



TORAH OHR • PARSHAS MISHPATIM • MAAMAR 7

לא תהיה משכלה ועקרה בארצך את מספר ימיה אמלא

“None shall lose her young
or be barren in your land”



Love and awe of G-d cannot be manufactured: they grow as G-d's gift from a supernal “land of life,” while a person's part is to plow and sow, by contemplating G-d until He becomes “your G-d,” by making himself an empty, clean vessel, and by prayer that reaches above the Name of creation. Feelings produced “in your land,” from one's own self, either die at once or never come.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

Love and awe of G-d cannot be manufactured: they grow as G-d's gift from a supernal "land of life," while a person's part is to plow and sow, by contemplating G-d until He becomes "your G-d," by making himself an empty, clean vessel, and by prayer that reaches above the Name of creation. Feelings produced "in your land," from one's own self, either die at once or never come.

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

THE MAAMAR IN BRIEF

The maamar reads the promise "None shall lose her young or be barren in your land" as speaking of the soul. Above is a "land of life," Knesses Yisrael above, from which love of G-d and the life of the mitzvos grow as food grows from the earth: the growth is G-d's, while a person must plow and sow. Love is "light sown for the tzaddik," that is, for every upright Jew. So one should not try to love G-d by oneself, but contemplate Havayah, before whom all is nothing, until He becomes "your G-d." Then love and awe are born and endure; feelings forced "in your land" die at once ("loses her young") or never come ("barren"). A second barrenness is the lack of a vessel: the ego blocks the mind, so one must be hollowed by a broken heart and rinsed even of permitted pleasures. Next is Chanah's prayer "upon Havayah," above the Name that creates worlds, and her weeping, which arouses His great compassion. A person makes the "days," the garments of Torah and mitzvos; G-d fills their "number," their light. Last, G-d promises to remove the serpent's "sickness," the self-awareness born with the first sin.

OUTLINE

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|---|-----------------------------------|------|
| 1 | The land of life | ¶1-2 |
| <hr/> | | |
| <p>Above is a "land of life," Knesses Yisrael above, from which love of G-d and the mitzvos grow as food grows from the earth; the growth is G-d's, and a person's task is to plow and sow.</p> | | |
| 2 | Light sown for the tzaddik | ¶3-4 |
| <hr/> | | |
| <p>The sown "light" is the love of G-d, sown for every upright Jew; all love and awe are G-d's gift, not the worshiper's own product.</p> | | |
| 3 | Serving Havayah your G-d | ¶5-6 |
| <hr/> | | |
| <p>Rather than forcing love, a person contemplates Havayah, before whom all is nothing, until He becomes "your G-d," grasped as if seen; G-d's greatness toward the worlds is His humility, and this descent into the mind is where service begins.</p> | | |

- 4 Losing young and barrenness** ¶17
Love and awe born of such contemplation endure, awe coming first; feelings produced “in your land” die at once or are never born.
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- 5 The empty, clean vessel** ¶18-10
A second barrenness is the lack of a vessel: the sense of self blocks the mind. A broken heart hollows the vessel, and detachment even from permitted pleasures rinses it clean.
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- 6 Chanah’s prayer and weeping** ¶11-15
Chanah prays “upon Havayah,” binding herself with self-sacrifice to G-d above the Name that brings worlds into being; her weeping arouses the great compassion that flows from His exaltation above all worlds and shields us from sinking into this world.
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- 7 The number of your days** ¶16-18
Service must be steady and settled, every day whole and accounted for; the days are the garments of Torah and mitzvos that a person makes, and G-d fills their “number,” the light within them.
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- 8 Removing the sickness** ¶19-20
G-d also promises to remove the serpent’s contamination, the awareness of one’s own lack and good that was born with the sin of the Tree of Knowledge.
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KEY CONCEPTS

The land of life ארץ החיים

The supernal source, Knesses Yisrael above, from which the souls of Israel receive love of G-d and the life of the mitzvos, as living things are fed from the earth.

Knesses Yisrael כנסת ישראל

The collective soul of Israel, above (rooted in G-d’s thought) and below; called Leah when she gives birth to love and awe, and Chanah when she is barren.

Love and awe אהבה ויראה

The “son” and “daughter” born of contemplating G-dliness, awe first; true love and awe endure because they grow from above, while self-made feelings fade.

Empty vessel כלי ריקן

A heart hollowed by humility and rinsed of attachment to the world, able to receive the contemplation of G-dliness.

The Name Havayah שם הוי'

The Name that signifies bringing everything into being from nothing; it applies only in relation to the worlds, while Chanah’s prayer reaches above it.

Great compassion (rachamim rabim) רחמים רבים

The compassion that flows from G-d’s infinite exaltation above all worlds, before whom even the highest worlds are lowly; it is aroused by weeping in prayer.

The number of your days מספר ימין

The light within the days, which are the garments of Torah and mitzvos; a person makes the days, and G-d fills their light.

SECTION 1 • ¶1-2

The land of life

1 לא תהיה משכלה ועקרה בארצך את מספר ימיך אמלא. הנה מודעת זאת כי יש למעלה¹ בחינת ארץ החיים שממנה נשפע חיים ומזון לכללות נשמות ישראל לאהבה את ה' לעשות כל מצותיו אשר יעשה אותם האדם וחי בהם חיים אמיתיים²

“None shall lose her young or be barren in your land; the number of your days I will fill.” Now, it is well known that above there is the level of the “land of life,” from which life and sustenance flow to the souls of Israel as a whole, to love G-d, to do all His mitzvos, “which a person shall do and live by them,” a true life;

The maamar opens with Exodus 23:26, among the blessings G-d promises Israel for serving Him: no woman will lose her young or be barren, and their days will be full. The Alter Rebbe begins with a premise: above there is a spiritual “land of life,” from which flow, to all the souls of Israel together, life and nourishment: the power to love G-d and keep His mitzvos, which the Torah calls living by them and he calls “a true life.” In a gloss, the Tzemach Tzedek identifies this land as Malchus of Atzilus.

דוגמת ארץ הלזו התחתונה הגשמית שמצמחת כל מיני מגדים להחיות בהם נפש כל חי חיים גשמיים.^{3.4}

just like this lower, physical earth, which grows all kinds of choice fruits to give the soul of every living thing physical life by them.

The spiritual land is modeled on this lower, physical earth, which grows every kind of fruit to keep every living creature alive.

2 וזולתה אין קיום וחיות לכל הדברים עליה כי לא יועיל הון ועושר זהב וכסף אם לא⁵ יהיה צמח האדמה חי⁶ [חס ושלום].

Without it, there is no existence or life-force for any who dwell on it; for wealth and riches, gold and silver, are of no avail if there is no growth from the soil, G-d forbid.

The comparison is pressed further: without the earth's produce no one can survive, and all the gold and silver in the world are useless if nothing grows. The point being prepared is that spiritual life depends on its source in the same way.

וכך כל חיות רוחני הנמשך לאדם לתורה ולעבודה הכל הוא ע"י ארץ החיים העליונה⁶ וכמ"ש בארצות החיים.⁷

So too, all the spiritual life-force that is drawn to a person for Torah and for [divine] service all comes through the supernal land of life, as it is written, "in the lands of life."

All the spiritual vitality a person has for Torah study and for serving G-d comes through the supernal "land of life." The Alter Rebbe finds this land in the Psalmist's phrase "the lands of life."

(ומ"ש בארצות היינו כי יש ארץ עלאה וארץ תתאה. דהיינו כנ"י [כנסת ישראל] דלעילא וכנ"י [וכנסת ישראל] דלתתא כי גם למעלה יש כח"י כנ"י [כנסת ישראל] כי ישראל עלו במחשבה)⁸ ונקי בשם ארץ.

(And when it says "lands," this is because there is a higher land and a lower land, that is, Knesses Yisrael above and Knesses Yisrael below; for above, too, there is the level of Knesses Yisrael, since Israel arose in [G-d's] thought.) And it is called by the name "land."

The parenthesis explains the plural "lands": there is a higher and a lower land, Knesses Yisrael (the collective soul of Israel) as it exists above and as it exists below. Knesses Yisrael exists above too because Israel "arose in [G-d's] thought": the souls have a root in the divine thought itself, and that root too is called "land." Kehot notes that Or HaTorah marks this parenthesis as the words of "the Ril," and that one manuscript has it in the running text.

כי כמו ארץ הלזו הגשמית אין כח צמיחתה מצד עצמה⁹ אלא מן הזריעה וכח הצומח אשר ניתן בה להיות ממנה ועל ידה נגדל ונצמח כל הזרעים שבתוכה. כך החיים הרוחניים¹⁰ הנמשכים ונשפעים מארץ החיים הם נמשכים ממקור וחיי החיים ב"ה כי הוא הנותן כח בארץ להוציא צמחה.

For just as this physical earth does not have its power of growth from itself, but from the sowing and the power of growth that was placed in it, so that from it and through it all the seeds within it are grown and sprout, so the spiritual life that is drawn and flows from the land of life is drawn from the Source and the Life of life, blessed be He, for it is He who gives the land the power to bring forth its growth.

The supernal source is called "land" because of the parallel: the physical earth has no power of growth of its own, and things grow from it only through the seed sown in it and the power of growth placed in it. So spiritual life flows through the "land of life" but comes from G-d, the Source and Life of all life, who gives that land its power to grow; Iggeres HaKodesh 20 explains that the earth's power to bring forth growth from nothing comes from the Infinite Light itself.

אך זאת עבודת האדם לחרוש ולזרוע בה.¹¹

But this is the service of man: to plow and to sow in it.

The human part is to plow and sow, preparing the ground; the next paragraphs explain what that work is.

SECTION 2 • 13-4

Light sown for the tzaddik

3 והיינו כמ"ש אור זרוע לצדיק¹² כי ועמך כלם צדיקים¹³ כתיב. ואינו שם התואר דהיינו מדרגת צדיק אמיתי שנתבאר במ"א.¹⁴ אלא ר"ל [רוצה לומר] מדרגת אדם כשר שאינו רשע ח"ו [חס ושלום] וכמ"ש צדיק ורשע לא קאמר.^{15, 16, 17}

This is as it is written, "Light is sown for the tzaddik," for it is written, "And your people are all tzaddikim." And this is not the title, that is, the rank of a true tzaddik, which is explained elsewhere; rather, it means the rank of an upright person who is not wicked (rasha), G-d forbid, as it is said, "'Tzaddik' and 'rasha' it does not say."

The "sowing" is linked to the verse "Light is sown for the tzaddik," and since "your people are all tzaddikim," the light is sown for every Jew. "Tzaddik" here is not the title of the true tzaddik that Tanya, ch. 1, defines (one in whom no evil remains), but an upright person who is not wicked. As the Talmud says, the angel over conception asks whether the child will be strong or weak, wise or foolish, but "'tzaddik' and 'rasha' it does not say": righteousness is not fixed in advance, so the "tzaddik" meant here is what any person can choose to be.

4 והאור היא אהבת ה' ותשוקתו אליו ית' הנמשך לאדם

And the "light" is the love of G-d and the longing for Him, blessed be He, that is drawn to a person.

The "light" of the verse is the love of G-d and the longing for Him that come to a person.

הנה הוא זרוע בארץ החיים לצדיק.¹⁸ פ"י להיות צדיק ומקושר בה' לדבקה בו.¹⁹

It is sown in the land of life "for the tzaddik": that is, to be a tzaddik and bound to G-d, to cleave to Him.

That love is sown in the supernal "land of life" "for the tzaddik," which means: so that the person becomes a tzaddik, bound to G-d and cleaving to Him. In Or HaTorah the Tzemach Tzedek offers another reading: the sowing reaches the supernal land through Yosef the tzaddik, and from there it is drawn to the soul.

וזאת ישים האדם אל לבו וידע נאמנה ויאמין באמונה שלימה כי כל אהבה ויראה הנמשכים אליו הוא מתת אלקים שנותן כח הצומח בארץ העליונה להצמיח אהבת ה' ויראתו על פניו ואינם נמשכים מכח האדם העובד עצמו.

And a person should take this to heart, and know with certainty, and believe with complete faith, that all love and awe that are drawn to him are a gift of G-d, who gives the power of growth in the supernal land to make the love of G-d and the awe of Him grow upon his face; and they are not drawn from the power of the worshiper himself.

A person must take to heart, with knowledge and complete faith, that all the love and awe he feels are G-d's gift: He gives the supernal land the power to make them grow "upon his face" (as in "that His awe may be upon your faces," said at Sinai), and the worshiper does not produce them by his own strength. This prepares the next paragraph's warning against trying to generate love by oneself.

SECTION 3 • 15-6

Serving Havayah your G-d

5 וע"כ כל עיקר עבודתו לא תהיה לאהוב ה' מעצמו שיהיה הוא העובד והוא האהוב כו'. כ"א כמ"ש ועבדתם את²⁰ הוי"ה אלקיכם.

Therefore the whole essence of his service should not be to love G-d on his own, so that he is the one who serves and he is the one who loves, etc.; but rather as it is written, "And you shall serve Havayah your G-d."

Since love and awe come from above, a person's main service should not be an effort to love G-d by himself, as if he were the one who serves and loves. It should follow the verse just before the maamar's verse, "And you shall serve Havayah your G-d."

ופי' לפי פשוטו אינו מובן וכי הוא יתברך לעבודתנו הוא צריך וכלום חסר ח"ו [חס ושלום] ואם צדקת מה תתן לו.²¹

Now, according to its plain sense, its meaning is not understood: does He, blessed be He, need our service? Does He lack anything, G-d forbid? "If you are righteous, what do you give Him?"

Taken simply, the command to serve G-d is puzzling, since G-d lacks nothing and needs nothing from us. As Elihu tells Job, "If you are righteous, what do you give Him?"

אלא הענין²² כי הוי"ה פי' היה הוה ויהיה ואני ה' לא שנית²³ וכולא קמיה כלא חשיב ותהיה עבודתכם כ"כ [כל כך] עד שבח"י זו תהי' [תהיה] אצליכם בבח"י אלהיכם כאלו הוא אלקים שלכם.

Rather, the point is this: Havayah means "He was, He is and He will be," and "I, Havayah, have not changed," and "before Him all is considered as nothing." And your service should be to such a degree that this level becomes, for you, the level of "your G-d," as though He were your own G-d.

The answer reads the verse through the Name Havayah, which means "He was, He is and He will be": G-d unchanging and beyond time, before whom all is as nothing. The service asked of us is to make this transcendent Havayah into "your G-d," something truly one's own.

דהיינו שיהיה שורה וקבוע במוח ומחשבה ומורגש ונתפס בשכלו באמת לאמתו כאלו עיניו רואות גילוי אלהותו ית' ממש.

That is, that it rest and be fixed in the mind and thought, and be felt and grasped in his intellect in utter truth, as though his eyes actually saw the revelation of His G-dliness, blessed be He.

Making Havayah "your G-d" means that this truth settles firmly in the mind and is felt and grasped as vividly as if one saw G-dliness with one's own eyes. The "service" is the work of bringing the infinite into human understanding.

6 ועד"ז הוא סדר כל השבחים²⁴ אלהי אברהם כו' הגדול כו'.²⁵ כי במקום שאתה מוצא גדולתו²⁶ שם אתה מוצא ענותנותו כי באמת כולא קמיה כלא חשיב והתלבשותו בבח"י גדולה כביכול ענוה היא.

In this way, too, is the order of all the praises: "G-d of Avraham," etc., "the great," etc. For "where you find His greatness, there you find His humility"; for in truth "before Him all is considered as nothing," and His investing Himself in the level of greatness is, so to speak, humility.

The praises at the start of the Amidah, "G-d of Avraham... the great...", follow the same pattern of joining the transcendent to the personal. As the Talmud says, "where you find His greatness, there you find His humility": since all is as nothing before Him, His appearing as "great" toward the worlds is itself an act of humility. Earlier in Torah Ohr (Chayei Sarah) the Alter Rebbe explains the saying the same way: giving life to the worlds is not His greatness but a lowering of Himself, praise of His humility.

והוא באמת עיקר העבודה ומכאן עיקר ההתחלה מלמעלה למטה. וזהו באמת עבודה גדולה שיוכל מוחו הגשמי לקבל ולתפוס בו גילוי אלהותו ית'.

And this is truly the essence of [divine] service, and from here comes the essential beginning, from above to below. And this is truly a great service: that his physical brain can receive and grasp within it the revelation of His G-dliness, blessed be He.

This descent from above to below, G-d making Himself graspable, is the true starting point of service. Hence it is a great service for a physical brain to receive and grasp a revelation of G-dliness.

SECTION 4 • 17

Losing young and barrenness

7 והנה בכאן נולדה ונתעוררה ²⁷ מדת אוי"ר [אהבה ויראה] ונק' בשם הולדה. כי אהו"ר [אהבה ויראה] הם בחי' בן ובת. שאהבה היא בחי' בן כמ"ש זכר חסדו. ²⁸ והיראה היא בחי' בת.

Now, here the attributes of love and awe are born and aroused, and this is called "birth." For love and awe are the aspects of a son and a daughter: love is the aspect of a son, as it is written, "He remembered (zachar) His kindness," and awe is the aspect of a daughter.

When the mind truly grasps G-dliness, love and awe are "born" and aroused, so this stage is called "birth." Love is a "son" and awe a "daughter"; love is male because of the verse "He remembered (zachar, a word that also means 'male') His kindness," kindness being the attribute of love.

וזהו בת תחלה סימן יפה לבנים ^{29,30} שצריך לעורר יראת ה' ופחדו תחלה כי זה השער להי³¹ כמ"ש במ"א.

And this is "A daughter first is a good sign for sons": one must first arouse the awe of G-d and the dread of Him, for "this is the gate to Havayah," as is explained elsewhere.

This is the Talmud's "A daughter first is a good sign for sons": awe must be aroused first, because awe is "the gate to Havayah" through which one enters to love.

משא"כ כשאין עבודתו עד"ז ובחי' זו רק שרוצה לאחוז במדות אהו"ר [אהבה ויראה] להיות אוהב וירא כו' הנה היא לא תצלח בידו

This is not so when his service is not in this way and on this level, but he only wants to take hold of the attributes of love and awe, to be one who loves and fears, etc.: then it will not succeed in his hands.

The Alter Rebbe contrasts a person whose service skips this contemplation and who simply wants to seize the feelings of love and awe, to become one who loves and fears G-d: such an effort will not succeed.

ולעולם לא יוליד שום אהבה ויראה אמיתיים כ"א דמיונות שוא שהוא דבר שאין לו קיום אלא לפי שעה
And he will never beget any true love and awe, but only false imaginings, which are a thing that has no permanence except for the moment.

It will never produce real love and awe, only empty imaginings that last no more than a moment.

ונקי בחיי זו משכלה שיולדת וקוברת. ועקרה היינו שאינה יולדת אהוי"ר [אהבה ויראה] כלל.

And this level is called “one who loses her young” (meshakelah), who gives birth and buries; and “barren” means one who does not give birth to love and awe at all.

Feelings that last only a moment are the meshakelah, the mother who gives birth and then buries her children. The “barren” one is the person in whom love and awe are not born at all.

וזהו לא תהיה משכלה ועקרה בארץ כי סבת היות בחינות אלו משכלה ועקרה הוא מחמת כי הם בארץ ואינם באים מארץ עליונה:

And this is “None shall lose her young or be barren in your land”: for the reason these levels are “one who loses her young” and “barren” is that they are “in your land” and do not come from the supernal land.

This explains the verse: both failures happen “in your land,” when love and awe are generated from a person’s own ground rather than coming from the supernal land. The promise that none will lose her young or be barren is fulfilled when love and awe are drawn from above.

SECTION 5 • 18-10

The empty, clean vessel

8 אך הנה יש עוד³² בחיי עקרה. והוא כענין מארז"ל [מאמר רבותינו זכרונם לברכה] ע"פ אין לה ולד אפי' [אפילו] בית ולד³³ אין לה³⁴ ושהיו טומטומים פי' שנסתם כ"כ [כל כך] עד שאין לה כלי קבול לקבל הריון.

But there is yet another level of barrenness. It is like what our Sages, of blessed memory, said on the verse “She had no child”: “She did not even have a womb”; and that they were tumtumim, meaning that she was so closed up that she had no receptacle to receive a pregnancy.

A second, deeper barrenness is introduced. On “She had no child,” said of Sarai, the Sages said that she did not even have a womb, and that Avraham and Sarah were tumtumim (a tumtum is one whose sex organs are covered over): there was no receptacle in which a child could be conceived.

ועד"ז הנה יש באדם ג"כ בחיי זו לעבודת ה' שאינו תופס במוחו ושכלו האמת כאשר הוא מחמת שאין לו כלי מחזיק.³⁵

In the same way, there is also this level in a person with regard to the service of G-d: he does not grasp in his mind and intellect the truth as it is, because he has no vessel that holds [it].

The parallel in divine service is a person who cannot grasp the truth as it is, not for lack of contemplation, but because he has no “vessel” to hold it.

כי כנ"י [כנסת ישראל] נק' כוס ישועות^{36, 37} שהוא כלי קבול לקבל החסדים העליונים ונק' כוס של ברכה שמקבלת יין המשמח דהיינו בחי' התבוננות הנ"ל.

For Knesses Yisrael is called "the cup of salvations," for it is a receptacle to receive the supernal kindnesses; and it is called "the cup of blessing," for it receives the wine that gladdens, that is, the level of the contemplation mentioned above.

The vessel is illustrated from Knesses Yisrael, called "the cup of salvations," a receptacle for the supernal kindnesses, and "the cup of blessing," the cup of wine over which Grace after Meals is said, which receives "the wine that gladdens." That wine is the contemplation described above, and it needs a vessel to hold it.

9 והיינו כשהוא כלי ריקן. משא"כ אם מחזיק מקום לעצמו ונחשב בעצמו ליש ודבר בפ"ע [בפני עצמו].

That is, when it is an empty vessel. This is not so if he holds a place for himself and considers himself a "something" (yesh), a thing in its own right.

The vessel receives only when it is empty. A person who "holds a place for himself," regarding himself as a separate somebody, is a full vessel with no room for G-dliness.

ולכן הוא עוסק ברצונותיו לומר כך אני רוצה וכך טוב לי זה איני יכול לעשות וכיוצא בדברים ויש בזה פרטים ופרטי פרטים עד אין מספר.

Therefore he is occupied with his desires, saying, "This is what I want," and "This is good for me," "This I cannot do," and things of that sort; and there are details and fine details in this without number.

Such a person is taken up with his own wishes: what he wants, what is good for him, what he cannot do. The forms this takes are endless.

אך דרך כלל יש בחי' זו לכל או"א [אחד ואחד] למצוא בנפשו. הן העוסקים במו"מ [במשא ומתן]. הן יושבי אוהלים בכל דבר שאומר אני כו' ומחמת זה נטמטם ונסתם מוחו:

But in general, each and every person can find this quality in his soul, both those engaged in business and those who sit in the tents [of Torah], in every matter in which he says "I," etc.; and because of this his mind becomes stopped up and closed.

Everyone can find this trait in himself, the businessman and the scholar alike, whenever he says "I." This self-assertion is what blocks the mind: the word for "stopped up," nitamtem, is from the same root as tumtum, the closed-up state of paragraph 8.

10 והנה העצה לעשות כלי ריקן³⁸ הוא כמ"ש לב נשבר ונדכה³⁹ כוי אשכון את דכא⁴⁰ וגוי.

Now, the advice for making an empty vessel is as it is written, "A broken and crushed heart," etc., [and] "I dwell with the crushed," etc.

The remedy for the blocked vessel is "a broken and crushed heart," which G-d does not despise, for G-d says, "I dwell... with the crushed and lowly of spirit." Brokenness turns a person into the empty vessel in which G-d can dwell.

והוא כמשל אומן העושה כלי קבול שצריך להכותה בפטיש סביב סביב עד שנעשה חלל בתוכה וכך יהיה האדם ידכה וישוח להיות שפל רוח שלא יתפוס מקום כלל שיהיה מקומו פנוי וחלל כאלו אין ואפס ממש.

It is like the analogy of a craftsman who makes a receptacle: he must strike it with a hammer all around until a hollow is formed inside it. So should a person be: he should crush himself and bow low, to be lowly of spirit, so that he takes up no space at all, so that his place is empty and hollow, as though he were truly nothing and naught.

A craftsman makes a vessel by hammering the material all around until a hollow forms inside. So a person must crush and humble himself until he takes up no room at all, as though he were nothing.

אך עוד אחת היא משארז"ל [מה שאמרו רבותינו זכרונם לברכה] כוס של ברכה⁴¹ צריך הדחה מבפנים⁴²

But there is one more thing, from what our Sages, of blessed memory, said: "The cup of blessing requires rinsing on the inside."

A second requirement comes from the law that "the cup of blessing requires rinsing on the inside": the cup over which Grace after Meals is said must be rinsed inside, not only washed outside.

והענין הוא כי אפילו מי שהוא נדכה בטבע כגון שהוא עני ואין לו מצח להרים ראש. עוד צריך הוא שלא יטה לבו אפילו לדברים המותרים להיות מקושר בהם בכל לב ונפש

The point is that even someone who is crushed by nature, for example, one who is poor and has not the face to lift up his head, still needs not to incline his heart even toward permitted things, to be bound up in them with all his heart and soul;

This applies even to someone who is humble by nature or circumstance, such as a poor man who would not dare to raise his head: he too must not give his heart to permitted things, becoming bound to them with all his heart and soul.

כי אפשר לעולם שיתקיים עשיית דברים המותרים בלא לב⁴³ ג"כ ואם הטא לבו ונקשר להיות בהבלי העולם א"א להיות כלי קבול עד שיטהר

for it is always possible for permitted things to be done without the heart as well. And if he has inclined his heart and become bound up in the vanities of the world, he cannot be a receptacle until he is purified.

Permitted things can be done without the heart being in them. But if the heart attaches itself to the world's vanities, the person cannot be a receptacle for G-dliness until he is purified; the Tzemach Tzedek explains that a person must still eat and drink, but "without heart," so that his knowing of these things does not move him at his core.

והוא כמו למשל כוס המלוכלך שא"א להטיל בו יין עד שירחצנו וכן האשה לא תוכל לקבל הריון אפילו יש לה בית ולד אם לא נטהרה מטומאתה:

This is like, for example, a soiled cup, into which one cannot put wine until he washes it; and likewise a woman cannot conceive, even if she has a womb, if she has not been purified of her impurity.

A dirty cup cannot hold wine until it is washed, and a woman cannot conceive, even with a womb, until she has become pure. Humility makes the hollow; detachment from worldly desire cleans it.

SECTION 6 • ¶ 11-15

Chanah's prayer and weeping

11 והנה אחר שעשה כלי קבול נקיה ומודחת הנה הוא עוד צריך לשית עצות בנפשו. והוא ענין מ"ש ותתפלל חנה על⁴⁴ ה' ובכה תבכה.

Now, after he has made a receptacle, clean and rinsed, he still needs to take counsel in his soul. This is the meaning of what is written, "And Chanah prayed upon Havayah, and wept sorely."

With a clean, rinsed vessel ready, one more inner step is needed, to "take counsel in one's soul." It is found in the story of Chanah, childless, praying at Shiloh: "And Chanah prayed upon Havayah, and wept sorely"; plainly she prayed to G-d, but the maamar will read "upon" as "above" (paragraph 13).

כי הנה כנ"י [כנסת ישראל]⁴⁵ יש לה כמה בחי' ושמות וכשהיא בבחי' הולדה נק' בשם לאה אם הבנים.

For Knesses Yisrael has several aspects and names; when she is in the state of giving birth, she is called by the name Leah, the mother of children.

Knesses Yisrael, the collective soul of Israel, appears under several names. When she is "giving birth" to love and awe, she is called Leah, "the mother of children" (as the psalm says of the barren woman made a joyful mother of children).

12 וכשהיא בבחי' עקרה שאינה מולדת אהבה ויראה⁴⁶ נקי בשם חנה כמ"ש ולחנה אין ילדים.⁴⁷ והעצה היא ותתפלל חנה על הוי"ה.

And when she is in the state of barrenness, not giving birth to love and awe, she is called by the name Chanah, as it is written, "But Chanah had no children." And the advice is: "And Chanah prayed upon Havayah."

When Knesses Yisrael is barren, with no love and awe, she is called Chanah, of whom it is written, "But Chanah had no children." The remedy is "And Chanah prayed upon Havayah," which the Alter Rebbe now explains.

והענין כי הנה שם הוי"ה מורה ע"ש שמהווה את הכל מאין ליש ושם זה הוא בכל עולמות אצילות ב"ע שאין חילוק ביניהם אלא שזה ברא וזה יצר כו'.

The explanation is that the Name Havayah signifies that He brings everything into being (mehaveh) from nothing to something. This Name is in all the worlds, Atzilus, Beriah, Yetzirah and Asiyah, for there is no difference between them except that this one He created and this one He formed, etc.

The Name Havayah signifies bringing into being (mehaveh) from nothing to something. It is at work in all four worlds alike; their differences, "this one He created, that one He formed," are only matters of detail.

אבל דרך כלל הנה הוא מחיה את כולם ומהווה אותם מאין ליש. אך אמתות שם זה אינו אלא לגבי העולמות הנאצלים והנבראים והנוצרים והנעשים.

But in general, He gives life to them all and brings them into being from nothing to something. However, the truth of this Name applies only in relation to the worlds that are emanated, created, formed and made.

Havayah gives life to all the worlds and brings them into being. But this Name is true only in relation to the worlds that are emanated, created, formed and made, since it describes G-d as their Creator.

אבל לגבי הקב"ה בכבודו ובעצמו לא שייך כלל לומר שם זה דכולא קמיה כלא חשיב ואינם נתפסים אצלו בגדר מציאות כלל כמ"ש אני הוי"ה לא שנית.⁴⁸

But in relation to the Holy One, blessed be He, in His glory and His essence, it is not at all relevant to speak of this Name, for "before Him all is considered as nothing," and in relation to Him they do not register within the bounds of existence at all, as it is written, "I, Havayah, have not changed."

From the standpoint of G-d Himself, the Name Havayah does not apply at all, since before Him all is nothing and the worlds do not count as existing. This is "I, Havayah, have not changed": creation makes no change in Him.

ואתה הוא קודם שנברא כו'. ואתה הוא לאחר שנברא כו'. וזהו מ"ש בפרקי דר"א [דרבי אליעזר] (פ"ג [פרק ג]) עד שלא נברא העולם ⁴⁹ היה ⁵⁰ הקב"ה ⁵¹ ושמו בלבד.

"And You are He before [the world] was created," etc.; "and You are He after it was created," etc. This is what is said in Pirkei deRabbi Eliezer (chapter 3): "Before the world was created, there was the Holy One, blessed be He, and His Name alone."

"You are He before [the world] was created... You are He after it was created," from the morning prayers: G-d is the same before and after creation. Pirkei deRabbi Eliezer says the same: before creation there was only "the Holy One, blessed be He, and His Name alone."

פ"י שמו לבד ששמו אינו בגדר מהווה ומחיה כלל אלא הוא לבד וכענין נשגב שמו לבדו. ⁵²

The meaning of "His Name alone" is that His Name is not at all in the category of bringing into being and giving life; rather, it is alone. This is like "His Name alone is exalted."

"His Name alone" means that the Name was not acting as Creator and Life-giver at all: it stood alone (hu lev-ad can be read "it alone," of the Name, or "He alone"), and nothing besides Him existed. This is also the sense of "His Name alone is exalted."

ונשגב הוא מורה על הפלגה יתירה שהוא מופלג הרבה מעולמות הנמצלים כו' רק כי הודו על ארץ ושמים. פ"י שנמשך הוד וזיו משמו לחיות ארץ ושמים.

"Exalted" denotes an exceeding remoteness: He is far removed from the emanated worlds, etc.; only "His radiance is upon earth and heaven," meaning that a radiance and splendor is drawn from His Name to give life to earth and heaven.

"Exalted" implies vast distance: G-d is far removed even from the emanated worlds. What reaches "earth and heaven" is only His hod, plainly His "glory" and here read as "radiance," a glow drawn from His Name that gives them life.

אך וירם קרן לעמו ⁵³ כתיב להיות לו לעם קרובו להיות קרבים אליו בעצמו כדי לקרבם אליו ליכלל ביחודו ית' כמ"ש חמלה גדולה ויתירה כו' כמ"ש במ"א.

But it is written, "And He has raised up a horn for His people": that they should be to Him "a people near to Him," to be near to Him, to His very self, in order to bring them near to Him, to be absorbed into His unity, blessed be He, as it says, "Great and exceeding compassion," etc., as is explained elsewhere.

Yet the next verse says, "And He has raised up a horn for His people... a people near to Him": Israel are meant to be near to G-d Himself, beyond the level that gives life to worlds, and to be absorbed into His unity. This comes from His "great and exceeding compassion," in the words of the blessing before the morning Shema.

13 ומה תתלהט נפשו להשליך נפשו מנגד למסור נפשו על קדוש השם בפועל ממש להיות נפש צמאה וכלתה לה' לאתדבקא רוחא ברוחא.

From this his soul will blaze up to cast away his life, to give his life over for the sanctification of the Name in actual deed; to be a soul that thirsts and pines away for G-d, so that spirit may cleave to spirit.

Contemplating that Israel is drawn to G-d's very self sets the soul aflame with readiness to give up life itself for the sanctification of G-d's Name. The soul thirsts and pines for G-d, to cleave to Him "spirit to spirit."

דהיינו שיהיה כל מחשבה דבור ומעשה שלו במחדו"מ [במחשבה דבור ומעשה] של הקב"ה ומצות מעומקא דלבא בדביקה וחשיקה כו' כמ"ש בזהר ע"פ נפשי איתך⁵⁴ כו' כמ"ש במ"א.⁵⁵

That is, that all his thought, speech and action be in the thought, speech and action of the Holy One, blessed be He, and in the mitzvos, from the depths of the heart, with cleaving and passionate desire, etc., as is said in the Zohar on the verse "My soul, I yearn for You," etc., as is explained elsewhere.

In practice this means that all of a person's thought, speech and action are absorbed into G-d's "thought, speech and action" and into the mitzvos, performed from the depths of the heart with attachment and passion. The Zohar on "My soul, I yearn for You" describes this love.

וזהו ותתפלל חנה על הוי"ה כי תפלה הוא מלשון התקשרות שהתקשרה עצמה על ה' פי' למעלה מעלה מבחי' שם הוי"ה המורה על התהוות העולמות וחיותן כ"א ליבטל וליכלל ביחודו ית' במסירת נפש בפ"ע [בפני עצמו].⁵⁶

And this is "And Chanah prayed upon Havayah": for tefillah (prayer) is a term for attachment; she attached herself "upon" Havayah, meaning far, far above the level of the Name Havayah, which denotes the coming into being of the worlds and their life-force; rather, [she sought] only to be nullified and absorbed into His unity, blessed be He, through self-sacrifice (mesirus nefesh) in its own right.

Now "prayed upon Havayah" is clear: tefillah (prayer) means attachment, and "upon" means above. Chanah bound herself to G-d far above the Name Havayah, which brings the worlds into being and gives them life, seeking only to dissolve into His unity with self-sacrifice.

14 והנה משם נמשך בחי' ר"ר [רחמים רבים] על נצוץ אלהות שבנפשו. וזהו בכה תבכה⁵⁷ לעורר רחמים רבים.

Now, from there the level of great compassion (rachamim rabim) is drawn upon the spark of G-dliness in his soul. This is "and wept sorely": to arouse great compassion.

From that level above the worlds, "great compassion" is drawn upon the spark of G-dliness in the soul. That is why Chanah "wept sorely": weeping arouses great compassion.

וזהו המלך המרום לבדו⁵⁸ כו' והמתנשא מימות עולם. פי' שהוא רם ונשא מגדר ובחי' עולם ולפיכך ברחמך הרבים שמחמת התנשאותו מימות עולם עד אין חקר גדלה בעיניו הרחמנות על כל העולם

And this is "The King who alone is exalted," etc., "and who is uplifted beyond the days of the world." That is, He is high and uplifted beyond the bounds and level of "world"; and therefore, "in Your great compassion": for because He is uplifted beyond the days of the world to an unsearchable degree, compassion is great in His eyes for the whole world.

The same idea is in the morning prayer "The King who alone is exalted... uplifted beyond the days of the world": G-d is "uplifted" above the very category of "world" (plainly, mimos olam means "from days of old"). Precisely because He is infinitely beyond the worlds, compassion for the whole world is great in His eyes, which is why the prayer continues "in Your great compassion."

ואפי' [ואפילו] על עולמות עליונים אפי' [אפילו] על בחי' ג"ע [גן עדן] העליון ולמעלה מעלה עד רום כל המעלות שייך אצלו רחמנות כי כולם שפלים אצלו.

And even for the higher worlds, even for the level of the upper Gan Eden, and higher and higher, up to the summit of all heights, compassion applies with Him, for they are all lowly before Him.

From His vantage point, compassion applies even to the higher worlds, even to the upper Gan Eden, where souls delight in G-dliness, and to the highest levels of all, since all are lowly compared to Him.

משא"כ בעולמות הנאצלים והנבראים כו' כל מה שיורד מטה מטה מתמעט בחי' רחמים עד שבבחינת ארץ הלזו הגשמית אין אנו משיגים הרחמנות אפילו שעל עוה"ז הגשמי כיון שאנחנו בתוכה כי הרחמנות הוא אצל גדול על הקטן.

This is not so in the emanated and created worlds, etc.: the further down it descends, the more the level of compassion diminishes, until at the level of this physical earth we do not grasp the compassion even over this physical world, since we are within it; for compassion is [felt] by the great for the small.

Within the chain of worlds, compassion diminishes the lower one goes, until here, in the physical world, we cannot even perceive how much this world needs compassion, because we are inside it. Compassion is felt by the great toward the small, so only one far above can feel it.

כי כמו שהוא מתנשא עד אין חקר כך רחמיו מרובים אף כי נשגב שמו לבדו⁵⁹ מ"מ הרי אלהי עולם כו'.

For just as He is uplifted to an unsearchable degree, so is His compassion abundant. Though "His Name alone is exalted," nevertheless He is indeed "G-d of the world," etc.

The greater His exaltation, the greater His compassion: though "His Name alone is exalted," He is nevertheless "G-d of the world," who has compassion on it.

15 וזהו אלהי עולם ברחמיו. ובקשתנו הוא שלפי שאין אנו משיגים בשכלנו הרחמנות אתה תעורר

רחמיך הרבים שלא נטבע ונשקע בזה העולם. ותהי' [ותהיה] מגן ישענו משגב בעדנו.⁶⁰

And this is "G-d of the world, in Your compassion." Our request is that, since we do not grasp the compassion with our intellect, You arouse Your great compassion, so that we not be drowned and sunk in this world; and that You be "the shield of our salvation, a stronghold for us."

The prayer "G-d of the world, in Your compassion" therefore asks: since our minds cannot grasp this compassion, may You arouse Your great compassion so that we do not drown in this world. It continues by asking G-d to be "the shield of our salvation, a stronghold for us."

פי' משגב כמו חומה נשגב' [נשגבה] ומוקפת. וכן מגן הוא מחסה להסתיר בפני האויבים (כי בחי המקיף

מסמא עיני החיצונים⁶¹ שלא ישלטו):⁶²

"Stronghold" (misgav) is like a lofty, encircling wall; and likewise a shield is a shelter to hide [one] from the enemies (for the level of the encompassing [light] blinds the eyes of the external forces, so that they do not hold sway).

A "stronghold" (misgav, from the same root as nishgav, "exalted") is a high, encircling wall, and a "shield" hides one from enemies. Both describe the encompassing light (makif), which blinds the external forces of kelipah so that they cannot rule.

SECTION 7 • ¶16-18

The number of your days

16 והנה כתיב ואברהם זקן בא בימים.⁶³ פי' זקן זה שקנה חכמה.^{64,65} ואמרו ע"פ בישישים חכמה שדעתם מתיישבת עליהם.^{66,67}

Now, it is written, "And Avraham was old, advanced in days." "Old" (zaken) means "one who has acquired wisdom." And [the Sages] said on the verse "With the aged is wisdom" that "their minds become settled upon them."

The maamar now turns to the second half of its verse, "the number of your days I will fill," beginning with "Avraham was old, advanced in days." The Sages read zaken (old) as zeh shekanah chochmah, "one who has acquired wisdom," and on "With the aged is wisdom" the Mishnah says that the minds of Torah scholars grow more settled as they age.

דהיינו שתהיה עבודה בקביעות ובישוב הדעת ולא יהיה פעם כך ופעם כך כי צריך להיות כל הימים שלמים כמ"ש בזוהר

That is, the service should be with constancy and a settled mind, and not one time this way and another time that way; for all the days must be whole, as is said in the Zohar.

Applied to service, it should be steady and settled, not one way today and another way tomorrow. Every one of a person's days must be "whole," as the Zohar says.

והימים שנתנו לו מן השמים לחיות בהם כימי שנותיו לא ניתנו לבטלה אפילו שעה אחת יתירה על השיעור ששיערו כמה הוא צריך להשלים את נפשו.

And the days that were given to him from heaven to live in, like the days of his years, were not given in vain, not even one hour beyond the measure that was set: how much he needs in order to complete his soul.

A person's days are allotted from heaven according to exactly what his soul needs to be completed, without a single extra hour. Hence no day, and no hour, may be wasted.

ומזה יתבונן המשכיל להיות ממארי דחושבנא לחשוב כל המחשבות והדבורים והמעשים דבר יום ביומו.

From this the thoughtful person will reflect, to be one of the "masters of accounting," reckoning all his thoughts, words and deeds, each day's matter on its day.

From this the thoughtful person will learn to be one of the "masters of accounting," reviewing every thought, word and deed of each day on that day.

17 והנה הימים הם בחינת לבושים והם לבושי התורה והמצות שלומד ועושה בכל יום. ובלבושים אלו יכול האדם לקבל גלוי אלהותו ית' ואהוי"ר [ואהבה ויראה] הנמשכים מארץ עליונה בתוספת אורה

Now, the days are the level of garments: they are the garments of the Torah and the mitzvos that he learns and does each day. In these garments a person can receive the revelation of His G-dliness, blessed be He, and the love and awe that are drawn from the supernal land, with added light.

The "days" are garments: they are the Torah a person learns and the mitzvos he does each day. Through these garments he can receive a revelation of G-dliness, and love and awe from the supernal land, with added light.

כי אף שלומד פשטי התורה ואינו מגיע לו מזה שום אהוי"ר [אהבה ויראה] בשעת מעשה מ"מ הרי התורה אור זרוע⁶⁸ בארץ עליונה ומשם תצמיח צדקה ורב חסד דהיינו בחי' אהבה רבה על נפשות ישראל להאיר להם בלבושים אלו.

For even though he learns the plain meaning of the Torah and no love or awe at all comes to him from it at the time, nevertheless the Torah is "light sown" in the supernal land, and from there will sprout righteousness and abundant kindness, that is, the level of a great love for the souls of Israel, to shine for them in these garments.

Even when a person studies the plain meaning of Torah and feels no love or awe at the time, the Torah is "light sown" in the supernal land. From there grow "righteousness and abundant kindness," G-d's great love for the souls of Israel, which later shines into these garments.

18 וזהו את מספר ימיך אמלא.^{69,70} פ"י כי הנה בחי' הימים עצמן שהן הלבושים מוטל עליך לעשותן ומספר ימיך הוא אור שבתוך הימים⁷¹ כמ"ש בזהר ע"פ השמים מספרים.^{72,73,74} ופ"י מנהרין ומנצצין כספירין

And this is "The number of your days I will fill." That is: the level of the days themselves, which are the garments, is incumbent upon you to make; and "the number (mispar) of your days" is the light within the days, as is said in the Zohar on the verse "The heavens declare (mesaprim)," whose meaning is "they shine and sparkle like sapphires (sapirin)."

Now the end of the verse is explained. Making the "days" themselves, the garments of Torah and mitzvos, is a person's own task; but "the number (mispar) of your days" is the light within those days. So the Zohar reads "The heavens declare (mesaprim)": they "shine and sparkle like sapphires (sapirin)," from the same root as mispar.

ובחיי מספר זה עלי למלאותו שיאיר עליך מכח הצומח שבארץ החיים.

And this level of “number,” it is upon Me to fill it, so that it shines upon you from the power of growth in the land of life.

This inner light, the “number,” is what G-d promises to fill (“I will fill”), making it shine on the person from the power of growth in the land of life.

SECTION 8 • 19-20

Removing the sickness

19 וכן בענין סור מרע אמר והסירותי מחלה מקרבך.⁷⁵ פיי המחלה אשר נדבקה ונשרשה בקרבך.

Likewise, regarding “turning from evil,” He said, “And I will remove sickness from your midst,” meaning the sickness that has clung to you and taken root within you.

Having explained the promises about love, awe and the days, which concern doing good, the Alter Rebbe turns to “turning from evil,” found in the verse before: “And I will remove sickness from your midst.” The sickness meant is one that has clung to a person and taken root inside him.

והוא ענין מארז"ל [מאמר רבותינו זכרונם לברכה] ד' מתו בעטיו של נחש^{76.77} שאע"פ [שאף על פי] שהם צדיקים גמורים מ"מ נשאר בהם עדיין איזה שמץ מזוהמת הנחש שלא יכלו להסירו מכל וכל.

This is what our Sages, of blessed memory, said: “Four died through the counsel of the serpent”: even though they were complete tzaddikim, nevertheless there still remained in them some trace of the contamination of the serpent, which they could not remove entirely.

This is the contamination of the serpent that remained even in the four who “died through the counsel of the serpent,” complete tzaddikim who died only because death entered the world through the serpent’s advice. Even in them some trace of it remained, which they could not remove entirely.

20 והוא עיקר נקודת קליפת גסות הרוח שנעשה בטבע האדם בחטאו מעץ הדעת טוב ורע דהיינו שרואה א"ע [את עצמו] ומכיר חסרונו⁷⁸ או יודע שזה טוב לו.

This is the essential point of the kelipah of arrogance that entered human nature through man’s sin with the Tree of Knowledge of Good and Evil, that is, that he sees himself, and recognizes his lack, or knows that this is good for him.

This residue is the core of the kelipah of arrogance that entered human nature with the sin of the Tree of Knowledge: a person sees himself, aware of what he lacks or of what is good for him.

כמ"ש ותרא האשה כי טוב⁷⁹ העץ למאכל וגוי' וזהו שרש הזוהמא ומקור לכל התאוות והעבירות כי בוחר בזה לטובתו או לרעתו.

As it is written, "And the woman saw that the tree was good for food," etc. And this is the root of the contamination and the source of all desires and sins, for by this he chooses for his own good or his own harm.

Its source is "And the woman saw that the tree was good for food": for the first time, something was judged by whether it was good for oneself. This self-reference is the root of the contamination and the source of all desires and sins, since a person then chooses by what benefits or harms him.

משא"כ קודם החטא היו ערומים כדכתיב מי הגיד לך⁸⁰ כו' כי לא⁸¹ היו מרגישים שום הרגש חסרונם או טובה לעצמו רק שהיו משיגים גלוי אלהותו ית' וד"ל [ודי למבין]:

This was not so before the sin: they were naked, as it is written, "Who told you," etc.; for they did not feel any sense of their lack, or of good for themselves; they only perceived the revelation of His G-dliness, blessed be He. And this is enough for one who understands.

Before the sin Adam and Chavah were "naked," as G-d's question "Who told you...?" implies, for they felt no lack and no good of their own; they perceived only the revelation of G-dliness. The maamar closes with "enough for one who understands"; the self-awareness described here is the same "I" that blocked the vessel in paragraph 9.

IN ONE'S AVODAH

Do not try to manufacture love and awe: contemplate G-d, before whom all is nothing, until this is fixed and felt in your own mind, and know that true feeling is G-d's gift from above. Make yourself an empty vessel: notice every "I want" and "I," break your sense of self, and do even permitted things without your heart in them. Pray with self-sacrifice and tears for G-d's great compassion. Keep your service steady, with every day whole: be one of the "masters of accounting," reviewing each day's thoughts, words and deeds, and keep learning even when you feel nothing, for that Torah is light sown above.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that love and awe are G-d's gift, and how does that change what a person should actually do in prayer and study?
2. What is the difference between "one who loses her young" and the "barren" one, and what does each look like in a person's inner life?
3. How can someone who is already humble by circumstance still fail to be an empty vessel, and what does it mean to do permitted things "without the heart"?
4. Why should G-d's exaltation above all worlds make His compassion greater rather than more distant?
5. If Torah study without feeling is "light sown" above, what does that mean for days when learning feels dry?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 יש למעלה בחי' ארץ החיים

In his Or HaTorah on the Prophets and Writings, the Tzemach Tzedek adds here that the “land of life” is Malchus of Atzilus, noting that three things are called “life.”

KEHOT'S NOTE

באזה"ת נ"ך כרך א' ע' תיד מוסיף "שהיא מל' דאצי" . . כי ג' דברים נקראים חיים".

2 וחי בהם חיים אמיתיים

In Ki Seitzei the Alter Rebbe reads “which a person shall do and live by them”: the person “makes” them into mitzvos, and “lives by them” by drawing into them life from the Life of life; this is “doing the will of the Omnipresent,” drawing His will, which is above “place,” down into place.

Song of Songs 2:1 א' שיר

אני חבצלת השרון שושנת העמקים:

I am a rose of Sharon, A lily of the valleys.

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KEHOT'S NOTE

ראה לקו"ת תצא מ, ג. שה"ש ב, א. באזה"ת מג"א ע' ע' מא ואילך בפ"י הפסוק. ובאזה"ת אחרי ע' עט. אזה"ת שמות כרך ז ע' ביתשכט.

3 לא תהי' משכלה

The Kehot note dates the maamar to Shabbos Parshas Mishpatim, Shabbos Mevarchim Adar, 5557 (1797), and refers to this collection of the Alter Rebbe's short maamarim, p. 618.

KEHOT'S NOTE

המאמר נאמר בשבת משפטים ש"מ אדר תקנ"ז — ראה מאמרי אדה"ז הקצרים ע' תריח. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר עם הגהות באזה"ת משפטים ע' אירמח. אירסב. ביתשכט. ביתשלב. המאמר נזכר בלקו"ת כמדבר ו, ג. אזה"ת פנחס ע' אירא בענין השמים מספרים.

4 לא תהי' משכלה

Among the blessings G-d promises Israel at the end of the laws of Mishpatim, if they serve Him: “None shall lose her young or be barren in your land; the number of your days I will fill”: plainly, no miscarriage or barrenness, and a full span of life. The maamar reads the first half as love and awe that are born and endure (paragraph 7), and the second as the light within a person's days (paragraph 18) (context: Steinsaltz Tanakh).

Exodus 23:26 שמות כ"ג:

לא תהי' משכלה ועקרה בארצך את מספר ימיה אמלא:

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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KEHOT'S NOTE

PARAGRAPH 2

5 אם לא יהי' צמח האדמה ח"ו

There the Tzemach Tzedek cites the Midrash (Vayikra Rabbah, beginning of chapter 22) on “a king is subject to the field”: even a king who rules from one end of the world to the other depends on the field; if the land is worked, there is something, and if not, nothing.

KEHOT'S NOTE

באזה"ת שמות שם ע' ביתשכט מציין “וכמ"ש במד"ר פ' אחרי ר"פ כב ע"פ מלך לשדה נעבד אפילו הוא מלך ושלט מסוף העולם עד סופו לשדה נעבד עבדת ארעא או לא עבדת ארעא ולא כלום". ע"ש.

6 ארץ החיים העליונה

On “Let the earth sprout grass,” the Alter Rebbe refers to this maamar: “the earth” is the supernal land, which, as the physical earth reveals its power of growth each day, reveals the power of bringing into being within it, creating each day angels who sing and are nullified into their source.

KEHOT'S NOTE

בלקו"ת פינחס עט, ב מציין לכאן.

7 בארצות החיים

The psalmist, rescued from death, vows: “I will walk before Havayah in the lands of life”: plainly, in the land of the living. The maamar reads “life” as the supernal source of spiritual life, and the plural “lands” as the higher and the lower Knesses Yisrael (context: Steinsaltz Tanakh).

Psalms 116:9 ט"ז: תהלים

אתהלך לפני ה' בארצות החיים:

I shall walk before the L-RD In the lands of the living.

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KEHOT'S NOTE

תהלים קטז, ט.

8 (ומ"ש . . במחשבה)

In this manuscript the passage is part of the running text, not in parentheses.

KEHOT'S NOTE

בבוך 2061 נכתב בלא מוסגר. באזה"ת שם: עכ"ל הרי"ל.

9 אין כח צמיחתה מצד עצמה

Iggeres HaKodesh 20 explains that the earth's power to grow plants from nothing, year after year, flows from the Infinite Light; what grows through sowing and planting is far superior to what grows by itself, and from this one understands how man's service draws higher lights into the worlds.

KEHOT'S NOTE

ראה אגה"ק סי' כ (קלב, א). ובלקו"ת פינחס עט, סעי"ב.

- 10** **כך החיים הרוחניים**
This passage is quoted by the Tzemach Tzedek in Or HaTorah on Parshas Shemos.

KEHOT'S NOTE

מובא באוה"ת פ' שמות ע' פז.

- 11** Shlomo's proverb: "Wealth will not avail on the day of wrath, but righteousness saves from death." The Alter Rebbe borrows its opening words: wealth is of no use if the land yields nothing.

Proverbs 11:4:ד"א:י"א

לא יועיל הון ביום עברה וצדקה תציל ממות:

Riches profit not in the day of wrath; But righteousness delivereth from death.

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PARAGRAPH 3

- 12** **אור ורוע לצדיק**
The psalmist, on G-d's reign: "Light is sown for the tzaddik, and joy for the upright in heart": the light stored up for the righteous is like seed, hidden now but sure to grow. The Alter Rebbe reads the "light" as the love of G-d sown in the supernal land (paragraph 4) (context: Steinsaltz Tanakh).

Psalms 97:11א"ז:י"א

אור ורע לצדיק ולישרי לב שמחה:

Light is sown for the righteous, And gladness for the upright in heart.

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KEHOT'S NOTE

תהלים צז, יא.

- 13** **ועמד כולם צדיקים**
In Yeshayahu's prophecy of Jerusalem's future: "And your people are all tzaddikim; they shall inherit the land forever." It shows that "the tzaddik" for whom light is sown includes every Jew.

Isaiah 60:21א"כ:ס'

ועמד כלם צדיקים לעולם יירשו ארץ נצר מטעי מעשה ידי להתפאר:

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

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KEHOT'S NOTE

ישע"י ס, כא.

- 14** **מדרגת צדיק אמיתי שנתבאר במ"א**
Or HaTorah's text reads "explained in Likkutei Amarim" (the Tanya) in place of "explained elsewhere."

KEHOT'S NOTE

באוה"ת משפטים ע' אירנב: "שנתבאר בלק"א". פ"א.

- 15** **ואינו שם התואר . . ורשע לא קאמר**
In this manuscript the sentence about the title of tzaddik is written in parentheses, as an aside.

KEHOT'S NOTE

בכרך 1174 נכתב זה בתוך סוגריים.

- 16** **צדיק ורשע לא קאמר**
Kehot cites this passage, where "a tzaddik who suffers" is explained as "a tzaddik who is not complete," the use of "tzaddik" short of the full rank that Tanya, ch. 1, discusses. The saying "tzaddik" and 'rasha' it does not say" itself is in Niddah 16b.

ברכות ז' א:כ"ה-כ"ו Berakhot 7a:25-26

... משה, צדיק וטוב לו — צדיק בן צדיק. צדיק ורע לו — צדיק בן רשע. רשע וטוב לו — רשע בן צדיק. רשע ורע לו — רשע בן רשע. אמר מר: צדיק וטוב לו — צדיק בן צדיק, צדיק ורע לו — צדיק בן רשע. אינני? והא קתיב: "פקד עון אבות על בנים", וקתיב: "ובנים לא יומתו על אבות", ורמינן קראי אהדדי,

"Show me now Thy ways" (ibid. 5:13). Moses said before Him, "L-rd of the Universe, why is there a righteous man enjoying prosperity and a righteous man afflicted with adversity? Why is there a wicked man enjoying prosperity and a wicked man afflicted with adversity?" He answered him, "Moses, the righteous man who enjoys prosperity is the son of a righteous father; the righteous man who is afflicted with adversity is the son of a wicked father; the wicked man who enjoys prosperity is the son of ...

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KEHOT'S NOTE

ברכות ז, א. וראה בליקוט פ"י — היטריק לתניא פרק א.

- 17** **צדיק ורשע לא קאמר**
Rabbi Chanina bar Pappa: the angel appointed over conception asks of each drop whether it will be strong or weak, wise or foolish, rich or poor, "but wicked or righteous it does not say," for all is in the hands of Heaven except the fear of Heaven. So the "tzaddik" of the verse is what any person can choose to be.

Niddah 16b:13-14ד"ג-י"ג:י"ג

ואילו רשע או צדיק לא קאמר, כדרכי חנינא. דאמר רבי חנינא: תכל בידי שמנים, חוץ מיראת שמנים, שנאמר: "ועתה ישראל מה ה' אלקיך שואל מעמך כי אם ליראה וגו'". ורבי יוחנן, אם כן נכתוב קרא "גבר הורח", מאי "הורח גבר"? לילה ניתן להריון, ויום לא ניתן להריון.

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PARAGRAPH 4

- 18** **זרוע בארץ החיים לצדיק**
The version in Or HaTorah reads "sown in the land for the tzaddik," without "of life."

KEHOT'S NOTE

באוה"ת ע' ביתשל (הנדפס מגוכתי"ק הצ"צ): "זרוע בארץ לצדיק".

19 פני להיות צדיק ומקושר בה' לדבקה בו

There the Tzemach Tzedek offers another explanation of “for the tzaddik”: this sowing of love and awe is drawn into the supernal land through Yosef the tzaddik, and from there to the human soul.

KEHOT'S NOTE

באזה"ת עי' ביתשל: "פני לצדיק י"ל שזריעה אה"ר זו נמשך בארץ העליונה עי"י יוסף הצדיק ומשם נמשך לנפש האדם". ע"ש.

PARAGRAPH 5

20 ועבדתם את הוי"ו אלקיכם

G-d's promise to Israel at the end of the laws of Mishpatim: "And you shall serve Havayah your G-d, and He will bless your bread and your water, and I will remove sickness from your midst." It is the verse just before the maamar's; its last words are taken up in paragraph 19.

שמות כ"ג:25: Exodus

וְעַבַּדְתֶּם אֶת ה' אֱלֹהֵיכֶם וּבָרַךְ אֶת־לֶחְמְךָ וְאֶת־מִימֶיךָ וְהָסַרְתִּי מִקֶּלְכָּךְ:

And ye shall serve the L-RD your G-d, and He will bless thy bread, and thy water; and I will take sickness away from the midst of thee.

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KEHOT'S NOTE

שמות כג, כה.

21 ואם צדקת מה תתן לו

Elihu's words to Job: "If you are righteous, what do you give Him, or what does He receive from your hand?" They show that G-d needs nothing from our service.

איוב ל"ה:7: Job

אִם־צִדְקָתָהּ מִה־תִּתְּנֶנּוּ אוֹ מִה־מִּידָךְ יִקַּח:

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, ז.

22 אלא הענין . . גילוי אלקותו ית' ממש

The Kehot note points to a related discussion in the Tzemach Tzedek's Or HaTorah on Shemos for this explanation of serving "Havayah your G-d."

KEHOT'S NOTE

ראה אזה"ת שמות כרך ו ע' ארלב.

23 ואני ה' לא שנית

Through Malachi G-d tells Israel: "For I, Havayah, have not changed; and you, children of Yaakov, have not been consumed": His constancy is why they endure. Here it shows that Havayah is beyond all change, so that creation adds nothing to Him (context: Steinsaltz Tanakh).

מלאכי ג':6: Malachi

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יִשְׂרָאֵל לֹא כִלִיתֶם:

לא תהיה משכלה ועקרה בארצך את מספר ימך אמלא

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

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KEHOT'S NOTE

מלאכי ג, ו.

PARAGRAPH 6

24 סדר כל השבחים אלקי אברהם

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

KEHOT'S NOTE

בתפלת שמו"ע.

25 אלהי אברהם כוי הגדול כוי

The first blessing of the Amidah: "...G-d of Avraham, G-d of Yitzchak and G-d of Yaakov, the great, mighty and awesome G-d...." The Alter Rebbe reads its praises as G-d's greatness coming down to relate to man.

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

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ וְאַלְהֵינוּ אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאַלְהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסִדִּים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסִדֵי אֲבוֹת וּמַבִּיא גּוֹאֵל לְבְנֵי כְנִיָּהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Blessed contains eighteen expressions of praise which parallel the Eighteen Benedictions. 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.

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

26 במקום שאתה מוצא גדולתו

Rabbi Yochanan: "Wherever you find the might of the Holy One, blessed be He, there you find His humility," shown from the Torah, the Prophets and the Writings. The Alter Rebbe applies it to G-d's "greatness" toward the worlds being itself humility.

מגילה ל"א א"י"ב-ג'13: Megillah

אָמַר רַבִּי יוֹחָנָן: כָּל מְקוֹם שֶׁאַתָּה מוֹצֵא גְבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא, אַתָּה מוֹצֵא עֲנוּתוֹתָיו. דָּבָר זֶה כָּתוּב בַּתּוֹרָה, וְשְׁנוּי בְּנְבִיאִים, וּמְשוּלָּשׁ בְּכַתּוּבִים. כָּתוּב בַּתּוֹרָה: "כִּי ה' אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדוֹנֵי הָאֲדוֹנִים", וּכְתִיב בַּתְּרִיה: "עוֹשֶׂה מִשְׁפָּט יְתוֹם וְאַלְמָנָה". שְׁנוּי בְּנְבִיאִים: "כֹּה אָמַר רִם וְנִשְׁאָר שׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹ'", וּכְתִיב בַּתְּרִיה: "וְאַתָּה דָּכָא וּשְׁפִל רִיח", מְשוּלָּשׁ בְּכַתּוּבִים, דְּכִתְיב: "סוּלוֹ לְרוֹכֵב בְּעֶרְבוֹת בָּקָה שְׁמוֹ", וּכְתִיב בַּתְּרִיה: "אָבִי יְתוּמִים ...

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow"

(Deuteronomy 10:17). It is repeated in the Prophets: “For thus said He who ...

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KEHOT'S NOTE

מגילה לא, א. נסמן לעיל טז, א.

PARAGRAPH 7

27

נולדה ונתעוררה

Chapter 4 describes awe and love, with their “branches and offspring,” as the soul’s emotions, clothed in the practice of the mitzvot: love is the root of the positive commands and awe of the prohibitions.

KEHOT'S NOTE

ראה תניא פרק ד.

28

זכר חסדו

The psalmist calls all the earth to sing: “He remembered His kindness and His faithfulness to the house of Israel; all the ends of the earth have seen the salvation of our G-d.” Zachar (“remembered”) also means “male,” so the verse links kindness, love, with the masculine.

Psalms 98:3: תהילים צ”ח:ג

זָכַר חֲסִדוֹ וְאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל רְאוּ כָּל־אֲפִסְיָאֲרֵץ אֶת יְשׁוּעָתוֹ אֱלֹהֵינוּ:

He hath remembered His mercy and His faithfulness toward the house of Israel; All the ends of the earth have seen the salvation of our G-d.

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KEHOT'S NOTE

תהלים צח, ג.

29

בת תחלה סימן יפה לבנים

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

KEHOT'S NOTE

בבא בתרא קמא, א.

30

בת תחלה סימן יפה לבנים

Rav Chisda: “A daughter first is a good sign for sons” (the Gemara gives as reasons that she helps raise her brothers, or that the evil eye does not rule them). The Alter Rebbe applies it to awe, the “daughter,” which must come before love, the “son.”

Bava Batra 141a:4: בבא בתרא קמ”א א:ד

ושמואל אומר: הקא במבפרת עסקינו, וכדרב חסדא - דאמר רב חסדא: בת תחלה - סימן יפה לבנים. איכא דאמרי: דמרבא לאחאה, ואיכא דאמרי: דלא שלטא בקה עינא בישא. אומר רב חסדא: ולדידי - בנתן עדיפן לי מבני.

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31

זה השער לה

At the Temple gates the psalmist says: “This is the gate to Havayah; the righteous shall enter through it.” Here awe

לא תהיה משכלה ועקרה בארצך את מספר ימיך אמלא

is that gate, through which one enters to love.

Psalms 118:20: תהילים קי”ח:כ

זֶה־הַשַּׁעַר לֵה צְדִיקִים יָבֹאוּ בוֹ:

This is the gate of the L-RD; The righteous shall enter into it.

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PARAGRAPH 8

32

אך הנה יש עוד . . אם לא נטהרה מטומאתה

The Kehot note points to these places in Or HaTorah as parallel discussions of the whole passage on the second barrenness and the making of an empty, clean vessel (paragraphs 8-10).

KEHOT'S NOTE

ראה אוה”ת דרושים לר”ה עי אישכד. אוה”ת שה”ש עי תפט. סה”מ תרל”ג ח”א עי עג.

33

אין לה ולד אפי' בית ולד

“And Sarai was barren; she had no child.” The Sages read the added words “she had no child” as saying more than barrenness.

Genesis 11:30: בראשית י”א:ל

וְתֵהִי שָׂרִי עֲקֵרָה אֵין לָהּ וָלֵד:

And Sarai was barren; she had no child.

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Yevamot 64a: יבמות ס”ד א

KEHOT'S NOTE

בראשית יא, ל. יבמות סד, א. בלקו”ת חקת סב, ד מצ”ן לכאן. ראה אוה”ת בראשית כרך ד תשנח, א.

34

אפי' בית ולד אין לה

Rav Nachman, citing Rabbah bar Avuha, reads “she had no child” as “she did not even have a womb”; just before this (64a), Rabbi Ami says that Avraham and Sarah were tumtumin.

Yevamot 64b:2-3: יבמות ס”ד ב:ג-ב

אמר רב נחמן אמר רבה בר אבהו: שרה אמנו אילנית היתה, שנאמר: “וְתֵהִי שָׂרִי עֲקֵרָה אֵין לָהּ וָלֵד”, אפילו בית ולד אין לה. אמר רב יהודה בריה דרב שמואל בר שילת משמיה דרב: לא שנו אלא בדורות הראשונים, ששנותיהן מרובות. אבל בדורות האחרונים, ששנותיהן מועטות — שתי שנים ומחצה, כנגד שלשה עיבורים. רבה אמר רב נחמן: שלש שנים, כנגד שלש פקידות. דאמר מר: בראש השנה נפקדו שרה רחל ורחל וזנה.

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35

שאין לו כלי מחזיק

The Tzemach Tzedek’s explanations of the Zohar, to which the note points for the idea of a person who lacks a vessel to hold the truth.

KEHOT'S NOTE

ראה ביאורו להצ”צ כרך א עי רצה.

36

כנ"י נקי כוס ישועות

A maamar of the Mitteler Rebbe to which the note points as another place where Knesses Yisrael is called "the cup of salvations."

KEHOT'S NOTE

ראה גם מאמרי אדה"א בראשית ע"ר פ.

37

כוס ישועות

The psalmist, thankful for rescue, vows: "I will raise the cup of salvations and call upon the Name of Havayah," a cup of wine lifted in thanks. The Alter Rebbe applies "the cup" to Knesses Yisrael as a vessel for the supernal kindnesses (context: Steinsaltz Tanakh).

תהילים קט"ז: י"ג: 116: Psalms

כוס־ישועות אֲשָׁא וְקָשָׁם ה' אֶקְרָא:

I will lift up the cup of salvation, And call upon the name of the L-RD.

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PARAGRAPH 10

38

והנה העצה לעשות כלי ריקן

The Kehot note points to Or HaTorah on the Prophets and Writings for this advice of making oneself an empty vessel.

KEHOT'S NOTE

ראה אוה"ת נ"ך ע' תשנו.

39

לב נשבר ונדכה

David, in his psalm of repentance: the offerings G-d wants are a broken spirit, "a broken and crushed heart, O G-d, You will not despise." The Alter Rebbe makes the broken heart the way to become an empty vessel.

תהילים נ"א: י"ט: 51: Psalms

זִבְחֵי אֱלֹקִים רוּחַ נִשְׁבָּרָה לִב־נִשְׁבָּר וְנִדְכָּה אֱלֹקִים לֹא תִבְזֶה:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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KEHOT'S NOTE

תהלים נא, יט.

40

אשכון את דכא

Thus says the One high and exalted: "I dwell on high and in holiness, and with the crushed and lowly of spirit, to revive the spirit of the lowly." G-d dwells with the one who has made himself crushed and empty.

ישעיהו נ"ז: ט"ו: 57: Isaiah

כִּי כֹה אָמַר יְיָ וְנָשָׂא שָׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מְרוֹם וְקָדוֹשׁ אֲשָׁכֹן וְאֶת־דִּכָּא וְשִׁפְלִי-רוּחַ לְהַחְיֹת רוּחַ שְׁפִלִים וְלְהַחְיֹת לֵב נִדְכָּאִים:

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

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KEHOT'S NOTE

ישע"י נז, טו.

41

כוס של ברכה

Among the things said of the cup of blessing is that it requires rinsing and washing, and it was taught: rinsing on the inside, washing on the outside. The Alter Rebbe reads the inner rinsing as cleansing the heart.

ברכות נ"א א: 51a: Berakhot

אָמַר רַבִּי יִשְׁמָעֵאל בֶּן אֱלִישָׁע: שְׁלֹשָׁה דְּבָרִים סָח לִי סוּרְיָאֵל שֶׁר הַפְּנִיִּים: אֵל תִּטּוֹל חֲלוּקָה בְּשַׁחֲרִית מִיַּד הַשֶּׁמֶשׁ וְתִלְבַּשׁ. וְאֵל תִּטּוֹל יְדֶיךָ מִמִּי שְׁלֹא נָטַל יְדָיו. וְאֵל תִּחְזֹר כּוֹס אֶסְפָּרָגוֹס אֲלָא לְמִי שֶׁנִּתְּנוּ לָהּ — מִפְּנֵי שֶׁתִּכְסְּפִיתָ, וְאָמַרְי לָהּ, אֶסְתַּלְגְּנִית שֶׁל מִלְּאֲכִי חֲבַלָּה מִצָּפִין לוֹ לְאֶדָם, וְאָמַרְי: אִמְתִּי יָבֵא אָדָם לְיָדִי אֶחָד מִדְּבָרִים הַלְלוּ וְיִלְכְּדוּ.

R. Ishmael b. Elisha said : Three things Suriel, the Prince of the Presence, related to me: Do not take thy shirt in the morning from the hand of the attendant and put it on; do not let thy hands be washed by one who has not washed his own ; and do not return the cup of asparagus-beverage except to him who handed it to thee, because a band of demons (another version : a company of angels of destruction) lies in wait for a man, saying, "When will ...

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

KEHOT'S NOTE

ברכות נא, א. שו"ע או"ח סי' קפג.

42

כוס של ברכה צריך הדחה מבפנים

The law of the cup over which Grace after Meals is said: it requires rinsing on the inside and washing on the outside, unless it is already clean.

שולחן ערוך, אורח חיים 183: Shulchan Arukh, Orach Chayim

קפ"ג: א'

המברך איך יתנהג בכוס של בהמ"ז. ובו יב סעיפים: כוס של ברכה טעון הדחה מבפנים ושטיפה מבחוץ ואם הוא נקי ואין בו שיורי כוסות אינו צריך:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

43

אפשר — בלא לב

The Tzemach Tzedek explains: although a person must eat, drink and attend to other physical things, it must be "without heart," that is, his knowing of them should not move him at his core.

KEHOT'S NOTE

"היינו הגם שהאדם מוכרח לאכילה ושתי' ושאר דברים הגשמיים אלא שצ"ל בלא לב ולב, היינו שהידעיה לא תפעול בו הוזה עצמית" — אוה"ת בראשית כרך ו תתרנ"ו, ב.

PARAGRAPH 11

44

ותתפלל חנה על ה'

At Shiloh, "she was bitter of soul, and she prayed upon Havayah and wept sorely": plainly, she prayed to G-d. Chanah, childless, prays for a son; the maamar reads her prayer "upon" Havayah, above that Name, and her weep-

ing as the remedy for a barren soul (context: Steinsaltz Tanakh).

I Samuel 1:10 א'י: שמואל

וְהָיָא מֵרַת נֶפֶשׁ וַתִּתְפַּלֵּל עַל־יָהּ וּבָכָה תְּבֻכָּה:

and she was in bitterness of soul—and prayed unto the L-RD, and wept sore.

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KEHOT'S NOTE

שמואל-א, י.

45

כי הנה כניי

The Kehot note points to Or HaTorah on Eikev for the several aspects and names of Knesses Yisrael.

KEHOT'S NOTE

עיי אזה"ת פי עקב עי תרג.

PARAGRAPH 12

46

שאינה מולדת אהבה ויראה

Before explaining "I will betroth you to Me forever," the Alter Rebbe refers to this maamar: when Knesses Yisrael is barren and does not give birth to love and awe, the advice is "And Chanah prayed upon Havayah," above the level of the Name Havayah.

KEHOT'S NOTE

בלקו"ת במדבר ח, ד מציינ לכאן.

47

ולחנה אין ילדים

Elkanah had two wives: "Peninah had children, but Chanah had no children." Chanah, the barren wife, stands for Knesses Yisrael when she does not give birth to love and awe.

I Samuel 1:2 א'י: שמואל

וְלֹא שְׁתֵּי נָשִׁים שָׁם אֶחָת חָנָה וְשֵׁם הַשְּׁנִיט פְּנִינָה וְיָהּ לִפְנֵינָה יְלָדִים וְלִחְנָה אֵין יְלָדִים:

And he had two wives: the name of the one was Hannah, and the name of the other Peninnah; and Peninnah had children, but Hannah had no children.

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KEHOT'S NOTE

שמואל-א, ג.

48

אני ה' לא שנית

Through Malachi G-d tells Israel: "For I, Havayah, have not changed." The worlds' coming into being makes no change in G-d, before whom they do not count as existing.

Malachi 3:6 ג'י: מלאכי

כִּי אֲנִי ה' לֹא שֵׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כָלִיתֶם:

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

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KEHOT'S NOTE

מלאכי ג, ו.

לא תהיה משכלה ועקרה בארצך את מספר ימיך אמלא

49

עד שלא נברא העולם

On "I am Havayah, that is My Name," the Alter Rebbe explains that before creation there was "He and His Name alone," "alone" meaning in concealment; for Havayah to be revealed, His goodness and great compassion were drawn forth, a compassion from before Atzilus, far above the chain of descending worlds, without measure or comparison.

KEHOT'S NOTE

ראה גם לעיל סג, ב ובמ"מ לשם.

50

"Before the world was created, there was the Holy One, blessed be He, and His great Name alone" (so the text on Sefaria). The Alter Rebbe reads it to mean that before creation the Name was not acting as Creator; there was G-d alone.

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

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

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

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

51

היי הקב"ה

The Kehot note observes that Pardes Rimmonim also quotes this saying with the words "the Holy One, blessed be He, was," as this maamar does.

KEHOT'S NOTE

כ"ה גם בפרדס שער עצמות וכלים פ"ח. וראה הלשון לעיל יד, א: "היי הוא ושמו בלבד". וכן הלשון ברוב המקומות. ובלקו"ת בהר מא, ג: ושמו הגדול בלבד.

52

נשגב שמו לבדו

The psalmist calls all creation to praise G-d: "Let them praise the Name of Havayah, for His Name alone is exalted; His glory (hodo) is upon earth and heaven." "Exalted" is read as utter remoteness from the worlds, and hodo as a radiance (hod vaziv) drawn from His Name that gives them life (context: Steinsaltz Tanakh).

Psalms 148:13 ג'י: תהילים קמ"ח

יְהַלְלוּ אֶת־שֵׁם ה' בְּיִשְׁשָׁבֶנּוּ שְׁמוֹ לְבָדּוֹ הוֹדוּ עַל־אָרֶץ וְשָׁמַיִם:

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

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PARAGRAPH 15

60

מגן ישענו משגב בעדנו

The same blessing continues: “Master of our strength, Rock of our stronghold, Shield of our salvation, a stronghold for us.” The Alter Rebbe reads the “stronghold” and the “shield” as the encompassing light that protects us from the external forces.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 2, חול, ימי חול, ב' תפילת שחרית, ברכות קריאת שמע, יוצר אור ב'

... המשבח והמפאָר והמתנשא מימות עולם: אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הַרְבֵּים רַחֵם עָלֵינוּ אֲדוֹן עֲזָנוּ צוּר מְשַׁבְּנוּ מִגֵּן יִשְׁעָנוּ מְשַׁבֵּב בְּעֵדְנוּ: אֵל בְּרוּךְ גָּדוֹל דָּעָה חֲכִין וּפֹעֵל זִהְרֵי חֶמֶד: טוֹב יָצַר כְּבוֹד לְשִׁמּוֹ מְאֻרֹת נִתֵּן סְבִיבוֹת עֲזָו: פְּנוֹת צְבָאִיו קְדוּשִׁים רוֹמְמֵי שְׂדֵי תְּמִיד מְסַפְּרִים כְּבוֹד־אֵל וּקְדוּשָׁתוֹ: תִּתְּבַרְךָ הִי אֱלֹהֵינוּ עַל־שִׁבְחָ מַעֲשֵׂה יְדִידָה וְעַל־מְאֻרֵי אֹר שְׁעִשִּׂית יִפְאָרוֹךְ סֵלָה:

He illuminates the earth [and provides light] for those who dwell on it, with compassion; and in His goodness renews every day, continually, the work of creation. How many are Your works, Adonoy; You made them all with wisdom, the earth is full of Your possessions. The King Who alone is exalted from then, Who is praised and glorified and uplifted, from the beginning of time. Eternal G-d, in Your abundant mercy, have compassion on us, Master, Who is our strength, Rock, Who is our stronghold Shield, of our deliverance, ...

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

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המקיף מסמא עיני החיצונים

There, in the context of Torah study, the Alter Rebbe says that one must also draw down encompassing lights, “for the encompassing light blinds the eyes of the external forces”; Torah draws down “food,” while acts of kindness draw down a “garment” and encompassing light.

KEHOT'S NOTE

ראה לעיל לד, א. לקוית קרח נג, ד. ובכ"מ.

62

ברחמין הרבים

Kehot's note points to where this is explained further: Imrei Binah.

KEHOT'S NOTE

ראה לעיל בשלח, סג, ב. אמרי בינה שער הציצית ס"ט בסופו. אוה"ת וארא ע' ביתקא. סה"מ תשי"א ד"ה אלקי עולם (ע' 27 ואילך). ובכ"מ. לקו"ש חכ"ב ע' 321.

PARAGRAPH 16

63

ואברהם זקן בא בימים

Before the search for Yitzchak's wife: “And Avraham was old, advanced in days (ba bayamim, literally “came with days”), and Havayah blessed Avraham in all things.” The Alter Rebbe reads “old” as acquired, settled wisdom,

לא תהיה משכלה ועקרה בארצך את מספר ימיו אמלא

which brings steadiness to all of one's days, each of them whole.

Genesis 24:1 כ"ד:א' בראשית

ואברהם זקן בא בימים וה' בֵּרַךְ אֶת־אֲבִרְהָם בְּכָל:

And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.

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KEHOT'S NOTE

בראשית כד, א.

64

זקן זה שקנה חכמה

Kehot's note points to Kiddushin 32a for these words.

Kiddushin 32a ל"ב קידושין

KEHOT'S NOTE

קידושין לב, א.

65

זקן זה שקנה חכמה

Rabbi Yose HaGelili: “Zaken (an elder) means only one who has acquired wisdom.” The Alter Rebbe uses it to read “Avraham was old” as acquired, settled wisdom.

Kiddushin 32b:8 ח"ב:ב:ח' קידושין

תנו רבנן: “מִפְּנֵי שִׁיבָה תְּקוּם” – יָכוֹל אֶפִּילוּ מִפְּנֵי זָקֵן אֲשָׁמָא? תְּלִמְדוֹ לומר: “זָקֵן”, וְאִין זָקֵן אֵלָא חָכְם, שְׁנַאֲמַר: “אֲסַפָּה לִּי שְׂבָעִים אִישׁ מִזְקָנִי יִשְׂרָאֵל”. רַבִּי יוֹסִי הַגְּלִילִי אומר: אִין זָקֵן אֵלָא מִי שֶׁקָּנָה חֲכָמָה, שְׁנַאֲמַר: “הִי קָנָה רִאשִׁית דְּרַבּוֹ”.

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

66

בישישים חכמה שדעתם מתיישבת עליהם

Iyov answers his friends: “With the aged is wisdom, and length of days is understanding.” The Mishnah reads it as Torah scholars whose minds grow more settled with age.

איוב י"ב:י"ב Job 12:12

בישישים חֲכָמָה וְאֶרֶךְ יָמִים תְּבוֹנָה:

Is wisdom with aged men, And understanding in length of days?—

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KEHOT'S NOTE

איוב יב, יב. קנים ספ"ג.

67

בישישים חכמה שדעתם מתיישבת עליהם

Rabbi Shimon ben Akashya: the elders of the unlearned grow more confused as they age, but the elders of Torah grow more settled in mind, as it says, “With the aged is wisdom.” The Alter Rebbe applies this settledness to steady, unwavering service.

Mishnah Kinnim 3:6 ג'ר"ב:ג' משנה קנים

... אֶבֶל זִקְנֵי תוֹרָה אֵינָן כֵּן, אֵלָא כָּל זָמַן שְׂמֻזְקִינֵין, דַּעְתָּן מִתְּשַׁבֵּת עֲלֵיהֶן, שְׁנַאֲמַר (שם), בִּישִׁישִׁים חֲכָמָה וְאֶרֶךְ יָמִים תְּבוֹנָה:

If a woman says: “I vow a pair of birds if I give birth to a male child,” and she does give birth to a male child, then she must offer up two pairs one for her vow and one for her obligation. If [before she assigned them] she gave them to the priest, and the priest who ought to offer three birds above and one below does not do so, but offers two above

and two below, and does not seek guidance, she must she bring another bird and ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

PARAGRAPH 17

68

אור זרוע

"Light is sown for the tzaddik." Here the sown light is the Torah a person studies, which grows in the supernal land even when he feels nothing at the time.

Psalms 97:11א"ו: תהילים

אור זרוע לצדיק ולישרי לב שמחה:

Light is sown for the righteous, And gladness for the upright in heart.

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PARAGRAPH 18

69

את מספר ימיו אמלא

The Tzemach Tzedek refers to this maamar: "From all this one can also understand what is said in Torah Ohr on 'The number of your days I will fill.'"

KEHOT'S NOTE

באזה"ת פנחס ע' אירא מצייין לכאן: "ומכ"ז יובן ג"כ ענין הנז' בתו"א ע"פ את מספר ימיו אמלא".

70

את מספר ימיו אמלא

"...the number of your days I will fill." The "days" are the garments of Torah and mitzvos that a person makes; their "number" is the light within them, which G-d fills.

Exodus 23:26ו"ג: שמות

לא תהיה משפלה ועקרה בארצה את־מספר ימיה אמלא:

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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71

אור שבתוך הימים

These passages refer to this maamar.

Numbers 6:3ו"ג: במדבר

מיזן ושכר יזיר חמץ יזן וחמץ שכר לא ישתה וכל־משרת ענבים לא ישתה וענבים לחים ויבשים לא יאכל:

he shall abstain from wine and strong drink: he shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat fresh grapes or dried.

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KEHOT'S NOTE

בלקו"ת צו יא, ב. במדבר ו, ג. שה"ש יז, ב. לז, ג. — מצייין לכאן.

72

כמ"ש בזהר ע"פ השמים מספרים

In the Zohar's account of the bride's wedding day, "the heavens" are the groom entering the canopy, and mesaprim means "they shine with the radiance of sap-

ל תהיה משכלה ועקרה בארצך את מספר ימיו אמלא

phire (sapir)," from one end of the world to the other. The maamar applies this to the light within a person's days.

Zohar I, 8א, ח, זח"א

Zohar II, 136א, זח"ב קלו, א

KEHOT'S NOTE

זח"א ח, א. זח"ב קלו, א.

73

השמים מספרים

The psalmist: "The heavens declare the glory of G-d, and the firmament tells of His handiwork." The Zohar reads mesaprim ("declare") as shining like sapphire, and the maamar applies it to the mispar, the "number," of a person's days.

Psalms 19:2ב"ט: תהילים

השמים מספרים כבוד־אל ומעשה ידיו מגיד הקיע:

The heavens declare the glory of G-d, and the firmament showeth His handiwork;

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74

השמים מספרים

On Shabbos, the Zohar says, mesaprim does not mean telling a story: the heavens "shine and sparkle with the sparkle of the supernal light," the light of the supernal Book (sefer). Kehot cites it with 1:8a for the reading the maamar gives.

ספר זהר, תרומה ט"ו:קפ"ב-15:182-16:192 Zohar, Terumah
ט"ז:קצ"ב

PARAGRAPH 19

75

והסירותי מחלה מקרבך

"...and I will remove sickness from your midst." The Alter Rebbe reads the "sickness" as the serpent's contamination rooted within a person, which G-d promises to remove.

Exodus 23:25ו"ג: שמות

ועבדתם את ה' אלקיכם וברך את־לחמך ואת־מימך והסרתי מקלה מקרבך:

And ye shall serve the L-RD your G-d, and He will bless thy bread, and thy water; and I will take sickness away from the midst of thee.

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76

ד' מתו בעטיו של נחש

This passage of the maamar is copied by the Tzemach Tzedek in Or HaTorah on Bereshit.

KEHOT'S NOTE

בבא בתרא יז, א. וש"נ. קטע זה נעתק באזה"ת בראשית כרך ד תת, א.

77

מתו בעטיו של נחש

"Four died through the counsel of the serpent: Binyamin son of Yaakov, Amram the father of Moshe, Yishai the fa-

בראשית ג, יא.

ther of David, and Kilav son of David.” Even such tzadikim retained a trace of the serpent’s contamination.

Bava Batra 17a:6ר"א: בבא בתרא

תנו רבנן: ארבעה מתו בעטיו של נחש. ואלו הן: בנימין בן יעקב, ועמרם אבי משה, וישי אבי דוד, וכלאב בן דוד. וכולהו גמרא, לבר מישי אבי דוד דמפרש בקה [קרא], דכתיב: "וְאֵת עֵמְשָׁא שֶׁם אֲבִשְׁלָם תַּחַת יוֹאֵב עַל הָעָבָא, וְעֵמְשָׁא בֶן אִישׁ וְשֵׁמוֹ יִתְרָא הִישְׁרָאֵלִי, אֲשֶׁר בָּא אֶל אַבְיִגַּיִל בֵּת נָחֵשׁ אַחֲוֵת צְרוּיָה אִם יוֹאֵב" – וְכִי בֵּת נָחֵשׁ הִיא? וְהִלָּא בֵּת יִשִׁי הִיא, דְּכֵתִיב: "וְאֶחָדֵיהֶם צְרוּיָה וְאַבְיִגַּיִל!" אֵלָּא בֵּת מִי שְׁמַת בְּעֵטְיוֹ שֶׁל נָחֵשׁ.

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PARAGRAPH 20

78

שרואה א"ע ומכיר חסרונו

In this note the Rebbe refers to maamarim explaining that the sin of the Tree of Knowledge was that Adam wanted “feeling” itself, the awareness of himself that this paragraph describes.

KEHOT'S NOTE

ראה לקו"ש ח"י ע' 1 הערה 5 שמציין לד"ה להבין ענין חטא אדה"ר בסה"מ אתהלך לאוניא. ד"ה פדה בשלום עזר"ת, שענין חטא עה"ד הי' שרצה ענין ההרגשה דוקא.

79

ותרא האשה כי טוב

After the serpent speaks to her: “And the woman saw that the tree was good for food and that it was a delight to the eyes....” The Alter Rebbe sees here the beginning of judging things by whether they are good for oneself.

בראשית ג:6ר"א: Genesis 3:6

וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמֹאכָל וְכִי תֹאווֶה-הִוא לְעֵינֶיהָ וְנִחְמָד הָעֵץ לְהִשְׁכִּיל וְתִקַּח מִפְּרִיו וַתֹּאכַל וַתֵּתֶן גַּם-לְאִישָׁהּ עִמָּהּ וַיֹּאכַל:

And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

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KEHOT'S NOTE

בראשית ג, ו.

80

מי הגיד לך

G-d asks Adam: “Who told you that you are naked? Have you eaten from the tree...?” They had been naked before without shame; before the sin they had no sense of their own lack.

בראשית ג:11ר"א: Genesis 3:11

וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עִירָם אֶתֶּה הַמִּדְהָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵבְלָתִי אֲכָל־מִמֶּנּוּ אֲכָלְתָּ:

And He said: ‘Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?’

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KEHOT'S NOTE

81

כי לא היו מרגישים שום הרגש חסרונם

Before the sin Adam and Chavah were naked and had children without shame, as they ate and drank, since it was G-d's command, not knowing that desire was involved; after eating from the Tree of Knowledge they knew of desire, and it became hard to separate from it.

KEHOT'S NOTE

ראה לעיל ה, ד. ספר החקירה סו, א ואילך.



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THE CHASSIDISHE PARSHA

About this edition

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

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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