

LESSONS IN

לקוטי תורה

A CHASSIDIC DISCOURSE
ON SHABBOS CHAZON BY
RABBI SHNEUR ZALMAN
OF LIADI

ציון במשפט תפדה
ושביה בצדקה

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זצוקללה"ה נבג"מ זי"ע

Translation and Commentary by
Rabbi Eliyahu Touger



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לע"נ

ר' יואל בן ר' רפאל נחמן הכהן ז"ל

Without him,
this publication and so much more,
would not have been possible



PUBLISHER'S FOREWORD

Reb Pinchas of Koritz was wont to say, “Until the Baal Shem Tov, the Jewish people would always look backward – to the era of the *Beis HaMikdash*. From the Baal Shem Tov’s time onward, their eyes turned to the future – toward *Mashiach*.”

This anticipation should fire a Jew’s heart even in the month of Av when we mourn the destruction of the *Beis HaMikdash*. As expressed by the analogy in the verse,¹ “Zion will be plowed like a field,” just as a field is plowed to produce crops, the destruction of Zion was intended to serve the ultimate purpose of future growth.² Nevertheless, to make that growth possible, it is necessary to first correct the faults that led to that destruction.

Herein lies the significance of the *maamar* that follows, which focuses on the concluding verse of the *Haftarah* read on the *Shabbos* preceding Tishah BeAv,³ “Zion will be redeemed through judgment and her captives, through charity.” The *maamar* explains how the two actions mentioned in the verse – judgment and charity – serve as catalysts to redemption.

To enable us to understand this redemptive process, the Alter Rebbe explains what exile is: An unnatural spiritual state that prevents one’s soul from actualizing its inherent spiritual potential. When exiled, the soul’s essential connection to G-dliness lies dormant, buried under layers of material preoccupations, its emotional energy distracted by mundane concerns.

AS THE PENDULUM SWINGS

Every person experiences emotional fluctuations, highs and lows. The ebb and flow between these two states is a natural fact of the human condition. But what triggers these highs and lows? This is the question the Alter Rebbe challenges us to confront in this *maamar*.

In its natural state, the G-dly soul experiences feelings of happiness and/or bit-

1. *Yirmeyahu* 26:18.

2. See *Likkutei Sichos*, Vol. 6, p. 126, translated in *Selections from Likkutei Sichos, Shmos*, p. 290.

3. *Yeshayahu* 1:27.

terness in response to spiritual concerns. When a person contemplates the unique bond with G-d that can be established through his Divine service in this material world, he rejoices at every opportunity to strengthen this bond and feels embittered whenever that connection is obstructed.

Unfortunately, however, instead of being focused on the spiritual, our feelings of happiness and bitterness are often dictated and driven by material concerns. When the greatest joy a person feels comes from a successful business endeavor and his sadness stems from some material loss, this indicates that our souls have wandered into exile. Our innate spiritual qualities have been taken captive and enslaved by external influences, ones that are alien to the soul's true nature.

REVERSING THE TREND

This *maamar* does not merely describe the spiritual counterpart of physical exile, but it also provides us with tools necessary to depart that state – Torah study and charity.

Torah study empowers the inner dimension of the soul, aligning it with its G-dly core. Charity goes beyond merely giving money. It involves showing compassion for others, an act that evokes G-d's compassion and motivates Him to grant us the understanding and wherewithal to change the course of our conduct.

This is the inner meaning of an individual's experience of redemption. Once liberated from spiritual exile, it is only natural that such a person serve as a catalyst to bring redemption to the world at large.

ציון במשפט תפדה ושביה
בצדקה, לקוטי תורה

Tziyon BeMishpat Tipadeh
Veshavehah BeTzedakah,
Likkutei Torah

Translated by
Rabbi Eliyahu Touger

(א) ציון במשפט תפדה ושביה בצדקה.¹ הנה כתיב והיו הדברים האלה אשר אנכי מצוך היום פי' קאי על כל יום כי בכל יום יהיו בעיניך כחדשים אך איך

— 1 —

THE CHALLENGE OF THE SOUL IN EXILE

ציון במשפט תפדה “Zion will be redeemed through judgment and her captives through charity.”^{1,i}

The verse requires explanation, for the term “Zion” here refers not to the city itself, but to its exiled inhabitants,² the Jewish people as a whole. What, then, is the difference between “Zion” and “her captives”?³

Instead of immediately focusing on this verse, as is the usual pattern in a *maamar*, the Alter Rebbe begins by explaining another

הנה כתיב והיו הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם verse,⁴ “And these words – i.e., the words of the Torah – which I command you today shall be on your heart.”

His purpose in doing so is to explain the natural spiritual state of the soul and in that way, introduce the concepts of exile and redemption. To better understand exile – an unnatural state for the soul, one that prevents it from realizing its inherent potential – it is necessary to first understand what the soul’s potential is and how it is expressed. The Alter Rebbe clarifies the nature of this potential by explaining the command in the above verse:

פְּרוּשׁ קָאֵי עַל כָּל יוֹם “Today” means “every day,”
כִּי בְּכָל יוֹם יִהְיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ כְּחֻדָּשִׁים because every day the words of the Torah should be regarded by you as new.⁵ This concept is stated as

1. *Yeshayahu* 1:27.

2. See the *Tzemach Tzedek*’s interpretation of this verse, *Or HaTorah, Devarim*, p. 36.

3. The Alter Rebbe gives this interpretation of the word ושביה in the concluding section of the *maamar*. See *Rashi* on the verse, who interprets ושביה, as referring to the penitents among the people. *Radak* and *Metzudos David* interpret the word as meaning “those who returned to her.”

4. *Devarim* 6:6.

5. *Beis Yosef* and *Shulchan Aruch (Orach Chayim 61:2)*; see *Sifri* to the above verse.

יבא לזה שיהיה כן ויובן בהקדים כי הנה תכלית ירידת הנשמות מלמעלה שהיו שם מקודם שי"ב כי המלאכים שנתהוו במע"ב ברוח פיו ית' י"א בשני וי"א בחמישי ועוף

a *halachic* directive in the *Shulchan Aruch*, indicating that it is relevant to every person.

אף איך יבא לזה שיהיה כן The question, **however**, arises: **How can one reach such an appreciation?** Doing so appears to run contrary to our natural tendencies.

Since we live within the context of time, it would be seemingly impossible for us to continually relate to commandments that were given in the past as being given at present.

THE SOUL'S LOFTY SOURCE

וְיִוָּבֵן בְּהַקְדִּים כִּי הִנֵּה תְּכִלִּית יְרִידַת הַנְּשָׁמוֹת מִלְּמַעְלָה שֶׁהָיוּ שָׁם מִקּוֹדֶם שֶׁשֶׁת יָמֵי בְּרֵאשִׁית This difficulty can be resolved by first clarifying the ultimate purpose of the souls' descent from above, from the level on which they existed before the six days of Creation.

כִּי הַמְּלֵאכִים שֶׁנִּתְּהַווּ בְּמַעֲשֵׂה בְּרֵאשִׁית בְּרוּחַ פִּי יְהוָה The source of the souls is loftier than that of all created beings, surpassing even those of the spiritual realms. This is evident from the fact that **in the process of Creation, the angels were created from the breath of G-d's mouth,**⁶

יֵשׁ אֹמְרִים בְּשֵׁנֵי יוֹם אֹמְרִים בְּחַמִּישִׁי on the second day according to some, and according to others, on the fifth.⁷

וְעוֹף יְעוֹפֵף כּו'. וְעוֹף זֶה מִיְכָאֵל כּו' As support for the second opinion, the phrase,⁸ "and fowl that fly," is interpreted⁹ as referring to the archangel Michael.

Although in actual fact, the angels are on a higher level of spirituality than the created beings of this material world, their superiority refers to their spiritual per-

6. See *Tehillim* 33:6.

7. *Bereishis Rabbah* 1:3.

8. *Bereishis* 1:20.

9. *Zohar*, Vol. I, p. 46b.

יעופף כו'. ועוף זה מיכאל כו' אבל הנשמות שנמשכו מבחי' מחשבה היו קודם שי"ב וכמארוז"ל במי נמלך בנשמותיהן של צדיקים ולא צדיקים לבד אלא כדכתיב ועמך

ception alone. There is, however, no fundamental difference between the nature of their connection with G-d and that of the other created beings.

As stated in *Tanya*,¹⁰ G-d created the world because He desired a dwelling in the lowest realm. The angels, like the other creations of this physical world, are individual entities, separate from G-d. Therefore, in contrast to the Jewish people, they are part of the setting G-d established for His dwelling in this world, but they do not create the dwelling as the Jews do.

אָבָל הַנְּשׁוּמוֹת שֶׁנִּמְשָׁכוּ מִבְּחִינַת מַחְשָׁבָה **Souls, however, are drawn down** from a loftier level. The Creation as a whole came into being through speech. The souls, by contrast, derive **from the level of thought**

There is a fundamental difference between speech and thought. Through speech, a person relates to others outside of himself, while thought is contained within the person himself. In the analogue, this means that entities created through G-d's speech (i.e., all created beings, including the angels) see themselves as separate from Him. In contrast, those that come into being from His thought sense the inner oneness they share with Him.¹¹

הָיָה קוֹדֵם שֵׁשֶׁת יָמֵי בְּרֵאשִׁית and **existed even before the six days of Creation,**

וּכְמַאֲמַר רַז"ל בְּמִי נִמְלָךְ בְּנִשְׁמוֹתֵיהֶן שֶׁל צַדִּיקִים **as our Sages comment,¹² "With whom did G-d consult concerning the Creation? With the souls of the righteous."**

Obviously, this does not refer to "consultation" in the ordinary sense. Instead, the intent is that G-d saw the pleasure and satisfaction that He would derive from the Divine service of the righteous and, hence, brought the world into being.¹³

וְלֹא צַדִּיקִים לְבַד **Now, this does not refer to the souls of righteous men alone,**

10. *Tanya*, ch. 36.

11. See *Likkutei Torah, Shir HaShirim*, the explanation of the *maamar* beginning *Yonasi*, p. 17d.

12. *Bereishis Rabbah* 8:7.

13. *Imrei Binah, Shaar Kerias Shema*, p. 48a.

כולם צדיקים וירידתן בגוף הוא צורך עלי'.

ולהבין ענין העלי' מאחר שגם בלא"ה עלו במחשבה הנה י"ל פי' נשמה שנתת בי טהורה היא כו' והוא תחלת התפלה גם קודם לאשר יצר כמ"ש בגמרא¹⁴ כי מתער

אֲלֵא כְּדָתִיב וְעַמְּךָ but **rather**, includes every member of the Jewish people,
כָּלֵם צְדִיקִים as it is written,¹⁴ “Your nation are all righteous.”

WHY THE SOULS MUST DESCEND

Since the souls descend from such a lofty source, the descent into a body in this material world creates challenges for a soul in its Divine service. It is easy to be distracted by the difficulties of earning a livelihood and by the attractions of physical pleasures. Why does G-d subject the soul to a descent that forces it to confront such challenges?

וִירִידָתָן בְּגוֹף הוּא צְרֻךְ עֲלֵיהָ. It is explained that **the descent of the souls into the body is for the purpose of ascent.**

וְלִהְיוֹת עֲנִיָּן הָעֲלִיָּה מֵאַחַר שְׂגָם בְּלֹא הָכִי צְלוּ בְּמַחְשָׁבָה, **The nature of this ascent, however, requires explanation. Since the souls of the Jewish people “arose in G-d’s thought,”¹⁵ to what higher level can they ascend as a result of their descent into this material world?**

The Alter Rebbe is asking: Since souls exist on the level of G-d’s thought, a rung that is by nature above the Creation, what advantage can the descent into the material world — which came into being through speech, a lower level — bring them?

הִנֵּה יֵשׁ לְהַקְדִּים פְּרוּשׁ נְשָׁמָה שְׁנִתְּתָּ בִּי טְהוֹרָה הִיא כּו' This concept can be clarified by first explaining **the interpretation** of the words recited in the morning blessing, “The soul that You placed within me is pure.”

וְהוּא תְּחִלַּת הַתְּפִלָּה **This is the beginning of our daily prayers,**

The fact that this statement is made at the beginning of our daily prayers indicates that it reflects a theme of general relevance. As will be explained, the words of this

14. *Yeshayahu* 60:21.

15. *Bereishis Rabbah* 1:4.

משנתיה אומר אלקי נשמה שנתת בי טהורה היא כו'. פי' טהורה היא מבחי' טהירו
עילאה ואח"א אתה בראתה פי' בריאה היינו יש מאין עד נפחתה בי התלבשות

blessing describe the soul's descent into this material plane and the lofty level that can be achieved through this descent.

גַּם קוֹדֵם לְאַשֶׁר יֵצֵר recited even before the blessing *Asher Yatzar*.

Although in the present era, this blessing is recited after the blessing *Asher Yatzar* (see the Alter Rebbe's *Shulchan Aruch* 6:7), it was originally intended to be the very first prayer recited upon awakening.¹⁶

כְּמוֹ שֶׁכָּתוּב בְּגִמְרָא פִי מִתְעַר מִשְׁנֵתִיָּה אֹמֵר אֱלֹקֵי נִשְׁמָה שְׁנַתַּת בִּי טְהוּרָה הִיא כּו'. As the Talmud states,^{17,ii} “When a person awakes from sleep, he should say, ‘My G-d, the soul which You placed within me is pure...’”

פְּרוּשׁ טְהוּרָה הִיא מִבְּחִינַת טְהוּרוֹ עֲלֵאָה The intent of the term “pure” is that the soul derives from the level described as “*tehiru ilaah*” (the sublime purity), i.e., a level identified with *Adam Kadmon*, a lofty spiritual rung, far above all limited spiritual existence, including even the world of *Atzilus*.¹⁸

וְאַחַר כֵּן אֶתָּה בְּרָאתָה Afterwards, the soul descends, as implied by the continuation of the blessing, “You created it.”¹⁹

פְּרוּשׁ בְּרִיאָה הִינוּ יֵשׁ מֵאֵין The term “creation” implies something brought into being from nothingness.

Thus, in contrast to the world of *Atzilus*, a realm where only the Divine is felt, the world of *Beriah* (“creation”) refers to a realm in which entities begin experiencing

16. In that era, the practice of reciting *Modeh Ani* had not yet been adopted. See *Kuntres Inyano Shel Toras HaChassidus*, sec. 10 and accompanying notes.

17. *Berachos* 60b.

18. See the Rebbe's note to *Sefer HaMaamarim* 5659, p. 77, which discusses what is meant by *tehiru ilaah* in detail.

19. The *Tzemach Tzedek* (*Or HaTorah, Devarim*, p. 36) notes that although the phrase “You created it” is included in the blessing recited every morning, it is not part of the text found in the Talmud. It is, however, included in the text of the blessing found in the *Halachos* of Rav Yitzchak Alfasi and *Rambam's Mishneh Torah* (the Rebbe's notes to *Or HaTorah*).

הנשמה בתוכיות הגוף להחיותו ואתה משמרה שלא תצא מהגוף והוא בבחי' מקיף וכך אור א"ס ב"ה סוכ"ע וממכ"ע ולא שסוכב מלמעלה רק שבכל אתר ופנה הוא

their own selfhood. The descent into such a realm — and, certainly, the subsequent descents the soul undergoes — represents a challenging transition for it.

עַד נִפְחָתָהּ בִּי It then descends further, as the blessing continues,
“You blew it into me,”

הַתְּלַבְּשׁוֹת הַנֶּשְׁמָה referring to **the enclothing of the soul within**
 בְּתוֹכֵי הַגּוּף לְהַחֲיוֹתוֹ **the body to give it life.**

וְאַתָּה מְשַׁמְרָהּ שְׁלֵא The blessing continues, **“And You preserve it within**
 תֵּצֵא מִהַגּוּף me,” **so that it will not depart from the body.**

וְהוּא בְּבַחֲיַנְתּוֹ מְקִיף The process of preserving the soul within the body is
 accomplished by **an encompassing light.**

וְכַךְ In a similar way, there are two dimensions of Divine
 light;

אִין סוּף בְּרוּךְ הוּא G-d's infinite light that **“encompasses all the**
 סוּכָב כָּל עֲלָמִין **worlds”** (*sovev kol almin*)

וּמְמַלֵּא כָּל עֲלָמִין and a light that **“fills all the worlds”** (*memalei kol*
almin).

The Alter Rebbe is drawing a parallel between the manner in which the soul imparts vitality to the body and the way G-d grants life to all existence. There are two aspects of the soul's life-force: a) the soul that enclothes itself in the body; and b) the Divine force that encompasses both the body and the soul and preserves their connection. A similar phenomenon is found in the physical world. There exists a Divine force that enclothes itself in the world and grants it life, and there is a second emanation of Divine energy that encompasses the world.

וְלֹא שְׁסוּכָב מִלְּמַעְלָה The intent of the term *sovev kol almin* is **not that** G-d's
 light **encompasses the world from above**, i.e., sur-
 rounding it without permeating it.

In other words, this level of Divine light does not encompass the world in a physical sense. That would imply that it would not be present in the world. The intent is that although this light is invested within the world, it is nonetheless described

ממלא כהתלבשות החיות בהנברא וסובב מלמעלה בבחי' שמירה שלא יפסוק החיות

as “encompassing” in the sense that it is not openly revealed because of its lofty nature. Just as an abstract concept is often described as being “over one’s head,” this light is referred to as “encompassing” because it transcends revelation.

רק שְׁכָּבְלָ אֶתְר וּפְנֵה
הוא מְמַלֵּא כְּהִתְלַבְּשׁוֹת
הַחַיּוֹת בְּהִנְבְּרָא

Instead, the concept is that the light fills every place and corner, in a manner resembling the way the vitality of the soul is encloded within and fills every part of the body of a created being

וְסוֹבֵב מִלְּמַעְלָה בְּבְחִינַת
שְׁמִירָה שְׁלֵא יִפְסוֹק
הַחַיּוֹת וְיֵצֵא כו'.

and, at the same time, encompasses it on a higher plane, preserving it so that the life-energy will not cease and depart.ⁱⁱⁱ

Thus, every entity in the world is sustained by two levels of Divine light:

- a) a level of light that enclothes itself within the entity and endows it with the unique nature it possesses (i.e., the light that is *memalei kol almin*);
- b) a level of light that transcends the entity and yet is still found within it (i.e., the light that is *sovev kol almin*).

A parallel to this concept exists within the human body. There are particular powers that enclothe themselves in each limb or organ, for example, the power of movement in the hands and feet, the power of sight in the eye, and the power of thought in the brain. Above these particular powers, however, there is a general life-force that enclothes itself in every limb and organ equally, without discrimination.

Now, this general life-force is far greater than any of the particular powers manifest within any limb or organ. The reason for this is that the latter are limited in nature, each one with a specific definition and function. By contrast, the general life-force is infinite and unbounded in nature, reflecting the essential G-dly power of the soul. Similarly, in the analogue, the particular dimensions of existence that derive from the light that is *memalei kol almin* are limited in nature, while G-d's essential infinity is expressed through the light that is *sovev kol almin*.

More particularly, as the Alter Rebbe explains in *Likkutei Torah*,²⁰ the soul encloded in the body is only a ray, and the soul in its fullness remains in the higher realms. Nevertheless, it is connected to the ray of the soul encloded in the body and exerts

20. *Likkutei Torah, Shire HaShirim*, p. 30c, referred to by the *Tzemach Tzedek* in endnote III.

ויצא כו' וְהָנָה כָּל זְמַן שֶׁהַנְּשֵׁמָה בְּקִרְבִי מוֹדָה אֲנִי שְׂכָאוֹ"א יָכוֹל לְהוֹדוֹת לָהּ אֲבָל

an influence on it in an imperceptible manner (as an *or makkif*, encompassing influence, to use the lexicon of *Chassidus*), causing it to remain in the body. Since the soul is spiritual and the body, physical, there needs to be a lofty spiritual force that functions as an encompassing light, protecting the soul encloded in the body and making certain that it does not expire.²¹

As will be explained in the later sections of the *maamar*, the advantage gained by the soul through its descent into the physical world is that prior to its descent, it was only able to relate to the light that is *memalei kol almin*. Through its descent, however, it is able to unite with the higher level of G-dliness, the light that is *sovev kol almin*.

WHAT ACKNOWLEDGMENT MEANS

וְהָנָה כָּל זְמַן שֶׁהַנְּשֵׁמָה בְּקִרְבִי מוֹדָה אֲנִי Behold, the blessing continues, “As long as the soul is within me, I acknowledge (מוֹדָה) You.”

The Hebrew term *modeh* can also refer to giving thanks, which is how it is usually understood in the context of this blessing. Nevertheless, the interpretation to be set forth in the *maamar* (acknowledge), is also within the scope of the term’s literal meaning.

שָׂכָל אֶחָד וְאֶחָד יָכוֹל לְהוֹדוֹת לָהּ Because of the mere fact of the soul’s presence in the body, everyone can acknowledge G-d.

The words of the blessing, “As long as the soul is within me, I acknowledge You” imply that the acknowledgment of G-d is a natural consequence of “the soul” being “within me.” Because every soul is an “actual part of G-d”²² – in other words, that is a Jew’s fundamental identity – everyone, even one spiritually underdeveloped, has the potential to to be aware of G-d and acknowledge His influence.

21. See *Or HaTorah, Devarim*, Vol. 1, p. 29. Alternatively, as stated in the gloss of *Rama, Shulchan Aruch (Orach Chayim 6:1)*, the connection between the body and the soul is maintained by a unique Divine force, *hakoach hafli laasos*, “the power that works wonders,” which maintains the bond between the polar opposites of the body and the soul. See the Rebbe Rashab’s note in the *maamar* entitled *Acharei*, 5649, that this concept applies to every created being, but is particularly relevant with regard to humanity.

22. *Tanya*, ch. 2.

אח"כ צ"ל ברוך אתה ה' הוא מדרגה גבוה יותר מבחי' ההודאה. ולהבין זה ומהו הודאה כי מודים חכמים לר"מ לפי שמחולקים תחלה. ואיך שייך

אָכַל אַחַר כֵּן צְרִיף אַחֲרָיִךְ
 לְהֵיטֵב בְּרוּךְ אַתָּה ה' **Afterwards, however, one must attain the level**
 הוּא מְדַרְגָּה גְבוּהָ יוֹתֵר **where he can bring about "Blessed are You, G-d,"**
 מִבְּחִינַת הַהוֹדָאָה. **which is a higher plane than acknowledgment.**

As the Alter Rebbe proceeds to explain, the Divine service of acknowledgment (הוֹדָאָה) does not enable a person to fully comprehend the level of G-dliness that he is acknowledging. By contrast, the concept of "blessing" (בְּרָכָה), the higher level mentioned, denotes drawing down (and revealing) G-dly energy within the soul and the world at large.

וְלִהְיוֹת בְּרוּךְ אַתָּה ה' **To explain this and what is meant by "acknowledgment" (הוֹדָאָה),**

The words הודאה and מודה are linguistically related.

כִּי מוֹדִים חֲכָמִים לְרַבֵּי מְאִיר **In the Talmud, we find the expression,²³ "The Sages concede (מוֹדִים) to Rabbi Meir,"**
 לְפִי שֶׁמְחַלְקִים תְּחִלָּה. **i.e., originally, they differed with him, and afterwards, they acknowledged the validity of his approach.**

In particular, the concept of acknowledgment (הוֹדָאָה) implies the acceptance of a position even though one does not fully understand it. Although one may appreciate the truth of the other person's position, nevertheless, that position remains above one's level of comprehension and therefore cannot be internalized.

To refer to the example stated above: Rabbi Meir's understanding surpassed that of the other Sages, as the Talmud states,²⁴ "The Sages were not able to comprehend his ultimate intent." Combining the implications of these two quotes, it appears that the other Sages acknowledged the superiority of Rabbi Meir's perspective and therefore accepted his view. However, they were not capable of fully understanding the intent and motivating rationale for his approach.

23. *Bava Kama* 29a.

24. *Eruvin* 13b.

לומר כן נגדו ית' אך כי אנו שוכני מטה אומרים שהבריאה הוא יש מאין שמים וארץ ושמי השמים דבר היש הנראה לעינינו ומה שלמעלה הוא האין אבל אצלו ית' הוא בהיפך מן מה שנראה לעינינו כי כולא קמיה כלא ממש חשיב וכל מה שלמטה

וְאֵיךְ שִׁיף לֹמֵר כֵּן
נִגְדוּ יִתְבָּרַךְ

Yet, this begs the question: **How can** the term מוֹדָה, “acknowledge,” **be used to describe** our relationship with G-d, for the implication is that we differ with Him, Heaven forbid, but ultimately accept His view?

אָף כִּי אָנוּ שׁוֹכְנֵי מֵטָה
אוֹמְרִים שֶׁהַבְּרִיָּאָה
הוּא יֵשׁ מֵאֵין

In explanation, however, it can be said that we do, as it were, differ with G-d. **We, the inhabitants of this material world, say that** our existence was created *yesh me'ayin*, “something from nothing.”

שְׁשָׁמַיִם וְאָרֶץ וְשָׁמַי
הַשְּׁמַיִם דְּבַר הַיֵּשׁ
הַנִּרְאֶה לְעֵינֵינוּ

We call **the heavens, the earth, and the celestial realms a yesh**, “something,” an entity **that is apparent to our eyes**. We refer to our existence as *yesh*, because it is the reality which we perceive, and so it is a “something.”

וימה שְׁלִמְעֵלָה הוּא הָאֵין

By contrast, we term the spiritual reality **above, ayin**, “nothing,” because we cannot comprehend or define it.²⁵ It represents a spiritual reality that exists above the frame of reference that characterizes our material world. By definition, our world is an entirely different type of existence, so dissimilar that G-d's bringing it into existence is regarded as creating something new.

אֲבָל אֶצְלוֹ יִתְבָּרַךְ
הוּא בְּהִפּוּךְ מִן מַה
שֶׁנִּרְאֶה לְעֵינֵינוּ

From G-d's perspective, by contrast, the opposite of what appears to us is true.

כִּי כּוֹלָא קַמִּיה כְּלָא
מִמַּשׁ חֲשִׁיב

All being is non-existent relative to Him.²⁶ It is not only that He is infinitely greater, loftier, and more powerful than all other forms of existence, but that in

25. Later in the *maamar*, the Alter Rebbe gives two other explanations as to why we refer to our source as *ayin*, “nothing.”

26. *Zohar*, Vol. I, p. 11b.

הוא יותר כלא וכאין והוא ית' הוא היש האמיתי.^{iv}

an ultimate sense, there is no other existence outside of Him. Hence, relative to G-d all other existence can be termed *ayin*, “nothingness.”

וְכָל מָה שֶׁלְמַטָּה הוּא יוֹתֵר כְּלָא וְכָאִין **The lower and more material the entity, the more it is considered non-existent and nothingness.**

There is an apparent difficulty with this last statement: Seemingly, since G-d is the Creator — a level exalted above all existence — it follows that all existence is equally regarded as non-existent in relation to Him.

When an entity’s greatness is relative, there is a hierarchy that defines the extent to which others can relate to it. G-d’s greatness, by contrast, is absolute, for His Being transcends all other existence entirely. Therefore, the created beings are all equal in relation to Him. Indeed, we find the expression,²⁷ *Atzilus* (the highest spiritual realm) and *Asiyah* (the lowest) are equal before Him. If so, how can there be varying degrees of non-existence and nothingness?

The above statements, however, reflect an absolute scale (in chassidic terminology, according to the light that exists before the *tzimtzum*). As the created beings, physical and spiritual (which exist after the *tzimtzum*), relate to G-d, there is a hierarchy.²⁸ The fact that a created being recognizes its nothingness and yet yearns to bond with G-d reflects its superiority. Indeed, the degree to which a being nullifies itself to G-d is the defining factor in determining the gradations of spiritual existence. Its awareness of its nothingness is the very thing that endows it with stature and significance. Conversely, when a created being — for example, the created beings of this material world — fails to recognize G-d and thinks that it is true existence, it has no genuine importance and is regarded as “nothingness.” For this reason, the Alter Rebbe states that there are levels in the spiritual hierarchy of existence that are “more non-existent” than others.

וְהוּא יִתְבָּרַךְ הוּא הֵיִשׁ הָאֱמֵתִי **Hence it is our world that should be deemed *ayin*, “nothingness.” In contrast, G-d is the true *Yesh*;^{iv} He is genuine existence.**

27. *Likkutei Torah, Shir HaShirim*, p. 18a, et al.

28. See *Toras Menachem, Sefer HaMaamarim Melukat*, Vol. 3, p. 175, which discusses this point.

וע"ז אנו אומרים מודים אנחנו שאנו מודים שהאמת הוא כמו שהוא בידיעתו ית' וכאו"א מישראל יש בו בחי' הודאה זו אך עכ"ז ההודאה הוא מרחוק דהיינו שבעצמו

As *Rambam* writes in the beginning of his *Mishneh Torah*,²⁹ "The foundation of all foundations and the pillar of wisdom is to know that there is a Primary Being... and everything that exists... came into existence from the truth of His Being." Similarly, the sages of *chakirah*, Jewish philosophy, refer to G-d as *mechuyav hametzius*, a term interpreted by R. Yosef Albo (in his *Sefer HaIkkarim*) as meaning, "His existence must be; i.e., His existence is from Himself, and is not the result of any other cause which preceded it."

Every other being was created, brought into existence from utter nothingness. In other words, the truth of every other entity's existence is non-being. Since there was a time when it did not exist, even now when it does exist, its fundamental state is non-being. It exists only because G-d wills that it be.

G-d's existence, by contrast, has no reason and no motivating rationale. He just is. And He always was, and always will be. The very definition of G-d implies that He was not brought into being at any time or by any other cause. Instead, He exists independently. He must be, for He is the truth of existence. Thus, He can be described as the *Yesh Amiti* (true existence) and everything else is essentially *ayin*, non-existence.

ועל זה אנו אומרים מודים אנחנו With regard to this, we say, "We acknowledge You,"³⁰

שאנו מודים שהאמת הוא כמו שהוא בידיעתו יתברך i.e., we acknowledge that G-d's perspective is the truth.

THE LIMITATION IMPLICIT IN THIS ACKNOWLEDGMENT

וכל אחד ואחד מישראל יש בו בחינת הודאה זו Every member of the Jewish people possesses an innate acknowledgment of this truth.

I.e., the power of faith that every Jew possesses enables him to come to the recognition of this truth.

29. *Hilchos Yesodei HaTorah* 1:1.

30. The *Modim* blessing in *Shemoneh Esrei*.

אינו אצל וסמוך לזה שמודה אלא בבחי' אמונה שהיא בחי' עטרה ומקיף ולכן גנבא אפום מחתרתא רחמנא קריא הרי שמאמין ביכולת רבוש"ע כו' אבל ברכה הוא גילוי

אף עם כל זה ההודאה **Nevertheless, this acknowledgment is “from afar,”**
הוא מרחוק i.e., it is the product of abstract thinking.

דהינו שבעצמו אינו אצל **The intent is that it is not the immediate, ordi-**
וקמוף לזה שמודה **nary perspective of the one acknowledging G-d’s**
existence,

As stated above, our ordinary conception of the world is that material existence is reality. Although we can acknowledge G-d’s spiritual truth, it is distant from our ordinary thinking. This highlights the power of our souls, namely, that they can bring us to an awareness of this otherwise incomprehensible spiritual reality.

אלא בבחינה אמונה **but rather it is an expression of faith,**

שהיא בחינת עטרה **which is like a crown**

Just as a crown rests on a person’s head and is independent of his body, so too, the power of faith transcends our conscious powers of thought and feeling and does not permeate the inner dimensions of our personalities.³¹

ומקיף **and an encompassing light.** As explained above, the term “encompassing light” refers to a light too powerful and transcendent to be internalized within one’s limited frame of reference.

ולכן גנבא אפום **Thus, our Sages teach,³² “Before breaking in, a thief**
מחתרתא רחמנא קריא **calls to G-d and says, ‘Master of the world, save me!’”**

הרי שמאמין ביכלת **The fact that the thief calls to G-d shows that he believes**
רבונו של עולם כו' **in the potential of the Master of the world** to save him. Nevertheless, despite that belief, he performs an act that constitutes rebellion against Him. This is possible because his faith is not internalized and does not have a direct impact on his thoughts and actions.

31. *Derech Mitzvosecha, mitzvas ha'amanas Elokus, sec. 2*

32. *Ein Yaakov, the conclusion of tractate Berachos.*

וכמו ישמעאל בני ברכני וכך ברוך ה' מן העולם ועד העולם כו' שנמשך מן העולם

Although the fact that faith is an encompassing light leads to a disadvantage — it allows for the possibility of a dichotomy, as stated above — it also has a positive dimension. It opens a person up to a level of awareness far above his natural potential. For that reason, as noted earlier, every person, even one who is spiritually underdeveloped, can relate to G-d from the perspective of faith. Moreover, even a person who has refined both himself and his understanding, can be continually lifted to new horizons by means of his faith, because unlike intellect, which is limited and defined, faith is infinite.

THE SUPERIORITY OF BLESSING

אָבֵל בְּרָכָה הוּא גְלוּי In contrast to acknowledgement – הוֹדָאָה, which the Alter Rebbe associated with faith – **blessing refers to bringing about the revelation of an elevated spiritual potential within a lower plane of existence,**

The Hebrew word for blessing (*berachah* – בְּרָכָה) shares a root with a number of seemingly unrelated words:

- a) *berichah* (בְּרִיחָה) — a pool, a place into which the water on the surrounding slopes flows and collects;
- b) *berech* (בְּרִיחַ) — a knee, a joint that enables a person to bend and lower the upper and more refined parts of his body;
- c) *lehavrich*, לְהַבְרִיחַ, which means bringing an animal (such as a camel) down to its knees. The very same verb also signifies the practice of embedding a low branch into the ground in hopes that it will strike roots and ultimately produce another tree.³³

Common to all these terms is the theme of lowering or drawing something downward. Similarly, the concept of blessing (*berachah*) is to elicit and bring down a flow of Divine light from the higher realms where it is hidden (i.e., above revelation) into this material world where it will become revealed and manifest.

33. *Kilayim* 7:1; see *Torah Or, Bereishis*, p. 37c ff. See *Or HaTorah, Devarim*, Vol. 1, pp. 45-46.

דאתכסיא עד העולם דאתגלייא והיינו ע"י והיו הדברים האלה אשר אנכי מצוך היום כו' שע"י מצות ותורה ממשיכים גילוי בנפש.^v

וְכִמּוֹ יִשְׁמְעָאֵל בְּנֵי בְרַכְיָי as implied by the Talmudic statement,³⁴ **“Yishmael, My son, bless Me,”**

That passage relates how Rabbi Yishmael, the *Kohen Gadol*, once entered the Holy of Holies and experienced the presence of G-d, whereupon G-d asked him to bless Him.

An obvious question arises: How can a created being bless his Creator? *Maharsha*³⁵ explains that the concept of blessing is to draw down Divine influence into our earthly plane. *Chassidus*³⁶ develops this idea, explaining that blessing G-d involves eliciting Divine energy, which is hidden, subsumed in the light that is *sovev kol almin*, and causing it to be revealed within the world. In that context, the Talmud's statement can be interpreted as meaning that G-d was asking Rabbi Yishmael to draw down His presence into this world.

וְכָךְ בְּרוּךְ ה' מִן הָעוֹלָם וְעַד הָעוֹלָם כו' and, so too, the verse,³⁷ **“Blessed be G-d... from one world to another world,”**³⁸

שְׁנַמְשָׁךְ מִן הָעוֹלָם דְּאִתְכַסְיָא עַד הָעוֹלָם דְּאִתְגַּלְיָא is explained by the *Zohar* to mean **that His light should be drawn down from the hidden realms into the revealed realms.**³⁹

The *Zohar* is emphasizing that the verse is not merely speaking of conveying G-dly light from a higher spiritual realm to a lower one, but rather of drawing down energy from “the hidden realms.” The latter term refers to the light that is *sovev kol almin*, a level of G-dliness so sublime that its light cannot be revealed in any limited framework and is therefore referred to as “hidden.”⁴⁰ That infinite light is then drawn down into the revealed realms and ultimately, our material world.

34. *Berachos* 7a.

35. *Chiddushei Aggados, Berachos, op. cit.*

36. *Likkutei Torah, Devarim*, p. 16a, *et al.*

37. *Tehillim* 106:48.

38. We have translated the verse in the context of the *maamar*. This interpretation is also found in *Berachos* 9:5. *Metzudas David* renders the phrase as meaning, “from the beginning of the world until its end.”

39. See *Zohar*, Vol. I, p. 158b.

40. See the Rebbe's *maamar* entitled *Ve'Atah Yisrael*, 5728, which elaborates on this concept.

ומתחלה צ"ל ואהבת כו' שע"ז אח"כ בש"ע ברכות והמשכות בא"י כו' היינו שבין
בחי' הודאה לבחי' ברכה הוא בחי' אהבה כו'^{vi}

THE POWER OF TORAH INSPIRED BY LOVE

וְהֵינּוּ עַל יְדֵי וְהָיוּ
הַדְּבָרִים הָאֵלֶּה אֲשֶׁר
אֲנֹכִי מְצַוְךָ הַיּוֹם כּו' The medium that enables this encompassing light to be revealed is indicated by the verse, **“And these words that I command you today.”**

שְׁעַל יְדֵי מִצְוֹת וְתוֹרָה
מִמְשִׁיכִים גְּלוּי בְּנַפְשׁוֹ. The verse is intimating that **through the *mitzvos* and the Torah, the Jews draw down the revelation of G-dliness into their souls.**^v

More particularly, the verse uses the term *Anochi*, which is interpreted as referring to G-d's Essence. Through their observance of the Torah and its *mitzvos*, the Jews draw down Divine energy from the level of *Anochi* into their souls.

וּמִתְחִלָּה צָרִיךְ לְהִיּוֹת
וְאֶהְבֶּתְךָ כּו' **Initially, however, one must fulfill the commandment,**⁴¹ **“You shall love G-d.”**

שְׁעַל יְדֵי זֶה אַחַר כֵּן
בְּשִׂמּוֹנֵה עֲשֶׂרָה בְּרָכוֹת **It is then possible through the eighteen blessings⁴² of the *Shemoneh Esreh* prayer**

וְהַמְשִׁכוֹת בְּרוּךְ אַתָּה ה' כּו' to access eighteen different **means of drawing down G-dliness**, as indicated by the conclusion of each blessing, **“Blessed are You G-d...”**

הֵינּוּ שְׂבִיבֵין בְּחִינַת
הוֹדָאָה לְבְּחִינַת בְּרָכָה **This means that between the level of acknowledgment – *hodaah*, that relates to the encompassing light – and the level of blessing – *berachah* that brings about the enclothing of G-dly light**

הוּא בְּחִינַת אֶהְבֶּתְךָ כּו'. **is the level of love.**^{vi}

Thus, we see three rungs in ascending order on the spiritual ladder of prayer: *hodaah*, acknowledgment; *ve'ahavta*, the development of a loving relationship with G-d; and *berachah*, blessing, drawing down G-dly influence into the world.

41. *Devarim* 6:5; included in the *Shema*.

42. In practice, we recite nineteen blessings because our Sages added another blessing in addition to the original eighteen (*Rambam, Hilchos Tefillah* 2:1). This prayer is still commonly referred to as the *Shemoneh Esreh*, the prayer of the eighteen (blessings) on account of its original number.

When a person relates to G-d merely through acknowledgment, G-dliness is distant from him. He does not consciously relate to it. Therefore, in order to be able to bless – i.e., draw G-dliness into the world – he must first develop a personal connection with G-d. This is achieved by developing a relationship of conscious love, as to be explained in the following section of the *maamar*.

SUMMARY

Until this point the *maamar* has raised two questions, the explanation of which will enable one to understand the opening verse, "Zion will be redeemed through judgment and her captives, through charity":

- a) How is it possible for a person to fulfill the charge of the *Shulchan Aruch* to continually regard the Torah as a new entity?
- b) How will the soul benefit from its descent into this material world?

The *maamar* began answering these questions by explaining the blessing *Elokai Neshamah*, "My G-d, the soul which You placed within me..." In this context, it explains the two different expressions of Divine light within our souls and within the world at large: a) a dimension enclined within the body to give it life, paralleling the light that is *memalei kol almin*; and b) a level that transcends the body and encompasses it, paralleling the light that is *sovev kol almin*.

It also highlights the three rungs on the spiritual ladder of prayer: *hodaah*, acknowledgment; *ve'ahavta*, the development of a loving relationship with G-d; and *berachah*, blessing, drawing G-dly influence down into the material world. The Divine service of *hodaah* gives man a means to establish a connection with the light that is *sovev kol almin*, and through the Divine service of *berachah*, man draws that light into his soul and his surrounding environment.

(ב) וְהִנֵּה כְּדֵי שִׁבּוּא לְבַחֲי' וְאַהֲבַת הוּא ע"י הַתְּבוּנָנוֹת שֶׁמֶע יִשְׂרָאֵל וּבִשְׁכַמְל"ו

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LOVE RESULTING FROM MEDITATION

The Alter Rebbe concluded the previous section by emphasizing the importance of developing a relationship of love with G-d. In the present section, he begins by explaining how this relationship can be established.

וְהִנֵּה כְּדֵי שִׁבּוּא לְבַחֲיַת וְאַהֲבַת **Now, the way to achieve the fulfillment of the command, “And you shall love G-d”**

הוּא עַל יְדֵי הַתְּבוּנָנוֹת שֶׁמֶע יִשְׂרָאֵל וּכְרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד **is by meditating on the verse, *Shema Yisrael* (“Hear O Israel... G-d is one”), and on the expression, *Baruch shem kevod malchuso l’olam vaed* (“Blessed be the name of His glorious kingdom forever and ever”).**

The Maggid of Mezritch¹ asks: How can there be a commandment to love G-d? How is it possible to order a person to experience a particular feeling? Feeling is not a deed that can be performed at will.

The Maggid answers that the commandment to love G-d follows the commandment *Shema*. Although *Shema* literally means “listen” or “hear,” it can also imply – and this is its meaning here – not merely hearing an idea, but rather contemplating and internalizing it. Once a person has meditated on the oneness of G-d stated in the verse *Shema*, he will, naturally and spontaneously, be roused to love G-d. As the Alter Rebbe proceeds to explain, our Sages² ordained that the verse “*Shema*” be recited along with the expression *Baruch shem kevod...* because *Baruch shem* contributes an added dimension to our understanding of the oneness of G-d conveyed by the verse *Shema*.

Shema represents *yichuda ila'ah*, a rung in which the person identifies entirely with the experience of the oneness of G-d. *Baruch shem* refers to the acknowledgment of G-d's oneness even when a person does not entirely identify with it. These two statements precede the commandment to love G-d mentioned in the *Shema* prayer so that love will naturally be aroused through contemplating.

1. See *Sefer HaMaamarim* 5701, pp. 116, 119.

2. *Pesachim* 56a.

פי' כי הנה הבריאה הוא יש מאין פי' כמ"ש בשכמל"ו שבחי' מלכותו מה שנק' מלך עליהם שאינו בחי' עצמיות הוא המחיה כל עולמות עליונים וממשלתך הוא למטה

CREATION AND THE ATTRIBUTE OF *MALCHUS*

פְּרוּשׁ פִּי הִנֵּה הַבְּרִיאָה
הוּא יֵשׁ מְאִין
To explain: Creation involves³ bringing existence (*yesh*) into being from absolute nothingness (*ayin*).

פְּרוּשׁ כְּמוֹ שְׂאוּמְרִים בְּרוּךְ
שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם
וָעֶד שֶׁבְּחִינַת מַלְכוּתוֹ מֵהַ
שְׂנֵקְרָא מְלֶךְ עֲלֵיהֶם
Namely, the expression, “Blessed be the name of His glorious kingdom forever and ever,” means that G-d’s kingship — the quality that causes Him to be called King over the created beings, that is not His Essence

The definition of a king is one who rules over others; there is no concept of kingship with regard to one’s own self.

In that aspect, *Malchus*, kingship, is different from all the other *middos*, emotional attributes. The other *middos* give us an awareness of who a person is, whether he is kind, forceful, or merciful.⁴ In that context, Rabbi Shimon bar Yochai told his students *shinu midosai*, “Emulate my emotional attributes,”⁵ i.e., mold your characters to mirror mine.

By contrast, kingship does not reflect a person’s character — what personality traits characterize him, the manner in which he thinks or feels — but rather how he can manifest his authority over others. Similarly, in the analogue, G-d’s kingship does not reflect how He exists for Himself, as it were, but how He manifests His sovereignty over entities that feel they exist independently. Thus, *Malchus* (kingship), is the aspect of G-dliness that brings into existence beings that view themselves as independent (*yesh*).

הוּא הַמְּחִיָּה כָּל
עוֹלְמוֹת עֲלִיוֹנִים — conveys vitality to all the higher spiritual realms.

3. The present tense is used because, as the Alter Rebbe explains in *Tanya, Shaar HaYichud VehaEmunah*, ch. 1, creation is a continuous and ongoing process.

4. Referring to the three primary *middos*: *Chessed*, *Gevurah*, and *Tiferes*.

5. *Gittin* 67a.

מבחי' המלוכה שהוא מושל בעל כרחן שלא בטובתן והוא חיצוניות מדת מלכותו
 ית' הוא בכל דור ודור שיש דורות שהיו רשעים כמו דור המבול כו' שלא קבלו עול

Thus, it is written,⁶ “Your kingship is kingship over all the worlds; Your dominion is in every generation.”

TWO DIMENSIONS OF MALCHUS

וּמְשָׁלְתָּךְ הוּא לְמַטָּה
 מִבְּחִינַת הַמְּלוּכָה **“Your dominion” reflects a lower level than
 kingship.**

שֶׁהוּא מוֹשֵׁל בְּעֵל
 כְּרַחֲן שְׁלֵא בְטוֹבָתָן **It implies imposing one’s rule by force, against
 the will of his subjects.**

There are two dimensions to G-d’s sovereignty: His kingship and His dominion. The term “kingship” indicates that the people voluntarily agree to a king’s authority, as indicated by the phrase from the liturgy, “They accepted His kingship willingly.” Dominion, by contrast, is imposed by force, regardless of the subjects’ consent.

In our world, kingship and dominion represent the respective manners in which a monarch’s sovereignty is accepted. Men decide to appoint a king or accept the authority of one who aspires to that position. In relation to G-d, the motif works in an opposite manner. As a result of His possession of the attribute of kingship, beings that regard themselves as separate from Him come into existence and accept His sovereignty willingly. That is the meaning of the phrase in the hymn, *Adon Olam*, “L-rd of the world, who ruled before all existence was created” – that His attribute of kingship existed and, as a result, a world that expresses that attribute came into being.

G-d’s kingship is the source for the creation of the higher realms where the created beings willingly accept His sovereignty. His dominion is the source for the creation of the lower realms where His sovereignty is not willingly accepted but is instead imposed upon them.

וְהוּא חִיצוֹנִיּוֹת מִדַּת
 מְלָכוּתוֹ; תְּבָרָךְ הוּא
 בְּכָל דּוֹר וָדוֹר **The level of dominion, the external dimension of
 His attribute of kingship, is present “in every
 generation.”**

6. *Tehillim* 145:13.

מלכותו ברצון ואעפ"כ נמשך להם חיות רב מבחי' ממשלתך כו' והנה כל העולמות עליונים ג"ע תחתון שהוא תענוג נפלא מעוה"ז עד שארוז"ל מוטב

This dimension is referred to as external, because in contrast to the attribute of kingship which is called forth when the subjects willingly accept the king's rule – and therefore elicit His inner pleasure and desire to rule – here, the king does not feel satisfaction in ruling.

שִׁישׁ דִּוְרוֹת שֶׁהָיוּ רָשָׁעִים
כָּמוֹ דֹּר הַמַּבּוּל כּו' שְׁלֵא
קָבְלוּ עַל מְלֻכוֹתוֹ בְּרָצוֹן

This includes **generations that were wicked, such as the generation of the Flood that did not accept His kingship willingly.**

וְאֵף עַל פִּי כֵן נִמְשַׁךְ
לָהֶם חַיּוֹת רַב מִבְּחִינַת
מִמְשַׁלְתֶּךָ כו'.

Even so, **abundant vitality was drawn down into them from the lesser attribute** described in the verse, **“Your dominion.”**

וְהִנֵּה כָּל הָעוֹלָמוֹת עֲלִיוֹנִים
בְּגַן עֵדֶן תַּחְתּוֹן

Indeed, all of the higher spiritual realms — the lower *Gan Eden*,

lit., “the Garden of Eden.” In this context, the term refers to the afterlife, the spiritual realm where the souls enjoy the rewards for their observance of the Torah and its *mitzvos*. There are myriad levels within this general category. In general, two fundamental divisions are made: the lower *Gan Eden*, into which enter those souls whose primary motivation for Divine service was emotional; and the higher *Gan Eden*, into which enter those souls whose primary motivation was intellectual.

שֶׁהוּא תַעֲנוּג נִפְלֵא
מֵעוֹלָם הַזֶּה

which represents a level of pleasure far more wondrous than the delights of this world,

עַד שֶׁאָמְרוּ רַז"ל
מוֹטֵב דְּלִדְיָנִיהָ כּו'

so much so that our Sages stated with regard to Acher,⁷ “It is preferable that he be judged... and [ultimately be allowed to enter the World to Come...”

Acher (Rabbi Elisha ben Avuya) was a great Torah scholar who had abandoned the path of Torah and committed many severe transgressions. Hence, after his death, a Heavenly voice declared that rather than undergo the harsh punishments of *Gehinnom* necessary to purify himself before he could receive a portion of the World to Come, it would be preferable for him to forego both the punishments and

7. *Chagigah* 15b.

דלידייני' כו' וג"ע עליון ויש עוד עליות לאין קץ כולם נתהוו רק מבחי' מלכותו ית' ולכן נקרא הבריאה יש מאין כי התהוות הנבראים הוא מבחי' שהוא כאין ואפס שאינו רק בחי' זיו והארה ממנו ית' והוא בחי' ומדת מלכותו ית'^{viii} וגם זאת אינה מתלבשת

that eternal reward. Rabbi Meir, his colleague and student, however, maintained that it was preferable for him to be judged so that he would ultimately receive that spiritual reward.

*Chassidus*⁸ explains that it can be inferred from Rabbi Meir's words that the pleasures of even the lower *Gan Eden* are so great that it was worth undergoing all of the suffering in *Gehinnom* to receive them.

וּבִן עֶדֶן עֲלִיּוֹן **the higher *Gan Eden*,**

וְיֵשׁ עוֹד עֲלִיּוֹת לְאֵין קֵץ **and indeed, an infinite number of higher levels —**

כֻּלָּם נִתְהוּוּ רַק מִבְּחִינַת מְלָכוּתוֹ יִתְבָּרַךְ **were all brought into being from G-d's attribute of kingship.**

וְלָכֵן נִקְרָא הַבְּרִיאָה יֵשׁ מְאֵין **For that reason, the Creation is described as being brought into existence (*yesh*) from nothingness (*ayin*).**

כִּי הַתְּהוּוֹת הַנִּבְרָאִים הוּא מִבְּחִינַת שֶׁהוּא כְּאֵין וְאֶפֶס **Since the created beings are brought into existence from *Malchus*, an attribute which is like nothingness and a non-entity,^{vii} as it were,**

שְׂאֵינּוּ רַק בְּחִינַת זִיו וְהֶאֱרָה מִמֶּנּוּ יִתְבָּרַךְ **for *Malchus* is no more than a radiance and a glimmer emanating from G-d, they perceive their own identities.**

וְהוּא בְּחִינַת וּמֵדַת מְלָכוּתוֹ יִתְבָּרַךְ **Thus, the quality and attribute of *Malchus* is the source of created existence.**

There is a fundamental difference between *Malchus* and the other *Sefiros*. The other *Sefiros* parallel and are the source for human qualities such as intellect or emotion which tell us something of who the person is. Hence, these qualities are described as being of substance (*yesh*). By contrast, as mentioned above, *Malchus* does not communicate the person's inner qualities; it only demonstrates his ability to motivate others to accept his authority. The projection of his authority over

8. *Torah Or*, p. 32d, et al.

בתוכיותם רק עומד עליהם מלמעלה בבחי' מקיף^{viii} וכמשל המלך אשר שמו נקרא

others involves a mere glimmer of his personality, i.e., his energy is invested in the manifestation of his authority, but not in a manner that reveals who he is. As such, this attribute is described as “nothingness.”

(The term “glimmer” is used in contrast to light. Unlike light, which allows one to understand the nature of the light’s source, a glimmer does not reveal the qualities of its source, but only the fact that a source exists.)⁹

Similarly, in the analogue, unlike the other *Sefiros*, *Malchus* does not manifest any of G-d’s essential qualities. It is a mere glimmer, an external dimension of His light.

MALCHUS INVOLVES WITHDRAWAL

וְגַם זֹאת אֵינָהּ מִתְלַבֶּשֶׁת בְּתוֹכֵיהֶם
Moreover, even the influence from *Malchus* does not
en clothe itself within the inner dimensions of the
created beings.

רַק עוֹמֵד עֲלֵיהֶם מִלְּמַעְלָה
בְּבַחֲיֵנֵת מְקִיף
Instead, it rests over them from above in an
encompassing manner.^{viii}

וְכַמְשַׁל הַמֶּלֶךְ אֲשֶׁר שְׁמוֹ
To refer to the analogy of kingship: the king’s
name

A person’s name also does not reflect the nature of his character traits, i.e., who he is for himself. It is only necessary in the context of a person’s relationships with others. Thus, it shares parallels with the attribute of *Malchus*.

נִקְרָא עֲלֵיהֶם. is what identifies his kingdom.

There are two ways in which a king controls his kingdom:

- a) He institutes laws by which the country operates, thereby controlling the day-to-day functioning of the country.
- b) As king, he gives his subjects an identity. Their subservience to him transforms them into a nation and country; they are no longer mere individuals; they are members of the king’s country.¹⁰

9. See the *maamar* entitled *Anochi*, 5667, in the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, which explains this concept.

10. See the *Tzemach Tzedek’s Derech Mitzvosecha, mitzvas minui melech*.

עליהם. אך הנה כ"ז הוא מצד סדר השתלשלות והתהוות העולמות עליונים אבל בעוה"ז ע"י תשובה ומע"ט יוכל להמשיך גילוי עצמות א"ס ב"ה ממשי.

The first aspect relates to the king's inner qualities – his thoughts and his feelings. They determine the nature of the laws he will establish. The second dimension relates merely to his "name." The general populace typically knows little if at all how the king runs his kingdom and what goes into his decision-making process. They relate only to his "name," i.e., they know that the king is their ruler and that they must obey his laws – a more external relationship with the king, relating to the general identity he projects.

אך הנה כ"ז זה **However, all of this** – that the created beings have their source in a mere ray of G-dliness –

הוא מצד סדר השתלשלות **applies to** the light that maintains **the Spiritual Cosmos (*Seder HaHishtalshelus*)**, lit., "the chainlike order," the framework of spiritual worlds that lowers the Divine life-energy level after level until it can be enfolded within our material world.

והתהוות העולמות עליונים **and brings the sublime spiritual worlds into being.**

THE UNIQUE POTENTIAL INVESTED IN OUR MATERIAL WORLD

אבל בעולם הזה **In this material world, by contrast,**

על ידי תשובה **through *teshuvah* and good deeds¹¹**

ומעשים טובים

יוכל להמשיך גילוי עצמות **it is possible to draw down the revelation of the actual Essence of the *Ein Sof* (i.e., G-d's very Essence).**

Our Sages¹² state that G-d "desired a dwelling in the lower worlds." This desire emanates from His Essence, a level that transcends all His revealed qualities.¹³

11. Cf. *Avos* 4:17.

12. *Midrash Tanchuma, Parshas Naso*, sec. 16.

13. See *Likkutei Sichos*, Vol. 6, p. 13ff.

ועוד זאת ישים אל לבו שבעוה"ב א"א לעלות רק בהדרגה כף הקלע וגיהנם ג"ע תחתון נהר דינור ג"ע עליון כו' כמשפט הראוי לפי שהוא מבחי' ממלא אבל בעוה"ז

Our Sages likewise state,¹⁴ "One moment of *teshuvah* and good deeds in this world surpasses the entire life of the World to Come." Thus, it is through *teshuvah* and good deeds that this Divine desire is consummated.

ועוד זאת ישים אל לבו וְעוֹד זֹאת יְשִׁים אֶל לְבוֹ
שְׂבָעוֹלָם הֵבֵא אֵי אֶפְשָׁר
לְעֹלוֹת רַק בְּהַדְרָגָה
A person should also be conscious that in the
World to Come, it is only possible to ascend in a
gradual, measured manner.

כף הקלע Through purification via the *kaf hakela*,

lit., "the hollow of the slingshot"; a state of ceaseless unrest after death in which the soul is hurled alternately from peaks of awareness, where it is given a glimpse of the highest levels of Divinity, to the depths of confrontation with the cosmic repercussions of its misdeeds done on earth,

וגיהנם and *Gehinnom*, Purgatory

גן עדן תחתון the soul ascends to the lower *Gan Eden*.

נהר דינור And through immersion in the River of Fire,

This term, first found in *Daniel* 7:10, is used by the *Zohar*,¹⁵ to refer to a purification process that enables the soul to ascend from the lower level of *Gan Eden* to the higher one. Just as on the earthly plane, immersion in a *mikveh* is a process of purification, so too, in the spiritual realms, immersion in the River of Fire cleanses the soul of the memory of earthly experience and makes it fit to receive more refined levels of G-dly awareness.¹⁶

גן עדן עליון כו' it ascends to the higher *Gan Eden*.

כמשפט הראוי At every level, a soul receives a measure of Divine light according to the judgment appropriate for it. A person's position in the afterlife reflects the level of his Divine service in this world. His sins determine the

14. *Avos* 4:17.

15. *Zohar*, Vol. II, pp. 211b, 247a.

16. See *Likkutei Torah, Devarim*, p. 34a; the series of *maamarim* entitled *Yom Tov Shel Rosh HaShanah*, 5666, p. 15ff.

יכול להשתנות מן הקצה אל הקצה מיד כרגע עד שלדינא המקדש את האשה ע"מ
הוא צדיק גמור מקודשת אפי' הוא רשע גמור שמא הרהר תשובה כו' והיינו מפני

nature of the punishment he will receive, and the *mitzvos* he performs and the Torah he studies determine the quality of the Divine light that will be revealed to him in the World to Come.

לפי שהיא מבחינת ממלא This is **because** the spiritual realms receive their vitality from the Divine light that is *memalei kol almin*, a framework within which the Divine light is limited.

אבל בעולם הזה In this material world, by contrast,

Since there is a ray of G-d's light that is *sovev kol almin*, a light that is unlimited by nature, manifest in this world, there is the possibility for spiritual ascent which has no constraints.

יכול להשתנות מן הקצה א person can **change** his spiritual level radically and
אל הקצה מיד כרגע **immediately, from one extreme to another.**

עד שלדינא המקדש את This concept finds expression in Torah Law.¹⁷ If a
האשה על מנת שהיא man consecrates a woman on the condition that
צדיק גמור מקודשת אפלו he is **completely righteous, she is consecrated,**
הוא רשע גמור שמא even if he is known to be **utterly wicked.** The ratio-
הרהר תשובה כו' nale is that at the time of the consecration, **perhaps**
he had thoughts of teshuvah, and in one moment,
teshuvah can wipe away all of the person's sins and
indeed, transform them into merits.¹⁸

והיינו מפני שיש This radical transformation is possible **because a**
הארת הסובב ray of G-d's light **that is sovev kol almin** — and thus
beyond limitation — is present in this material world.¹⁹

Granted, our material world derives its vitality from G-d's light that is *memalei kol almin*. As implied by our Sages' statement,²⁰ "There is no blade of grass in

17. *Kiddushin* 49b. See *Sichos Chai Elul*, 5711, which discusses this passage.

18. *Yoma* 86b.

19. *Likkutei Torah, Bamidbar*, p. 75c.

20. *Bereishis Rabbah* 10:6.

שיש הארת הסובב ומטעם זה ארז"ל יפה שעה אחת בתשובה ומע"ט בעוה"ז כו' וזהו מרב כל פי' למעלה מעוה"ב הנק' כל.^{ix} ולכן יהיה ואהבת בכל נפשך

this world that does not have a *mazal* (spiritual source) above that strikes it and makes it grow," every created being has a spiritual source above that brings it into existence and defines what it is. Nevertheless, in addition to the Divine light that brings each entity into existence, G-d's infinite light that is *sovev kol almin* is also invested in this world.

וּמְטַעַם זֶה **For this reason,** — i.e., because a person's Divine service of Torah and *mitzvos* in this world draws down an unlimited light —

אָמְרוּ רַז"ל יִפֶּה שְׁעָה אַחַת בְּתִשְׁבּוּבָה וּמַעֲשִׂים טוֹבִים בְּעוֹלָם הַיְהוּה כו' **our Sages state, "One moment of *teshuvah* and good deeds in this world** surpasses the entire life of the World to Come." For, as explained above, the World to Come is limited, representing a quality of Divine light appropriate to a soul's particular level of refinement, while the observance of the Torah and its *mitzvos* in this world relates to G-d's Essence and as such, taps an unlimited potential, the Divine light that is *sovev kol almin*.

וְזֶהוּ מֵרַב כּל **This is** also the meaning of the phrase²¹ which speaks of serving G-d "**amidst encompassing (כל) abundance.**"

פְּרוּשׁ לְמַעְלָה מֵעוֹלָם הַבָּא הַנִּקְרָא כּל **This refers to the higher levels of revelation brought about through observance of the Torah and its *mitzvos* on this material plane which surpasses the revelations of the World to Come that is called כּל ("encompassing").**^{22, ix}

וְלִכֵּן יִהְיֶה וְאַהֲבָתְךָ בְּכָל נַפְשֶׁךָ **The awareness of the above concepts should evoke love for G-d "with all your soul,"**²³

21. *Devarim* 28:47.

22. See *Bava Basra* 17a.

23. *Devarim* 6:5.

במס"נ ולא מסירת הגוף בלבד. והתכלית להמשים א"ס ב"ה הסובב למטה והיינו ע"י תורה ומצות.

ו"ש והיו הדברים האלה אשר אנכי מי שאנכי עצמותו ית' מצוך לשון התקשרות ולא

במסירת נפש ולא i.e., to the point of sacrificing not merely the
מסירת הגוף בלבד. body, but also the soul.²⁴

WHAT CAN BE ACHIEVED THROUGH THE MITZVOS

והתכלית להמשיך אין סוף The ultimate purpose of life is to draw down G-d's
ברוך הוא הסובב למטה infinite light that is *sovev kol almin* into this lowly
world.

והיינו על ידי תורה ומצות. This is accomplished through the Torah and its
mitzvos, for the Torah relates to G-d as He exists for
Himself, as it were, above the limited light through
which He brings Creation into being.

וזהו שכתוב והיו הדברים This is intimated by the verse,²⁵ "And these words
האלה אשר אנכי מי שאנכי that I command you today..." The word "I" is G-d's
description of Himself as "being Who I am."²⁶ This
refers to G-d as "the sublime unknown,"²⁷ i.e., His
Essence, which transcends all capacity of being known.

עצמותו יתברך The verse therefore can be understood as meaning:
G-d's Essence, the unknowable "I,"

מצוך לשון התקשרות "commands you," i.e., "connects" – for the word
mitzvah, "command," is related to the word *tzavsa*,
meaning "connection"²⁸ –

ולא מבחינת שם כבוד with the person observing the *mitzvah*. Through the
מלכותו יתברך observance of *mitzvos*, we connect to G-d's Essence

24. *Berachos* 9:5.

25. *Devarim* 6:6.

26. See the *Zohar*, Vol. III, p. 11a.

27. See *Zohar*, Vol. II, p. 186b.

28. *Torah Or, Shmos*, p. 82a, et al.

מבחי' שם כבוד מלכותו ית' היום דוקא ולא למחר בעוה"ב שאינו רק לקבל שכרם

and not merely to “the name of His glorious kingdom,” i.e., the lesser glimmer of Divine light that is the source of vitality of the creations of this world.

The Alter Rebbe is communicating a profound concept in these brief words. Drawing down G-d's infinite light that is *sovev kol almin* into this lowly world in a revealed manner is seemingly impossible. G-d's light that is *sovev kol almin* transcends the limits of our world entirely. Thus, it can be present in our world either in a hidden manner, or in a revealed manner which will nullify the framework of our limited existence. (This is what constitutes a miracle, the revelation of transcendent G-dliness that does not conform to the ordinary structures of our existence.)

How can these two opposites – G-d's infinite light and the finite limits of our world – coexist (in the Alter Rebbe's words, “to draw down G-d's infinite light that is *sovev [kol almin]* into this lowly world”)? Only through the influence of the Torah. Because the Torah communicates G-d's Essence, a power that knows no limitations whatsoever, it can fuse together these two opposites – our material world and G-d's infinite light.²⁹

היום דוקא This connection is established specifically “today,” i.e., within the structure of time that characterizes this world,

ולא למחר בעולם הבא and not “tomorrow,” in the World to Come, whose purpose is only for receiving reward.³⁰

“Today” refers to this world – as alluded to in the verse mentioned here, “And these words that I command you today.” As the Alter Rebbe explains, “these words” (i.e., the Torah) connect the Jews with *Anochi*, “I,” that is, G-d's Essence, “today” – in this world. “Tomorrow” refers to the spiritual reward one receives later in the World to Come. Although one would think that receiving spiritual reward in the World to Come is greater than studying Torah and performing *mitzvos* in this physical world, the Alter Rebbe teaches that this is not so.

The reward for the observance of the *mitzvos* experienced in the World to Come reflects the spiritual pleasure and the satisfaction of a created being, while the

29. See the Rebbe's *maamar*, *Tziyon BeMishpat Tipadeh*, 5736 (*Toras Menachem, Sefer HaMaamarim Melukat*, Vol. 4, p. 138ff., translated in *Lessons in Sefer HaMaamarim*, Vol. 2, p. 260ff.).

30. *Eruvin* 22a; *Rashi, Devarim* 7:11.

ובהתבוננו בזה בכל יום יהיו בעיניך כחדשים ממש כיון שהיום בעוה"ז הוא שיכול להמשיך מבחי' עצמותו ומהותו ית' משא"כ למחר בעוה"ב כו'^x
ולכן נק' המצות רמ"ח אברים רמ"ח המשכות החיות מהרצון העליון כמשל האבר

pleasure and satisfaction stemming from G-d's Essence comes, as it were, from the actual performance of the *mitzvos* in this world. Since there is no comparison between a created being and the Creator, it is clear that "the entire life of the World to Come," the satisfaction experienced by mortals, cannot be compared with "teshuvah and good deeds in this world," the satisfaction experienced by the Creator from our actions.³¹

וּבְהִתְבּוֹנְנוּ בְּזֶה בְּכָל יוֹם וְיֵהוּ בְּעֵינֶיךָ כְּחֻדָּשִׁים מִמֶּשׁ
When one contemplates this every day, the words of the Torah will actually be "new" in his eyes,

Since we live in a world defined by time and space, it is seemingly against our nature to regard the Torah as "new" at all times. Simply put, having studied Torah on the previous day, how can one regard it as new today?

When, however, a person becomes aware of the essential G-dliness that is manifest through the Torah, he will continually view it with the excitement with which one experiences something new.

THE MITZVOS AS CONDUITS FOR G-D'S WILL

כִּיּוֹן שֶׁהַיּוֹם בְּעוֹלָם הַזֶּה
הוּא שְׂכּוֹל לְהַמְשִׁיךְ
מִבְּחִינַת עֲצָמוּתוֹ
וּמֵהוּתוֹ יִתְבַּרֵךְ
because "today" — i.e., in this world — he can draw down G-d's Essence, through the observance of the *mitzvos*.

מֵה שְׂאִין בֶּן לְמָחָר
בְּעוֹלָם הַבָּא כו'.
This is not true of "tomorrow," i.e., in the World to Come.^x

וְלָכֵן נִקְרְאוּ הַמִּצְוֹת
רַמ"ח אֲבָרִים
Therefore the 248 *mitzvos* are referred to as 248 limbs,³²

רַמ"ח הַמְשָׁכוֹת הַחַיּוֹת
מֵהֶרְצוֹן הָעֲלִיוֹן
i.e., 248 different means of drawing down the sublime will.

31. *Likkutei Sichos*, Vol. V, p. 241ff., translated in *Selections from Likkutei Sichos, Bereishis*, p. 569ff.

32. See *Tikkunei Zohar, Tikkun 30; Tanya*, ch. 4.

שיש בו גיד מהמוח שמתלבש בו הרצון להטותו כפי שרוצה כו' וזהו ואהבת להיות הוי 'אלקיך גילוי אלקות בשיני חללי לבך חלל השמאלי מרירות

כמשל האבר שיש בו גיד מהמוח To develop the analogy, a limb has a nerve running to it from the brain.

שממלכש בו הרצון להטותו כפי שרוצה כו'. In it, is en clothed the person's will, which motivates the limb to move as the person desires. Similarly, the *mitzvos* convey G-d's essential influence from its root and source and make it manifest in this physical world. Through the nerves, the limbs bring about the expression of a person's desires. Similarly, the *mitzvos* manifest G-dly influence in this world.

וזהו ואהבת להיות הוי' אלקיך This inspires the fulfillment of the command, "And you shall love *Havayah Elokecha* (G-d, your L-rd)." By arousing love for G-d, we cause *Havayah*, the aspect of G-dliness that transcends nature, to become *Elokecha*, your strength and your vitality. G-d's name *Elokim* (which appears in the possessive form *Elokecha*, translated as "your L-rd," in the above verse), is associated with the G-dly power and life-force that en clothes itself in every created being and endows it with vitality.³³

גלוי אלקות בשיני חללי לבך This enables the love for G-d to be "with all your heart," interpreted by our Sages³⁴ as being "with both your hearts," i.e., that there will be a revelation of G-dliness in both chambers of the heart.

חלל השמאלי The heart's left chamber, which is associated with the animal soul and material desires³⁵

מרירות על שהוא משקע בעניני עולם הזה ורחוקו מה' will be filled with bitterness over being sunk in concern for the matters of the material world and being distant from G-d.

33. See the *maamar* entitled *BaChodesh HaShelishi, Torah Or, Shmos*, p. 66c.

34. *Berachos* 54a.

35. *Tanya*, ch. 9.

על שהוא משוקע בעניני עוה"ז וריחוקו מה' וחלל הימיני שמחה של מצוה כו' ישמח ישראל בעושייו הן המצוות שנתלבשו בעשיי³⁶ וכל שתהיה המרירות יותר מההעדר אזי יהיה אח"כ יתרון השמחה מהגילוי אור א"ס שע"י המצוות³⁷ ויאף שאין הגילוי עתה לעתיד יהיה הגילוי וז"ש זורע צדקות ומצמיח ישועות וישע ה' שע"ה נהורין וה"ז

-
- וְחָלַל הַיְמִינִי שְׂמֵחָה
שֶׁל מִצְוָה כּו'
And its right chamber³³ will be filled with the happiness associated with the observance of *mitzvos*,
- יִשְׂמַח יִשְׂרָאֵל בְּעוֹשָׂיו
as it is written,³⁶ "Israel will rejoice in its Maker (עוֹשֵׂיו)."
- הֵן הַמִּצְוֹת שֶׁנִּתְלַבְּשׁוּ
בְּעִשְׂיָה
This refers to the *mitzvos* that are enfolded in action (עִשְׂיָה).³¹
- וְכָל שֶׁתִּהְיֶה הַמְרִירוֹת
יִתֵּר מִהֶעֱדָר
The more one feels bitter about his lack of spiritual focus,
- אֲזִי יִהְיֶה אַחֵר כִּפּוֹ יִתְרוֹן
הַשְּׂמֵחָה מִהַגְּלוּי אֹר אֵין
סוֹף שֶׁעַל יְדֵי הַמִּצְוֹת
the more intensely will be felt the happiness from the revelation of G-d's infinite light through the observance of the *mitzvos*.³² The concept that he is able to draw down G-d's infinite light through his deeds will infuse him with joy.
- וְאִף שֶׁאֵין הַגְּלוּי עֲתָה
Even though this Divine light is not revealed at present,
- לְעֵתִיד יִהְיֶה הַגְּלוּי
it will be revealed in the future, in the era of *Mashiach*.
- וְזֶהוּ שֶׁכְּתוּב זֹרֵעַ צְדָקוֹת
וּמְצַמֵּחַ יְשׁוּעוֹת
This is intimated in the saying,³⁷ "He sows righteousness and causes deliverance (ישועות – *yeshuos*) to sprout forth."
- וַיִּשַׁע ה'
The word ישועות is related to the word ישע (*yeshu*), as in the verse,³⁸ "And G-d turned (*vayisha*)."³⁹ *Tanya*³⁹

36. *Tehillim* 149:2; see *Tanya*, ch. 34.

37. The blessing *Yotzer Or* in the Morning Service.

38. *Bereishis* 4:4.

39. *Tanya*, *Iggeres HaKodesh*, Epistle 3.

כמו אדם שיש לו תיבה מלאה אבנים טובות ומרגליות שהוא שמח מאד בהם אף שאינו רואה אותם כי הם סגורים בתיבה:

explains that this phrase implies drawing down Divine light and influence.

שע"ה נהורין This refers to the **375 lights** that will be revealed at that time.⁴⁰

והרי זה כמו אדם שיש לו תבה מלאה אבנים טובות ומרגליות To describe by analogy, **this is like a person who owns a chest filled with jewels and pearls.**

שהוא שמח מאד בהם אף שאינו רואה אותם כי הם סגורים בתבה: **He takes joy in them even though he does not see them because they are stored away in the chest.**

Similarly, the knowledge that G-d's Essence is being drawn down through the observance of the *mitzvos* should bring us happiness even though that G-dliness is not revealed at present.

SUMMARY

The previous section of the *maamar* concluded by emphasizing the importance of a person reaching a state of love for G-d. This section began by explaining that such love can be maintained by contemplating the truths implied by the verse *Shema Yisrael* and the expression *Baruch shem kevod malchuso...*, i.e., that the life-force for the existence of the entire Spiritual Cosmos originates in His kingship, an external dimension of His being.

Through the study of Torah and observance of its *mitzvos* in this material world, by contrast, one establishes a connection with — and elicits energy from — G-d's Essence. For that reason, it is said, "One moment of *teshuvah* and good deeds in this world surpasses the entire life of the World to Come." For the World to Come involves an awareness of the revealed dimensions of G-dliness which are limited. In this world, by contrast, one can establish a connection with G-d's Essence, which is truly infinite.

40. *Tanya, loc. cit.*, mentions 370 lights, which is also the wording in the *Zohar*, Vol. III, *Raya Mehemna*, 133b. The concept of "375 lights" is found in several places in *Chassidus* and is explained in *Shaar HaHakdamus, Perek B'Erkai HaKinuim BeShem Ban*, p. 220a.

This resolves the second question raised at the beginning of the *maamar*: How will the soul benefit from its descent into this material plane? Because it is only by means of actions on the material plane that such a connection with G-d is possible.

This idea also provides a resolution to the first question: How is it possible for a person to fulfill the charge of the *Shulchan Aruch* to continually regard the Torah as a new entity? For when one contemplates the above concepts, the words of the Torah will continuously be "new" in his eyes. Although regarding the Torah as new at all times runs contrary to our natural tendencies, when a person appreciates the bond with G-d that he can achieve through the Torah, he will be inspired to reach such awareness. His happiness will then come from the satisfaction he derives from the observance of the Torah, and any bitterness he feels will be spiritually oriented, stemming from his awareness of his distance from G-d.

ג) אך כל זה הוא כפי שצריך להיות אבל כשאנו כן והמרירות הוא מעניני עולם הזה בהעדרו בכני חיי מזוני וכן השמחה היא משלימותו בהם זהו בחי' גלות הניצוץ אלהי בתוך נה"ב כרחל לפני גוזזיה^{xiii} וע"ז כתיב ציון במשפט תפדה

— 3 —

TARNISHING OUR POTENTIAL FOR FEELING

The previous section of the *maamar* described the arousal of love for G-d based on meditation on the uniqueness of the bond with Him that can be established through the Torah and its *mitzvos*.

אך כל זה הוא כפי שצריך להיות
All of the above, however, reflects the way things should be, an ideal state in which one's emotions are motivated by spiritual concerns.

אבל כשאנו כן והמרירות הוא מעניני עולם הזה בהעדרו בכני חיי מזוני
When, however, this is not so, and one's bitterness stems from matters of this world — a lack of children, health, or material sustenance —

וכן השמחה היא משלימותו בהם
and similarly, one's happiness comes from fulfillment in such matters,

זהו בחינת גלות הניצוץ אלהי בתוך נפש הבהמית
this reflects a state of *galus*, internal exile. The person's G-dly spark is in exile within his animal soul.

כרחל לפני גוזזיה כו'
To such a situation can be applied the verse,¹ "He does not open his mouth... as a ewe is silent before its shearers."^{xiii} Like a sheep that submits to being shorn without a struggle, such a person allows the forces of exile to rule over his G-dly soul.

The Alter Rebbe's statements require some explanation: He implies that for a person's emotions to be motivated by spiritual concerns, he must have the awareness described in sec. 2, namely, that through the study of Torah and observance of its *mitzvos* in this material world, one establishes a connection with — and elicits energy from — G-d's Essence.

1. *Yeshayahu* 53:7.

ציון לשון סימן אנה סימנא כו' והיינו בחינת פנימית הלב ואהבה הטבעיות ואהבה

Why is that necessary? Seemingly, a person can be motivated spiritually by other factors. It would seem that even when a person does not operate on such a high level of spiritual consciousness, it is still possible that his life be focused on spiritual values and not material ones. Seemingly, even people who serve G-d in order to receive a portion in the World to Come may live their lives focused on studying the Torah and keeping G-d's *mitzvos*.

In answer: As long as a person looks from an ordinary human perspective, material matters will always possess a certain degree of importance for him. As such, he will find himself on a slippery slope and ultimately, mundane matters will affect him and eventually, in extreme situations, become the primary factors that arouse either his bitterness or joy. Only through a focus on G-d's Essence and His transcendent light will he be able to rise above material consciousness and focus primarily on the spiritual.²

TO REVERSE EXILE

וְעַל זֶה The way to reverse this spiritual exile is alluded to by the verse cited initially,³ “Zion will be redeemed through judgment and her captives, through charity.”
With regard to the inner dimension of the soul,

כְּתִיב צִיּוֹן בְּמִשְׁפַּט תִּפְדָּה it is stated, “Zion will be redeemed through judgment.”

צִיּוֹן לְשׁוֹן סִימָן The term “Zion” here means a “sign,”

אֲנִי סִימָנָא כו' and thus, refers to that level of the soul of which it can be said,⁴ “I am a sign.”

Rabbi Shimon bar Yochai would say, “I am a sign in the world,” i.e., Rabbi Shimon was identified with G-dliness to the extent that he had no personal identity; his self-nullification was so great that his entire existence was nothing more than a sign indicating the existence of G-dliness in this world.

2. See the Rebbe's *maamar*, *Tziyon BeMishpat Tipadeh*, 5736 (*Toras Menachem*, *Sefer HaMaamarim Melukat*, Vol. 4, p. 138ff., translated in *Lessons in Sefer HaMaamarim*, Vol. 2, p. 260ff.).

3. *Yeshayahu* 1:27.

4. *Zohar*, Vol. I, p. 225a.

פנימיות המסותרת בלב איש ישראל.^{xiv}

וגם היא בגלות ותפדה במשפט היינו הלכות כתרגומו ע"פ כמשפט הראשון כהלכתא

A parallel quality exists within every Jew. The essence of the Jewish soul is totally identified with its G-dly Source to the extent that it has no individual identity.⁵

וְהִינוּ בְּחִינַת פְּנִימִית This refers to the innermost dimension of the
הֵלֶב וְאַהֲבָה הַטְּבֵעִיּוֹת heart, the natural love and the inner love for G-d
וְאַהֲבָה פְּנִימִיּוֹת הַמְּסֻתֶרֶת that is hidden in the heart of every Jew.^{xiv}
בְּלֵב אִישׁ יִשְׂרָאֵל.

As stated in *Tanya*,⁶ the soul of every Jew is an actual part of G-d. Consequently, every Jew, regardless of his spiritual level, has an inner love for G-d so great that he would be willing to sacrifice his life in martyrdom for Him.⁷

וְגַם הִיא בְּגָלוּת This innermost dimension can also be in exile (i.e.,
its expression is restricted and not evident in the
person's day-to-day conduct. It is not, however, in
captivity, because, when aroused, it will reveal itself,
as stated above),

TORAH AND TZEDAKAH, CATALYSTS FOR REDEMPTION

וְתִפְדֶּה בְּמִשְׁפַּט הִינוּ הַלְכוֹת and must be “redeemed through judgment.” The
latter term can be interpreted as referring to the study
of *halachos*, Torah law.

כְּתִרְגוּמוֹ עַל פְּסוּק Thus, Onkleos translates the phrase,⁸ “according
כְּמִשְׁפַּט הָרִאשׁוֹן to the original judgment,”

כְּהִלְכַתָּא קְדָמִיתָא as “according to the original *halachah*.”

5. See the Rebbe's *maamar*, *Tziyon BeMishpat Tipadeh*, 5736 (*Toras Menachem, Sefer HaMaamarim Melukat*, Vol. 4, p. 152ff).

6. *Tanya*, ch. 2.

7. *Ibid.*, chs. 18-19.

8. *Bereishis* 40:13. We have translated the expression according to its meaning in the context of the *maamar*. In its original context, it could be translated otherwise.

קדמייתא והיינו כמשארז"ל אין הגליות מתכנשות אלא בזכות המשניות שנאמר גם כי יתנו בגוים כו' כי התורה אור.^{xv}

וְהֵינּוּ כְּמוֹ שְׂאֲמָרוּ רַבֵּי לְ אֵין הַגְּלִיּוֹת מִתְּכַנְשׁוֹת אֶלָּא בְּזִכּוֹת הַמְּשָׁנִיּוֹת

In this vein, our Sages teach,⁹ “The exiles will be ingathered solely in the merit of their study of *Mishnayos*,” for they were the first compendium of Torah Law.

שְׂנַאֲמַר גַּם כִּי יִתְּנוּ

This is alluded to by the verse,¹⁰ “Although they pay [tribute]

בְּגוֹיִם כּו' to the nations, I will now gather them in,”

In Hebrew, the word יתנו means “to give,” or, in our context, “pay tribute.” In Aramaic, this same word denotes “studying *Mishnayos*.” The implication is that the study of *Mishnayos* will serve as a catalyst for redemption.¹¹

כִּי for – the capacity of this study to serve as a catalyst for redemption stems from the fact that –

הַתּוֹרָה אֹר. the “Torah is light.”^{12, xv}

As the Alter Rebbe proceeds to explain, there is a dimension of the soul that is referred to as “Zion.” This dimension can be in exile, i.e., it can be prevented from expressing its inner power, but it cannot become a captive, completely subjugated to a master. Therefore, it is redeemed through the Torah which descends from Above and involves itself with worldly matters but is never dominated by them.

In that vein, based on the verse,¹³ “Behold, My words are like fire,” our Sages comment,¹⁴ “The words of Torah cannot contract impurity.” Even though they may be spoken by an impure person, the purity of those words remains intact. Thus, the Torah, which can never become impure, can redeem the dimension of the soul which can never become truly subjugated, for the Torah’s light empowers this dimension of the soul to express itself.¹⁵

9. *Vayikra Rabbah* 7:3.

10. *Hoshea* 8:10.

11. See Rashi, *Bava Basra* 8a; *Vayikra Rabbah*, loc. cit.

12. *Mishlei* 6:23.

13. *Yirmeyahu* 23:29.

14. *Berachos* 22a.

15. See the Rebbe’s *maamar*, *Tziyon BeMishpat Tipadeh*, 5736 (*Toras Menachem*, *Sefer HaMaamarim Melukat*, Vol. 4, pp. 129-130).

ושביה ב' חללי הלב שהם שבויים ממש כי המרירות שהיתה ראויה להיות על ריחוקו מה' עתה נהפוך הוא על חסרוני העוה"ז וכן השמחה שהיתה ראויה להיות מן המצות היא מתאוות עוה"ז וה"ז כשבויים ממש משא"כ בחי' ציון שאין בחינה זו בלעומת זה.^{xvi}

וְשָׁבִיָּה ב' חֲלָלֵי הַלֵּב “Her captives” refers to the **two chambers of the heart** in which the qualities of happiness and bitterness are respectively expressed.

שֵׁהֶם שְׁבוּיִם מִמֶּשׁ These qualities are actually held in captivity,

כִּי הַמְרִירוֹת שֶׁהֵיְתָה לְרֵאוּיָהּ לְהֵיטֵב עַל רְחוּקוֹ מֵה' עֵתָה נִהְפֹּךְ הוּא עַל חֲסֵרוֹנֵי הָעוֹלָם הַזֶּה for the bitterness that should have been sparked on account of one's distance from G-d is now transposed and results from the matters one lacks in this physical realm.

וְכֵן הַשְּׂמֵחָה שֶׁהֵיְתָה לְרֵאוּיָהּ לְהֵיטֵב מִן הַמִּצְוֹת הֵיא מִתְאוֹרֹת עוֹלָם הַזֶּה Similarly, the happiness that should have been inspired by the *mitzvos* comes from one's fulfilling his material desires.

וְהָרֵי זֶה כְּשְׁבוּיִם מִמֶּשׁ These two feelings are thus truly in captivity.

מֵה שְׂאִין כֵּן בְּחֵינֵת צִיּוֹן This does not apply to the dimension of the soul referred to as “Zion,”

A captive is forced to work for his captors, using his potentials and energy on behalf of his new masters. Similarly, in the analogue, the energy that should be expressed in holiness is subjugated by and channeled into worldly matters. This does not apply to the inner dimension of the soul referred to as “Zion.” Although it can be exiled, it cannot be subjugated as a captive, because it represents the soul's essential G-dliness.

שְׂאִין בְּחֵינָה זוֹ בְּלַעֲמַת זֶה. since on that level, there is no equivalent potential in the forces of evil powerful enough to fully subjugate it.^{xvi}

וְהֵמָּה יִפְדּוּ בְּצַדְקָה Nevertheless, even these feelings of happiness and bitterness can be redeemed through charity and restored to holiness,

When performing the *mitzvah* of charity, both the person observing the *mitzvah* and the *mitzvah* itself are en clothed in material things. Hence, this *mitzvah* can

והמה יפדו בצדקה רחמנות על העני ומדה כנגד מדה רחם עלינו ותן בלבנו בינה ובינה
 לבא כו'.^{xvii}

serve as a catalyst to redeem those dimensions of the soul that are held captive by material concerns.¹⁵

רְחֻמָּנוֹת עַל הָעֲנִי i.e., by **showing compassion to the poor.**

וּמְדָה כְּנֶגֶד מְדָה Our deeds evoke a corresponding influence from Above, for spiritual rewards are given **“measure for measure.”**¹⁶

רְחֻם עָלֵינוּ וְתֵן בְּלִבֵּנוּ בִינָה Thus, the compassion we have when giving charity motivates G-d to **“have compassion upon us and endow our hearts with understanding,”**¹⁷

וּבִינָה לְבָא כו'. for **“the heart is identified with understanding.”**¹⁸,^{xvii}

It can be inferred that endowing our hearts with understanding will enable the feelings of the heart — happiness and bitterness — to be redeemed and expressed in spiritual matters. This will lead to the redemption of our emotional potentials.

SUMMARY

The natural state of the G-dly soul is to feel happiness and bitterness because of spiritual matters. When this is not so, and feelings of happiness and bitterness are dictated by worldly matters, that is a clear indication that the person’s soul is in exile. The means to reverse this spiritual condition is intimated by the verse, “Zion will be redeemed through judgment and her captives, through charity.”

This verse refers to two dimensions of the soul. “Zion will be redeemed through judgment” refers to the inner dimension of the soul, the innate love for G-d present within the heart of every Jew. That dimension of the soul cannot be subjugated, but rather, merely exiled. It can be redeemed through “judgment,” i.e., the study of Torah Law, as our Sages state, “The exiles will be gathered in solely in the merit of the study of *Mishnayos*.”

16. *Sanhedrin* 90a, et al.

17. The blessing *Ahavas Olam* in the Morning Service.

18. The hymn *Pasach Eliyahu*, Introduction to the *Tikkunei Zohar*, p. 17a.

"Her captives" refers to the external expressions of the soul, the qualities of happiness and bitterness. These can truly be described as "captives," for they are subjugated to material concerns. These spiritual potentials are redeemed through giving charity. Showing compassion to the poor evokes a parallel influence Above, motivating G-d to "have compassion upon us."

הערות צ"צ

THE ADDITIONS OF THE *TZEMACH TZEDEK*

- i ע' רבות משפטים
פ"ל ובפ' עקב גבי
ושמר כו' החסד
- i. See *Shmos Rabbah, Parshas Mishpatim, sec. 30, and Devarim Rabbah, Parshas Eikev*, regarding the verse,¹ "G-d will safeguard... the kindness."
- This note refers to the statements of the *maamar* on page 1.
- ii פ' בתרא דברכות
ד"ס ע"ב
- ii. In the concluding chapter of *Berachos*, p. 60b.
- This note refers to the statements of the *maamar* on page 10.
- iii ועמ"ש בביאור
ע"פ לבבתני אחותי.
- iii. See the explanations in the *maamar* entitled *Libavtini Achosi, Likkutei Torah, Shir HaShirim*, p. 30c.
- This note refers to the statements of the *maamar* on page 12.
- iv ועמ"ש מזה בד"ה
בשעה שהקדימו
ישראל נעשה
- iv. Note the relevant comments in the *maamar* entitled *BeShaah Shehikdimu Yisrael Naaseh, Likkutei Torah, Bamidbar*, p. 13b ff.,
- This note refers to the statements of the *maamar* on page 16.
- וסד"ה כי תשמע בקול.
- and the conclusion of the *maamar* entitled *Ki Sishma BeKol, Likkutei Torah, Devarim*, p. 23d.
- v וכמ"ש בספרי
- v. As implied by the statements of the *Sifri, Devarim* 11:22,
- This note refers to the statements of the *maamar* on page 21.
- שמתוך כך אתה מכיר את
מי שאמר והיה העולם
- "Through this, you will recognize 'He Who spoke and then the world came into being.'"
- ועמ"ש בד"ה וידעת
היום והשבות מענין
באמונתו יחיה
- Note the relevant comments in the *maamar* entitled *VeYadaita HaYom VeHasheivosa, Likkutei Torah, Devarim*, p. 4c, with regard to "living by one's faith."

1. *Devarim* 7:12.

This note refers to the statements of the *maamar* on page 21.

vi ועמ"ש בענין ברכה בד"ה ראה אנכי נותן לפניכם היום

vi. Note the explanation of the concept of blessing in the *maamar* entitled *Re'eh Anochi Nosein Lifneichem Hayom*, *Likkutei Torah, Devarim*, p. 18d ff.,

ברכה שהוא בחי' ראייה בחי' ביטול כו' which identifies blessing with the power of sight and the quality of *bittul*.

ע"ש Consult that source.

ועמ"ש בד"ה ביום השמיני עצרת בענין לבא מבחי' כריעה לבחי' השתחואה

See also the statements in the *maamar* entitled *BaYom HaShemini Atzeres*, *Likkutei Torah, Devarim*, p. 82b, regarding the transition from the level of bowing to the level of prostration.

והשתחואה הוא בחי' ביטול Prostration reflects utter *bittul*.

והוא בחי' שמו"ע It is identified with the *Shemoneh Esreh*, [the stage in prayer when a person stands before G-d, as a servant before his master,² having lost all sense of self,]

כמ"ש סד"ה השמים כסאי as explained in the conclusion of the *maamar* entitled *HaShamayim Kisi*, *Torah Or*, p. 1c.

ולכן הממוצע ביניהם הוא בחי' אהבה Hence, the intermediary between these two stages is the level of love.

This note refers to the statements of the *maamar* on page 27.

vii וע' בפ' ראה ע"פ אחרי See *Likkutei Torah, Devarim, Parshas Re'eh*, p. 19b-d, the *maamar* entitled *Acharei*.

2. *Shabbos* 10a.

- viii ע' בפ' בלק **viii. See *Likkutei Torah, Bamidbar, Parshas Balak*, p. 68a, the *maamar* entitled *Mi Manah*.** This note refers to the statements of the *maamar* on page 28.
- ix עמ"ש בד"ה מנורת זהב **ix. Note the relevant comments in the *maamar* entitled *Menoras Zahav*, *Likkutei Torah, Bamidbar*, p. 33d.** This note refers to the statements of the *maamar* on page 32.
- x וע' בפ' פינחס ע"פ צו את כו' **x. See *Likkutei Torah, Bamidbar, Parshas Pinchas*, p. 75c, the *maamar* entitled *Tzav Es*.** This note refers to the statements of the *maamar* on page 35.
- xi וע' בסש"ב ס"פ ל"ד **xi. See *Tanya*, the conclusion of chapter 34.** This note refers to the statements of the *maamar* on page 37.
- xii וע' בד"ה אסרי לגפן **xii. See *Torah Or, Parshas VaYechi*, p. 46c, the *maamar* entitled *Osiri LeGefen*, the *maamar* entitled *Behaalos'cha*, *Likkutei Torah, Bamidbar*, p. 30b, and the *maamar* entitled *Menoras Zahav* cited above, *ibid.*, 35a-b.** This note refers to the statements of the *maamar* on page 37.
- xiii ע' לעיל ע"פ אלה מסעי **xiii. See the *maamar* entitled *Eileh Maasei* above, *Likkutei Torah, Bamidbar*, p. 89c.** This note refers to the statements of the *maamar* on page 40.

In that source, the Alter Rebbe derives an additional insight from the proof-text cited in the main text: *Kelipah*, the kabbalistic term for the forces of evil, derives its nurture when G-dly influence is drawn down in a manner suggested by the analogy of human hair. *Chassidus* (*Torah Or*, p. 7a, c) teaches that a small amount of the soul's vitality flows through the tiny hollow spaces found in human hair. Nevertheless, because the life-energy must pierce the skull, the skull presents an obstruction and only allows a minimal amount of that vitality to penetrate. Since this spiritual vitality is reduced, the forces of *kelipah* are able to latch onto the person's hair unhindered and thus derive nurture.³

3. See also *Likkutei Torah, Bamidbar*, pp. 93a, 98c-d, *et al.*, where the analogy of hairs and its connection with the above proof-text is discussed.

This note refers to the statements of the *maamar* on page 42.

xiv. See the *maamar* entitled *Ki Seitzei*, *Likkutei Torah, Devarim*, p. 35c,

וע"פ רני ושמחי
בת ציון כו' and the *maamar* entitled *Rani Ve-Simchi Bas Tziyon*, *Torah Or*, p. 37b ff.

This note refers to the statements of the *maamar* on page 43.

xv. See the *maamar* entitled *VeEileh HaMishpatim*, *Torah Or*, p. 75c, which interprets the term *lifneihem* ("before them") in the verse,⁴ "These are the judgments you shall place before them," as *lip'nimiyosam*, i.e., "in their inner dimensions." Consult that source.

xv וע"פ ואלה
המשפטים כו' לפניהם
לבחי' פנימיותם כו' ע"ש

This note refers to the statements of the *maamar* on page 44.

xvi. See the *maamar* entitled *Chachlili*, *Torah Or*, p. 47c.

xvi ועיין ע"פ חכלילי

This note refers to the statements of the *maamar* on page 45.

xvii. See *Tanya, Iggeres HaKodesh*, Epistle 8, beginning *Zorei'a Tzedakos*,

xvii וע' באגה"ק
ע"פ זורע צדקות

and Epistle 12, beginning with the verse, *VeHayah Maaseh HaTzedakah Shalom*.

וע"פ והי' מעשה
הצדקה שלום.

With regard to the quality of Zion, it is written,⁵ "There G-d commanded the blessing."

והנה בבחי' ציון כתיב כי
שם צוה ה' את הברכה
(בתלים סי' קל"ג)

The *Idra Zuta (Zohar, Vol. III, pp. 296b, 293b)* and *Parshas Tzav*, (p. 31a) makes statements that relate to the attribute and level of "blessing" described above.

וכמ"ש באדר"ז (דרצ"ו
ב' ודרצ"ג ע"ב) ובפ'
צו (דל"א א') הרי שבחי'
ומדרגת ברכה הנ"ל

[See the conclusion of sec. 1 of this *maamar*, which explains that "blessing" refers to drawing down and revealing G-dliness in this material world. Implied is that when a person experiences redemption on an individual level and releases his inner G-dly potential from exile, he is capable of drawing G-dliness down into this ma-

4. *Shmos* 21:1.

5. *Tehillim* 133:3.

terial world and creating a framework for the redemption of the world at large.]

והוא פנימית הלב
שלמעלה מבחי' אהבה
This refers to the inner dimension
of the heart which is above the level
of love.

[For the love described above (sec. 2) stems from meditation and human understanding. Hence, like the understanding which motivates it, it is limited in nature. The essential G-dly spark found in the inner dimension of the heart, by contrast, is, like its G-dly source, unlimited in nature.]

זהו בחי' ציון.
This is the level of Zion.

ועמ"ש מענין פנימית הלב
בד"ה ביום השמיני שלח
See the statements concerning the
inner dimension of the heart in the
maamar entitled *BaYom HaShemi-
ni Shalach*, *Likkutei Torah, Devarim*,
p. 74a ff.

שע"ז נאמר וקדם צרתני
Regarding this can be applied the
phrase,⁶ "You formed me afterwards
and beforehand."

ועמ"ש בביאור ע"פ אחת
היא יונתי בענין בכל מאדך
Note the statements in the expla-
nation of the *maamar* entitled
Achas Hi Yonasi, *Likkutei Torah, Shir
HaShirim*, p. 43a, regarding loving G-d
"with all your might."

וכן פי' האריז"ל הובא
בספר זהר הרקיע (דקכ"ב
'א) שבחי' ציון הוא בחי'
ממעמקים קראתיך כו'.
The *Arizal*, as quoted in *Zohar
HaRaki'a* (p. 122a), also explains
that the quality of Zion is identified
with the inner dimension of the soul,
as expressed in King David's outcry,⁷
"From the depths I called out to
You."

6. *Tehillim* 139:5, translated according to the context in the *maamar*.

7. *Tehillim* 130:1.

- והובא דבריו
בסה"מ סי' קנ"ו
- ועמ"ש בד"ה לבכתיני
בפי' ברוך שיש בו
שני פירושים כו'
- וב' פירושים ההם זהו
ענין ברוך וענין ברכה
- והנה אורייתא מחכמה
נפקת הוא בחי' ברוך
- לכן ציון שהוא בחי'
ברכה במשפט תפדה
- דהיינו על ידי הלכות
התורה כו'
- ועמ"ש בד"ה רני ושמחי
בענין מ"ש גבי יוסף
ויקראו לפניו אברך
- שהוא ג"כ בחי' ברוך
- וברכה מבואר
בלק"ת פ' ויצא ציון
גימטריא יוסף כו'
- His words are also quoted in *Hadras Melech*, sec. 156.
- See also the *maamar* entitled *Libavtini*, *Likkutei Torah, Shir HaShirim*, p. 28d ff., where it is explained that the term *baruch* has two interpretations: a) the one who is blessed, and b) the one who is blessing, i.e., the source of blessing.
- These two interpretations are identified with the concepts of *baruch* and *berachah* (respectively).
- “The Torah emanated from *Chochmah*” (*Zohar*, Vol. II, p. 62a, *et al.*) and is thus identified with the level of *baruch*.
- Therefore “Zion,” which is identified with the level of *berachah*, “will be redeemed through judgment,”
- i.e., through the *halachos* of the Torah.
- Note also the statements in the *maamar* entitled *Rani Vesimchi*, *Torah Or*, p. 37c, regarding the statement concerning Yosef,⁸ “They announced before him, ‘Bend the knee (*avreich*),’”
- i.e., he was also identified with the level of *baruch*.
- The dimension of *berachah* is explained in the writings of the *Arizal*,

8. Bereishis 41:43.

Likkutei Torah, Parshas VaYeitzei, which states that the Hebrew word for Zion – ציון – is numerically equivalent to the word Yosef – יוסף – each one totaling 156.

- וע' בפ' בשלח (דנ"ה) See *Zohar*, Vol. II, *Parshas Beshallah*, (p. 55b), on the verse (*Yeshayahu* 52:8), "When G-d returns to Zion,"
- וע"ב (כ"ע) פ' בשוב ה' ציון and the gloss of *Ramaz* there and on *Zohar*, Vol. III, *Parshas Bamidbar* (p. 118a) on the verse (*Tehillim* 134:3), "May G-d bless you from Zion."
- ובפ"י הרמ"ז שם ובפרשה במדבר (דקי"ח א') וע"פ יברכך ה' מציון. and the gloss of *Ramaz* there and on *Zohar*, Vol. III, *Parshas Bamidbar* (p. 118a) on the verse (*Tehillim* 134:3), "May G-d bless you from Zion."
- וענין ושביה בצדקה י"ל עפמ"ש בד"ה ושמתי כדכד בענין וצדקה תרומם גוי The concept of "and her captives, through charity" can be explained on the basis of the *maamar* entitled *Vesanti Kadkod*, *Likkutei Torah, Devarim*, p. 25a-b, regarding the concept stated in the verse (*Mishlei* 13:34), "Charity will elevate a nation,"
- ועפמ"ש סד"ה ועתה יגדל נא כח כו' גבי בחסד ואמת יכופר עון כו' and on the basis of the conclusion of the *maamar* entitled *VeAtah Yigdal Na Koach*, *Likkutei Torah, Bamidbar*, p. 39c, with regard to the concept stated in the verse,⁹ "With kindness and truth, sin will be atoned for."
- ע"ש Consult those sources.
- ועמ"ש סד"ה ויעש דוד שם באג"ה See *Tanya, Iggeres HaKodesh*, Epistle 5, beginning *VaYaas David Shem*.
- ועמ"ש סד"ה מי מנה בענין מעלת המשכה שע"י עסק התורה See also the statements at the conclusion of the *maamar* entitled *Mi Manah*, *Likkutei Torah, Bamidbar*, p.

9. *Mishlei* 16:6.

68b, regarding the advantage gained from the influence drawn down by involvement in Torah study.

ומשם יובן ג"כ ענין ציון
במשפט דוקא תפדה
שהוא עסק התורה.

From there it can be understood why specifically “Zion will be redeemed through judgment,” i.e., through involvement in Torah study,

ושביה בצדקה יעו"ש.

and “her captives” will be redeemed “through charity.” Consult that source.

ועיין מה שכתוב
בד"ה מה טובו גבי
והתשובה השלישית
והוא ע"י התורה כו':

See also the statements in the *maamar* entitled *Ma Tovvu, Likkutei Torah, Bamidbar*, p. 74a-b, regarding the third level of *teshuvah* which is accomplished through Torah study.



