה כ״ז [כל זה] הוא ענין שמים וארץ דעכשיו שצ״ל תחלה בחי׳ ארץ רצוא. ואח״כ מקבלת מבחי׳ שמים השוב כו׳.

Now, all this concerns the heaven and earth of the present, in which there must first be the level of "earth," ratzo, and afterward it receives from the level of "heaven," the shov, etc.

Everything so far describes heaven and earth as they are now: first the "earth" of ratzo, and then the "heaven" of shov received in response.

אבל לעי"ל [לעתיד לבוא] כתיב הנני עושה חדשה[83] בארץ.[84] ופי' וענין התחדשות זו בבחי' ארץ. היינו משום דלעי"ל [דלעתיד לבוא] לא יהיה שייך בחי' רצוא דארץ ע"ד שהוא עכשיו

But of the Time to Come it is written, "Behold, I am making a new thing in the earth." The meaning and substance of this newness in the level of "earth" is that in the Time to Come the ratzo of "earth" will not apply in the way it does now,

> The prophets speak of "a new thing in the earth" in the Time to Come (the Alter Rebbe's wording joins Isaiah's "Behold, I am making a new thing" with Jeremiah's "a new thing in the earth"). The novelty will be in "earth" itself: ratzo as we know it will no longer apply.

שהוא ענין הרצוא והתשוקה לצאת מההפך אשר החושך יכסה ארץ[85] כו' כנ"ל בענין פסוד"ז [פסוקי דזמרה]

which is the ratzo and longing to go out of the opposite, where "darkness covers the earth," etc., as explained above regarding the Verses of Praise,

> Today's ratzo is a longing to break out of its opposite, a state where "darkness covers the earth." That is why, as explained above, Pesukei deZimra are needed.

שהוא בחי' רוממות אל בגרונם[86] כדי שעי"ז נעשה חרב פיפיות לעשות נקמה בגוים[87] הוא נה"ב [נפש הבהמית] והגוף כו' דהיינו שע"י הרצוא נעשה בטול רצון בחי' אתהפכא חשוכא לנהורא.

which are the level of "the exaltations of G-d in their throat," so that through this it becomes "a double-edged sword to execute vengeance upon the nations" — which are the animal soul and the body, etc. — that is, through the ratzo there comes about a nullification of will, the level of "transforming darkness into light."

> Pesukei deZimra, "the exaltations of G-d in their throat," become the "double-edged sword" taking "vengeance on the nations," now identified as the animal soul and the body. Through ratzo, a person's own will is nullified and "darkness is transformed into light" — the forces of concealment themselves are turned to holiness.

שזה אינו שייך רק עכשיו שיש קליפות המסתירים עד שהחשך יכסה ארץ והוא בחי' לבושים המלבישים ומסתירים וכמ"ש אלביש שמים קדרות[88] כו'.

This applies only now, when there are kelipos that conceal until "darkness covers the earth"; this is the level of garments that clothe and conceal, as it is written, "I clothe the heavens in blackness," etc.

> All this belongs only to the present, when the kelipos conceal G-dliness like garments covering it, as "I clothe the heavens in blackness" describes. Where there is no darkness, there is nothing to break out of.

18 ולכן הוזהרנו בק"ש [בקריאת שמע] השמרו לכם[89] פן יפתה לבבכם וסרתם כו' והשתחויתם פי' שכל קליפה המסתר' נק' אלהים אחרים ועבודת כוכבים

Therefore we were warned in the Shema, "Beware, lest your heart be seduced and you turn aside," etc., "and bow down." The meaning: every concealing kelipah is called "other gods" and idol worship;

> Because concealment exists now, the Shema warns: "Beware lest your heart be seduced… and you bow down [to other gods]." In Chassidic terms every concealing kelipah is "other gods": anything that hides G-dliness is a kind of idolatry.

וההשתחואה היינו בחינת המשכה כמו ע"י השתחואה בקדושה בכריעה בברוך[90] שממשיך גילוי אלקות. כך את זלעו"ז [זה לעומת זה][91] כו'.

and the bowing down is a drawing down — just as through bowing in holiness, in the bowing at "Blessed," one draws down a revelation of G-dliness. So too, "one opposite the other [G-d made]," etc.

> Bowing means drawing down. In holiness, bowing at "Blessed" in the Amidah draws down divine revelation; and since "G-d made one opposite the other," bowing to the "other side" draws life-force down to it.

19 וזהו מארז"ל [מאמר רבותינו זכרונם לברכה] ישראל שבחוץ לארץ[92] עובדי ע"ז [עבודה זרה] בטהרה הם. דהיינו כשהוא ח"ו לגמרי חוץ לארץ העליונה שהוא בחי' הרצון לה' ית' בחי' ארץ שרצתה[93] כו'

This is [the meaning of] what our Sages, of blessed memory, said: "Jews who live outside the Land are idol worshipers in purity." That is, when one is, G-d forbid, entirely "outside the land" — the supernal "land," which is the level of will for G-d, blessed be He, the level of "earth, which ran," etc. —

> The Talmud says that Jews living outside the Land of Israel "worship idols in purity" — innocently. The Alter Rebbe reads "the Land" as the supernal "earth," the will and longing for G-d ("earth, which ran to do its Maker's will"). One who is wholly "outside" this land has lost all ratzo for G-d.

רק שנמשך לגמרי אחרי הבלי עוה"ז הגם שהם דברים המותרים מבחי' טוב שבנוגה ע"י גורם יניקה והמשכה לבחי' נוגה.

but rather is drawn entirely after the vanities of this world — even though they are permitted things, from the good within nogah — through this he causes nourishment and a drawing down to the level of nogah.

> Such a person is drawn entirely after worldly pleasures. Even if they are permitted things, which come from the good within nogah (the intermediate kelipah that can be raised to holiness or fall), pursuing them for their own sake feeds nogah instead of elevating it.

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

THE REBBE EXPLAINS

On the second night of Pesach 5724, in a talk on the Haggadah's 'In the beginning our fathers were idol-worshippers, and now the Omnipresent has brought us near to His service', the Rebbe brings 'a maamar of the Alter Rebbe' on the Sages' saying that Jews outside the Land „עובדי עבודה זרה בטהרה" ('worship idols in purity'), with its question: how can those called 'Israel' be called idol-worshippers at all?

Our paragraph reads the Sages' „ישראל שבחוץ לארץ עובדי ע"ז בטהרה הם" ('Jews outside the Land worship idols in purity') through eretz as „בחי' הרצון לה' ית'" ('the will for G-d'). Retelling the Alter Rebbe's explanation of the saying, the Rebbe puts this step in his own words: eretz is named for 'it ran to do its Maker's will', a being whose whole existence is that will. One 'outside the land', outside that will, feels another existence beside it, 'my strength and the might of my hand', and that is idolatry 'in purity'.

The Alter Rebbe: כשהוא ח"ו לגמרי חוץ לארץ העליונה שהוא בחי' הרצון לה' ית' בחי' ארץ שרצתה כו'

The Rebbe: אבל מי שנמצא ב"חוץ לארץ", מחוץ לרצון הנ"ל, ונרגשת אצלו מציאות נוספת, "כחי ועוצם ידי" — הרי זה ענין של ע"ז בטהרה

Toras Menachem, Hisvaaduyos, vol. 5724 vol. 2 (לט), p. 294–295 · ליל ב' דחג הפסח ה'תשכ"ד (בלתי מוגה)

20 וזה נקרא השתחואה והמשכה לבחי' אלהים אחרים כו' דהיינו תוס' יניקה לחיצונים. ועי"ז ועצר [תוספת] את השמים[94] ולא יהיה מטר שלא יהיה ההמשכה בקדושה מבחי' שוב דשמים עליונים כו'

This is called bowing down and drawing down to the level of "other gods," etc. — that is, additional nourishment for the external forces. And through this, "He will close up the heavens and there will be no rain": there will be no drawing down in holiness from the shov of the supernal heavens, etc.

Pursuing worldly things for their own sake is "bowing down to other gods": it gives added nourishment to the external forces (the kelipos). The consequence stated in the Shema — "He will close up the heavens and there will be no rain" — means that the shov, the drawing down of holiness from the supernal "heavens," is withheld.

ובהיות כן צריך כ"א [כל אחד / כל אחת] לעורר בחי' רצוא אם ישים אליו לבו[95] לאהפכא חשוכא לנהורא ומרירו למתיקו כו'

That being so, each person must arouse the level of ratzo — "If he sets his heart toward Him" — to transform darkness into light and bitterness into sweetness, etc.,

Therefore each person must arouse ratzo, setting his heart toward G-d, in order to transform darkness into light and bitterness into sweetness.

ולעבדו בכל לבבכם[96] כו' שזהו בחי' ארץ ועי"ז ונתתי מטר ארצכם[97] כו' הוא בחי' השוב.

and "to serve Him with all your heart," etc., which is the level of "earth"; and through this, "I will give the rain of your land," etc., which is the level of shov.

> This is "to serve Him with all your heart," the "earth" of ratzo; and in response comes "I will give the rain of your land," the shov from heaven. The second paragraph of the Shema thus describes both the problem and its remedy.

משא"כ לעתיד לבא דכתיב ואת רוח הטומאה[98] אעביר כו' ולא יהיה כלל בחי' קליפה המסתרת גילוי אלקות וכן נאמר ולא יכנף עוד מוריך[99] והיו עיניך רואות כו'.

This is not so in the Time to Come, of which it is written, "And I will remove the spirit of impurity," etc.: there will be no kelipah at all concealing the revelation of G-dliness. And it is also said, "Your Teacher will no longer be hidden, and your eyes shall see," etc.

> In the Time to Come it will be different: G-d promises to "remove the spirit of impurity," so no kelipah will conceal G-dliness, and "your Teacher will no longer be hidden; your eyes will see."

א"כ א"צ [אין צריך / אינו צריך] כלל ענין בחי' הביטול של היש שזהו בחי' הרצוא דעכשיו לצאת מבחי' ההפך המנגד כו'.

If so, there will be no need at all for the nullification of the "something" (yesh), which is the ratzo of the present — to go out from the opposing contrary, etc.

> Then there will be no need to nullify one's sense of self (yesh), which is what today's ratzo does as it breaks out of its opposite.

וזהו הנני עושה חדשה בארץ. פי' שלא יהיה כמו עכשיו בחי' רצוא ואתעדל"ת [ואתערותא דלתתא] שעי"ז יהיה ההמשכה שאז כיון שיהיה הגילוי למטה כמו למעלה א"כ אין שייך רצוא כו'

And this is [the meaning of] "Behold, I am making a new thing in the earth." That is, there will not be, as now, ratzo and an arousal from below through which the drawing down comes; for then, since the revelation below will be as it is above, ratzo does not apply, etc.

> This is the "new thing in the earth": "earth" will no longer be a ratzo of this kind. Now the drawing down depends on our ratzo, the arousal from below; then, because G-dliness will be revealed below as openly as above, there will be nothing to "run" toward.

(ובזה י״ל [יש לומר] מ״ש כי ההרים ימושו[100] כו׳ כי הר היינו בחי׳ רצוא כנודע מענין לא כאברהם שקראו הר[101] כו׳ ואז יתבטל בחי׳ זו כיון שגם למטה יהיה הגילוי ממש עין בעין יראו[102] כו׳)

(With this one may explain what is written, "For the mountains shall depart," etc., for "mountain" is the level of ratzo, as is known from the matter of "not like Avraham, who called it a mountain," etc.; and then this level will be annulled, since below too there will be actual revelation — "eye to eye they shall see," etc.)

A parenthesis: this explains "the mountains shall depart." A "mountain" stands for ratzo, the climb upward (the Talmud says Avraham called the Temple site a "mountain"). When G-dliness is seen "eye to eye" below, the climb is no longer needed. The Talmud (Pesachim 88a) reads Isaiah's "let us go up to the mountain of G-d, to the house of the G-d of Yaakov" as meaning that the future Temple will be called not a "mountain," as Avraham called the site, nor a "field," as Yitzchak did, but a "house," as Yaakov did. So the maamar takes Avraham's "mountain," the effort of climbing upward, as the mode that will give way when G-dliness dwells openly below.

וע״כ אמר שיהיה אז בחי׳ השמים החדשים והארץ החדשה אשר אני עושה[103] אני דוקא דהיינו מצד אתעדל״ע [אתערותא דלעילא] בלבד ולא מצד אתעדל״ת [אתערותא דלתתא] כלל כי א״צ [אין צריך / אינו צריך] אתעדל״ת [אתערותא דלתתא] רק לברר ולהפך מחשוכא לנהורא כנ״ל

Therefore He said that there will then be "the new heavens and the new earth that I make" — "I" specifically, that is, from an arousal from above alone and not from an arousal from below at all; for an arousal from below is needed only to refine and to transform from darkness to light, as explained above.

Hence G-d says "the new heavens and the new earth that I make" — "I," by an arousal from above alone. An arousal from below is needed only to refine the world and turn its darkness into light.

אבל לע״ל [לעתיד לבוא] שא״צ [שאין צריך / שאינו צריך] לזה יהי׳ בחי׳ אתעדל״ע [יהיה] לבד ע״כ [אתערותא דלעילא] אמר אשר אני עושה

But in the Time to Come, when this will not be needed, there will be an arousal from above alone. Therefore He said, "that I make."

In the Time to Come, when there is no darkness to transform, everything will come from above alone; hence "that I make."

והיינו שקורא אותן בשם שמים חדשים וארץ חדשה. פי׳ שבאים בבחי׳ גילוי מלמעלה למטה מצד עצמות המאציל אשר לא היה עדיין בחי׳ כזו בבחי׳ גילוי בראשית ההשתלשלות.

And that is why He calls them "new heavens" and "a new earth." The meaning: they come as a revelation from above to below, from the very Essence of the Emanator, a level such as has not yet been in a state of revelation at the beginning of the chain of descending worlds (hishtalshelus).

> That is why they are called "new" heavens and a "new" earth: this revelation comes from G-d's very essence, "the Emanator," a level never revealed even at the very start of the chain of worlds.

כמו דכתיב ביום עשות[104] ה׳ אלקים ארץ ושמים ענין אלקים זה היינו בחי׳ הצמצום וההסתר.

As it is written, "On the day that Havayah Elokim made earth and heaven": this "Elokim" is the level of tzimtzum and concealment.

> By contrast, the present heaven and earth were made, as Genesis 2:4 says, by "Havayah Elokim," and "Elokim" is the Name of tzimtzum — contraction and concealment.

ששמים וארץ דעכשיו נמשכו על ידי שם אלקים כמ״ש בראשית ברא אלקים[105] כו׳ וע״י ארץ שהוא בחי׳ רצוא נמתק הדין והצמצום דשם אלקים המעלים והמסתיר.

For the present heaven and earth were drawn forth through the Name Elokim, as it is written, "In the beginning Elokim created," etc.; and through "earth," which is the level of ratzo, the judgment and the tzimtzum of the Name Elokim, which obscures and conceals, are sweetened.

> The present world came into being through the Name Elokim ("In the beginning Elokim created"). The ratzo of "earth" is what softens — literally "sweetens" — the judgment and concealment of Elokim.

21 וזהו ביום עשות[106] ה׳ אלקים שנכלל אלקים זה בהוי״ה וזהו פי׳ עשות ה׳ אלקים. היינו יחוד והתכללות שמות אלו יחד.

This is [the meaning of] "On the day that Havayah Elokim made": that this Elokim is absorbed into Havayah. This is the meaning of "Havayah Elokim made" — the union and merging of these Names together.

> The pairing "Havayah Elokim" in the verse expresses that the Name Elokim (contraction) is absorbed into Havayah (the infinite). "Havayah Elokim made" thus refers to the union and blending of these two Names.

וכ״ז [וכל זה] הוא ע״י ארץ ושמים בחי׳ רו״ש [רצוא ושוב]. אך צ״ל ארץ קדמה דוקא בחי׳ רצוא תחלה.

All this comes through "earth" and "heaven," ratzo and shov; but "earth" must come first — the level of ratzo first.

> This union is achieved through "earth" and "heaven," ratzo and shov; and in the present order "earth" must come first, as the verse says, "earth and heaven."

אבל לעתיד שיהיו שמים חדשים וארץ חדשה הוא בחי' אשר אני עושה ולא ע"י צמצומים דשם אלקים

But in the Time to Come, when there will be new heavens and a new earth, it is the level of "that I make," not through the contractions of the Name Elokim.

> In the Time to Come, the new heavens and earth will be "that I make," without the contractions of Elokim.

ואז יהיו שמים קודם כי א"צ [אין צריך / אינו צריך] לבחי' קדימת הרצוא כו' וזהו ויצא כברק חצו[107] שהוא בחי' גילוי מלמעלה למטה:

And then the heavens will come first, for there will be no need for the ratzo to come first, etc. And this is [the meaning of] "And His arrow shall go forth like lightning," which is the level of revelation from above to below.

> So "heaven" will come first, since no prior ratzo will be needed. Zechariah's "His arrow shall go forth like lightning" describes such a revelation, flashing from above to below.

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

A QUESTION THE REBBE RAISES

In a sicha for Shabbos Teshuvah on the Sifrei's „קרוב לשמים ורחוק מן הארץ" ('Moshe was near to heaven and far from earth'), the Rebbe reads it as the order of the Ten Days of Teshuvah, and in Torah and mitzvos as first being 'near to heaven' (Torah study as one's chief delight) and then 'near to earth' (refining the world through the mitzvos); in a note he asks which movement heaven and earth stand for.

Our paragraph says that all this comes through „ע"י ארץ ושמים בחי' רו"ש" ('earth and heaven', ratzo and shov), with earth, the ratzo, first. In a note the Rebbe sets this beside Likkutei Torah (Shir HaShirim 3a), where heaven is ratzo and earth is shov, which fits his sicha's order: first 'near to heaven', ratzo, then 'near to earth', shov. In Torah Ohr, he writes, citing this maamar and its biur (ב, ג; ג, ג), „ששמים ענינו שוב, וארץ — רצוא" (heaven is shov and earth ratzo), and the sicha's point can be explained on that reading too. He does not choose between them.

The Alter Rebbe: וכ"ז הוא ע"י ארץ ושמים בחי' רו"ש. אך צ"ל ארץ קדמה דוקא בחי' רצוא תחלה

The Rebbe: בתו"א (ב, ג. ג, ג), ששמים ענינו שוב, וארץ — רצוא. ועפ"ז אפשר לבאר ע"ד הענין שבפנים גם להפי'

Likkutei Sichos, vol. ט, p. 214, note 81 (the sicha begins on p. 204) · משיחות שבת תשובה תשכ"ז־ח. ו' תשרי תשכ"ח

SECTION 7 • ¶22–26

Ratzo and shov within the divine flow

22 אך הנה צריך להבין בענין השמים החדשים וארץ החדשה

But we must understand the matter of the new heavens and the new earth.

> The Alter Rebbe raises a difficulty with the maamar's verse itself.

דאם הם באים רק בבחי' אתעדל"ע [אתערותא דלעילא] לבד שזהו פי' אשר אני עושה[108] כו' א"כ איך יתכן בזה בחי' ארץ בחי' רצוא מלשון רץ כנ"ל

If they come only through an arousal from above alone, which is the meaning of "that I make," etc., then how can there be in this [a level of] "earth," the level of ratzo, from the term "running" (ratz), as explained above?

> The new heavens and earth are said to come purely from an arousal from above; that is what "that I make" means. If so, how can the future include an "earth" at all, if "earth" means ratzo, a creature's running upward toward G-d?

(והרי לעתיד לא שייך בחי' רצוא כלל אפי' [אפילו] מלמטה כמשנת"ל [כמו שנתבאר לעיל]. וכ"ש [וכל שכן] לכאורה דלא שייך בחי' זו בהגילוי שמלמעלה שהוא בחי' אשר אני עושה).

(For in the Time to Come ratzo will not apply at all, even from below, as explained above; and all the more so, it would seem, this level does not apply to the revelation from above, which is the level of "that I make.")

> The parenthesis sharpens the question: it was just shown that in the future even creatures below will have no ratzo; surely, then, ratzo has no place in a revelation that comes from G-d above.

ולמה אמר והארץ החדשה אשר אני עושה לא היה לו להזכיר רק בחי' שמים לבד.

Why, then, did He say "and the new earth that I make"? He should have mentioned only the level of "heaven" alone.

> So why does the verse speak of "the new earth that I make," and not only of new heavens?

אך הענין הוא דגם בבחי' אתעדל"ע [אתערותא דלעילא] בלבד יש בי' מדרגות הללו דרו"ש [דרצוא ושוב] רק שהשמים קדמו לארץ.

But the explanation is that even in an arousal from above alone there are these two levels of ratzo and shov, except that the heavens precede the earth.

> The answer in brief: even a flow that comes purely from above has both movements, ratzo and shov — only there, "heaven" comes before "earth." The next paragraphs explain how.

23 ולהבין איך יתכן בחי' רצוא בעצמות המאציל מאחר שאין דבר מסתיר לפניו כלל.

To understand how there can be a level of ratzo in the very Essence of the Emanator, since nothing at all conceals before Him:

> Until now ratzo was described as a creature's longing to escape concealment. How can anything like it exist in G-d's own essence, where nothing hides anything?

הנה יובן עד"מ שאנו רואים בחי' רו"ש [רצוא ושוב] בגוף האדם הגשמי ברוח החיים אשר בקרבו שדופק בלבו ונק' בזוהר דפיקו דלבא שהחיות שבלב הוא בא בנשימה דוקא רו"ש [רצוא ושוב] בהתפשטות והסתלקות

It will be understood by way of analogy. We see a level of ratzo and shov in the physical human body, in the breath of life within it, which beats in his heart and is called in the Zohar "the beating of the heart" (defiku deliba). For the life-force in the heart comes specifically by way of breathing — ratzo and shov, in expansion and withdrawal —

> An analogy from the human body: the breath of life in the heart pulses; the Zohar calls it "the beating of the heart." The heart's vitality works like breathing — it expands and withdraws, which is ratzo and shov.

וכן חוזר חלילה שמתפשט וחוזר ומסתלק וחוזר ומתפשט כדפק שביד שהחיות נמשך ומתפשט וחוזר ומסתלק וחוזר ומתפשט.

and so it repeats over and over: it expands, then withdraws again, then expands again, like the pulse in the hand, where the life-force is drawn forth and expands, then withdraws again, then expands again.

> The pulse in the wrist shows the same rhythm: the life-force spreads out, pulls back and spreads out again, continuously.

וכן הוא ממש בדפיקו דלבא[109] שהוא ענין התפשטות והסתלקות והתפשטות של רוח החיים שבלב והיינו ממש כמו בחי' רו"ש [רצוא ושוב].

And so it is exactly in the beating of the heart, which is the expansion, withdrawal and expansion of the breath of life in the heart; and this is exactly like the level of ratzo and shov.

> The heartbeat is exactly this rhythm of expansion and withdrawal of the life-breath, and it matches ratzo and shov.

ונמצא רו"ש [רצוא ושוב] כזה הוא הכל בגוף האדם עצמו עדיין ולא מזולתו אליו (ור"ל [ורוצה לומר] שרו"ש [שרצוא ושוב] זה[110] הוא כענין המשכת חיות הנפש בהגוף שסדר המשכה זו הוא ע"י התפשטות והסתלקות כו' שזהו בחי' רו"ש [רצוא ושוב])

Thus such ratzo and shov is still entirely within the person's body itself, and not from something else toward it (that is to say, this ratzo and shov is like the drawing of the soul's life-force into the body, the order of this drawing being through expansion and withdrawal, etc., which is the level of ratzo and shov).

> Crucially, this ratzo and shov takes place entirely within the body itself; nothing outside it blocks the life-force or draws it away. It is simply how the soul's vitality flows into the body — by expanding and withdrawing.

וגם הנה יובן עוד במשל זה שבדפיקו דלבא שאין הרצוא קודם לשוב אלא אדרבה השוב קודם לרצוא

And also, it will further be understood from this analogy that in the beating of the heart the ratzo does not precede the shov; on the contrary, the shov precedes the ratzo.

> The analogy shows a second point: in the heartbeat, shov comes before ratzo.

כנראה בחוש שבראשונה הוא ההתפשטות והמשכת החיות בלב שזהו כמו בחי' שוב המשכת האור בהכלי. ואמנם תכף ומיד חוזר ומסתלק והוא בחי' רצוא והסתלקות האור מהכלי וחוזר ומתיישב וכן חוזר חלילה.

As is plainly observed, first there is the expansion and drawing of the life-force into the heart, which is like the level of shov, the drawing of the light into the vessel. But immediately it withdraws again, which is the level of ratzo and the withdrawal of the light from the vessel; and it settles again, and so on over and over.

> As anyone can feel, the life-force first expands into the heart, like shov, the light entering a vessel; immediately it withdraws — like ratzo, light leaving the vessel — and then settles back again, over and over.

וכדמיון הנשימה מהבל הפה שבתחלה יתפשט ההבל והרוח ומיד יחזור בחזרה וחוזר ומתפשט. וכדוגמא הזאת יובן למשכיל למעלה בבחי' רצוא ושוב[111] שמלמעלה למטה

It is like breathing, the breath of the mouth: at first the breath and air go out, and immediately they come back, and go out again. And after this pattern the discerning will understand above, regarding ratzo and shov from above to below

> Breathing is similar: first the breath goes out, then it comes back, then it goes out again. From this the thoughtful reader can understand ratzo and shov in the flow from above to below.

(ולא בבחי' רו"ש [רצוא ושוב] שוהחיות רצוא ושוב של הנבראי' [הנבראים] כו'. כ"א אדרבה ג"כ בהשפעה עליונה של א"ס ב"ה בכלים ועולמות.

(and not [only] regarding the ratzo and shov of "and the chayos ran and returned," of the creatures, etc.; but, on the contrary, also in the supernal flow of the Infinite One, blessed be He, into vessels and worlds.

> A parenthesis: ratzo and shov exist not only in creatures, like the chayos of Ezekiel's vision, but also in the flow of the Infinite into the vessels (the Sefiros) and the worlds.

וגם אפי' [אפילו] ממש בראשית מראשית ההמשכה מא"ס ב"ה להתלבש בשרש בחי' הכלים שהן שרש כל העולמות עליונים ותחתונים שייך ג"כ רצוא ושוב שהוא הסתלקות והתפשטות.

And also, even at the very beginning, from the very start of the drawing forth from the Infinite One, blessed be He, to be clothed in the root of the vessels, which are the root of all the worlds, higher and lower, ratzo and shov — which are withdrawal and expansion — also apply.

> Even at the very first stage, when the Infinite light is drawn to clothe itself in the root of the vessels — the source of all worlds — there is withdrawal and expansion.

כי מיד שנמשך ומתפשט צ"ל הסתלקות שאל"כ [שאם לא כן] יתבטלו הכלים מהיות בחי' כלים כו' רק שההתפשטות הוא קודם. והוא כמו בחי' השוב ואח"כ הוא בחי' הסתלקות ורצוא וכן חוזר חלילה. ועמ"ש במ"א ע"פ ויקחו לי תרומה[113, 112] כו')

For as soon as it is drawn forth and expands, there must be withdrawal; otherwise the vessels would be nullified from being vessels, etc. Only, the expansion comes first. It is like the level of shov, and afterward comes the level of withdrawal and ratzo, and so on over and over. And see what is explained elsewhere on the verse "And let them take for Me an offering," etc.),

> The reason: if the light kept expanding without withdrawing, the vessels would be overwhelmed and cease to be vessels. So the flow must pulse. Still, the expansion comes first (shov), then the withdrawal (ratzo). The Alter Rebbe refers to his discourse on "And let them take for Me an offering" for more.

דשייך ג"כ בחי' רצוא. רק שהתפשטות האור קודם לבא ואח"כ מיד חוזר ומסתלק וחוזר ומתפשט.

that a level of ratzo applies as well; only, the expansion of the light comes first, and afterward it immediately withdraws again, and expands again.

> Back to the main sentence: ratzo applies even in the flow from above; only there the expansion of the light comes first, and then it immediately withdraws and expands again.

וזהו ענין קול דודי דופק[114] שהקול וההמשכה מלמעלה למטה הוא ג"כ כמו בחי' הדפק הנ"ל.

And this is the meaning of "The voice of my beloved knocks" (dofek): the voice and the drawing down from above to below is also like the pulse (dofek) mentioned above.

> This is the meaning of "The voice of my beloved knocks (dofek)" in the Song of Songs: the divine "voice" flowing down to us pulses like a heartbeat (dofek).

24 ונקי' זה בע"ח [בעץ חיים][115] בשם מטי ולא מטי[116] שהאור מטי ומתפשט וחוזר ומסתלק ולא מטי. שבחי' מטי הוא בחי' ההתפשטות קודם לבחי' לא מטי. והכל בבחי' אלקות עצמו.

In Etz Chaim this is called "reaching and not reaching" (mati velo mati): the light reaches and expands, and then withdraws again and does not reach. The level of "reaching," the expansion, precedes the level of "not reaching." And all of it is within G-dliness itself.

> Etz Chaim, Rabbi Chaim Vital's record of the Arizal's teaching, in its Sha'ar (Gate) 7 (Sha'ar Mati VeLo Mati), calls this pulse "reaching and not reaching" (mati velo mati): the light reaches into the vessel, then withdraws and does not reach. "Reaching" comes first. And all of this takes place within G-dliness itself, not through any outside concealment.

וזהו כי ה' אלקיך אש אוכלה הוא.[117, 118] ענין דמיון שפע האלקות לאש. הוא מפני שהאש טבעו בבחי' הסתלקות אחר ההתפשטות כדמיון דפיקו דלבא.

And this is [the meaning of] "For Havayah your G-d is a consuming fire." The reason the divine flow is likened to fire is that the nature of fire is to withdraw after expanding, like the beating of the heart.

> This is why the Torah calls G-d "a consuming fire." The nature of fire is to flare out and then pull back — it flickers — like the beating heart, and so it is an apt image for the divine flow.

25 וזהו ענין השמים החדשים והארץ החדשה. שהוא בחי' ההמשכה העליונה אשר נמשך באתעדל"ע [באתערותא דלעילא] לבד בזה יש ג"כ בחי' שמים וארץ.

And this is the meaning of the new heavens and the new earth: in the supernal drawing forth, which is drawn by an arousal from above alone, there are also the levels of heaven and earth.

> This resolves the question of paragraph 22: the new heavens and new earth, drawn purely from above, also contain "heaven" and "earth."

ההמשכה בחי' מטי נק' שמים ובחי' ההסתלקות האור מהכלי הנק' לא מטי זהו בחי' ארץ מל' רצוא.

The drawing forth, the level of "reaching," is called "heaven"; and the level of the withdrawal of the light from the vessel, which is called "not reaching," is the level of "earth," from the term ratzo.

> In G-d's own flow, the drawing of light into the vessel ("reaching") is "heaven," and the withdrawal of the light from the vessel ("not reaching") is "earth" — ratzo, a running back upward.

26 ולכן כאן קדם שמים לארץ בהיות בחי' מטי קדם לבחי' לא מטי. משא"כ ברצוא ושוב דנבראים צ"ל תחלה ארץ בחי' רצוא ואח"כ שמים בחי' שוב. וכמ"ש והחיות רו"ש [רצוא ושוב][119] וכתיב ביום עשות כו' ארץ ושמים[120] כנ"ל.

Therefore here "heaven" precedes "earth," since the level of "reaching" precedes the level of "not reaching." This is not so with the ratzo and shov of created beings, where there must first be "earth," the level of ratzo, and afterward "heaven," the level of shov — as it is written, "And the chayos ran and returned," and it is written, "On the day [Havayah Elokim] made," etc., "earth and heaven," as explained above.

> That is why the verse says "new heavens and new earth," with heaven first: in the divine pulse, reaching precedes not reaching. In creatures, by contrast, ratzo comes first — "the chayos ran and returned," and "earth and heaven" — as explained above.

SECTION 8 • ¶27–28

"So shall your seed and your name stand"

27 וזהו ענין כאשר השמים החדשי' [החדשים] והארץ החדשה כו' עומדים לפני. לפני דייקא דהיינו בבחי' הפנימיו' ועצמיות מה שאין אתעדל"ת [אתערותא דלתתא] מגעת לשם כלל. כן יעמוד זרעכם ושמכם.[121]

And this is the meaning of "For as the new heavens and the new earth," etc., "stand before Me": "before Me" (lefanai) precisely — that is, in the level of the innermost dimension and essence, where an arousal from below does not reach at all. "So shall your seed and your name stand."

> The verse continues: the new heavens and earth "stand before Me." Lefanai, "before Me," shares its root with penim, "inner," and so points to G-d's innermost essence, a level that no human arousal can reach. And yet: "so shall your seed and your name stand."

פי' זרעכם ושמכם הוא בחי' אתעדל"ת [אתערותא דלתתא] וההמשכה הנמשך ע"י אתעדל"ת [אתערותא דלתתא]. כי הנה המצות נק' בשם זריעה כמ"ש זורע צדקות.[122] ועי"ז מצמיח ישועות בגילוי אלקות מבחי' ש"ע [ש"ע (370)] נהורין כו'.

The meaning: "your seed and your name" is the level of the arousal from below and the drawing forth that is drawn through the arousal from below. For the mitzvos are called "sowing," as it is written, "He sows righteous deeds (tzedakos)," and through this "He causes salvations to sprout," in the revelation of G-dliness from the level of the 370 lights, etc.

> "Your seed and your name" represent the arousal from below and what it draws down. The mitzvos are called "sowing," as in the blessing before the Shema, where G-d "sows righteous deeds, causes salvations to sprout": like a seed, the mitzvah yields a growth far greater than itself, a revelation from the "370 lights" (a Zohar term for a very lofty level of divine light).

ושמכם הוא בחי׳ קבלת עומ״ש [עול מלכות שמים] **ויעש דוד שם.**[123]

And "your name" is the level of accepting the yoke of the kingdom of Heaven, [as in] "And David made a name."

"Your name" is accepting the yoke of Heaven's kingship, as in "And David made a name" — plainly, David won renown by his victories; here David stands as the model of kingship.

EXPLAINED ELSEWHERE • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

EXPLAINED BY THE ALTER REBBE AND THE REBBE

„מצמיח ישועות בגילוי אלקות מבחי׳ ש״ע נהורין" ('causes salvations to sprout, in the revelation of G-dliness from the level of the 370 lights'): neither the term nor why the 'sowing' of mitzvos makes them sprout is explained.

The Alter Rebbe reads this blessing the same way in another maamar: because the mitzvos are 'sown' in physical things, a light hidden above 'sprouts' into revelation, „ש״ע נהורין עילאין" ('the 370 supernal lights'). Elsewhere he explains that these 370 lights shine from Keser, the light of the 'face' of Arich Anpin (Maamarei Admur HaZaken 5568), and the Rebbe notes that in Kabbalah 'salvation' (yeshuah) (ישועה) stands for the drawing down of the 370 lights (Iggeres HaKodesh 3), „למעלה לגמרי מכללות סדר ההשתלשלות" ('entirely above the whole order of the chain of worlds'). Perhaps (biur b'derech efshar) that is the point here: small acts below draw a light from beyond the order of creation, as a seed yields far more than itself.

the Alter Rebbe: Maamarei Admur HaZaken, Nevi'im (maamar on 'הבאים ישרש יעקב'), p. צט · the Alter Rebbe: Maamarei Admur HaZaken 5568, vol. 2, p. תריח · the Rebbe: Toras Menachem, Hisvaaduyos 5742 vol. 2 (the night of 24 Teves 5742, the Alter Rebbe's yahrzeit; unedited), p. 683

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

FROM THE REBBE'S MAAMAR 5745 ,ד״ה כי כאשר השמים החדשים

The Alter Rebbe reads "your seed" as mitzvos ("He sows righteous deeds") and "your name" as accepting the yoke of Heaven. The Rebbe reads the pair as two levels within man's lower service. "Seed" is the higher part of the lower: something real, sown in order to grow. "Name" is the lowest part of the lower: not a real thing at all, purely external and existing only for others. He illustrates this with many people called "Reuven" who are utterly different from one another. The promise "so shall your seed and your name stand" therefore includes even the most external level of avodah. That level will not merely endure but will reach the level of the new heaven and earth.

The Alter Rebbe: ושמכם הוא בחי' קבלת עומ"ש ויעש דוד שם

The Rebbe: משא"כ ענין שמכם קאי על התחתון שבתחתון, כי השם אינו דבר מה

FROM THE REBBE'S MAAMAR 5745 ,ד״ה כי כאשר השמים החדשים

The Alter Rebbe states that the new heaven and earth come from a level that the arousal from below does not reach at all. The Rebbe explains why the present arousal from above is "not new." Since it is drawn measure for measure, as effect to cause, it retains some proportion to our service. What is new in the future is a flow with no proportion whatsoever. He ties this to the teaching cited from Pri Etz Chaim: present revelations come from the outer dimension of Atik, which the arousal from below can reach, while the future will reveal its inner dimension.

> The Alter Rebbe: לפני דייקא דהיינו בבחי' הפנימיו' ועצמיות מה שאין אתעדל"ת מגעת לשם כלל
>
> The Rebbe: מכיון שנמשכת על ידה באופן של סיבה ומסובב, מובן שיש איזה שייכות וערך ביניהם

28 והנה כבר מבואר שבחי' שמים וארץ החדשים הוא גילוי מבחי' שאין אתעדל"ת [אתערותא דלתתא] מגעת לשם כלל שגילוי זה יהי' [יהיה] לע"ל [לעתיד לבוא].

Now, it has already been explained that the level of the new heavens and earth is a revelation from a level that an arousal from below does not reach at all, and that this revelation will be in the Time to Come.

> The Alter Rebbe restates: the new heavens and earth are a future revelation from a level that no arousal from below can reach.

וא"כ סד"א [סלקא דעתך אמינא] שההמשכה שע"י אתעדל"ת [אתערותא דלתתא] בתומ"צ [בתורה ומצות] בבחי' ארץ ושמים שלנו רו"ש [רצוא ושוב] תהי' [תהיה] בטילה לגמרי מחמת גילוי העצום ההוא שמבחי' אשר אני עושה.

If so, one might have thought that the drawing forth through an arousal from below, in Torah and mitzvos — in the level of our "earth and heaven," ratzo and shov — will be entirely nullified because of that tremendous revelation from the level of "that I make."

> One might conclude that our present service — Torah and mitzvos, the "earth and heaven" of ratzo and shov that we bring about — will be swallowed up and lose all significance before that overwhelming revelation.

לזה אמר כן יעמוד זרעכם ושמכם.[124] שגם בחי' זו דאתעדל"ת [דאתערותא דלתתא] יתעלה להיות עומדים לפני בבחי' הפנימית ממש כמו בחי' שמים החדשים וארץ החדשה כו'.

To this He said, "So shall your seed and your name stand": this level of the arousal from below, too, will be elevated to "stand before Me," in the innermost level itself, just like the level of the new heavens and the new earth, etc.

> The verse answers: "so shall your seed and your name stand." Our arousal from below will itself be raised to "stand before Me," in the innermost level, just like the new heavens and earth.

וכמ״ש הנה ישכיל עבדי[125] ירום ונשא וגבה מאד דהיינו עבדי הוא בחי׳ אתעדל״ת [אתערותא דלתתא] בחי׳ לעבדה ולשמרה[126] כו׳. הנה בחי׳ זו ממש תתעלה בעילוי אחר עילוי עד כי גבה מאד:

As it is written, "Behold, My servant shall prosper; he shall be exalted and lifted up and be very high." That is, "My servant" is the level of the arousal from below, the level of "to work it and to guard it," etc. This very level will be elevated from ascent to ascent, until "very high."

Isaiah's "My servant shall prosper… and be very high" says the same: "My servant" is the service of the arousal from below, like Adam's charge "to work it and to guard it." This service will rise from level to level until it is "very high."

EXPLAINED ELSEWHERE • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

EXPLAINED BY THE REBBE RAYATZ AND THE REBBE

„לזה אמר כן יעמוד זרעכם ושמכם" ('To this He said, "so shall your seed and your name stand"'): the paragraph answers the worry with the verse's promise, but does not say why service that cannot reach the level of „אשר אני עושה" ('that I make') will stand in it.

The Rebbe Rayatz, in his maamar on this verse of Shabbos Re'eh 5681, explains that the new revelation, though an arousal from above that comes of itself, „באה בגמר הבירורים דוקא" (comes only at the completion of the refinements), 'and for this reason' „יעמוד זרעכם ושמכם בבחי׳ קימת העצמות" (our seed and our name will stand in the Essence itself). In a maamar of Shabbos Vaera, Rosh Chodesh Shevat 5747, the Rebbe gives the same reason: „דמכיון שזרעכם ושמכם הם הגורם לגילוי זה" (since 'your seed and your name' are what cause that revelation), though it is beyond any proportion to what our service draws now, they therefore stand in it; and he finds the same in the haftorah's „אי זה בית אשר תבנו לי" ('What house will you build for Me'): it all depends on Israel's building, above all in the darkness of the last exile. Perhaps (biur b'derech efshar) this is the ground of our paragraph's promise that the arousal from below „יתעלה להיות עומדים לפני" ('will be raised to stand before Me').

the Rebbe Rayatz: Sefer HaMaamarim 5680–81, dibbur hamaschil Ki ka'asher hashamayim hachadashim (Shabbos Re'eh, Rosh Chodesh Elul 5681; pp. רפא-שב), p. שא · the Rebbe: Toras Menachem, Hisvaaduyos 5747 vol. 2 (כג), dibbur hamaschil Ki ka'asher hashamayim hachadashim (Shabbos Vaera, Rosh Chodesh Shevat 5747; unedited), p. 313

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

THE REBBE EXPLAINS

In the same maamar of Shabbos Vaera 5740, after explaining that the future newness comes from „אשר אני עושה" ('I make'), an arousal from above beyond all proportion to our service, the Rebbe turns to the verse's end, „כן יעמוד זרעכם ושמכם" ('so shall your seed and your name stand').

Our paragraph answers a worry: perhaps the service of the present will be nullified before a revelation that „שאין אתעדל״ת מגעת לשם כלל" ('the arousal from below does not reach at all'). The Rebbe adds how the two can be tied. The future revelations depend on our service through the six thousand years, above all in exile, because the Holy One rests only in a „אתר שלים" ('complete

> place’), and our service makes that place. So he reads ‘so’ (ken) as „לשון ריבוי” (a word of increase): the newness is added onto our seed and name, „כי התחדשות זו היא מן העבודה עתה” (‘for this newness comes from the service now’).
>
> The Alter Rebbe: סד"א שההמשכה שע"י אתעדל"ת בתומ"צ בבחי' ארץ ושמים שלנו רו"ש תהי' בטילה לגמרי
>
> The Rebbe: וזהו כן יעמוד זרעכם ושמכם, כן הוא לשון ריבוי, שמרבה ענין החידוש על זרעכם ושמכם, העבודה בזמן הגלות, כי התחדשות זו היא מן העבודה עתה
>
> Sefer HaMaamarim 5740 (unedited), p. פ · ש"פ וארא, ר"ח שבט ה'תש"מ (הנחת הת' בלתי מוגה)

IN ONE’S AVODAH

Through contemplation in Pesukei deZimra and the Shema a person must arouse a longing for G-d Himself, beyond anything in the worlds, and so overcome the animal soul’s concealment. That longing must then “return” into Torah study and the practical mitzvos, living in the body for their sake. One who pursues even permitted pleasures for their own sake, without any longing for G-d, is “outside the land” and feeds the kelipah. And this service, done now through an arousal from below, will itself stand forever before G-d.

QUESTIONS FOR DISCUSSION

1. Why must the physical heaven and earth have spiritual counterparts in the Torah and Israel, and which is which?
2. How does the contrast between G-d as “King” and as “Unique One” shape the love of the Shema?
3. Why is the ratzo of prayer only a preparation for shov, and how does “against your will you live” express this?
4. If ratzo belongs to creatures escaping concealment, how can there be ratzo within G-d’s own flow? What do the heartbeat and fire illustrate?
5. Why does the verse put heaven before earth in the future, and what does “so shall your seed and your name stand” promise about our service now?

FOR CHILDREN · AGES 9–13

For the children at the table

Running up and coming back

THE BIG IDEA

We run toward G-d with longing in our prayer, and then come back down to bring His light into the world through Torah and mitzvos.

The Torah begins, “In the beginning G-d created the heavens and the earth,” and our Sages say the world was created for the sake of the Jewish people and the Torah. So the maamar teaches that there is a spiritual “earth” and “heaven” inside our service of G-d. The Hebrew word for earth, eretz, is connected to running (ratz) and to wanting (ratzon). This is ratzo, “running”: a deep longing to come close to G-d Himself. We reach it in the Shema, after thinking in Pesukei deZimra about how G-d made the whole world with a single word. Then comes shov, “returning”: in the Shemoneh Esreh, in learning Torah and in doing mitzvos, we bring G-d’s light down into our lives. The Torah and mitzvos surround the soul the way the sky surrounds the earth. Now, we must first run up, and only then does G-d’s light come down, so earth comes before heaven. The prophet Yeshayahu promises “new heavens and a new earth” in the Time to Come, when G-d’s light will come first. Even then, the mitzvos we do now will stand before G-d forever.

THE MASHAL

Our heart beats all the time: the life in it spreads out, pulls back, and spreads out again, and we breathe out and breathe in, over and over. This running and returning happens inside us without stopping. In the same way, G-d’s own light reaches out and then pulls back, again and again.

QUESTIONS FOR THE SHABBOS TABLE

1. What is the difference between “running” toward G-d and “returning” to bring His light into the world?
2. Why does the maamar compare the Torah and mitzvos to the sky that surrounds the whole earth?
3. Before davening this week, what could you think about that would help you want to be close to G-d?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **כי כאשר השמים**

The note identifies an earlier transcript of this same discourse, recorded by the Mitteler Rebbe when the Alter Rebbe delivered it on Shabbos Parshas Va'eira; it lets the reader compare the wording of the maamar as first taken down.

KEHOT'S NOTE

הנחת כ״ק אדה״א — בסה״מ תקס״ז ע׳ כז, נאמרה שבת פ׳ וארא. ראה לעיל בציונים לכ״ק אדמו״ר זי״ע. הגהות ביאורים וקיצורים באוה״ת כרך ג תעח, א (זהו הנדפס בלקו״ת שהי״ש נ, ג). הסיום להגהות הנ״ל בכרך ו תתרמב, ב. ביאור בכרך ג תפא, ב (מלקו״ת לג״פ) תרפה, א. כרך ו תתרמג, א. תתרמד, ב. תתרמט, א. ראה נ״ך כרך ג׳ ע׳ א׳רנא.

2 **כי כאשר השמים**

"For as the new heavens and the new earth that I make stand before Me… so shall your seed and your name stand." The whole maamar interprets this verse, which it returns to in its closing paragraphs.

Isaiah 66:22 ישעיהו ס״ו:כ״ב

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

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

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KEHOT'S NOTE

ישע׳ סו, כב.

3 **בשביל ישראל שנקראו ראשית**

Rashi, following the Sages, explains that the world was created for the sake of the Torah, "the first of His way," and for the sake of Israel, "the first of His produce."

Rashi on Genesis 1:1:2 רש״י על בראשית א׳:א׳:ב׳

בראשית ברא אין המִקְרָא הַזֶּה אוֹמֵר אֶלָּא דָּרְשֵׁנִי, כְּמוֹ שֶׁדָּרְשׁוּהוּ רַבּוֹתֵינוּ בְּשְׁבִיל הַתּוֹרָה שֶׁנִּקְרֵאת רֵאשִׁית דַּרְכּוֹ (משלי ח׳), וּבְשְׁבִיל יִשְׂרָאֵל שֶׁנִּקְרְאוּ רֵאשִׁית תְּבוּאָתוֹ (ירמיה ב׳); וְאִם בָּאתָ לְפָרְשׁוֹ כְּפְשׁוּטוֹ, כָּךְ פֵּרְשֵׁהוּ בְּרֵאשִׁית בְּרִיאַת שָׁמַיִם וָאָרֶץ, וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וְלֹא בָא הַמִקְרָא לְהוֹרוֹת סֵדֶר הַבְּרִיאָה לוֹמַר שֶׁאֵלּוּ קָדְמוּ, שֶׁאִם בָּא לְהוֹרוֹת כָּךְ, הָיָה לוֹ לִכְתֹּב בָּרִאשׁוֹנָה בָּרָא אֶת הַשָּׁמַיִם וְגוֹ׳ שֶׁאֵין לְךָ רֵאשִׁית בַּמִקְרָא שֶׁאֵינוֹ דָבוּק …

בראשית IN THE BEGINNING GOD CREATED — This verse calls aloud for explanation in the manner that our Rabbis explained it: G-d created the world for the sake of the Torah which is called (Proverbs 8:22) "The beginning (ראשית) of His (G-d's) way", and for the sake of Israel who are called (Jeremiah 2:3) "The beginning (ראשית) of His (G-d's) increase''. If, however, you wish to explain it in its plain sense, explain it thus: At the beginning of the Creation of heaven and earth when the earth was …

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

4 **בראשית . . וארז״ל . . בשביל ישראל . . התורה שנק׳ ראשית**

The Torah's opening verse; the maamar reads its first word through the Midrash as "for the sake of reishis."

Genesis 1:1 בראשית א׳:א׳

בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

In the beginning G-d created the heaven and the earth.

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Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

"בְּרֵאשִׁית בָּרָא אֱלֹקִים" ששה דברים קדמו לבריאת העולם יש מהן שנבראו ויש מהן שעלו במחשבה להבראות. התורה והכסא הכבוד נבראו תורה מנין שנאמר (משלי ח, כב): "ה׳ קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו׳". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו׳" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו׳" שמו של משיח מנין שנאמר (תהלים עב, יז): …

"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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Vayikra Rabbah 36:4 ויקרא רבה ל״ו:ד׳

KEHOT'S NOTE

בראשית א, א. ראה ב״ר פ״א, ד. ויק״ר פל״ו, ד. רש״י ורמב״ן בראשית א, א. נתבאר בד״ה כי עמך מקור חיים ת״ש.

5 **שמים וארץ הגשמיים**

The Tzemach Tzedek has a gloss on these very words ("the physical heaven and earth") in Or HaTorah.

KEHOT'S NOTE

באוה״ת כרך ו תתרמד, ב יש הגה״ה לכאן.

PARAGRAPH 2

6 **למה נק׳ שמה ארץ שרצתה לעשות רצון קונה**

On "G-d called the dry land eretz," the Midrash asks why it is called eretz and answers: because it ran (ratzsah) to do

the will (ratzon) of its Maker.

Bereshit Rabbah 5:8 בראשית רבה ה':ח'

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

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

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7 **למה נקרא שמה ארץ**

The previous maamar cites the same Midrash there: eretz comes from ratzon, "it ran to do the will of its Maker," and eretz has the letters alef-ratz.

Bereshit Rabbah 5:7 בראשית רבה ה':ז'

… א"ל הקדוש ברוך הוא אמר לה האריכי הרחיבי קבלי אוכלוסיך ה"ד (ישעיה נד) הרחיבי מקום אהלך למה כי ימין ושמאל תפרוצי וגו':

The way of the world is that a person empties a full vessel into an empty vessel. Can one, perhaps, pour a full vessel into a full vessel? The world in its entirety is all water, and yet you say "to one place"? But from here [we see] that a smaller space was able to contain a greater amount [than its size]. Kohelet and in Vayikra Rabba 19:9>. Similarly, "Moses and Aaron gathered the assembly [to the front of the rock]" (Numbers 20:10). It [the front of the rock] was …

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KEHOT'S NOTE

ב"ר ה, ז. וראה לעיל בהמאמר הקודם.

8 **לי' רץ וגם לי' רצון**

The note points to another discourse of the Alter Rebbe where ratzsah is likewise read as both running and will; it is a parallel treatment of the wordplay.

KEHOT'S NOTE

ראה סה"מ תקס"ה ח"ב ע' תשיב. אוה"ת כרך ג תפא, ב.

9 **בכה ארוץ גדוד**

David's song of thanks after G-d saved him from his enemies: "For by You I run through a troop; by my G-d I leap over a wall" — plainly, with G-d's help he charges a troop and scales a wall. The maamar reads bechah as "in You,"

G-d's very essence, and both halves as stages of the soul's ratzo (paragraph 8).

II Samuel 22:30 שמואל ב כ"ב:ל'

כִּי בְכָה אָרוּץ גְּדוּד בֵּאלֹקַי אֲדַלֶּג־שׁוּר׃

For by Thee I run upon a troop; By my G-d do I scale a wall.

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KEHOT'S NOTE

שמואל-ב כב, ל.

PARAGRAPH 3

10 **והחיות רצוא ושוב**

In the vision of the chariot, "the chayos ran and returned, like the appearance of a flash." The maamar's entire discussion is built on this pair of movements.

Ezekiel 1:14 יחזקאל א':י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

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

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KEHOT'S NOTE

יחזקאל א, יד.

11 **שרפים עומדים ממעל לו**

In Isaiah's vision of G-d enthroned, "seraphim stood above Him," attending the throne. The Alter Rebbe cites the reading "above His Shechinah" as another example of angels rising beyond their place.

Isaiah 6:2 ישעיהו ו':ב'

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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KEHOT'S NOTE

ישע' ו, ב.

12 **ממעל לשכינתי**

There the Alter Rebbe explains why the chayos move "with great noise" while the seraphim "stand": the chayos still sense the world's existence (yesh) and storm when they grasp its nullity, whereas the seraphim do not sense it at all, and so they stand "above Him — above the Shechinah." He links this to Pesukei deZimra, up to the Shema.

KEHOT'S NOTE

ראה לקו"ת ברכה צט, ד. מאמרי אדמו"ר הזקן תקס"ח ע' רטז. ובארוכה באוה"ת על נ"ך ישעי' ע' קנט ואילך. ובביאורי הזהר לכ"ק אדמו"ר האמצעי לפ' אחרי עט, ב (בדף עח, א). ובביאורי הזהר לכ"ק אדמו"ר הצ"צ ע' שנז. בסה"מ תקס"ז ע' כח אינו מביא פסוק זה. וליתא עד שוי"ה יתי — והנה בחי' הרצוא הזה הוא בק"ש.

PARAGRAPH 4

13 **ואל אישך תשוקתך**

G-d's words to Chavah after the sin: "and your longing shall be for your husband." The maamar applies it to the longing of the Community of Israel for G-d.

Genesis 3:16 בראשית ג:ט"ז

אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ׃

Unto the woman He said: 'I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'

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KEHOT'S NOTE

בראשית ג, טז.

14 **וכן בחי' כללות נש"י . . להיות עם ודבר נפרד**

The note says this passage is copied in Likkutei Torah.

KEHOT'S NOTE

נעתק גם בלקו"ת במדבר ה, ב.

15 **מחדש בטובו**

The blessing before the Shema says that G-d "in His goodness renews each day, continually, the work of creation"; the Alter Rebbe cites these words as a theme of contemplation.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 8 סידור אשכנז, ימי חול, תפילת שחרית, ברכות קריאת שמע, יוצר אור ח'

לְאֵל בָּרוּךְ נְעִימוֹת יִתֵּנוּ. לְמֶלֶךְ אֵל חַי וְקַיָּם זְמִרוֹת יֹאמֵרוּ וְתִשְׁבָּחוֹת יַשְׁמִיעוּ. כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת. עוֹשֶׂה חֲדָשׁוֹת. בַּעַל מִלְחָמוֹת. זוֹרֵעַ צְדָקוֹת. מַצְמִיחַ יְשׁוּעוֹת. בּוֹרֵא רְפוּאוֹת. נוֹרָא תְהִלּוֹת. אֲדוֹן הַנִּפְלָאוֹת: הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית: כָּאָמוּר לְעֹשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ: אוֹר חָדָשׁ עַל־צִיּוֹן תָּאִיר וְנִזְכֶּה כֻלָּנוּ מְהֵרָה לְאוֹרוֹ: בָּרוּךְ אַתָּה ה' יוֹצֵר הַמְּאוֹרוֹת:

To the Blessed Almighty, they offer pleasant melodies; to the King, the Almighty, [Who is] living and enduring, they utter hymns and make praises heard. For He alone is the Performer of mighty deeds, Maker of new things; Master of battles, Sower of acts of righteousness, Causer of deliverance to sprout forth; Creator of cures. Awesome in praise, Master of wonders, He renews in His goodness, each day, continuously, the work of creation, as it is said: "[Give thanks to Him] Who makes the great luminaries," for His kindness is …

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16 **ולאהבה את ה'**

Moshe's charge to Israel: "to love Havayah your G-d… and to cleave to Him, for He is your life." It shows that love and cleaving grow from recognizing G-d as one's life.

Deuteronomy 30:20 דברים ל':כ'

לְאַהֲבָה אֶת־ה' אֱלֹקֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע ה' לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם׃

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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KEHOT'S NOTE

דברים ל, כ.

PARAGRAPH 5

17 **רוממות אל בגרונם**

The psalmist pictures the devout with "the exaltations of G-d in their throat, and a double-edged sword in their hand" to execute vengeance on the nations. The maamar reads the praises of Pesukei deZimra as themselves the "sword."

Psalms 149:6 תהילים קמ"ט:ו'

רוֹמְמוֹת אֵל בִּגְרוֹנָם וְחֶרֶב פִּיפִיּוֹת בְּיָדָם׃

Let the high praises of G-d be in their mouth, And a two-edged sword in their hand;

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KEHOT'S NOTE

תהלים קמט, ו.

18 **לעשות נקמה**

"To execute vengeance upon the nations" — understood here as cutting through the screens that conceal G-dliness (later, in paragraph 17, as subduing the animal soul and the body).

Psalms 149:7 תהילים קמ"ט:ז'

לַעֲשׂוֹת נְקָמָה בַּגּוֹיִם תּוֹכֵחוֹת בַּלְאֻמִּים׃

To execute vengeance upon the nations, And chastisements upon the peoples;

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19 **אך כדי . . צריך הוא**

The Tzemach Tzedek notes that "But in order to come to this" seems to repeat what was just said (that Pesukei deZimra prepares for the Shemoneh Esreh by tearing the screens), and explains that here the Alter Rebbe adds that Pesukei deZimra prepares for the Shema, since the ratzo is in the Shema.

KEHOT'S NOTE

ראה אוה"ת פי בראשית כרך ו הגהות לד"ה כי כאשר השמים סעי' א' שלכאורה יש כאן כפל לשון דכבר אמר שפסוד"ז הוא הכנה בלבד לשמו"ע לקרוע המסכים כו', אם כן מה בא לחדש שנית באמרו אך כדי כו' צריך הוא

כו', אך הענין הוא דכאן בא לומר, שפסוד"ז הוא הכנה לק"ש כי בחי' הרצוא הוא בק"ש כנ"ל.

20 ברוך שאמר והיה העולם

The blessing that opens Pesukei deZimra, praising G-d "who spoke and the world came into being"; it includes the words "Unique One, Life of the worlds, King."

Siddur Ashkenaz, Weekday, Shacharit, Pesukei Dezimra, Barukh She'amar סידור אשכנז, ימי חול, תפילת שחרית, פסוקי דזמרה, ברוך שאמר ב'

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם. בָּרוּךְ הוּא. בָּרוּךְ עוֹשֶׂה בְרֵאשִׁית. בָּרוּךְ אוֹמֵר וְעוֹשֶׂה. בָּרוּךְ גּוֹזֵר וּמְקַיֵּם. בָּרוּךְ מְרַחֵם עַל־הָאָרֶץ. בָּרוּךְ מְרַחֵם עַל־הַבְּרִיּוֹת. בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו. בָּרוּךְ חַי לָעַד וְקַיָּם לָנֶצַח. בָּרוּךְ פּוֹדֶה וּמַצִּיל. בָּרוּךְ שְׁמוֹ. בָּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל הָאָב הָרַחֲמָן הַמְהֻלָּל בְּפִי עַמּוֹ מְשֻׁבָּח וּמְפֹאָר בִּלְשׁוֹן חֲסִידָיו וַעֲבָדָיו וּבְשִׁירֵי דָוִד עַבְדֶּךָ. נְהַלֶּלְךָ ה' אֱלֹקֵינוּ בִּשְׁבָחוֹת וּבְזִמִּירוֹת נְגַדֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ וְנַזְכִּיר שִׁמְךָ ...

Blessed is He Who spoke, and the world came into being, blessed is He; blessed is He Who maintains the creation; blessed is He Who says and does; blessed is He Who decrees and fulfills; blessed is He Who has compassion on the earth; blessed is He Who has compassion on the creatures; blessed is He Who rewards well those who fear Him, blessed is He Who lives forever and exists eternally; blessed is He Who redeems and saves blessed is His Name. Blessed are You, Adonoy, our G-d, King ...

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21 שלאום מלאום יאמץ וכשזה קם

G-d tells Rivkah of the twins in her womb, "one nation shall prevail over the other nation"; the maamar applies it to the G-dly soul and the animal soul.

Genesis 25:23 בראשית כ"ה:כ"ג

וַיֹּאמֶר ה' לָהּ שְׁנֵי גוֹיִם בְּבִטְנֵךְ וּשְׁנֵי לְאֻמִּים מִמֵּעַיִךְ יִפָּרֵדוּ וּלְאֹם מִלְאֹם יֵאֱמָץ וְרַב יַעֲבֹד צָעִיר:

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

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Megillah 6a:17–18 מגילה ו' א:י"ז-י"ח

רַב נַחְמָן בַּר יִצְחָק אָמַר מֵהָכָא: "וּלְאוֹם מִלְאוֹם יֵאֱמָץ". וְאָמַר רַבִּי יִצְחָק, מַאי דִּכְתִיב: "יוּחַן רָשָׁע בַּל לָמַד צֶדֶק". אָמַר יִצְחָק לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, יוּחַן עָשָׂו. אָמַר לוֹ: רָשָׁע הוּא! אָמַר לוֹ: "בַּל לָמַד צֶדֶק". אָמַר לוֹ: "בְּאֶרֶץ נְכוֹחוֹת יְעַוֵּל". אָמַר לוֹ: אִם כֵּן, "בַּל יִרְאֶה גְּאוּת ה'".

R. Nahman b. Yitzchak derived the same lesson from here: "And the one nation shall be stronger than the other nation" (Genesis 25:23). R. Yitzchak also said: What is the meaning of what is written, "Let favor be shown to the wicked, yet will he not learn righteousness" (Isaiah 26:10)? Isaac said before the Holy One, blessed be He: Master of the Universe, let mercy be shown to Esau. He replied: He is wicked. He said to Him: "He has not learned righteousness." He replied: "In the land of uprightness ...

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KEHOT'S NOTE

בראשית כה, כג. מגילה ו, א.

22 וכשזה קם

Rashi explains that the two will never be great at the same time: "when this one rises, that one falls."

Rashi on Genesis 25:23:5 רש"י על בראשית כ"ה:כ"ג:ה'

מלאם יאמץ. לֹא יִשָּׁוּו בִּגְדֻלָּה, כְּשֶׁזֶּה קָם זֶה נוֹפֵל, וְכֵן הוּא אוֹמֵר אַפְלָאָה הֶחֳרֵבָה (יחזקאל כ"ו), לֹא נִתְמַלְּאָה צוֹר אֶלָּא מֵחָרְבָּנָהּ שֶׁל יְרוּשָׁלַיִם:

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

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

23 הרצוא בשעת ק"ש . . השוב דשמ"ע

There the Shema and its blessings, the "prayer while seated," are ratzo: a love rising from below (the "raised seal") that draws the light into the vessels of Atzilus, like the hand tefillin.

KEHOT'S NOTE

ראה לקו"ת שה"ש מז, א. שער האמונה לאדה"א עז, ב.

24 שבדבור א' בלבד נתהוו שמים וארץ

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

KEHOT'S NOTE

אבות ה, א.

25 בישתבח מלך יחיד חי העולמים

Yishtabach, which closes Pesukei deZimra, ends with G-d as "King... Life of the worlds" (the Alter Rebbe's text reads "King, Unique One, Life of the worlds").

Siddur Ashkenaz, Weekday, Shacharit, Pesukei Dezimra, Yishtabach סידור אשכנז, ימי חול, תפילת שחרית, פסוקי דזמרה, ישתבח

יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ. הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ. כִּי לְךָ נָאֶה ה' אֱלֹקֵינוּ וֵאלֹקֵי אֲבוֹתֵינוּ. שִׁיר וּשְׁבָחָה הַלֵּל וְזִמְרָה. עֹז וּמֶמְשָׁלָה. נֶצַח גְּדֻלָּה וּגְבוּרָה. תְּהִלָּה וְתִפְאֶרֶת. קְדֻשָּׁה וּמַלְכוּת. בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד־עוֹלָם. בָּרוּךְ אַתָּה ה' אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת. אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלָאוֹת הַבּוֹחֵר בְּשִׁירֵי זִמְרָה. מֶלֶךְ אֵל חֵי הָעוֹלָמִים.

Praised be Your Name forever, our King, Almighty the great and holy King in heaven and on earth. For to You it is fitting [to offer] Adonoy, our G-d, and G-d of our fathers, song and praise, glorification and hymns, [to proclaim Your] strength and dominion, victory, grandeur, and might, praise and glory, holiness and sovereignty, blessings and thanksgivings, from now and forever. Blessed are You, Adonoy, Almighty, King [Who is] great in [our] praise Almighty, of [to Whom we

offer our] thanksgiving, Master of [Whom we praise for His] …

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26 **ממנו יתי׳**

A manuscript variant: after "from Him, blessed be He" this manuscript adds the word "bishvil" ("for the sake of").

KEHOT'S NOTE

בבוך ביאור על התורה לכן אמור לבנ״י קג, ב נוסף אח״כ תי׳: בשביל.

PARAGRAPH 6

27 **ועד אין לו הפסק**

The school of Rabbi Eliezer ben Yaakov taught that wherever Scripture says netzach, selah or va'ed, it means "without interruption, forever."

Eruvin 54a:14–15 עירובין נ״ד א:״ד-ט״ו

תָּנָא דְּבֵי רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב: כָּל מָקוֹם שֶׁנֶּאֱמַר ״נֶצַח״ ״סֶלָה״ ״וָעֶד״ — אֵין לוֹ הֶפְסֵק עוֹלָמִית. נֶצַח, דִּכְתִיב: ״כִּי לֹא לָעוֹלָם אָרִיב וְלֹא לָנֶצַח אֶקְצוֹף״. סֶלָה, דִּכְתִיב: ״כַּאֲשֶׁר שָׁמַעְנוּ כֵּן רָאִינוּ בְּעִיר ה׳ צְבָאוֹת בְּעִיר אֱלֹקֵינוּ אֱלֹקִים יְכוֹנְנֶהָ עַד עוֹלָם סֶלָה״. וָעֶד, דִּכְתִיב: ״ה׳ יִמְלוֹךְ לְעוֹלָם וָעֶד״.

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KEHOT'S NOTE

עירובין נד, א.

28 **היש מספר לגדודיו**

"Is there any number to His troops?" — the angelic hosts are beyond counting.

Job 25:3 איוב כ״ה:ג׳

הֲיֵשׁ מִסְפָּר לִגְדוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרֹהוּ׃

Is there any number of His armies? And upon whom doth not His light arise?

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KEHOT'S NOTE

איוב כה, ג.

29 **אלף אלפין**

In Daniel's vision, a thousand thousands serve G-d and myriads of myriads stand before Him.

Daniel 7:10 דניאל ז׳:י׳

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ׃

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

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KEHOT'S NOTE

דניאל ז, י.

30 **מספר גדוד אחד**

The Talmud reconciles Daniel and Job: "a thousand thousands" is the number of one troop, but His troops are without number.

Chagigah 13b:13 חגיגה י״ג ב:י״ג

תָּנְיָא, רַבִּי אוֹמֵר מִשּׁוּם אַבָּא יוֹסֵי בֶּן דּוֹסַאי: ״אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּיהּ״ — מִסְפַּר גְּדוּד אֶחָד, ״וְלִגְדוּדָיו אֵין מִסְפָּר״. וְרַבִּי יִרְמְיָה בַּר אַבָּא אָמַר: ״אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּיהּ״, לִנְהַר דִּינוּר, שֶׁנֶּאֱמַר: ״נְהַר דִּינוּר נָגֵד וְנָפֵק מִן קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּיהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן״.

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

KEHOT'S NOTE

חגיגה יג, ב.

PARAGRAPH 7

31 **למען שמו באהבה מלך**

The first blessing of the Shemoneh Esreh: "…for the sake of His Name, with love. King, Helper, Savior and Shield." The maamar reads the juxtaposition as "King" being the level of "Name."

Siddur Ashkenaz, Weekday, Shacharit, Amidah, Patriarchs 3 סידור אשכנז, ימי חול, תפילת שחרית, עמידה, אבות ג׳

בָּרוּךְ אַתָּה ה׳ אֱלֹקֵינוּ וֵאלֹקֵי אֲבוֹתֵינוּ אֱלֹקֵי אַבְרָהָם אֱלֹקֵי יִצְחָק וֵאלֹקֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה׃

Blessed are You, Adonoy, our G-d, and G-d of our fathers, G-d of Abraham, G-d of Isaac, and G-d of Jacob, the Almighty, the Great, the Powerful, the Awesome, most high Almighty, Who bestows beneficent kindness, Who possesses everything, Who remembers the piety of the Patriarchs, and Who brings a redeemer to their children's children, for the sake of His Name, with love.

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32 **ואהבת את ה׳**

The command to love G-d, said in the Shema; love is aroused by the contemplation described here.

Deuteronomy 6:5 דברים ו׳:ה׳

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

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

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KEHOT'S NOTE

דברים ו, ה.

33 **שמע ישראל ה׳ אלקינו**

The first verse of the Shema, whose "Havayah our G-d" was explained as sovev revealed in memalei.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד׃

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

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34 **אחת היא יונתי**

"One is she, My dove, My perfect one; one is she to her mother." The Community of Israel is called "one" because

she receives from G-d's oneness.

Song of Songs 6:9 שיר השירים ו׳:ט׳

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

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

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KEHOT'S NOTE

שה״ש ו, ט.

PARAGRAPH 8

35 **אחת היא לאמה**

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

KEHOT'S NOTE

המשך הפסוק אחת היא יונתי.

36 **אחת היא לאמה**

The continuation of "One is she, My dove": "she is one to her mother." The maamar reads it as the soul's single will to cleave to G-d.

Song of Songs 6:9 שיר השירים ו׳:ט׳

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

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

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37 **בכה ארוץ גדוד**

David's song of thanks: "For by You I run through a troop; by my G-d I leap over a wall" — plainly, with G-d's help he charges a troop and scales a wall. The maamar reads bechah as "in You," G-d's essence: the soul runs past the angelic "troop" and leaps over the "wall" of the encompassing lights in its longing for Him.

II Samuel 22:30 שמואל ב כ״ב:ל׳

כִּי בְכָה אָרוּץ גְּדוּד בֵּאלֹקַי אֲדַלֶּג־שׁוּר׃

For by Thee I run upon a troop; By my G-d do I scale a wall.

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38 **אלף אלפין ישמשוניה ורבו רבבן קדמוהי יקומון**

Daniel's vision of the countless angels serving G-d, identified here with the "troop" the soul runs past.

Daniel 7:10 דניאל ז׳:י׳

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ׃

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

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39 **ע״פ ורב כח ולתבונתו אין מספר**

This is the discourse on "great in power, His understanding is beyond number" that the Alter Rebbe mentions here, where the root of every angelic troop is traced to the six emotive Sefiros of Atzilus.

KEHOT'S NOTE

סידור עם דא״ח ס, א ואילך. וראה בליקוט פי׳ לאגה״ק סי׳ כ בתחלתו.

40 **ורב כח לתבונתו אין מספר**

"Great is our L-rd and great in power; His understanding is beyond number." Another discourse on this verse, the Alter Rebbe notes, traces the root of the angelic troops to Atzilus.

Psalms 147:5 תהילים קמ״ז:ה׳

גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לִתְבוּנָתוֹ אֵין מִסְפָּר׃

Great is our L-rd, and mighty in power; His understanding is infinite.

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41 **בנות צעדה**

In Yaakov's blessing of Yosef: "daughters strode upon the wall (shur)." It shows that shur means "wall."

Genesis 49:22 בראשית מ״ט:כ״ב

בֵּן פֹּרָת יוֹסֵף בֵּן פֹּרָת עֲלֵי־עָיִן בָּנוֹת צָעֲדָה עָלֵי־שׁוּר׃

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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KEHOT'S NOTE

בראשית מט, כב.

42 **אדון הנפלאות**

Yishtabach calls G-d "Master of wonders"; the Alter Rebbe refers to his explanation of this phrase elsewhere.

Siddur Ashkenaz, Weekday, Shacharit, Pesukei Dezimra, Yishtabach סידור אשכנז, ימי חול, תפילת שחרית, פסוקי דזמרה, ישתבח

יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ. הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ. כִּי לְךָ נָאֶה ה׳ אֱלֹקֵינוּ וֵאלֹקֵי אֲבוֹתֵינוּ. שִׁיר וּשְׁבָחָה הַלֵּל וְזִמְרָה. עֹז וּמֶמְשָׁלָה. נֶצַח גְּדֻלָּה וּגְבוּרָה. תְּהִלָּה וְתִפְאֶרֶת. קְדֻשָּׁה וּמַלְכוּת. בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד־עוֹלָם. בָּרוּךְ אַתָּה ה׳ אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת. אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלָאוֹת הַבּוֹחֵר בְּשִׁירֵי זִמְרָה. מֶלֶךְ אֵל חֵי הָעוֹלָמִים.

Praised be Your Name forever, our King, Almighty the great and holy King in heaven and on earth. For to You it is fitting [to offer] Adonoy, our G-d, and G-d of our fathers, song and praise, glorification and hymns, [to proclaim Your] strength and dominion, victory, grandeur, and might, praise and glory, holiness and sovereignty, blessings and thanksgivings, from now and forever. Blessed are You, Adonoy, Almighty, King [Who is] great in [our] praise Almighty, of [to Whom we offer our] thanksgiving, Master of [Whom we praise for His] …

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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PARAGRAPH 10

49 **ותורה אור**

> "For a mitzvah is a lamp and the Torah is light." The Torah is the light, the mitzvah its vessel.

Proverbs 6:23 משלי ו׳:כ״ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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KEHOT'S NOTE

משלי ו, כג.

50 **אם ישים אליו לבו רוחו ונשמתו אליו יאסף**

> In Elihu's speech the plain sense is: if G-d were to set His heart upon man and gather back to Himself man's spirit and breath, all flesh would perish. Chassidus reads it as: when a person sets his heart toward G-d (an arousal from below), G-d gathers His spirit to him (an arousal from above).

Job 34:14 איוב ל״ד:י״ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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PARAGRAPH 11

51 **בע״כ אתה חי**

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

KEHOT'S NOTE

אבות ד, כב.

52 **בע״כ אתה חי**

> "Against your will you live" — read here as the soul's return to the body after its ratzo, for the sake of the mitzvos.

Pirkei Avot 4:22 משנה אבות ד׳:כ״ב

הוּא הָיָה אוֹמֵר, הַיְלוּדִים לָמוּת, וְהַמֵּתִים לְהֶחָיוֹת, וְהַחַיִּים לִדּוֹן. לֵידַע לְהוֹדִיעַ וּלְהִוָּדַע שֶׁהוּא אֵל, הוּא הַיּוֹצֵר, הוּא הַבּוֹרֵא, הוּא הַמֵּבִין, הוּא הַדַּיָּן, הוּא עֵד, הוּא בַעַל דִּין, וְהוּא עָתִיד לָדוּן. בָּרוּךְ הוּא, שֶׁאֵין לְפָנָיו לֹא עַוְלָה, וְלֹא שִׁכְחָה, וְלֹא מַשּׂוֹא פָנִים, וְלֹא מִקַּח שֹׁחַד, שֶׁהַכֹּל שֶׁלּוֹ. וְדַע שֶׁהַכֹּל לְפִי הַחֶשְׁבּוֹן. וְאַל יַבְטִיחֲךָ יִצְרְךָ שֶׁהַשְּׁאוֹל בֵּית מָנוֹס לְךָ, שֶׁעַל כָּרְחֲךָ אַתָּה נוֹצָר, וְעַל כָּרְחֲךָ אַתָּה נוֹלָד, וְעַל כָּרְחֲךָ אַתָּה חַי, וְעַל כָּרְחֲךָ אַתָּה מֵת, וְעַל כָּרְחֲךָ אַתָּה עָתִיד לִתֵּן ...

He used to say: the ones who were born are to die, and the ones who have died are to be brought to life, and the ones brought to life are to be judged; So that one may know, make known and have the knowledge that He is G-d, He is the designer, He is the creator, He is the discerner, He is the judge, He the witness, He the complainant, and that He will sum-

43 **עשה פלא**

> "Who is like You... doing wonders?" — the "wonders" are only a "doing" before G-d.

Exodus 15:11 שמות ט״ו:י״א

מִי־כָמֹכָה בָּאֵלִם ה׳ מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא׃

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

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44 **ואדלג שור . . וז״ש מי לי בשמים**

> The Tzemach Tzedek refers to this passage there, noting that in the maamar "Ki ka'asher hashamayim hachadashim" (which he cites as Likkutei Torah, Parshas Bereshit) "leaping over a wall" is explained as "Whom do I have in heaven."

KEHOT'S NOTE

באוה״ת שה״ש כרך א ע׳ 107 מציין לכאן. ושם "ובד״ה כי כאשר השמים החדשים בלקו״ת פ׳ בראשית פי׳ מדלג שור היינו כמ״ש מי לי בשמים".

45 **מי לי בשמים**

> The psalmist Asaph tells G-d: "Whom do I have in heaven? And besides You I desire nothing on earth." The maamar reads "heaven" and "earth" as the encompassing and inner lights, both of which the soul passes by.

Psalms 73:25 תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

46 **שו״ה אותם — ממש בעצמותך**

> The Tzemach Tzedek has a gloss on the words from "them" to "truly in Your essence."

KEHOT'S NOTE

באוה״ת כרך ו תתרמה, א. יש הגה״ה לכאן.

PARAGRAPH 9

47 **למהוי אחד באחד**

> In the Zohar's passage on the mystery of Shabbos, the unity below joins the unity above, "to become one with the One."

Zohar II, 135a זח״ב קלה, א

KEHOT'S NOTE

זח״ב קלה, א.

48 **אני ה׳ אלקיכם**

> The last verse of the Shema: "I am Havayah your G-d."

Numbers 15:41 במדבר ט״ו:מ״א

אֲנִי ה׳ אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה׳ אֱלֹקֵיכֶם׃

mon to judgment. Blessed be He, before Whom there is no iniquity, nor forgetting, nor ...

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53 **בכל לבבך**

> "With all your heart and with all your soul" — read as ratzo and shov respectively.

Deuteronomy 6:5 דברים ו׳:ה׳

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

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

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PARAGRAPH 12

54 **צרורה בצרור החיים**

> Avigail blesses David that his soul be "bound up in the bond of life" with G-d; here the "bond" is the mitzvos that clothe the soul.

I Samuel 25:29 שמואל א כ״ה:כ״ט

וַיָּקָם אָדָם לִרְדָפְךָ וּלְבַקֵּשׁ אֶת־נַפְשֶׁךָ וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת ה' אֱלֹקֶיךָ וְאֵת נֶפֶשׁ אֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע׃

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

שמואל-א כה, כט.

55 **צרורה בצרור החיים**

> The Talmud applies this verse to the souls of the righteous, which are stored beneath the Throne of Glory.

Shabbat 152b:6–7 שבת קנ״ב ב:ו׳-ז׳

אַף הַקָּדוֹשׁ בָּרוּךְ הוּא, עַל גּוּפָן שֶׁל צַדִּיקִים אוֹמֵר: ״יָבֹא שָׁלוֹם יָנוּחוּ עַל מִשְׁכְּבוֹתָם״, וְעַל נִשְׁמָתָן הוּא אוֹמֵר: ״וְהָיְתָה נֶפֶשׁ אֲדוֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים״. עַל גּוּפָן שֶׁל רְשָׁעִים הוּא אוֹמֵר: ״אֵין שָׁלוֹם אָמַר ה' לָרְשָׁעִים״, וְעַל נִשְׁמָתָן הוּא אוֹמֵר: ״וְאֵת נֶפֶשׁ אוֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע״. תַּנְיָא, רַבִּי אֱלִיעֶזֶר אוֹמֵר: נִשְׁמָתָן שֶׁל צַדִּיקִים גְּנוּזוֹת תַּחַת כִּסֵּא הַכָּבוֹד, שֶׁנֶּאֱמַר: ״וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים״. וְשֶׁל רְשָׁעִים זוֹמְמוֹת וְהוֹלְכוֹת, [וּמַלְאָךְ אֶחָד עוֹמֵד בְּסוֹף ...

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56 **התורה . . שנקי מזון**

> The Talmud interprets "the support of bread" (Isaiah 3:1) as the masters of Talmud, an example of the Torah being called food.

Chagigah 14a חגיגה י״ד א

Bereshit Rabbah 43:7 בראשית רבה מ״ג:ז׳

ויברכהו ויאמר ברוך אברם לאל עליון קונה שמים וארץ ממי קנאן? רבי אבא בשם רב כהנא ורי יצחק רבי אבא אמר: כאינש דאמר: פלן, עינוהי יאי, שעריה יאי. אמר רבי יצחק: היה מקבל את העוברים ואת השבים, ומשהיו אוכלים ושותין היה אומר להן: ברכו! והן אומרים לו: מה נאמר? והוא אומר להם: אמרו, ברוך אל עולם שאכלנו משלו! אמר לו הקב״ה: אני, לא היה שמי ניכר לבריותי, והכרת אותי בבריותי, מעלה אני עליך כאילו אתה שותף עמי בברייתו של עולם, ההי״ד (בראשית יד): קונה שמים וארץ:

"He blessed him, and he said: Blessed is Abram to G-d, the Most High, Maker of heavens and earth" (Genesis 14:19). "He blessed him, and he said: Blessed is Abram to G-d, the Most High, Acquirer of heavens and earth" - from whom did He acquire them? Rabbi Abba in the name of Rav Kahana and Rabbi Yitzḥak, Rabbi Abba said: It is like a person who says: The eyes of so-and-so are fair, his hair is fair. Rabbi Yitzḥak said: He [Abraham] would receive passersby into his house. After ...

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KEHOT'S NOTE

ראה חגיגה יד, א. ב״ר מג, ז.

57 **עוטה אור כשלמה**

> The psalmist praises G-d, who "wraps [Himself in] light as a garment"; here the light is the Torah, which is thus a garment.

Psalms 104:2 תהילים ק״ד:ב׳

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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KEHOT'S NOTE

תהלים קד, ב.

58 **ע״פ כי ביום הזה יכפר**

> In that discourse the Torah is G-d's own "garment" ("His garment white as snow"): thought and speech are the soul's garments, so one who clothes his thought and speech in Torah is clothed in G-d's garment, like two covered by one tallis.

KEHOT'S NOTE

לקו״ת אחרי כז, ג.

59 **כי ביום הזה יכפר**

> "For on this day He shall atone for you" — the verse on which the Alter Rebbe's other discourse is based.

Leviticus 16:30 ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל 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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60 **כך היא דרכה של תורה כו' אשריך וטוב לך**

> "This is the way of the Torah... happy are you in this world, and it is good for you in the World to Come."

Pirkei Avot 6:4 משנה אבות ו׳:ד׳

כָּךְ הִיא דַּרְכָּהּ שֶׁל תּוֹרָה, פַּת בְּמֶלַח תֹּאכַל, וּמַיִם בִּמְשׂוּרָה תִּשְׁתֶּה, וְעַל הָאָרֶץ תִּישַׁן, וְחַיֵּי צַעַר תִּחְיֶה, וּבַתּוֹרָה אַתָּה עָמֵל, אִם אַתָּה עֹשֶׂה כֵּן,

that rises from below, the lowest level becomes the highest, "their end wedged in their beginning."

KEHOT'S NOTE

נסמן לעיל א, ב.

65 **כרעא דאבוה**

The Talmud calls an heir "his father's leg," the source of the saying that a son is his father's leg.

Eruvin 70b:2–3 עירובין ע׳ ב:ב׳-ג׳

אוֹ דִלְמָא: יוֹרֵשׁ כַּרְעֵיהּ דַּאֲבוּהּ הוּא? אֲמַר לֵיהּ: אֲנִי אוֹמֵר מְבַטֵּל, וְהָנֵי דְּבֵי שְׁמוּאֵל תָּנוּ אֵין מְבַטֵּל. אִיתֵּיבֵיהּ: זֶה הַכְּלָל, כָּל שֶׁמּוּתָּר לְמִקְצָת שַׁבָּת — הוּתַּר לְכָל הַשַּׁבָּת, וְכָל שֶׁנֶּאֱסַר לְמִקְצָת שַׁבָּת — נֶאֱסַר לְכָל הַשַּׁבָּת חוּץ מִמְּבַטֵּל רְשׁוּת.

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66 **אם תשיב משבת רגלך**

Isaiah's call to honor Shabbos: "If you turn away your foot because of the Shabbos" — plainly, refraining from one's own pursuits on it; here it ties Shabbos to the "foot."

Isaiah 58:13 ישעיהו נ״ח:י״ג

אִם־תָּשִׁיב מִשַּׁבָּת רַגְלֶךָ עֲשׂוֹת חֲפָצְךָ בְּיוֹם קָדְשִׁי וְקָרָאתָ לַשַּׁבָּת עֹנֶג לִקְדוֹשׁ ה׳ מְכֻבָּד וְכִבַּדְתּוֹ מֵעֲשׂוֹת דְּרָכֶיךָ מִמְּצוֹא חֶפְצְךָ וְדַבֵּר דָּבָר:

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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KEHOT'S NOTE

ישע׳ נח, יג.

67 **דארץ . . גרגיר חרדל . . לגבי השמים**

The Mitteler Rebbe's Torah Chaim discusses the comparison of the earth to a mustard seed against the heavens; the note points there for a parallel treatment of the analogy in paragraph 12.

KEHOT'S NOTE

ראה תו״ח בראשית נא, ד ובהנסמן במ״מ שם.

68 **הגי׳ יו״ט נק׳ ג׳ רגלים**

There the souls of Israel, called "children" (banim), become "builders" (bonim) like feet that carry the head from below upward and from above downward, raising the Oral Torah (Malchus, the "bride") to the Written Torah (Chochmah, the "groom").

KEHOT'S NOTE

ראה לקו״ת להאריז״ל ס״פ משפטים, לקו״ת פ׳ ברכה צד, ג. ד״ה נחמו נחמו תרכ״ו.

69 **ג׳ רגלים**

"Three regalim you shall celebrate for Me in the year" — the festivals are called "feet."

Exodus 23:14 שמות כ״ג:י״ד

שָׁלֹשׁ רְגָלִים תָּחֹג לִי בַּשָּׁנָה:

Three times thou shalt keep a feast unto Me in the year.

(תהלים קכח) אַשְׁרֶיךָ בָעוֹלָם הַזֶּה וְטוֹב לָךְ. אַשְׁרֶיךָ בָעוֹלָם הַזֶּה וְטוֹב לְךָ לָעוֹלָם הַבָּא:

Such is the way [of a life] of Torah: you shall eat bread with salt, and rationed water shall you drink; you shall sleep on the ground, your life will be one of privation, and in Torah shall you labor. If you do this, "Happy shall you be and it shall be good for you" (Psalms 128:2): "Happy shall you be" in this world, "and it shall be good for you" in the world to come.

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61 **ע״פ וראיתם אותו וזכרתם**

In that discourse on tzitzis the practical mitzvos are the level of the encompassing light and the "garment" (makif and levush), called "the mitzvos of Havayah" because they do not become a person's own being as love and awe do; through them even one's love and awe are raised to be included in the encompassing light.

KEHOT'S NOTE

ראה לקו״ת שלח מד, ב.

62 **וראיתם אותו וזכרתם**

The command of tzitzis, "and you shall see it and remember," the subject of another discourse cited here.

Numbers 15:39 במדבר ט״ו:ל״ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם 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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PARAGRAPH 13

63 **השמים כסאי**

"The heavens are My throne and the earth is My footstool," the verse at the heart of the previous maamar, read here as shov and ratzo.

Isaiah 66:1 ישעיהו ס״ו:א׳

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

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

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KEHOT'S NOTE

ישע׳ סו, א.

64 **ברא כרעא דאבוה**

In the previous maamar the Community of Israel is called G-d's "foot" ("the son is his father's leg"): the feet carry the head where it wants to go, and in the returning light

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PARAGRAPH 14

70 **ואתה קדוש**

The psalmist, crying out in distress, recalls: "And You, Holy One, are enthroned (yoshev, literally 'sitting') upon the praises of Israel." The maamar reads the "sitting" as G-d's descent, drawn by Israel's praises.

Psalms 22:4 תהילים כ״ב:ד׳

וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל׃

Yet Thou art holy, O Thou that art enthroned upon the praises of Israel.

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KEHOT'S NOTE

תהלים כב, ד.

71 **שהקב״ה יושב ועוסק בתורה**

The Talmud describes the first three hours of G-d's day: the Holy One, blessed be He, sits and occupies Himself with Torah.

Avodah Zarah 3b:7 עבודה זרה ג׳ ב:ז׳

אִינִי? וְהָא אָמַר רַב יְהוּדָה אָמַר רַב: שְׁתֵּים עֶשְׂרֵה שָׁעוֹת הָוֵי הַיּוֹם, שָׁלֹשׁ רִאשׁוֹנוֹת — הַקָּדוֹשׁ בָּרוּךְ הוּא יוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה, שְׁנִיּוֹת — יוֹשֵׁב וְדָן אֶת כָּל הָעוֹלָם כּוּלּוֹ, כֵּיוָן שֶׁרוֹאֶה שֶׁנֶּאֱחַיֵּיב עוֹלָם כְּלָיָיה — עוֹמֵד מִכִּסֵּא הַדִּין וְיוֹשֵׁב עַל כִּסֵּא רַחֲמִים,

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KEHOT'S NOTE

ע״ז ג, ב.

PARAGRAPH 15

72 **שנק׳ התפלה סולם**

The Zohar (cited by the Kehot note, together with Tikkunei Zohar 45) interprets Yaakov's ladder as prayer.

Tikkunei Zohar, Tikkun 45 תקו״ז תיקון מה

Zohar I, 266b זח״א רסו, ב

KEHOT'S NOTE

ת״ז תי׳ מה, וראה זח״א רסו, ב. זח״ג שו, ב. ראה באוה״ת ויצא כרך ה תתמ, ב ואילך. וראה לקמן פח, א.

73 **סולם מוצב ארצה וראשו מגיע השמימה**

Yaakov's dream on his way to Charan: "a ladder set upon the earth, and its top reaching heaven," read in the Zohar as prayer.

Genesis 28:12 בראשית כ״ח:י״ב

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

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

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74 **לחד מ״ד דארץ קדמה**

Beis Hillel hold that the earth was created first and then the heavens, from "on the day Havayah Elokim made earth and heaven."

Chagigah 12a חגיגה י״ב א

KEHOT'S NOTE

חגיגה יב, א.

75 **אם ישים אליו לבו**

The arousal from below ("if he sets his heart toward Him") comes before the arousal from above ("His spirit… He gathers to him").

Job 34:14 איוב ל״ד:י״ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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PARAGRAPH 16

76 **ואשים דברי בפיך**

"I have put My words in your mouth and covered you in the shadow of My hand, to plant the heavens and found the earth." Read as Torah and mitzvos establishing heaven and earth.

Isaiah 51:16 ישעיהו נ״א:ט״ז

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

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

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KEHOT'S NOTE

ישע׳ נא, טז.

77 **הארץ הדום רגלי**

"The earth is My footstool" — the practical mitzvos, which raise up like a footrest.

Isaiah 66:1 ישעיהו ס״ו:א׳

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

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

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78 **צדקה תרומם גוי**

Shlomo's proverb, plainly "Righteousness (tzedakah) exalts a nation." The maamar reads tzedakah as charity, a practical mitzvah that raises one up — the "earth" within the mitzvos.

Proverbs 14:34 משלי י״ד:ל״ד

צְדָקָה תְרוֹמֵם־גּוֹי וְחֶסֶד לְאֻמִּים חַטָּאת׃

Righteousness exalteth a nation; But sin is a reproach to any people.

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KEHOT'S NOTE

משלי יד, לד.

79 **מזוזה מימין**

The Talmud rules that the Chanukah lamp is placed on the left of the doorway so that the mezuzah is on the right; the Alter Rebbe refers to his discussion of this saying.

Shabbat 22a:2 שבת כ״ב א:ב׳

אָמַר רַבָּה: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ בְּטֶפַח הַסָּמוּךְ לַפֶּתַח. וְהֵיכָא מַנַּח לֵיקוּ? רַב אַחָא בְּרֵיהּ דְּרָבָא אָמַר: מִימִין רַב שְׁמוּאֵל מִדְּפָתֵי אָמַר: מִשְּׂמֹאל. וְהִילְכְתָא מִשְּׂמֹאל, כְּדֵי שֶׁתְּהֵא נֵר חֲנוּכָּה מִשְּׂמֹאל וּמְזוּזָה מִימִין.

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80 **ע״פ הזהר פרשה שופטים**

The note identifies where the explanation of the Zohar's "heaven and earth are witnesses," mentioned in the text, is found: in the Mitteler Rebbe's explanations of the Zohar.

KEHOT'S NOTE

[זח״ג ערה, א] ביאה״ז לאדה״א קכא, ד. אוה״ת שופטים ע׳ תתמז.

81 **שמים וארץ אינון סהדין**

The Zohar in Parshas Shoftim on heaven and earth serving as witnesses; the Alter Rebbe refers to his explanation of it.

Zohar, Shoftim 3:11–4:20 ספר הזהר, שופטים ג׳:י״א-ד׳:כ׳

82 **החושך יכסה ארץ**

The words here quote Isaiah 60:2; the passage is shown below.

Isaiah 60:2 ישעיהו ס׳:ב׳

כִּי־הִנֵּה הַחֹשֶׁךְ יְכַסֶּה־אֶרֶץ וַעֲרָפֶל לְאֻמִּים וְעָלַיִךְ יִזְרַח ה׳ וּכְבוֹדוֹ עָלַיִךְ יֵרָאֶה׃

For, behold, darkness shall cover the earth, And gross darkness the peoples; But upon thee the L-RD will arise, And His glory shall be seen upon thee.

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KEHOT'S NOTE

ישע׳ ס, ב.

PARAGRAPH 17

83 **הנני עושה חדשה**

"Behold, I am making a new thing; now it shall spring forth."

Isaiah 43:19 ישעיהו מ״ג:י״ט

הִנְנִי עֹשֶׂה חֲדָשָׁה עַתָּה תִצְמָח הֲלוֹא תֵדָעוּהָ אַף אָשִׂים בַּמִּדְבָּר דֶּרֶךְ בִּישִׁמוֹן נְהָרוֹת׃

Behold, I will do a new thing; Now shall it spring forth; shall ye not know it? I will even make a way in the wilderness, And rivers in the desert.

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84 **חדשה בארץ**

Jeremiah, consoling Israel: "For Havayah has created a new thing in the earth." The Alter Rebbe's quotation combines this phrase with Isaiah's.

Jeremiah 31:22 ירמיהו ל״א:כ״ב

עַד־מָתַי תִּתְחַמָּקִין הַבַּת הַשּׁוֹבֵבָה כִּי־בָרָא ה׳ חֲדָשָׁה בָּאָרֶץ נְקֵבָה תְּסוֹבֵב גָּבֶר׃

How long wilt thou turn away coyly, O thou backsliding daughter? For the L-RD hath created a new thing in the earth: A woman shall court a man.

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85 **החושך יכסה ארץ**

"For behold, darkness shall cover the earth" — the present state of concealment from which the soul's ratzo breaks out.

Isaiah 60:2 ישעיהו ס׳:ב׳

כִּי־הִנֵּה הַחֹשֶׁךְ יְכַסֶּה־אֶרֶץ וַעֲרָפֶל לְאֻמִּים וְעָלַיִךְ יִזְרַח ה׳ וּכְבוֹדוֹ עָלַיִךְ יֵרָאֶה׃

For, behold, darkness shall cover the earth, And gross darkness the peoples; But upon thee the L-RD will arise, And His glory shall be seen upon thee.

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86 **רוממות אל בגרונם**

The praises of Pesukei deZimra, which become a "double-edged sword."

Psalms 149:6 תהילים קמ״ט:ו׳

רוֹמְמוֹת אֵל בִּגְרוֹנָם וְחֶרֶב פִּיפִיּוֹת בְּיָדָם׃

Let the high praises of G-d be in their mouth, And a two-edged sword in their hand;

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87 **לעשות נקמה בגוים**

"To execute vengeance upon the nations" — here the animal soul and the body.

Psalms 149:7 תהילים קמ״ט:ז׳

לַעֲשׂוֹת נְקָמָה בַּגּוֹיִם תּוֹכֵחוֹת בַּלְאֻמִּים׃

To execute vengeance upon the nations, And chastisements upon the peoples;

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88 **אלביש שמים קדרות**

"I clothe the heavens in blackness" — the kelipos as garments that conceal.

Isaiah 50:3 ישעיהו נ׳:ג׳

אַלְבִּישׁ שָׁמַיִם קַדְרוּת וְשַׂק אָשִׂים כְּסוּתָם׃

I clothe the heavens with blackness, And I make sackcloth their covering.

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KEHOT'S NOTE

ישע׳ נ, ג.

PARAGRAPH 18

89 **השמרו לכם**

From the second paragraph of the Shema: "Beware lest your heart be seduced and you turn aside and serve other gods and bow down to them."

Deuteronomy 11:16 דברים י״א:ט״ז

הִשָּׁמְרוּ לָכֶם פֶּן יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹקִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם׃

Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them;

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KEHOT'S NOTE

דברים יא, טז.

90 **בכריעה בברוך**

One who prays bows at "Blessed" and straightens up at the Name.

Berakhot 12a:24–26 ברכות י״ב א:כ״ד-כ״ו

וְאָמַר רַבָּה בַּר חִינָּנָא [סָבָא] מְשַׁמֵּיהּ דְּרַב: הַמִּתְפַּלֵּל, כְּשֶׁהוּא כּוֹרֵעַ כּוֹרֵעַ בָּרוּךְ, וּכְשֶׁהוּא זוֹקֵף — זוֹקֵף בַּשֵּׁם אָמַר שְׁמוּאֵל: מַאי טַעְמָא דְּרַב — דִּכְתִיב: ״הי׳ זוֹקֵף כְּפוּפִים״. מֵתִיבִי: ״מִפָּנַי שְׁמִי נֶחַת הוּא״.

Rabbah b. Hinnana [the Elder] also said in the name of Rab : When one prays [the Tefillah] and has to bow, he should bow at the word "Blessed" ; and when returning to the erect position, he should do so on mentioning the Divine Name. Samuel asked : What is Rab's reason ? Because it is written, "The L-rd raiseth up them that are bowed down" (ibid, cxlvi. 8). Against this is quoted, "And from before My name he is afraid" (Mal. ii. 5)!

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91 **את זלעו״ז**

"G-d made this one opposite that one" — holiness and its opposite correspond, so bowing works in both.

Ecclesiastes 7:14 קהלת ז׳:י״ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה׃

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

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PARAGRAPH 19

92 **ישראל שבחוץ לארץ**

Rabbi Yishmael: Jews outside the Land who attend a gentile's feast are like idol worshipers, though "in purity," without intent.

Avodah Zarah 8a:17 עבודה זרה ח׳ א:י״ז

תַּנְיָא, רַבִּי יִשְׁמָעֵאל אוֹמֵר: יִשְׂרָאֵל שֶׁבְּחוּצָה לָאָרֶץ עוֹבְדֵי עֲבוֹדָה זָרָה בְּטָהֳרָה הֵן, כֵּיצַד? גּוֹי שֶׁעָשָׂה מִשְׁתֶּה לִבְנוֹ וְזִימֵּן כָּל הַיְּהוּדִים שֶׁבָּעִירוֹ, אַף עַל פִּי שֶׁאוֹכְלִין מִשֶּׁלָּהֶן וְשׁוֹתִין מִשֶּׁלָּהֶן, וְשַׁמָּשׁ שֶׁלָּהֶן עוֹמֵד לִפְנֵיהֶם,

מַעֲלֶה עֲלֵיהֶם הַכָּתוּב כְּאִילּוּ אָכְלוּ מִזִּבְחֵי מֵתִים, שֶׁנֶּאֱמַר: ״וְקָרָא לְךָ וְאָכַלְתָּ מִזִּבְחוֹ״.

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KEHOT'S NOTE

ע״ז ח, א. ראה לקו״ת ש״ש סד, ב. יוהכ״פ סח, ב. סה״מ תרל״ב כרך ב ע׳ שעה.

93 **ארץ שרצתה**

"Why is it called eretz? Because it ran to do its Maker's will" — the supernal "land" is the will for G-d.

Bereshit Rabbah 5:8 בראשית רבה ה׳:ח׳

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

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

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PARAGRAPH 20

94 **ועצר את השמים**

The consequence of "bowing to other gods": the heavens are closed and there is no rain — no shov from above.

Deuteronomy 11:17 דברים י״א:י״ז

וְחָרָה אַף־הי׳ בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר הי׳ נֹתֵן לָכֶם׃

and the anger of the L-RD be kindled against you, and He shut up the heaven, so that there shall be no rain, and the ground shall not yield her fruit; and ye perish quickly from off the good land which the L-RD giveth you.

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KEHOT'S NOTE

דברים יא, יז.

95 **אם ישים אליו לבו**

The arousal from below that draws the response from above.

Job 34:14 איוב ל״ד:י״ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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96 **ולעבדו בכל לבבכם**

> "To love Havayah your G-d and to serve Him with all your heart" — the ratzo of "earth."

Deuteronomy 11:13 דברים י״א:י״ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה׳ אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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97 **ונתתי מטר ארצכם**

> "I will give the rain of your land in its season" — the shov that answers the ratzo.

Deuteronomy 11:14 דברים י״א:י״ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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98 **ואת רוח הטומאה**

> "And I will remove the spirit of impurity from the land" — in the future there will be no kelipah.

Zechariah 13:2 זכריה י״ג:ב׳

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה׳ צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ׃

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

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KEHOT'S NOTE

זכרי׳ יג, ב.

99 **ולא יכנף עוד מוריך**

> "Your Teacher will no longer be hidden, and your eyes shall see your Teacher" — open revelation in the future.

Isaiah 30:20 ישעיהו ל׳:כ׳

וְנָתַן לָכֶם אֲדֹנָי לֶחֶם צַר וּמַיִם לָחַץ וְלֹא־יִכָּנֵף עוֹד מוֹרֶיךָ וְהָיוּ עֵינֶיךָ רֹאוֹת אֶת־מוֹרֶיךָ׃

And though the L-rd give you sparing bread and scant water, Yet shall not thy Teacher hide Himself any more, But thine eyes shall see thy Teacher;

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KEHOT'S NOTE

ישעי׳ ל, כ.

100 **כי ההרים ימושו**

> "For the mountains may depart and the hills be moved, but My kindness shall not depart from you." Read here as the ratzo ("mountain") becoming unnecessary.

Isaiah 54:10 ישעיהו נ״ד:י׳

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה׳

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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KEHOT'S NOTE

ישעי׳ נד, י׳.

101 **לא כאברהם שקראו הר**

> The Talmud contrasts the Avos: Avraham called the Temple site a "mountain," Yitzchak a "field," and Yaakov a "house."

Pesachim 88a:4 פסחים פ״ח א:ד׳

אֶלָּא, לֹא כְּאַבְרָהָם שֶׁכָּתוּב בּוֹ "הַר", שֶׁנֶּאֱמַר: "אֲשֶׁר יֵאָמֵר הַיּוֹם בְּהַר ה׳ יֵרָאֶה", וְלֹא כְּיִצְחָק שֶׁכָּתוּב בּוֹ "שָׂדֶה", שֶׁנֶּאֱמַר: "וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה", אֶלָּא כְּיַעֲקֹב שֶׁקָּרָאוֹ "בַּיִת", שֶׁנֶּאֱמַר: "וַיִּקְרָא אֶת שֵׁם הַמָּקוֹם הַהוּא בֵּית אֵל".

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KEHOT'S NOTE

פסחים פח, א.

102 **עין בעין יראו**

> "For eye to eye they shall see when Havayah returns to Zion" — revelation below as above.

Isaiah 52:8 ישעיהו נ״ב:ח׳

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בְּעַיִן יִרְאוּ בְּשׁוּב ה׳ צִיּוֹן׃

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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103 **השמים החדשים והארץ החדשה אשר אני עושה**

> "That I make" — the Alter Rebbe stresses "I": an arousal from above alone.

Isaiah 66:22 ישעיהו ס״ו:כ״ב

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

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

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104 **ביום עשות ה׳ אלקים**

> "On the day Havayah Elokim made earth and heaven" — the present creation, through Elokim, with earth first.

Genesis 2:4 בראשית ב׳:ד׳

אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת ה׳ אֱלֹקִים אֶרֶץ וְשָׁמָיִם׃

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made

earth and heaven.

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KEHOT'S NOTE

בראשית ב, ד.

105 **בראשית ברא אלקים**

The world was created through the Name Elokim, the Name of contraction.

Genesis 1:1 בראשית א׳:א׳

בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

In the beginning G-d created the heaven and the earth.

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PARAGRAPH 21

106 **ביום עשות ה׳ אלקים**

"On the day Havayah Elokim made" — read as the union of the two Names.

Genesis 2:4 בראשית ב׳:ד׳

אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת ה׳ אֱלֹקִים אֶרֶץ וְשָׁמָיִם׃

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made earth and heaven.

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107 **ויצא כברק חצו**

Zechariah foretells G-d appearing over His people in battle: "and His arrow shall go forth like lightning." Here it is a revelation flashing from above to below.

Zechariah 9:14 זכריה ט׳:י״ד

וַה׳ עֲלֵיהֶם יֵרָאֶה וְיָצָא כַבָּרָק חִצּוֹ וַאדֹנָי ה׳ בַּשּׁוֹפָר יִתְקָע וְהָלַךְ בְּסַעֲרוֹת תֵּימָן׃

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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PARAGRAPH 22

108 **אשר אני עושה**

"The new heavens and the new earth that I make" — both are made by G-d alone, which raises the question of how "earth" (ratzo) applies.

Isaiah 66:22 ישעיהו ס״ו:כ״ב

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

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

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PARAGRAPH 23

109 **הוא ממש בדפיקו דלבא**

There ratzo and shov are rooted in the pulse: the heartbeat (which is breathing) and the pulse in the hand show a constant withdrawal and expansion of life-force, and above, the Levites' service of carrying the Mishkan comes from the "supernal pulse"; the word pakad (in Pekudei) has the letters of dofek.

KEHOT'S NOTE

נתבאר בלקו״ת פ׳ פקודי ה, ד ואילך ובביאור שם ז, ד ובכ״מ.

110 **ור״ל שרו״ש זה**

There the breath of life beats in the heart as ratzo and shov, withdrawing toward its source and spreading out to give life to the limbs, and so above, the divine life-force in all creations runs and returns, which is Etz Chaim's "reaching and not reaching." This is how G-d "renews each day, continually, the work of creation": each moment the life-force withdraws and new life is drawn from its source.

KEHOT'S NOTE

ראה לקו״ת פ׳ חקת סה, א.

111 **רצוא ושוב**

"And the chayos ran and returned" — the ratzo and shov of created beings, contrasted here with the pulse within the divine flow.

Ezekiel 1:14 יחזקאל א׳:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

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

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112 **ועמ״ש במ״א ע״פ ויקחו לי תרומה**

The note locates the discourse on "And let them take for Me an offering" that the Alter Rebbe mentions here: it appears in the Tzemach Tzedek's Or HaTorah on Parshas Terumah.

KEHOT'S NOTE

ראה אוה״ת תרומה ע׳ אישסח ואילך.

113 **ויקחו לי תרומה**

"And let them take for Me an offering" — the verse of another discourse where the Alter Rebbe treats this subject.

Exodus 25:2 שמות כ״ה:ב׳

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ־לִי תְּרוּמָה מֵאֵת כָּל־אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ תִּקְחוּ אֶת־תְּרוּמָתִי׃

'Speak unto the children of Israel, that they take for Me an offering; of every man whose heart maketh him willing ye shall take My offering.

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114 **קול דודי דופק**

The bride of the Song of Songs, asleep, hears: "The voice of my beloved knocks" at the door. The word dofek

("knocks") also means "pulses," like the heartbeat.

Song of Songs 5:2 שיר השירים ה׳:ב׳

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

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

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PARAGRAPH 24

115 ונק׳ זה בע״ח

There the forty-two journeys in the desert had two phases, traveling and encamping, ascent and drawing down, because a light drawn from so high a source (Adam Kadmon) can enter the worlds only as "reaching and not reaching": as soon as it reaches, no vessel can contain it and it withdraws, and then it reaches again; this is also "the chayos ran and returned."

KEHOT'S NOTE

שער מטי ולא מטי. וראה לקו״ת פ׳ מסעי צה, ג. סה״מ תרס״ו ע׳ מג ואילך.

116 מטי ולא מטי

Sha'ar (Gate) 7 of Etz Chaim, "Sha'ar Mati VeLo Mati," describes the light that reaches into the vessel and withdraws, since the vessel cannot bear it.

Sefer Etz Chaim 7:1:1–3 עץ חיים ז׳:א׳:א׳-ג׳

שער השביעי שער מטי ולא מטי ובו ה׳ פרקים: כבר בארנו באורך בכ״מ כי האצילות העליון התחיל להיות עקודים נקודים ברודים ועתה נחזור לבאר הענין באורך ונבאר מציאות העקודים מה ענינם: הנה קודם מציאות העקודים לא היה האור העליון יכול להתלבש בשום כלי כי לא היה יכולת בכלים לסובלו ושם היה האור בלתי מתלבש בכלי עד שהגיע התפשטות האור הגדול ההוא אל בחי׳ העקודים ושם נעשה מציאות כלי א׳ אל האור הגדול ההוא ואז התחיל האצילות להיות בו איזה מציאות הגבלת האור מה שלא היה יכול להיות הדבר עד עתה.

...

Sefer Etz Chaim (Public Domain)

117 כי ה׳ אלקיך אש אוכלה הוא

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

KEHOT'S NOTE

ואתחנן ד, כד.

118 כי ה׳ אלקיך אש אוכלה הוא

Moshe warns Israel against making images: "For Havayah your G-d is a consuming fire, a jealous G-d." The maamar takes the image of fire for the divine flow, which flares and withdraws.

Deuteronomy 4:24 דברים ד׳:כ״ד

כִּי ה׳ אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא׃

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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PARAGRAPH 26

119 והחיות רו״ש

"Ran and returned" — in creatures the running comes first.

Ezekiel 1:14 יחזקאל א׳:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

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

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120 ביום עשות כו׳ ארץ ושמים

"On the day [Havayah Elokim] made earth and heaven" — earth first, the order of the present creation.

Genesis 2:4 בראשית ב׳:ד׳

אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת ה׳ אֱלֹקִים אֶרֶץ וְשָׁמָיִם׃

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made earth and heaven.

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PARAGRAPH 27

121 כן יעמוד זרעכם ושמכם

"So shall your seed and your name stand" — the second half of the maamar's verse, now expounded.

Isaiah 66:22 ישעיהו ס״ו:כ״ב

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

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

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122 זורע צדקות

The first blessing before the Shema describes G-d as one who "sows righteous deeds (tzedakos), causes salvations to sprout."

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 8, סידור אשכנז, ימי חול, תפילת שחרית, ברכות קריאת שמע, יוצר אור ח׳

לְאֵל בָּרוּךְ נְעִימוֹת יִתֵּנוּ. לְמֶלֶךְ אֵל חַי וְקַיָּם זְמִרוֹת יֹאמֵרוּ וְתִשְׁבָּחוֹת יַשְׁמִיעוּ. כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת. עוֹשֶׂה חֲדָשׁוֹת. בַּעַל מִלְחָמוֹת. זוֹרֵעַ צְדָקוֹת. מַצְמִיחַ יְשׁוּעוֹת. בּוֹרֵא רְפוּאוֹת. נוֹרָא תְהִלּוֹת. אֲדוֹן הַנִּפְלָאוֹת׃ הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית: כָּאָמוּר לְעֹשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ: אוֹר חָדָשׁ עַל־צִיּוֹן תָּאִיר וְנִזְכֶּה כֻלָּנוּ מְהֵרָה לְאוֹרוֹ: בָּרוּךְ אַתָּה ה׳ יוֹצֵר הַמְּאוֹרוֹת׃

To the Blessed Almighty, they offer pleasant melodies; to the King, the Almighty, [Who is] living and enduring, they utter hymns and make praises heard. For He alone is the Performer of mighty deeds, Maker of new things; Master of battles, Sower of acts of righteousness, Causer of deliver-

ance to sprout forth; Creator of cures. Awesome in praise, Master of wonders, He renews in His goodness, each day, continuously, the work of creation, as it is said: "[Give thanks to Him] Who makes the great luminaries," for His kindness is ...

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123 **ויעש דוד שם**

> After his victories, "David made a name [for himself]" — plainly, he won renown; here it is read as accepting the yoke of Heaven.

II Samuel 8:13 שמואל ב ח:יג

וַיַּעַשׂ דָּוִד שֵׁם בְּשׁוּבוֹ מֵהַכּוֹתוֹ אֶת־אֲרָם בְּגֵיא־מֶלַח שְׁמוֹנָה עָשָׂר אָלֶף׃

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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PARAGRAPH 28

124 **כן יעמוד זרעכם ושמכם**

> The promise that Israel's "seed and name" will stand like the new heavens and earth.

Isaiah 66:22 ישעיהו ס״ו:כ״ב

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

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

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125 **הנה ישכיל עבדי**

> "Behold, My servant shall prosper; he shall be exalted, lifted up and very high" — service from below raised ever higher.

Isaiah 52:13 ישעיהו נ״ב:י״ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד׃

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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KEHOT'S NOTE

ישע׳ נב, יג.

126 **לעבדה ולשמרה**

> Adam is placed in the Garden "to work it and to guard it," the paradigm of human service.

Genesis 2:15 בראשית ב:ט״ו

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

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

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THE CHASSIDISHE PARSHA

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

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

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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