
LESSONS IN LIKUTAY TORAH

PRECIOUS TEACHINGS THAT AWAKEN THE HEART
TO DIVINE SERVICE FROM THE HOLY MASTER
❧ **RABBI SHNEUR ZALMAN OF LIADI** ❧
TRANSLATED AND EXPLAINED

לקוטי תורה

פְּרִשְׁת תְּצֵא

דְּבוֹר הַמִּתְחִיל

כִּי תִהְיֶינָּה

“The Battle of the Two Souls”

LEARN CHASSIDUS

WWW.LEARNCHASSIDUS.COM

Likutay Torah English translation project:

With Hashem's help we would like to present this installment of **Lessons in Likutay Torah**.

The original text of the maamarim with נקודות and punctuation is presented side by side with a phrase by phrase translation and explanation. The translation of the text is in **bold** whereas the commentary is in regular font. The explanations of general concepts that are not directly relevant to understanding the flow of the maamar are in footnotes.

All of the commentary of the Tzemach Tzedek printed with brackets in the original Likutay Torah have been moved to the Hebrew footnotes and left untranslated.

The Goal

The main purpose of this project is to enable the reader to learn the Likutay Torah in the original. By learning the words, structure, and concepts of the maamarim, eventually they should be able to learn it by themselves in the original.

The Ma'amarim of LIKUTEI TORAH and TORAH OR are copyright by the Kehot Publication Society, a division of Merkos L'inyonei Chinuch Inc., and are reprinted here with special permission. To purchase the original visit www.Kehot.com.

I would like to thank: Kehot for permission to use the text of the maamarim, the administrator of the לקוטי תורה מנוקד project for helping with the נקודות and punctuation, to see any Maamar from Torah Or/Likutay Torah with נקודות go to his website www.ChassidutBehirah.com, and to R' Baruch Katz for creating the website and the editing.

Please Donate to Keep this Project Going

Translating these maamarim takes many hours of work per week, and funding is needed to cover the expenses to make this possible. Please donate at our website www.LearnChassidus.com

For comments and questions please email me at avraham.t.katz@gmail.com

לְקוּטֵי תוֹרָה

דְּבוּר הַמִּתְחִיל

בִּי תְהֵינִי¹

פְּרִשֶׁת תִּצְאָה לְזֶמְרוֹד ד'

“The Battle of the Two Souls”

In Parshas Ki Seitzei the Torah discusses the laws of going out to battle against the enemies of the Jewish People. One of the laws it discusses is regarding capturing enemies, including women. If a soldier desires to marry a captured enemy woman, the Torah describes the process he must follow: She is given thirty days to decide if she wants to convert to Judaism or not. If she decides to convert, then the soldier may marry her but cannot take her as a maidservant or sell her, he can only treat her as a regular wife. If she does not want to convert to Judaism then he must send her free and cannot keep her.

The Torah says that if a soldier marries this captured woman who converted to Judaism only because he desired her appearance, then he will end up disliking her since his intentions from the beginning were improper.

According to the strict law of the Torah a man may marry more than one wife, as we find that the Forefathers Avraham, and Yaakov both had more than one wife.²

The Torah describes what happens if the person who married the converted captured woman decides to marry another wife. This second wife, who was a naturally born Jewess, he marries with the proper intentions and he therefore likes her. But he also is married to his first wife, the converted captured woman, whom he dislikes since he married her with improper intentions.

Now, when his wife whom he dislikes gives birth to his first child, and shortly thereafter his second wife who he likes gives birth to his second child, he is

¹ (נֶאֱמַר בְּשֵׁבֶת פְּרִשֶׁת תִּצְאָה, ט' אֶלּוּל תִּקְס"ג בְּבוֹחָאב).

² Later on in history, after the completion of the Talmud, around one thousand years ago, the Rabbis decreed that a man should not marry more than one wife, and most of the Jewish People accepted that decree.

faced with a dilemma: He would rather give the birth-right of double portion of his inheritance to the first-born child of his second wife whom he likes. But the fact is that his first wife gave birth first.

The Torah says that he is not allowed to give the birth-right to the first-born child of his second wife, since the child of his first wife has the halachic status of being his first child. We don't take into consideration his personal feelings towards his two wives to determine the first-born status, rather, whichever wife gave birth first, her son has the first-born status in terms of inheritance.

The Alter Rebbe will explain the deeper meaning of this story and its lesson, after discussing at length about the battle between the Divine soul and the animal soul:

3(א) Chapter 1

"כִּי תִהְיֶינָה לְאִישׁ שְׁתֵּי נָשִׁים, הָאֶחָת אֶהוּבָה וְהָאֶחָת שְׂנוּאָה, וְיִלְדוּ לוֹ בָּנִים הָאֶהוּבָה וְהַשְּׂנוּאָה, וְהָיָה הַבֵּן הַבְּכֹר לְשֵׁנִיָּאָה.

"When a man will have two wives, one he likes and one does not like, and they will both give birth to a son, both the wife that he likes and the wife that he does not like, and it shall be that the first son will be born to the wife he does not like.

וְהָיָה בְיוֹם הַנְּחִילוֹ אֶת בְּנָיו אֶת אֲשֶׁר יִהְיֶה לוֹ לֹא יוּכַל לְבָכֵר אֶת בֶּן הָאֶהוּבָה עַל פְּנֵי בֶן הַשְּׂנוּאָה הַבְּכֹר:

It shall be, on the day that he apports his inheritance to his sons, he is not allowed to give precedence to the first-born son of the wife he likes over the first-born son of the wife he does not like who was born earlier.

כִּי אֶת הַבְּכֹר בֶּן הַשְּׂנוּאָה יִכִּיר לְתֵת לוֹ פִּי שְׁנַיִם בְּכָל אֲשֶׁר יִמְצָא לוֹ כִּי הוּא רִאשִׁית אָנוּ לוֹ מִשְׁפַּט הַבְּכֹרָה: " (פְּרִשְׁתָּנוּ כ"א, טו):

Rather, he must designate the first-born son of the wife he does not like to give him a double portion of all of his possessions, since he is the 'first of his strength' and he has the law of

³ חלוקת הפרקים כאן הוא על פי הקיצורים מאדמו"ר הצמח צדק על מאמר זה: אור התורה דברים ב' כ"ו ב' ש"נז. להלן יבואו קיצורים הנ"ל בשולי הגליון על מקומם.

being his first-born.” (Devarim 21:15-17)

לְהַבִּין מֵאִמֶּר "וְהָיָה הַבֵּן הַבְּכֹר לְשִׁנְיָאָה",

We need to understand the wording of the verse "and it shall be that the first son will be born to the wife he does not like."

The verse could have just said "if the wife he does not like gives birth first, he must give a double portion to her son". Why does it say "and it shall be that the first son will be born to the wife he does not like," implying that this is what should happen, that she should give birth first? What is the implication of saying that in this situation where he has two wives, one he likes and one he does not, the outcome should be that the wife he does not should give birth first?

– הוּא עַל פִּי מָה שֶׁכָּתַב הָרַב חַיִּים וַיְטֵל
בְּשַׁעַר הַקְּדוּשָׁה: שֵׁשׁ לְכָל אֶחָד וְאֶחָד
מִיִּשְׂרָאֵל שְׁתֵּי נַפְשׁוֹת,

The answer to this will be understand based on what Rabbi Chaim Vital⁴ wrote in Shaar Hakedusha, that every Jew has two souls,

וּכְמוֹ שֶׁכָּתוּב (יִשְׁעִיָּה נז, טז): "כִּי לֹא לְעוֹלָם
אֶרִיב וְלֹא לְנֶצַח אֶקְצוֹף כִּי רוּחַ מִלְּפָנַי יַעֲטוּף
וְנִשְׁמוֹת אֲנִי עֹשִׂיתִי" – לְשׁוֹן רַבִּים.

as it its written (Yeshaya 57:16): "For I [Hashem] will not fight [with a man] forever, and I will not be angry at him forever, if his spirit which is before me will become humbled, **and his souls that I have made** [will become humbled]." Since the verse is talking about a single person and still say about him that Hashem has made his "souls" **in the plural form**, this shows that each Jewish Person was made with two souls.

⁴ The main student of the Arizal, Rabbi Yitzchok Luria, and the transcriber of his teachings in the written form in his works entitled Eitz Chayim, Pri Eitz Chayim, and the "Shemona Shaarim-Eight Gates", one of these "gates" being "Shaar Hakedusha-the Gate of Holiness".

נֶפֶשׁ אַחַת נִקְרָא נֶפֶשׁ הַחַיּוֹנִית
וְהַבְּהֵמִית, וּמְלוּבֶשֶׁת בְּדָם הָאָדָם
לְהַחְיֹת הַגּוּף, כְּמוֹ שֶׁנִּתְבָּאֵר בְּמָקוֹם אַחֵר,

One soul is called the life-giving soul and the animalistic soul. This level becomes invested in the person's blood to give life to his body.

וְהִיא נִשְׁתַּלְשְׁלָה מִמָּקוֹם גְּבוּהָ עַל יְדֵי
אֲמָצָעִים רַבִּים, וְדֶרֶךְ שָׂרִים וּמְזוֹלוֹת.

It descended spiritually from a lofty spiritual level through many intermediaries, and through the angels referred to as 'officers' and the level referred to as 'mazalos'.

כְּמֵאמָרָם ז"ל: "אֵין לָהּ עֶשֶׂב מִלְמַטָּה
שְׂאִין לוֹ מְזוֹל מִלְמַעְלָה, שֶׁמַּכֶּה בּוֹ
וְאוֹמֵר לוֹ: גִּדֵּל!"

As our Sages say (Zohar I:251a): "There is nothing in this world, even a blade of grass, that does not have a 'mazal' above it, that 'strikes' it and tells it to grow."

"אם עֲשָׂק רֵשׁ וְגִזְל מִשְׁפָּט וְצָדֵק תִּרְאֶה בְּמִדְיָנָה
אֶל תִּתְמָה עַל הַחֶפֶץ, כִּי גְבוּהָ מֵעַל גְּבוּהָ
שָׁמַר, וְגְבוּהֵימ עֲלֵיהֶם." (קְהֵלֶת ה, ז).

Like it is written (Koheles 5:7): "If you see the poor being treated unjustly, and theft from those who follow law and order in the country, do not question how Hashem could want to allow this, **since there are levels upon levels of guarding angels, and they are appointed over punishing them.**"

The mazalos are a spiritual level directly above the physical reality, who receive their spiritual identity and life-force from the angels (called 'officers') which are a higher spiritual level.

In order for the animal soul of a person to descend from the level of angels into a physical body it must go through many stages and processes that remove its purely spiritual identity and lower it to a level where it can give life to a physical body with physical desires.

Among these levels it goes through are two levels, one called "officers", who are ministering angels appointed over the nations. Another level is called

⁵ (בְּרֵאשִׁית רַבָּה פְּרָשָׁה י, ו. זֶהֱרַ חֶלֶק א רנא, א, וּבְכַמָּה מְקוֹמוֹת).

“מזלות-mazalos” which comes from the word נוֹזֵל-flowing, since it is the spiritual level directly “above” physicality that “flows” into the physical world and gives life to the physical creatures, from plants to people. The level of “mazalos” is just an intermediary level between angels and the physical world and receives its life-force from the angels and gives that over to the physical creatures.

The reason the mazal has to “strike” the creature is because for the spiritual life it receives from the angels to become physical life it needs to “force” it to descend to an incomparably lower level.

וְעַל יְדֵי רִיחוקָה מְאֹר ה',
 בְּהַשְׁתַּלְשָׁלוֹת מִמְדַּרְגָּה לְמִדְרָגָה
 וּמַעֲיֵלָה לְעֵלּוּל, בְּהַסְתֵּרִים וְצִמְצוּמִים
 רַבִּים, עַד שֶׁנִּתְלַבְּשָׁה בְּגוּף הָאָדָם
 בְּשֵׁר־וָדָם,

Through the animal soul becoming distant from the Light of Hashem through this process of spiritual descent, and through many levels which conceal Hashem’s revelation and constrict the animal soul’s awareness of Hashem, until it descended to a level where it could become invested in the physical body of a person.

לָכֵן הִיא כְּלוּלָה מִטּוֹב וָרָע, וּמִמְנָה
 בָּאוֹת לְאָדָם מִדוֹת רָעוֹת, מִיְסוּדוֹת
 הָרָעִים שָׁבָה.

Because of its great descent, it is therefore comprised of both good and bad, and all the negative character traits in the person come from its four “bad elements”⁶.

וְגַם שֶׁכֵּל אָנוּשִׁי, כִּי כָּל נֶפֶשׁ כְּלוּלָה
 מִחֻבֵּ"ד וּמִדוֹת,

Also, the natural human intellect comes from it, since every soul of a person (whether of the animal soul or the Divine soul) has both intellect and emotions.

The human natural intellect that figures out how to attain its physical needs and desires also is part of the animal just like the physical desires are from the animal soul.

⁶ The four “bad elements” of the animal soul are: 1- water- desire for pleasure, since pleasurable things grow from water, 2- fire- anger and pride, 3- air- idle chatter and gossip, 4- earth- laziness and depression.

וּמִצְדָּה יָכוֹל הָאָדָם לִהְיוֹת מְעוֹבְרֵי
רְצוֹנוֹ חֶסֶד וְשָׁלוֹם,

כְּמוֹ שֶׁכָּתוּב (וַיִּקְרָא ה', א): "וְנִפְשׁ כִּי
תַחֲטָא",

כִּי מִחֲמַת רִיבוֹי הַהֶסְתָּרִים וְצִמְצוּמִים
הַמְכַסִּים וּמַעְלִימִים אֹר אֵין-סוֹף
בְּרוֹן-הוּא, נִרְאֶה לָאָדָם שֶׁהוּא יֵשׁ
וְדָבָר בְּפָנָי עֲצָמוֹ.⁷

It is only from the animal soul's perspective that a person is able to go against Hashem's Will G-d forbid,

Like it is written (Vayikra 5:1): "When a nefesh-soul will sin", meaning that only from the level of "nefesh"- which is a reference to the nefesh habahamis/animal soul- can a person come to sin.

Because of the many levels of concealment and constriction that cover over and block out Hashem's Infinite Light, that is why the person sees himself as having his own independent existence separate from Hashem.

(ב) Chapter 2

וְנִפְשׁ הַשְּׁנִית בִּישְׂרָאֵל נִקְרָא נִפְשׁ-
אֱלֹהִית, "חֶלֶק אֱלֹהִים מִמַּעַל" (איוב לא, ב),

וְהִיא הַבָּאָה לָאָדָם בְּלִי אִמְצָעִים כָּלֵל.
כְּמוֹ שֶׁכָּתוּב: "וְהָאֱלֹהִים עָשָׂה אֶת
הָאָדָם יִשְׂרָ" (בְּקֹהֶלֶת סוֹף סִימָן ז'⁸).

However, the second soul in every Jew is called "the Divine soul", which is "a portion of Divinity from on High" (Iyov 31:2).

This soul comes to the person not through any intermediaries at all, as it is written (Koheles 7:29): "And Hashem has made adam-man directly".

⁷ קיצור מהצ"צ (נסמן לעיל): א: והי' הבן הבכור להבין מאמר והי' נפש החיוני' נשתלשלה ממקום גבוה ע"י אמצעים רבים (ע' בשלח) וע"י ריחוקה כלולה מטו"ר, כי פי' אמצעי' היינו שאינן אלקות רק חשמל וק"נ.

⁸ (וּשָׁם: "עָשָׂה הָאֱלֹקִים אֶת הָאָדָם יִשְׂר").

Meaning, that the Divine soul- referred to as adam-man- was made directly by Hashem without anything in between Him and us changing the Divine nature of this soul.

וּכְמוֹ שְׂאוּמְרִים⁹: "וְאַתָּה נִפְחַתָּה בִּי",
 "וְאַתָּה" מְמַשׁ בְּלִי מְמוֹצְעִים, "וְיִפַּח
 בְּאַפִּי נְשַׁמַּת חַיִּים וְגו'" (בְּרַאשִׁית ב, ז).

And like we say in the daily Morning Blessings: "And You (Hashem) blew this soul into me," meaning "You (Hashem)" literally blew this soul into me directly without any intermediary levels, like it says (Breishis 2:7): "And He (Hashem) blew into his (man's) nostrils a living soul."

כְּמִשַׁל הַבַּל הָאָדָם - שְׂיֻצָא מִמֶּנּוּ, וְאֵף
 עַל פִּי כֵן הִיא מְיוֹחֶדֶת עִמּוֹ בְּלִי הַפְּסֵק,
 כִּי אֵין לָהּ דְבוּר שְׁחוּץ מִמֶּנּוּ, כְּמוֹ
 שְׁנִתְבָּאָר בְּ"סֵפֶר שֶׁל בֵּינוּנִים"¹⁰.

Meaning, just like a person's breath is united with the person when its inside of him, so too is Hashem's breath constantly still united with Him even after He blows it into us, since there is nothing outside of Hashem, as it is explained in Tanya, which is called "Sefer Shel Beinonim" (chapter 21); therefore Hashem's 'breath' is always united with Him still it never really left Hashem except from our perspective.

לְכֵן תְּמִיד הִיא מְיוֹחֶדֶת בְּמַאֲצִילָה
 בְּתַכְלִית הַיְחֻד, וּמִצְדָּה לֹא הִיָּה
 בְּאַפְשָׁרִיוּת הָאָדָם לַחֲטוֹא כָּלֵל וְלִהְיוֹת
 מְעוֹבְרֵי רְצוֹנוֹ, אַחֲרֵי שֶׁהִיא מְיוֹחֶדֶת
 תְּמִיד בְּמַאֲצִילָה.

Therefore, the Divine soul (Hashem's breath) is constantly united with its source who is Hashem in total unity, and from its perspective there is no possibility at all for the person to sin and go against Hashem's Will, since it is

⁹ (בְּרַבֵּת "אֱלֹקֵי נְשָׁמָה").

¹⁰ (פֶּרֶק כֹּא: "הַקָּדוֹשׁ בְּרוּךְ-הוּא אֵין דְבוּרוֹ מוּבְדָל מִמֶּנּוּ יִתְבַּרַךְ חַס וְשְׁלוֹם, כִּי אֵין דְבַר חוּץ מִמֶּנּוּ, וְלִית אַתְרַ פְּנוּי מֵינִיָּה, וְלְכֵן אֵין דְבוּרוֹ יִתְבַּרַךְ כְּדְבוּרֵינוּ חַס וְשְׁלוֹם").

constantly united with its Divine source.

זולת שהנפש הבהמית מלביש אותה,
ומכסה ומעלים מהביט באור אין-סוף
ברוך הוא, כמבואר ב"לקוטי
אמרים".¹¹

It is only that the animal soul clothes it and covers and conceals it from seeing Hashem's Infinite Light, as is explained in Tanya, which is called "Likutei Amarim" (chapter 29).

(ושתי נפשות אלו נקרא בכתוב
(בראשית א, כו): "ויאמר אלהים נעשה אדם
בצלמנו, כדמותנו" שהנפש האלהית
היא בחינת "צלם", והחיונית היא
בחינת "דמות").¹²

(These two souls are referred to in the verse (Bereishis 1:26): "Hashem said (to the angels), let us make man בצלמנו, כדמותנו in 'our form', with a 'similarity to us'," meaning that the Divine soul is referred to by the phrase 'צלם-form', the Divine soul's 'form' i.e. essence is Divine and directly connected to Hashem, and the life-giving animal soul by the phrase 'דמות-similarity', since there is only an external similarity between it and the angels it derives from, but is very far removed from its source in holiness.)

(ג) Chapter 3

והנה ירידת נפש אלהית בעולם
היתה בכדי להתלבש בנפש החיונית-
הבהמית, ולהלחם אתה, ולבררה,
להפריד הטוב מן הרע, ולהעלותה

Now, the descent of the Divine soul into this world was in order to become invested in the life-giving animal soul, and to fight with it, and refine it, to thereby separate the good from the bad of the animal

¹² קיצור מהצ"צ (נסמן לעיל): ב: ונפש האלהית היא הבאה לאדם בלי אמצעים ויפח כו' ומצידה לא ה' האדם יכול לחטוא זולת שהנה"ב מלבישה בצלמנו כדמותנו.

לה', להפכא חשוכא לנהורא¹³ וכו'.

soul and elevate the good to Hashem, this process is called “to transform darkness into light.”

לכן נקרא בשם "ישראל", כמו שכתוב (וישלח לב, כט): "ויאמר לא יעקב יאמר עוד שמך כי אם ישראל כי שרית עם אלהים ועם אנשים ותוכל" -

It is for this reason that we are called “Yisrael-Yisrael”, since the word ישראל comes from the word ruler, as it is written (Bereishis 32:29): “And He (Hashem) said (to Yaakov our forefather), your name will no longer only be called “Yaakov” (which means ‘winning through deception’), but also “Yisrael” (which means ‘he will rule openly with strength from Hashem’), **because you have ruled over angels¹⁴ and people and were able to overcome them.**”

פירושו: שהנפש-אלהית תשתרר על החיונית-הבהמית, להפוך כל מחשבותיה ומדותיה אשר לא לה' המה¹⁵, מרע לטוב.

Meaning, that the Divine soul will rule over the life-giving animal soul, to turn around all of its thoughts and feelings which are not for Hashem from bad to good.

והמדות נקראו "אלהים", כמו שכתוב (איוב א, ו): "ויהי היום ויבואו בני האלהים להתיצב על ה', ויבוא גם השטן בתוכם.",

These bad feelings which come from ego are called “אנשים-אלהים” as it is written (Iyov 1:6): “And it was on a certain day and the בני האלהים (accusing) angels came to stand before Hashem, and the

¹³ (להפוך החושך לאור).

¹⁴ The name אלהים could have four different meanings in different contexts: 1- When referring to Hashem it means “Hashem who is all-powerful”, 2-it could be referring to angels, as in the verse here (Bereishis 32:29) and Iyov 1:6, 3- it could refer to judges, as in Shemos 22:8, 4-it could refer to idols, as in Shemos 22:19.

¹⁵ (לוא לה חסות: ירמיה ה, י).

prosecuting angel also came with them (to make problems for Iyov).”

וְתַרְגְּמוֹ: "בְּנֵי רַבִּיָּא". **The Targum-Aramaic translation translates "בְּנֵי הַאֱלֹהִים" as “creatures who think are great”, since the prosecuting angels who want to punish Iyov must have some ego that is responsible for their cruel desire to punish for no real reason.**

We see that bad feelings, like the desire to hurt others, comes from the ego of the animal soul, and that is why bad feelings are compared to prosecuting angels of destruction who think they are great and powerful.

"וְעַם אֲנָשִׁים": בַּחֲיִינֵת "מַעֲשֵׂה אָנוּשׁ"¹⁶ "עֵקֶב הֵלֵב מִכֹּל אָנוּשׁ הוּא מִי יִדְעֵנוּ" (יְרַמְיָהּ יז, ט), וְלִהְפּוֹךְ אוֹתָם מֵרַע לְטוֹב, When the verse say that Yaakov ruled **over “אֲנָשִׁים-people”** it is **referring to** bad thoughts, which are called **“the (bad) habits of אָנוּשׁ-mortals”**, and as referred to in the verse (Yirmiya 17:9): “The heart is filled with all (bad thoughts) and **it is sick**, (it thinks) ‘Who will know what I am thinking about?’”, and to turn them around from bad to good.

We see from those verse that when Yaakov overcame “angels” and “people” it also meant he overcame the “bad feelings” and “bad thoughts” of the animal soul.

עַל יְדֵי נַפְשׁ-אֱלֹהִית הַמְּיוֹחֶדֶת בְּמַאֲצִילָה בְּלֵי הַסֶּתֶר פָּנִים כָּלֵל, **This is accomplished through the Divine soul which is united with its source in Hashem without any concealments of Hashem’s revelation,**

הַמְּבַרְרָה, וּמַעֲלָה אֶת נַפְשׁ-הַחַיּוֹנִית לְהַבְטִיל וְלִהְבָּלֵל בְּאוֹר ה'. **which refines and elevates the life-giving animal soul so that it should**

¹⁶ (נוסח פיוט "מעשה אלקינו" במוסף ליום כיפור).

nullify its ego and become part of Hashem's Light.

וְזוֹ בְּחִינַת יִשְׂרָאֵל - יִשְׂרָאֵל, וְ"אֵל"
הוּא לְשׁוֹן חוּזֵק וּמְמַשְׁלָה - לְנִצְחָ
מִלְחָמָתָהּ עִם נַפְשׁ הַחַיּוֹנִית.

This aspect (of conquering of the animal soul) is why we are called "Yisroel-Yisrael" which is the same letters as "Yisrael-directly received Divine soul that has power", since the word "אל" means strength and dominion, which is the power to be victorious in its battle with the live-giving animal soul.

וְזֶהוּ שְׁפָתוֹב (תְּהִלִּים צ, י): "יָמֵי שְׁנוֹתֵינוּ
בָּהֶם שִׁבְעִים שָׁנָה", "בָּהֶם" וַיִּיקָא,
בְּשִׁתֵּי הַנַּפְשׁוֹת.

This is the meaning of what is written (Tehillim 90:10): "The days of our years 'in them' is seventy years", the phrase "in them" implies that we live every day in two souls.

שְׁבֻכָּל יוֹם הוּא מִלְחָמָה חֲדָשָׁה,
וּלְפִיכֶן אֵין חַיּוֹתָם שָׁוָה - שָׁוָה חַי יוֹתֵר
וְזֶה חַי פְּחוֹת.

This means that every day is a new battle between the two souls, and this is why people live different amounts of years, some people live longer and some live shorter.

וְהַכֵּל תְּלוּי לְפִי עֵרֶךְ הַמִּלְחָמָה שְׁצָרִיךְ
לְלַחֹם עִם נַפְשׁוֹ-הַבְּהֵמִית לְפִי חֵלֶק
הָרַע שָׁבָה, כְּמָה שָׁנִים שְׁצָרִיךְ לְלַחֹם
עִמָּה עַד שֶׁתִּתְּהַפֵּךְ לְטוֹב.

This all depends on the nature of the battle that he needs to wage with his animal soul depending on how much bad is in it, according to that will be how many years it will take to fight with it until he can transform it into good.

וְזֶהוּ פִירוּשׁ הַכָּתוּב "וְעַתָּה יִשְׂרָאֵל
שְׁמַע אֶל הַחֻקִּים וְאֶל הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי
מְלַמֵּד אֶתְכֶם לַעֲשׂוֹת וְגו'." ¹⁷

This is also the meaning of the verse (Devarim 4:1): "And now Yisroel, listen to the statutes and

¹⁷ (וְאֶתְחַנֵּן ד, א): "וְעַתָּה יִשְׂרָאֵל שְׁמַע אֶל הַחֻקִּים וְאֶל הַמִּשְׁפָּטִים וְגו'". עַקֵּב י, יב: "וְעַתָּה יִשְׂרָאֵל מָה
ה' אֱלֹקֶיךָ שָׂאֵל מֵעַמְּךָ כִּי אִם לִירְאָה אֶת ה' אֱלֹקֶיךָ וְגו'".

judgements that I command you to fulfill..."

שְׁעֵתָה דּוֹקָא, בְּזִמְנֵי הַזֶּה שְׁהָרַע מְעוֹרָב
בְּטוֹב נִקְרָאת הַנְּשָׂמָה בְּשֵׁם יִשְׂרָאֵל,
שְׂצָרִיכָה לְהִשְׁתַּרֵּר וּלְנַצֵּחַ אֶת נַפְשֵׁי-
הַבְּהֵמִית, וּלְאַהֲפֹכָא מֵרַע לְטוֹב.

Meaning that specifically now, in this time when bad is mixed together with good is the Divine soul called "Yisroel-Yisrael", meaning that it needs to rule over and conquer the animal soul and transform it from bad to good.

אָבֵל לְעֵתִיד נֶאֱמַר (זְכַרְיָה יג, ב): "וְאֵת
רוּחַ הַטּוֹמְאָה אֶעֱבִיר מִן הָאָרֶץ", וְלֹא
יְהִיָּה הָרַע כָּלֵל, וְלֹא תִצְטָרֵךְ לְלַחֹם
עוֹד, וְלֹא יִקְרָא בְּשֵׁם "יִשְׂרָאֵל"^{18, 19}.

However, regarding the future time after Moshiach comes it says (Zecharya 13:2): "And the spirit of impurity I (Hashem) shall remove from the earth", and there will be no more unholiness at all, and there will be no more need for this battle. At that time, we won't be called "Yisroel-Yisrael" implying ruling and conquering the animal soul, rather we will be called "the people connected to Hashem".

(ד) Chapter 4

וְלִהְיוּ תַכְלִית יְרִידַת שְׁתֵּי הַנְּפָשׁוֹת
לְמַלְחַמָּתָם בְּעוֹלָם הַזֶּה,

We need to understand: What is the purpose of the descent of these two souls in this world,

¹⁸ (וְאִפְשָׁר הָעֲנִין - כְּדֵאִיתָא בְּגִמְרָא פְּרָק ה' דְּבִבְא בְּתָרָא (דף ע"ה, ב'), עַל פְּסוּק (יִשְׁעִיָּה
מג, ז), "כֹּל הַנִּקְרָא בְּשֵׁמִי." עֵינֵין שָׁם בְּפִירוּשׁ רַש"ב"ם). [וְשֵׁם וּבְרַש"ב"ם: "עֵתִידִין צְדִיקִים שְׁנִקְרָאִין
עַל שְׁמוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ-הוּא [שִׁיחָא שְׁמֵם - ה'], שְׁנֵאֱמַר (יִשְׁעִיָּה מג, ז): 'כֹּל הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדִי
בְּרֵאתִיו וְצִרְתִּיו אֶף עֲשִׂיתִיו"'].

¹⁹ קִיצוֹר מֵהַצ"צ (נִסְמָן לְעִיל): ג: וְהַתְּלַבְּשׁוֹת נִה"א בְּנֵה"ב כְּדִי לְבַרְרָה וְלֹאֲהַפְּכָא חֲשׂוּכָא וְהֵיִינוּ
יִשְׂרָאֵל שְׂרִית עִם אֱלֻקֵי הַמְּדוּת אֲנִשִׁי אֲנוּשׁ (ע' שְׁבוּעוֹת תַּקְס"ז), אֵל לְשׁוֹן חוּזֵק לְנַצַּח הַמְּלַחְמָה, יְמֵי
שְׁנוֹתֵינוּ בְּהֵם בְּשֵׁתֵי הַנְּפָשׁוֹת, לְכֵן וְעַתָּה יִשְׂרָאֵל (ע' שׁוֹפְטֵי תַקְס"ג).

אַחֲרֵי שְׁגַם נַפְש־הַחַיּוּנִית טָרַם שְׂיִרְדָּה
בְּהִסְתֵּר וְצִמְצוּמִים רַבִּים הִיְתָה
בְּמִקְוֶה בְּטֵלָה בְּאוֹר ה' -

since even the life-giving animal soul was nullified in the Light of Hashem in its spiritual source before it descended through many levels of concealments and constrictions of Divine revelation,

וְלָמָּה יִרְדָּה כָּל כֵּן, שְׁעַל יְדֵה הוֹצֵרָךְ
לָרֹדֶת גַּם הַנַּפְש־הָאֱלֹהִית לְבָרְרָה
וְלִהְעֲלוֹתָהּ?

why did it descend so far that it would require the Divine soul to be sent down after it to refine it and elevate it?

If in their respective spiritual sources both the Divine soul and the animal soul were aware of and connected to Hashem, why did Hashem have to send down the animal soul and make it have physical desires and then send down the Divine soul to elevate it again, Hashem could have just left the animal soul on High and everything would be just fine?

- צְרִיךְ לְהַקְדִּים תְּחִלָּה עֲנִין הַמְּלַחְמָה
וְזִמְנָה, הַמְּבוֹאֵר בְּזוֹהַר: שְׁעֵתָא דְקַרְבָּא,
הִיא שְׁעֵתָא דְצִלוֹתָא כו'²⁰,

To answer this, we first need to understand the nature of the battle between the two souls and its time, as is explained in the Zohar: "The time of battle, is the time of prayer."

מָאן דְקָטִיל לַחֲוּיָא, יְהִיבִין לִיה בְּרֵתָא
דְּמַלְכָּא, דָּא צִלוֹתָא²¹.

Another quote from the Zohar: "Whoever kills the 'snake', they give him the daughter of the King, and this is the idea of prayer."

וּבִיאור הָעֲנִין: שְׁבַפְסוּקֵי דְזִמְרָה
הָאָדָם מִפְּרִיד הָרַע מֵהַטּוֹב שְׁבַנְפָּשׁוּר -

The explanation behind this: In Pesukei Dezimra²² a person

²⁰ (תרגום: שְׁעַת הַקָּרֵב הִיא שְׁעַת הַתְּפִלָּה. רָאָה זֶהר חֶלֶק ג רמג, א. חֶלֶק א רמ, ב. וְרָאָה לְעֵיל בְּלֶק עב, א. וְעוֹד).

²¹ (תיקוני זוהר, תיקוני יג, דף כט, עמוד ב: "מָאן דְקָטִיל הַהוּא חֲוּיָא... יְהִיבִין לִיה בְּרֵתָא דְמַלְכָּא, דְאִיְהִי צִלוֹתָא". תרגום: מי שהורג את אותו נחש נותנין לו את בת המלך שהיא התפלה).

²² The "Verses of Song", singing (or reading) verses from Psalms and other passages to praise Hashem. This is the first main part of the prayer before the Blessings on the Shema and the Amida/Shemona Esrai prayer.

הַבְּהֵמִית, כְּמוֹ שֶׁכָּתוּב (תְּהִלִּים קמט, ו):
 "רוֹמְמוֹת אֵל בְּגֵרוֹנָם וְחָרֵב פִּיפְיוֹת
 בְּיָדָם כּוֹ" -

separates the bad from the good of his animal soul, as it is written (Tehillim 149:6): "The praises of Hashem is in their throats (mouths) and a double-edged sword is in their hands."

שְׁתֵּי פִיּוֹת - לְהַעֲלוֹת הַטּוֹב לְמַעַלָּה
 וּלְהַפְרִיד הָרָע לְמַטָּה.²³

This implies that through praising Hashem they fight their animal soul as though with a double-edged sword, the idea of specifically a **double-edged sword** is that these praises cut down the bad of the animal soul in two ways: 1-**to elevate the good** of the animal soul **above** to connect to Hashem, and 2-**to remove the bad** of the animal soul to remain **below** and away from the person.

וְהוּא כְּשֶׁמִּתְבּוֹנֵן הָאָדָם בְּגִדּוּלַת ה':

This happens when a person contemplates on the greatness of Hashem before or during reciting Pesukei Dezimra:

Here the Alter Rebbe mentions four different types of contemplation:

1-How He gives life to everything; אֵיךְ שֶׁהוּא מְחַיֶּה אֶת כּוֹלָם,

Hashem gives life to every creature including us, and just like we feel and recognize our own life even though we can't see it physically, we can recognize that there is a Life-force from Hashem that is present in us and in everything without which nothing could move or function, since Hashem alone is the only source of all life.

2-How He creates everything; וּמֵהוּוֶה אֶת כּוֹלָם,

Hashem creates everything something from nothing. Even the human intellect understands that something cannot create itself and it could not have existed

²³ וְעֵינַי בְּרַעֲיָא מְהִימְנָא" רִישׁ פְּרָשַׁת שׁוֹפְטִים.

forever. Everything that is limited and definable must have a beginning and a source. Only Hashem who is Infinite and Eternal, could have made everything else. Everything that we see is showing on Hashem, since whatever we observe is only existing because Hashem Himself is there creating it at the very moment we observe it.

3-Everything is 'nullified' to him; וְכֹלֵם בְּטֵלִים אֶצְלוֹ יִתְבַּרְךָ;

The meaning here of 'nullified' is that they have no independent existence. Like the light of the sun that is just an expression of the sun but has no existence or identity other than the sun. Or like a person's thoughts and words that are just an expression of the person but have no independent existence separate from the person. So too, all of the creations are really just Hashem's 'words' and 'thoughts' and 'light', and our entire existence is only from Him, if He would stop 'thinking' or 'saying' or 'shining' us we would simply vanish like we never existed.

4-Everything before Him is considered like non-existent: וְ"כֹלֵם קִמְיָה בְּלֹא חֶשֶׁב"²⁴;

This means that we are an incomparably lower level of existence than His existence. In comparison to His type of existence is as though we don't exist at all. This is like a person's thoughts and words compared to his true essence and being: His thoughts and words have a very fleeting and transient existence compared to his true essence, each thought is only there for a moment and then vanishes. Similarly, our level of existence is as though it is like a non-reality compared to Hashem's Eternal and infinitely real existence.

כְּמוֹ שֶׁכְּתוּב (דְּבָרֵי הַיָּמִים א' כט, יא): "לְךָ ה' הַגְּדוּלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד כִּי לֹא בְּשָׁמַיִם וּבָאָרֶץ, לְךָ ה' הַמְּמֹלָכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ." -

As it is written (Divrei Hayamim I, 29:11): **“To You Hashem is the Greatness, the Might, the Splendor, the Victory, and the Majesty, for all on heaven and earth is Yours, to You Hashem is the Kingship, and You are exalted supreme over all rulers.”**

שְׁכָל הַמְּדוּת הָעֲלִיוֹנוֹת בְּטֵלִים אֶצְלוֹ

Meaning, that all of the attributes (Greatness, Might etc.) Above (in Atzilus) are nullified to Him (they

²⁴ (זהר חלק א בהקדמה יא, ב).

יִתְבָּרַךְ, כְּמוֹ שֶׁכָּתוּב בְּתִיקוּנִים²⁵:
 "וְלֹא מִכָּל מִדּוֹת אֵלֶיךָ כָּלֵל", וְהוּא
 נֶעְלָה מֵעֵלָה מֵהֶם רַבּוֹת מִדְּרָגוֹת אֵין
 מִסְפָּר.

וְהַמְּלָאכִים אוֹמְרִים "קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ
 ה' צְבָאוֹת מְלֵא כֹל הָאָרֶץ כְּבוֹדוֹ כו"²⁶,
 "קְדוֹשׁ" פִּירוּשׁוֹ מוּפָרֵשׁ וּמוּבְדָל,
 לְמַעַל מֵעֵלָה מִגֵּדֵר 'מְמַלֵּא' וְסוֹבֵב
 כָּל עֲלָמִין.

are "Yours"), as it is written in the
 Tikunei Zohar: "Hashem is
 completely beyond all of the
 Attributes", and He is exalted
 above and beyond them infinite
 uncountable levels.

The angels say (Yeshaya 6:3):
 "Holy, holy, holy, is Hashem of
 Hosts, the whole word is full of His
 glory." The word 'קְדוֹשׁ-Holy' also
 means 'separate' and 'removed',
 meaning that Hashem is above and
 beyond the categories of just
 "Permeating all worlds" or
 "Encompassing all worlds", He is
 actually totally beyond the whole
 idea of worlds at all.

By saying 'קְדוֹשׁ-Holy' three times the angels are really saying that Hashem is
 three times removed and beyond our world, He is beyond the physical world,
 beyond the spiritual worlds, and beyond even "Encompassing" worlds, He is
 totally beyond the whole concept or category of anything that has to do with
 worlds.

כְּמֵאֵמֶר רַז"ל²⁷: "בְּמָקוֹם שֶׁאַתָּה מוֹצֵא
 גְדוּלְתוֹ שָׁם אַתָּה מוֹצֵא עֲנוּתוֹתוֹ",

שְׂאֵף עַל פִּי שֶׁלְגְדוּלְתוֹ אֵין חֶקֶר"
 (תהלים קמה, ג), עַל כָּל זֶה, הוּא רָם
 וּמְתַנַּשֵּׂא מִבְּחִינַת גְדוּלְתוֹ, עַד שֶׁמִּדַּת
 גְּדוּלָה נִחְשָׁב עֲנוּה וְשִׁפְלוּת לְפָנָיו

Like our Sages say (Megilla 31a):
 "In the place where (you think you)
 find His greatness, there you
 (really just) find His humility,"

Even though "His greatness (that
 we perceive in the creation) cannot
 be understood," (Tehillim 145:3),
 nonetheless, He is way beyond that
 "greatness" that we are able to have
 some perception of, so that His

²⁵ (בְּהַקְדָּמָה, "פֶּתַח אֵלֵינוּ").

²⁶ (יִשְׁעֵיהָ ו, ג: "וְיִקְרָא זֶה אֵל זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כֹל הָאָרֶץ כְּבוֹדוֹ").

²⁷ (רֵאָה מְגִילָה לֵא, א).

יִתְבַּרְךָ. “greatness” is considered like “humility” and “lowering Himself”.

When a truly great sage plays checkers with children and shows them how well he knows the game, much better than they possibly could, this is just his humility that he is lowering himself to their level. In truth the fact that he is even talking about checkers is just his humility, he would rather focus on loftier concepts. So too, the “greatness” of Hashem that we can perceive in the creation of the world, even though it is beyond human understanding how Hashem made the world, it is really just Hashem’s humility that He lowers Himself to the level of dealing with worlds.

וְכַאֲשֶׁר יַעֲמִיק הָאָדָם מִחֻשְׁבֹתוֹ
 בְּהִתְבּוֹנְנוֹת זֶה וְכִיּוֹצֵא בָּהּ, מִמִּילָא
 “יִתְפָּרְדּוּ כָּל פּוֹעְלֵי אָוֶן” (תהלים צב, י) -
 בַּחֲיִינֵת הָרַע שֶׁבִּנְפִשׁוֹ.

When a person will put his thoughts deeply into understanding and contemplating this and similar concepts, then automatically “all the workers of evil will disperse” (Tehillim 92:10), meaning that the bad in his animal soul will dissipate.

בְּהִיּוֹת כִּי הָרַע וְסִטְרָא-אֲחָרָא אֵין לָהֶם
 חַיּוֹת כָּלֵל מִצַּד עֲצָמָם, זוּלַת שְׁמֻקְבָלִים
 חַיּוֹתָם מֵאַחֲוָרִים-דְּקְדוּשָׁה²⁸ עַל יְדֵי
 שִׁס"ה לֹא-תַעֲשֶׂה.

Since the bad and the “opposite side from holiness” has no life of its own at all, it only receives its life from the “outermost aspect” of holiness, through the possibility of a Jew transgressing against one of the 365 Mitzvos of What Not to Do.

The “outermost aspect” of holiness in this context: Hashem wants us to have free choice to choose to serve Him so He “allows” unholiness to exist so that we can choose not to follow unholiness. Since unholiness doesn’t exist for itself, only to enhance the quality of holiness that has to negate unholiness, its life is described as being from the “outward aspect”, since it is only an “external” consideration but not of any essential value.

וְלִכֵּן הֵם בְּטִלִים אֶל הַקְדוּשָׁה כְּבֵיטוּל

They are therefore nullified to a revelation of and appreciation of

²⁸ [בְּכִתָּב יֵד 13: דְּקְדוּשָׁה בְּסוּד גְּלוּת].

החושך מפני אור.²⁹ holiness like darkness is dispelled before light.

Since unholiness receives its life from the possibility of choosing against holiness by transgressing against the Mitzvos, when a Jew comes to love Hashem and dedicates himself to keep the Mitzvos and not commit any sins, this removes life from unholiness of his own animal soul and from the unholiness of the world in general.

(ה) Chapter 5

אך לא די להפריד הרע לבד, אלא שצריך לבטלה מכל וכל, כמו שכתוב (שופטים כ, יז): "החרם תחרימם", ולהפכת חשוכא לנהורא. **However, it is not enough to merely “separate” the bad alone, rather it must be completely nullified, as it is written regarding the wicked nations of Canaan (Devarim 20:17): “You shall completely destroy them”, this is done by transforming the darkness of the animal soul into light.**

The process described above of contemplation on Hashem’s greatness during Pesukei Dezimra is considered as only “separating” the bad of the animal soul, but not eradicating it. This is because it only subdues his ego when he realizes that Hashem is much greater than himself, but he still feels that he also has some existence.

However, during Shema a Jew can come to a feeling for the truth that Hashem is not just much greater than us and our Creator etc., He is the only existence at all. This recognition leaves no room for ego at all, thus totally removing the possibility for going against Hashem.

²⁹ קיצור מהצ"צ (נסמן לעיל): ד: והתכלית מירידת שתי הנפשות למה ירדה נה"ב משרשה ושנה"א תצטרך ג"כ לירד לבררה, צ"ל ענין שעת צלותא שעת קרבא, פסוד"ז חרב של שתי פיות להעלות הטוב למעלה ולהפריד הרע למטה, כשמתבונן האיך שהוא מחי' את כולם כו' ממילא יתפרדו כל פועלי און כי הרע אין לו חיות מצד עצמו (נמצא ע"י שנוטל הטוב ממילא נפרד הרע אך א"כ למה צריך ב' פיות).

וְזָהוּ עַל יְדֵי קְרִיאַת־שְׁמַע³⁰ כְּמוֹ
שְׁכָתוֹב: "וַיֵּרָא פִּינְחָס בֶּן אֶלְעָזָר בֶּן אַהֲרֹן הַכֹּהֵן
וַיִּקָּם מִתּוֹךְ הָעֵדָה וַיִּקַּח רֶמֶחַ בְּיָדוֹ." (בְּלֶק
כה, ז)

This total removal of the bad of the animal soul is through Krias Shema, as it is written (Bamidbar 25:7): “And Pinchas the son of Elazar the son of Aharon saw (that Zimri was sinning with a Midianite woman) and he got up from amidst the congregation **and he took the spear in his hand** (to kill them, thereby stopping the plague against the Jewish People.)”

- "שֵׁית תִּיבִין דִּיחֻדָּא"³¹ שְׁבַפְסוּק
"שְׁמַע יִשְׂרָאֵל", עִם כְּלָלוֹת רַמ"ח³²
תִּיבִין דְּקְרִיאַת־שְׁמַע - הֵם נִקְרָאִים
"רֹמַח"³³.

This “spear” is a reference to the “**six words describing Hashem’s Oneness**” which are the six words of the verse “**שְׁמַע יִשְׂרָאֵל** - Hear Yisrael, Hashem who is our G-d, Hashem is One,” these six words **together with the general count of the 248 words of Krias Shema** (the number 248 in Hebrew is 8=ח 40=מ 200=ר) **all together make up the word “spear”** (which has the letters of רמח and ר, since the verse of Shema itself has 6 words, and 6 in Hebrew is ר).

וְהֵינּוּ כְּמוֹ שְׁעַל יְדֵי הָרֹמַח הוּא
נְטִילַת חַיּוֹת הָאָדָם לְגַמְרֵי,

Meaning, just like when using a spear in battle one completely removes the life of the enemy person (like in the verse quoted

³⁰ (רָאָה פְּרִי עֵץ חַיִּים שְׁעַר קְרִיאַת שְׁמַע שְׁעַל הַמַּטֵּה רִישׁ פְּרָק יא. זֶהר חֶלֶק א יב, א. חֶלֶק ג ערב, א. תְּקוּנֵי זֶהר תְּקוּן כּא מַט, א. שָׁם יא, א).

³¹ ("עִילָאָה". זֶהר חֶלֶק ב מִשְׁפָּטִים קטו, א. תְּרַגּוּם: שֵׁשׁ הַתְּבוֹת שֶׁל הַיְחֻד הָעֲלִיּוֹן).

³² (זֶהר חֶלֶק ב ערב, א).

³³ וְעֵינָן בְּסִפְר "מְאוּרֵי אֹר" אוֹת רִישׁ, סְעִיף ט"ו.

where Pinchas killed Zimri with a spear),

כָּךְ עַל יְדֵי קְרִיאַת־שְׁמַע מְבַטְלִים
וּמְחַרְיָמִים הָרַע מְכַל וְכָל.

so too, through Krias Shema the person completely nullifies and destroys the bad of his animal soul.

וּבִיאֹר הַדְּבָר, צְרִיךְ לְבַאֵר עֲנִין "שְׁמַע
יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד" (וְאַתְחַנּוּ ו.ד):

To explain this, we need to first explain the idea of the verse "שְׁמַע יִשְׂרָאֵל-Hear Hashem who is our G-d, Hashem is One.":

פִּירוּשׁ: אַחַר שֶׁנִּבְרְאוּ עוֹלָמִים שִׁינָּה
לוֹמַר לְשׁוֹן "אֶחָד", שֶׁפִּירוּשׁוֹ א"ח ד' -
שֶׁהוּא אֶחָד בָּח' - בְּז' רְקִיעִים וְאַרְצֵי³⁴,
וְד' - ד' רוֹחוֹת הָעוֹלָם.

The meaning is: After the worlds were created it is possible to say that Hashem is "אֶחָד-One", since the word "אֶחָד" means that Hashem is the א-One Master over the ח-8 aspects of the 7 heavens and one earth, and ד-the four directions of the world, North, South, East, West.

וְכֵן לְמַעְלָה: לְאַחַר שֶׁנֶּאֱצְלוּ מִדוֹת
עֲלִיוֹנוֹת שִׁינָּה לוֹמַר לְשׁוֹן "אֶחָד" בָּח' -
ז' מִדוֹת - "הַגְּדוּלָּה, וְהַגְּבוּרָה וְהַתְּפָאֶרֶת
וְהַנִּצָּח וְהַהוֹד כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לָךְ ה'
הַמְּמַלְכָה וְהַמְתַּנְשֵׂא לְכָל לְדָאשׁ". - וְכוּ",

So too above in the spiritual levels, after Hashem's Attributes were revealed from Him it is possible to say that Hashem is "אֶחָד-One" over them, He is א-One master over the ח-8 aspects of the 7 Attributes of "1-Greatness, 2-Might, 3-Splendor, 4-Victory, 5-Majesty, 6-for all on heaven and earth is Yours, 7-to You Hashem is the Kingship, (and the 8th aspect is how)-and You are exalted supreme over all rulers,"³⁵

³⁴ (סֵפֶר מִצְוֹת קָטָן הוֹבָא בְּבֵית יוֹסֵף אוֹרַח חַיִּים סִימָן סא. וְרָאָה בְּרִכּוֹת יג, ב).

³⁵ There are 7 attributes mentioned, Greatness, Might, Splendor, Victory, Majesty, for all on Heaven and Earth is the attribute of Connection, Kingship. However, the

וְד' חַיּוֹת - "פְּנֵי אַרְיֵה אֶל הַיָּמִין לְאַרְבַּעַתָּם
וּפְנֵי שׁוֹר מִהַשְּׂמֹאוֹל לְאַרְבַּעַתָּן וּפְנֵי נֶשֶׁר
לְאַרְבַּעַתָּן וְכוּ, וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם
וְכוּ"³⁶.

and the 4-the four aspects of the angels describes as “animals” that have “four faces” described in the verse (Yechezkal 1:10): **“The face of a 1-lion on the right side of all four angels, and the face of an 2-ox on the left side of all four angels, and the face of an 3-eagle for all four angels, and the main face they had was 4-the face of a man etc.”**

We see from all of the above that one level of Hashem’s Oneness-אחד is how He is the One Master-א of the 8 aspects-ח and 4 directions-ד of the physical world; and on higher level He is the One Master-א over the 8 spiritual levels of His Attributes in Atzilus-ח and the four aspects (‘faces’) of angels-ד.

וְ"אִיהוּ מְיַחַד לְהוֹן"³⁷, שְׂכוּלָם בְּטָלִים
אֵלָיו יִתְבָּרַךְ.

And **“He unites all of them”** (Zohar II 114b), **since of all creation are nullified to Him**, so through all of creation being nullified to the One Creator, also all of creation becomes unified under Him.

אָבֵל לְגַבֵּי מְהוּתוֹ וְעֶצְמוֹתוֹ קוֹדֵם
שֶׁנִּבְרָאוּ, לֹא שֵׁיךְ לְשׁוֹן "אֶחָד" כֻּלָּל -
שְׂאִינוּ בְּגֵר 'עַלְמִין' כֻּלָּל.

However, compared to Hashem’s true Essence the way He is before the worlds were created, we cannot in any way refer to Hashem as **“אֶחָד-the One Master of all worlds”**, since He is completely beyond the entire category of ‘worlds’.

last attribute of Kingship has two aspects, the way it is part of the world of Atzilus and the way it descends to create the world, because Kingship has these two aspects we have the count of 8 attributes, 7 in Atzilus and 1 as Kingship descends to create.

³⁶ (יְחֻזְקָא לֵא, י בְּשִׁינוּי הַסֵּדֶר).

³⁷ (רִאָה זֶהר חֶלֶק ב מִשְׁפָּטִים קִיד, ב בְּרַעֲיָא מְהִימָנָא. חֶלֶק ג קְדוּשִׁים פּג, א בְּרַעֲיָא מְהִימָנָא).

וְכַמְבוֹאֵר בְּסֵפֶר יִצְרָה (פֶּרֶק א, מִשְׁנֵה ז):
 "לִפְנֵי אֶחָד – מָה אַתָּה סוֹפֵר?!"

As is explained in Sefer Yetzira (1:7): “Before “אֶחָד-One”- what can you count?”

שְׁמֵהוּתוֹ וְעֲצָמוּתוֹ נִעְלָה מֵעֵלָה,
 רַבּוּת עַד אֵין קֶץ מִבְּחִינַת "סִיפּוּר".

Since the Essence of Hashem is elevated and exalted infinite levels beyond the concept of “counting”.

The number “one” is the first in a numerical series and is followed by two, three etc. Thus, the number one shows that something is connected to other numbers, like volume one of a set which implies that there must be more volumes, otherwise a number would not be needed. Similarly, when describing Hashem as “One” this implies how Hashem is connected to two, three, etc., i.e. how He relates to the finite created worlds, and He creates and rules over them.

However, Hashem Himself is beyond any real connection to any worlds and any count. He is truly above the idea of “one” which can be counted, since He is beyond any count or definition at all.

וְזֶה הוּא בְּחִינַת הַיְיָ הָרִאשׁוֹנָה, "ה'
 אֱלֹהֵינוּ" דִּיִּיקָא –

This is the level of the first time the name הַיְיָ הָרִאשׁוֹנָה-Havaya³⁸ appears in the verse of Shema, where we say: “ה' Hashem Himself is our G-d”, since His true Essence is specifically “our G-d” for the Jewish people, who relate to Him the way He is beyond any connection worlds, unlike the rest of creation who only relate to Hashem as the Creator and Ruler of the world.

שְׂאֵפִילוּ הַמַּלְאָכִים אֵינָם מְשִׁיגִים,
 וְאוֹמְרִים "קְדוּשׁ" וְשׂוֹאֲלִים: "אֵיזָה
 מְקוֹם כְּבוֹדוֹ?!"

This level even the angels cannot grasp, and they say Hashem is “Holy” and removed from all worlds, and they ask “where is the place of His (Essential) Glory?”

³⁸ Havaya is how we write and pronounce Hashem’s four letter name of Yud-Hei-Vav-Hei that we are not allowed to pronounce as it is written.

זולת נשמות ישראל שנמשכו משם,
 כמו שמבואר לעיל, בלי הסתר והעלים
 כלל - "כי חלק הו' עמו יעקב חבל
 נחלתו." (האזינו לב, ט).

Only the souls of the Jewish People are able to connect to His Essence since they derive from that level of His Essence, as explained above, they come from Hashem without any filter or concealment at all, like it says (Devarim 32:9): “Because a portion of Havaya are His people, Yaakov is the portion of His inheritance.”

כמאמר רז"ל³⁹: "מי גילה רז זה לבני?"

And like our Sages say (Shabbos 88a): “Hashem said: **Who revealed this secret to my children?**”

The Sages relate as follows: When the Jewish People came to receive the Torah, they first said “נעשה-we will do” before saying “נשמע-we will do”, a Heavenly Voice came forth and said: “Who to My children revealed this secret that the ministering angels use?” We find that the angels also first obey Hashem’s command before they understand, like it says (Tehillim 103:20): “Bless Hashem, His angels who fulfill His Will, to listen to the sound of His words”, they first fulfill before they listen and understand.

Even though this ‘secret’ that action is more important than understanding is something that the angels also know and use, but it mainly is expressed in the Jewish People. The angels don’t have a yetzer hara (evil inclination) to fight and the fact that they obey even if they don’t understand is not such a novelty compared to the Jewish People who work extremely hard to fulfill Hashem’s Will even if they don’t understand or feel like it.

The fact that specifically the Jewish People received the Torah and not the angels (even though they also know this ‘secret’) is because they are truly rooted in Hashem’s very Essence and from there they receive the power to overcome the most difficult yetzer hara that could be; unlike the angels who do not have that direct connection and therefore would not be able to overcome

³⁹ (שַׁבָּת פח, א). ופדויי ה' ישובון ובאו ציון ברנה ושמחת עולם על ראשם: שמחה שמעולם על ראשם, אמר רבי אלעזר בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול ואמרה להן: מי גילה לבני רז זה שמלאכי השרת משתמשין בו? דכתיב (תהילים קג-ב) ברכו ה' מלאכיו גבורי כח עושי דברו לשמוע בקול דברו ברישא עושי והדר לשמוע.

the yetzer hara in this world (as was the case of the ‘fallen angels’ in the time of Noach).

Thus this ‘secret’ that the Jewish People have in their ability to serve Hashem beyond questions, comes from their essential connection to Hashem’s Essence.

שְׁהוּא בְּחֵינַת סוּד־הָעֵלְיוֹן, "יֵשֶׁת חוֹשֶׁךְ סִתְרוֹ" (תְּהִלִּים יח, יב) - שְׁנַעְלֵם אֶפִּילוֹ מֵעֵינֵי הַמַּלְאָכִים.

This is the level called the ‘Secret Essence of Hashem, Above Revelation’, as in the verse (Tehillim 18:12): “He (Hashem) makes darkness His hiding place”, showing how His Essence is hidden and beyond any revelation, and is therefore hidden even from the ‘eyes’ of the angels; however the Jewish People are connected to that level of His Essence.

וְהִנֵּה "שְׁמַע" פִּירוּשׁוֹ לְשׁוֹן הַבְּנָה:⁴⁰

Now, the word “שְׁמַע-Hear” also means “understand”, so “שְׁמַע Hear Yisroel” also means “understand Yisroel”,

כְּשִׁיתְבוּנֵן הַמִּשְׁכִּיל, וְיִתְקַע מַחְשַׁבְתּוֹ בְּחוּזֶק, אֵיךְ שֶׁהֵנִיחַ עֲלֵיוֹנִים וְתַחְתּוֹנִים לְהִיּוֹת "הַיְוָה" - אֶלְקֵינוּ מִמֶּשׁ.

Meaning, when an intelligent person will contemplate and think deeply and seriously about the fact that Hashem put aside the higher worlds and the lower worlds and chose to be: “אֶלְקֵינוּ Hashem Himself is our G-d”, literally;

וְהַנְּשָׂמָה יֵרְדָה מִמְקוֹם גְּבוּהָ כָּל כָּף - "חֶלֶק אֱלוֹהִים" (איוב לא, ב) - לְמִקְוֶה נְמוּךְ מְאֹד, לְהִתְלַבֵּשׁ תּוֹךְ נַפְשֵׁי-הַחַיּוֹנִיּוֹת,

and the Divine soul descended from such a lofty level, as “a portion of actual Divinity”, to an extremely low place, to become invested into the life-giving animal soul,

⁴⁰ (רֵאָה שְׂמוּאֵל א' ג, י: "דְּבַר כִּי שְׁמַע עֲבָדְךָ". פִּירוּשׁ רַש"י מְקַץ מַט, טו: תְּשַׁמַּע - לְשׁוֹן הַבְּנָה וְהַאֲזָנָה. וְעוֹד. זֶהר חֶלֶק ג קלח, ב בְּאֶדְרָא רַבָּא: שְׁמַע, כְּלוּמַר הֵבֵן. הוּבָא בְּתוֹרָה אוֹר בְּרֵאשִׁית א, א. לְעִיל נִשְׂא, כ, ד. פִּינְחָס פ, א וּבְכֻמָּה מְקוּמוֹת).

אֲשֶׁר לָזָה יֵאוֹת שְׁתַּבְּלָה אֵלָיו נִפְשׁוֹ
וְרוּחוֹ,

therefore, it is proper that a person's soul and spirit should yearn exceedingly to return to Hashem.

אֲזִי יִגִּיעַ לְבַחֲנִית "וְאַהֲבַתְּ אֶת ה'
אֱלֹקֶיךָ" (וְאַתְחַנֵּן ו, ה), שֶׁהוּא 'פּוֹעֵל
עוֹמֵד' - שְׁתַּרְצָה שִׁיהִיָּה "הוֹיָה"
אֲלֵהֶיךָ;

After this contemplation a person will then reach the level of "וְאַהֲבַתְּ אֶת ה' אֱלֹקֶיךָ", the word "וְאַהֲבַתְּ" can have two different possible meanings, one of them is that it is an active commandment to the person: you should love and want to experience how Hashem is your G-d,

וְגַם 'פּוֹעֵל יוֹצֵא' - שְׁתַּעֲשֶׂה הָאֱהָבָה
לְמַעַלָּה, כְּמוֹ שְׁפָתוֹב (מִלְאֲכֵי א, ב):
"אֲהַבְתִּי אֶתְכֶם אָמַר ה'"⁴¹.

And it also has a second meaning, that it refers to the effect of the person's contemplation, which is that it will cause Hashem to reveal His love to us from Above, as it is written (Malachi 1:2): "I have loved you (the Jewish People), says Hashem."

Meaning that Hashem shows His love to us in such a way that it awakens a reciprocal love in us for Him.

וְהֵינּוּ שְׁתַּתְּלֵהב נִפְשׁוֹ בְּאַהֲבַת עֲזָה
כְּרִשְׁפֵי⁴² אֵשׁ שְׁלֵהֲבַת⁴³, לְהַבְטֵל

This means that the person's soul will become inflamed with a fiery burning love to become absorbed

⁴¹ ("וְכֵן" לְאַהֲבַתְּ אֶת ה'" (וְאַתְחַנֵּן יא, יג. וְעוֹד), וְלֹא כְּתִיב "לְאַהֲבֹב כו'", כִּי הָעִקָּר הוּא לְהַמְשִׁיךְ הָאֱהָבָה הָעֲלִיּוֹנָה בְּקִרְיַת־שִׁמְעַי. - תּוֹרָה אֹרֵן נו, ג).

"וְעַל דֶּרֶךְ דְּרִשְׁת רז"ל: "שִׁיהָא שֵׁם שְׁמַיִם מִתְאַהֲב כו'". בְּלוֹמַר ש'וְאַהֲבַתְּ" הוּא פּוֹעֵל יוֹצֵא לְשִׁלְשִׁי, דְּהֵינּוּ שְׁתַּפְּעוֹל אֶת הָאֱהָבָה הָעֲלִיּוֹנָה, שֶׁהִיא "אֲהַבְתִּי אֶתְכֶם כו'", לְהִיּוֹת בְּחִינַת גִּילּוּי בְּנַפְשׁ, ש'הוֹיָה" ה' יְהִיָּה "אֱלֹקֶיךָ" - אֱלֹקָה שְׁלֶךְ כו'". שֵׁם פּב, ב-ג. וְרֵאדָה לְקַמֵּן רִישׁ פְּרָק ד'.

⁴² [כְּרִשְׁפֵי: בְּכַתָּב יד 1101: כְּרִשְׁפֵי].

⁴³ (עַל פְּסוּק שִׁיר הַשִּׁירִים ח, ו)

וְלִיכָלֵל בְּאוּרוֹ עַל יְדֵי הָאֱהָבָה הַבְּאָה
מִלְמַעְלָה, כְּמוֹ שְׂכָתוֹב (שִׁיר הַשִּׁירִים א, ז):
"הַגִּידָה לִי שְׂאֵהָבָה נִפְשִׁי."

in Hashem's Light, this intense love is awakened in the person through a revelation of love from Hashem Above, as it is written (Shir Hashirim 1:7): "tell to me (where to find) שְׂאֵהָבָה נִפְשִׁי - the one that my soul loves,"

The word "הַגִּידָה-tell over" can also mean to draw down (נגיד), and we are interpreting the verse to mean that Hashem draws down into us the love of our souls for Him.

וּמִזֶּה יַעֲלֶה וַיִּגִּיעַ לְבַחֲיַנֵּת "בְּכָל מְאֹדְךָ"
"מְאֹד" - בְּלִי-גְבוּל וְתַכְלִית, אֱהָבָה
שְׁלִמְעָלָה מִהַדְעַת.

From this a person will come to the level of loving Hashem "בְּכָל מְאֹדְךָ-with all of your might", the word "מְאֹד-exceedingly/mightily" means without any limits or boundaries, a love of Hashem beyond all reason and logic.

וְזֶהוּ שֶׁאָמַר (איוב יב, כב): "מְגַלֶּה
עֲמוּקוֹת מִנֵּי חוֹשֶׁךְ, וַיּוֹצִיא לְאוֹר
צִלְמוֹת,"

This is what the verse says (Iyov 12:22): "He (Hashem) reveals deep things from darkness, and He takes out to light from the shadow of death."

פִּירוּשׁ: שְׁעַל יְדֵי שְׂמֻגְלָה בְּלִבּוֹ
"עֲמוּקוֹת מִנֵּי חוֹשֶׁךְ", בַּחֲיַנֵּת "הַזֶּה" הַ
אֱלֹקֵינוּ,

Meaning: Through a person revealing in his heart "deep things from the dark", meaning the level of deep love for "אֱלֹקֵינוּ"-Hashem Himself who is our G-d,

מִבַּחֲיַנֵּת "יִשֶׁת חוֹשֶׁךְ סִתְרוֹ",

which comes from the level of "He (Hashem) makes darkness his hiding place (for his Essence)";

מִמִּילָא נְתִיבָהּ חֲשׂוּכָא לְנִהוּרָא,

then automatically this will transform the darkness of his animal soul into light,

"וְיוֹצִיא לְאוֹר צְלֻמוֹת" - בְּחֵינַת הָרַע
שֶׁבִּנְפֶּשׁוֹ שֶׁנִּהְפָּךְ לְטוֹב.⁴⁴

“and he (the person) will take out to light from the shadow of death” the bad of his animal soul which is now transformed into good.

We see from all of this that by reaching a deeper appreciation and love for Hashem in Krias Shema than the love for Hashem he had in Pesukei Dezimra, this will totally nullify the ego of the animal soul and transform his unholiness into a deep love for Hashem that has to limits.

(ו) Chapter 6

וְהָיָה בְּדוֹרוֹת הָרִאשׁוֹנִים שֶׁלֹּא הָיָה
הָרַע גּוֹבֵר בָּהֶם כָּל כּוֹן, הָיָה דִּי לָהֶם
לְבַטֵּל הָרַע שְׁלָהֶם מִכָּל וְכָל -
בְּקִרְיַת־שְׁמַע לְבָדוּ.

Now, in the earlier generations where the bad of the animal soul wasn't expressed so strongly, the recital of Shema (with the contemplation of its meaning) was enough to completely nullify the unholiness of their animal soul.

לֹא כֵּן עָתָה בְּעֻקְבוֹת מְשִׁיחָא, שֶׁהָרַע
מִתְגַּבֵּר מְאֹד, וּבִלְתִּי אֶפְשָׁר לְבַטְלוֹ
מִכָּל וְכָל בְּקִרְיַת־שְׁמַע לְבָדָה, לְזֹאת
תִּקְנֵנוּ שְׁמוֹנֵה־עֶשְׂרֵה בְּרַכּוֹת.

This is not the case now in the time called “the footsteps of Moshiach”, when the bad of the animal soul is very strongly expressed, it is now impossible to completely eradicate it's unholiness with only the recital of Shema. For this reason our

⁴⁴ קיצור מהצ"צ (נסמן לעיל): ה: אך לא די להפריד הרע (בחי' גרשון ויגרשהו אבל קהת אתהפכא היינו מקיף פנימי כו') שצריך לבטלו מכל החרם, וזהו ע"י ק"ש רמ"ח (ר"מ שופטי), ופ"ל כי אחד שייך אחר שנבראו עולמים כו' אבל לגבי מהו"ע קודם שנבראו לא שייך אחד וזהו בחי' הוי' ראשונה אלהינו דוקא משא"כ מלאכי' כו' מי גילה רז זה לבני (צ"ע דמ"ה משתמשי' בו ע' שבועית תקס"ב).

והנה שמע הבנה איך שהניח עליוני' ותחתוני' להיות ה' אלקינו ממש והנשמ' ירדה כו' אשר ע"כ יאות ואהבת פועל עומד פועל יוצא שתתלהב נפשו באהבה הבא' טלמעלה, ומזה יבא למאדך בלי גבול, מגלה עמוקו' מני חשך סוד העליון עי"ז ויוציא לאור צלמת אתהפכא חשוכא כו' (המכוון כי לפי דק"ש גלוי פנימי' אלהותו עי"ז ביטול הרע מכל משא"כ פסוד"ז גילוי מביטול העולמו' חיצוני' עי"ז רק להפריד הרע עמ"ש בענין חצר חיצוני' ופנימי' דבחצר החיצונה כתי' והמן בא כו' וגם ב' בירורי' הנ"ל ע"ד מ"ש בענין מים חיים לטהרת טמא מת בענין זדונות כזכיות ע' אגה"ק).

Sages instituted the 18 blessings of Shemona Esrai.

ו"ברוך" הוא לשון השפעה והמשכה,

The word "ברוך-blessed" is also an expression meaning bestowing and drawing down from Above,

שָׁאֲנוּ מִבְּקָשִׁים שְׂיוּמָשׁךְ וַיּוֹשֶׁפֶעַ
בְּחִינַת "אָתָּה" - לְנוֹכַח, "הוֹיָה"
אֱלֹהֵינוּ-

meaning that when we say a בְּרָכָה blessing using the phrase "ברוך אתה" blessed/drawn down are you Hashem our G-d", we are actually requesting that there should be drawn down and bestowed upon us so that "הוי" Hashem Himself who is our G-d" should be revealed directly to us, so that when we say "you" to Hashem we should feel how that "you" in "Hashem הוי' אֱלֹהֵינוּ" Hashem Himself is our G-d"; i.e. that our connection to Hashem's Essence should be revealed.

שִׁיחִיָּה בְּנוּ בְּהַתְגַּלּוֹת לְבָנוּ, וּמִמִּילָא
יְבוֹטֵל הָרַע מְכַל וְכַל כְּבִיטוּל הַחוּשֶׁךְ
כִּי, כִּנ"ל.

Meaning, that in Shemona Esrai we are asking that our love for Hashem's Essence should be revealed in our hearts, and then automatically the unholiness of the animal soul will be totally nullified, like darkness is dispelled by light, as explained above.

וּבְבִרְכַת "סְלַח לָנוּ" אֵין פִּירוּשׁוֹ מִפְּנֵי
יְרֵאת־הָעוֹנֵשׁ, שְׂיִסְלַח לָנוּ בְּשִׁבִיל
שְׁלָא יַעֲנוּשׁ אֹתָנוּ חֲסִי-שְׁלוֹם;

When we reach the blessing of "Please pardon us Hashem"⁴⁵, we aren't asking forgiveness because we are afraid of the punishment, that He should forgive us so that He will not punish us G-d forbid;

⁴⁵ The sixth blessing of Shemona Esrai.

אך פירושו: כמשל אדם המבקש
מחבירו מחילה וסליחה, שיתגלה
רצונו אליו על ידי התעוררות
רחמנותו -

Rather the explanation of why are asking forgiveness is as follows: This is like a person who asks forgiveness and pardon from his friend so that his friend's good will and favor should be expressed to him. This is accomplished by arousing his friend's mercy.

כן אנחנו מבקשים התגלות רצונו על
ידי "י"ג מדות הרחמים",

So too, we ask forgiveness from Hashem so that His good will and favor should be expressed to us, and we accomplish that through calling on Hashem's "13 Attributes of Mercy."

ונקרא בלשון "י"ג נהרא אפרסמונא
דכיא"⁴⁶,

These "13 Attributes of Mercy" are also called "13 rivers of scented pure oil"

המבררים ומלבנים עונותיהם של
ישראל, ולא יהיו מסכים מבדילין
בהתגלות רצונו יתברך.

which purify and clean the sins of the Jewish People, so that there should not be any barriers (from sin) blocking out the revelation of His Will and good favor.

והנה ימי אלול מיוחדים להתעוררות
"י"ג מדות הרחמים"; וביום הכפורים
הוא התגלות הרצון,

Now, the days of the month of Elul are a special time to awaken the "13 Attributes of Mercy", so that by the time Yom Kippur comes Hashem's good will and favor can be fully revealed to the person,

כמו בעת שחטאו ישראל בעגל,
נתבשר⁴⁷ להם סליחה ביום הכפורים,

just like when the Jewish People sinned by making the golden calf, that after doing Teshuva they were

⁴⁶(תרגום: נהרות אפרסמון זך. ראה תענית כה, א. זוהר חדש רות עו, סוף עמוד ג. תורה אור תרומה פא, א. ועוד).

⁴⁷(בכתב יד 1101: נתבשר).

כִּי אַז הוּא הַתְּגִלוֹת הַרְצוֹן.⁴⁸ informed on Yom Kippur that they were forgiven, since that day is a time when His good will is fully expressed (after Teshuva).

Similarly, after removing all the barriers blocking out that good will through the Teshuva of Elul and Rosh Hashana, we experience the revelation of Hashem's good will and love to us on Yom Kippur.

(ז) Chapter 7

וְהִנֵּה בְּחִינַת אֶהְבֶּה-רַבָּה הַנִּ"ל, בְּחִינַת "בְּכָל מְאֹדָךְ", הִיא בִּיְתֵר שְׂאֵת וְעוֹז, הַגְּבִיָּה לְמַעַלָּה מֵאֶהְבֶּת הַנִּשְׁמָה טָרָם בּוֹאָה לְעוֹלָם-הַזֶּה.

Now, this level of great love for Hashem described above, which is "בְּכָל מְאֹדָךְ-with all your might/unlimited", is much loftier and more powerful, above and beyond the love that the Divine soul had for Hashem before it came into this world,

וְהִיא בָּאָה דוֹקָא עַל יְדֵי הַתְּבַרְרוֹת נְפֶשׁ-הַחַיּוֹנִית וּבִיטוּל הָרַע שָׁבָה,

and it comes specifically through refining the life-giving animal soul and nullifying the bad in it,

כְּמוֹ שְׁכָתוּב: "מְגַלֶּה עֲמוּקוֹת - מְנִי חוֹשֶׁךְ", ו"כִּי־תִרְוֶן הָאֹר מִן הַחוֹשֶׁךְ" (קֹהֶלֶת ב, יג) דוֹקָא. וְכְמוֹ שֶׁנִּתְבָּאָר בְּמִקוֹם אַחֵר.⁴⁹

as it is written (Iyov 12:22): "He reveals deep things (deeper love for Hashem) from the darkness (of the animal soul)," and like it says (Koheles 2:13): "the advantage of light is when it comes from (transformed) darkness," specifically.

⁴⁸ קיצור מהצ"צ (נסמן לעיל): ו: בעקבות משיחא א"א לבטלו בק"ש לבדה רק מבקשי על נפשינו ברוך אתה הוי' אלקינו סוד הנ"ל יומשך בגילוי (עמ"ש בענין הברכות) וסלח לנו שלא יהי' מסך מבדיל כו' אלול יוכ"פ גלוי י"ג מדה"ר.

⁴⁹ (רֵאָה סִידוּר עִם דָּא"ח יט, א).

וְזֶהוּ תַכְלִית יְרִידַת הַנְּשָׁמָה בְּעוֹלָם-
 הַזֶּה - לְבַרֵּר וּלְלַבֵּן הָרַע שֶׁבַּנְּפֶשׁ-
 הַבְּהֵמִית בְּכַדֵּי שְׂתַגִּיעַ לְאַהֲבַה-רַבָּה
 ז.ו.

This is the purpose of the descent of the Divine soul into this world-to refine and clean out the bad of the animal soul, in order that the Divine soul should reach this greater love for Hashem.

וּבִיאֹר הַדָּבָר: בְּהִיּוֹת שְׂשָׂרֵשׁ נֶפֶשׁ-
 הַחַיּוֹנִית הִיא מְדֻרְגָה גְבוּהַ מְאֹד, כְּמוֹ
 שֶׁכְּתוּב (וַיִּשְׁלַח לוֹ, לֵאמֹר): "וְאַלֶּה הַמְּלָכִים
 אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם, לִפְנֵי מֶלֶךְ מֶלֶךְ
 לְבְנֵי יִשְׂרָאֵל";

The explanation of this: Since the source of the life-giving animal soul is from a very high level, as it is written (Bereishis 36:31): “And these are the kings who ruled in the land of Edom, before there was a ruling king for Children of Yisroel.”

Edom is another name for Eisav, Yaakov’s brother, who represents the World of Tohu as opposed to Yaakov who represents the World of Tikkun.

The World of Tohu is a level of Hashem’s revelation where the Light is unlimited and infinitely intense, but the “Keilim-Vessels”- the capacity to define that Light and channel it- was not able to handle the intensity of the Light, and the Keilim “broke down” and became the source for unholiness.

The World of Tikkun is a level of Hashem’s revelation where the Light is limited to the capacity of the “Keilim-Vessels”, i.e. to be channeled properly, but the Light is inherently limited to the capacity of those “Keilim”, as opposed to the Light of Tohu that has no such limitation.

Because Eisav/Edom is connected to the World of Tohu, that is why he had so much energy, but couldn’t contain it properly and broke down into channeling all of his energy into unholiness.

Yaakov who is connected to the World of Tikkun was able to properly channel all his energy into holiness.

This is the idea of saying that the animal soul comes from the “kings of Edom before the Children of Yisroel”: The animal soul derives its life in its original source from the World of Tohu. This is why it has so much passion and energy but has a very hard time channeling it into holiness. This World of Tohu is called “the kings of Edom”, meaning the strength and power of the source of Eisav/Edom in the World of Tohu. This is called “before there was a ruling

king for the Children of Yisroel”, since the Light of Tohu is on a higher level, “before”, the level of Tikkun, which is called “a ruling king for the Children of Yisroel”, since Yisroel/Yaakov and his children are sourced in the World of Tikkun.

רק שִׁנְפָּלָה בְּשִׁבְרֵת־הַבַּלִּים -
בְּהִסְתָּרִים וְצִמְצוּמִים רַבִּים, שֶׁמִּכְּסָה
וּמִסְתִּיר יְחוּד אִוֵּר אֵין־סוֹף בְּרוּךְ־הוּא;

Even though the source of the animal soul in Tohu is very high, **but it fell down through the “breaking of the Keilim/Vessels”, and through many levels of concealment and constriction** on Hashem’s revelation, **which cover over and conceal the True Oneness of Hashem’s Infinite Light**, i.e. they conceal the perception of Hashem’s True Oneness, that He is the only True Existence, as explained previously in the maamar.

וְלִכֵּן כִּאֲשֶׁר נִתְבָּרַר וְנִפְרָד בְּחִינַת הָרַע
שָׁבָה עַל יְדֵי נַפְש־הָאֱלֹהִית, מִמִּילָא
תְּגִיעַ לְאֶהְבֶּה־רַבָּה הַנִּ"ל בֵּיתֵר שְׂאֵת
כְּמוֹ קוֹדֵם יְרִידָתָהּ.

Therefore, when the bad of the animal, created by all these levels of concealment, will be sorted out and removed through the Divine soul, automatically it will reach this level of great love for Hashem described above, that it receives from the source of the animal soul from the World of Tohu, with a much greater intensity than it had before it descended into this world.

וְזֶהוּ "וְהָיָה הַבֵּן הַבְּכוֹר לְשִׁנְיָאָה":

This is the meaning of the verse quoted at the beginning of the maamar (Devarim 21:15) “and it shall be that the first son will be born to the wife he does not like,”

שְׂדוּקָא מִנְפִש־הַבְּהֵמִית שְׂהִיא
שְׂנוּאָה-

meaning that specifically through the animal soul which is connected

to unholiness **which is hated** by Hashem-

"וְהָיָה הַבֵּן הַבְּכוֹר" - "לִפְנֵי מֶלֶךְ מְלֶךְ".

the Divine soul **“will give birth to the ‘first-born’ son”**, meaning that it is also connected to the higher level of Tohu referred to as **“before there was a ruling king to the Children of Yisroel”**, in addition to its own innate love for Hashem from the World of Tikkun.

The animal soul contains an element of unholiness which is “hated” by Hashem, but is also called the “first-born” since in its ultimate source it derives from the World of Tohu which is “before” Tikkun, just like Eisav was born before Yaakov.

Now, just like Yaakov was ultimately able to receive that first-born birth-right from Eisav (see Parshas Toldos), and come out with his own level of Tikkun together with the advantage of Eisav’s source in Tohu, so too, every Jew’s Divine soul is able to refine and elevate the animal soul so that it receive from it a love for Hashem on the level of Tohu, in addition to the natural love it has from Tikkun.

This is what it means that “the first-born son will be to the wife he doesn’t like”, meaning that through the animal soul which has an aspect he dislikes and therefore works with, his Divine soul achieves a love for Hashem on from the level of Tohu referred to as the “the first-born son” since Tohu is higher and “before” Tikkun.

וְהָיָה "לְשִׁנְיָאָה" בְּתֵיב בְּיו"ד, לְשׁוֹן
"דְּבַר אֶחָד" - וְהָיִינוּ הָרַ סִינַי -

Now the word **“לְשִׁנְיָאָה-to the one that is hated”** is spelled with a 'י' (after the 'נ') instead of how it is usually spelled with a 'ו' (לְשִׁנְוָאָה), **this is coming to teach us something new, that it is also a reference to Mount סִינַי-Sinai** which is spelled similar to the word שְׁנִיָּאָה with a 'י'.

The reference to Mount Sinai is to teach us that “שְׂנֵי־אָהַד-hatred” mentioned here is also referring to the hatred that we feel for unholiness. Our hatred for unholiness will help us reveal the potential love for Hashem of Tohu contained in the animal soul.

This connection to Mount Sinai is our Sages explained (Shabbos 89b): “Why is the name of the mountain the Torah was given on called סיני-Sinai?”

שְׂנֵי־אָהַד שְׂנֵי־אָהַד לְעוֹבְדֵי כּוֹכָבִים
וּמִזְלוֹת⁵⁰ –

Because from the Torah we have the power to have “שְׂנֵי־אָהַד-hatred” for the unholiness associated with the other nations of the world (and our own animal soul which is similar to the souls of the nations of the world),”

לְמֵאוֹס הָרַע בְּתַכְלִית עַל יְדֵי הַתְגַּלוֹת
הָרְצוֹן וְאֶהְבֶּה שְׁלֹמֵעָלָה מֵהִדְעַת. ⁵¹

meaning, we receive the power to **completely despise the bad** of our animal soul **through revealing the desire and love for Hashem which is beyond all logic and reason** when we say Shema, this will help unlock the potential love of Hashem from Tohu in our animal soul.

We thus have another twist on how to interpret the verse: “and it shall be that the first-born son will be born לְשֵׁנֵי־אָהַד-to the one that is hated’,” meaning that the love from Tohu, called the ‘first-born son’, will come to us through “hating” the animal soul’s connection to unholiness.

⁵⁰ (לְאֵמוֹת הָעוֹלָם. שְׁבַת פֶּט, ב.).

⁵¹ קִיצוֹר מֵהַצַּ"צ (נִסְמָן לְעֵיל): ז: וְהָנָה אֵהֱרֵה הַנִּלְמָד מֵאֲדָר הַגְּבוּהָ לְמַעַל מֵאֲהַבַת הַנִּשְׁמָה טָרָם בּוֹאֵה לְעַה"ז וְבֵא"ע"י בִּירוֹר נִפְשׁ הַחַיּוֹנִי מְגַלָּה עִמּוּקוֹ מִנִּי חֶשֶׁךְ, כִּי הַחַיּוֹנִי שְׂרָשָׁה מֵאֵלֶּה הַמַּלְכִּי רַק נִפְלָ בִּשְׁבָה"כ וְע"י בִּירוֹר תְּגִיעַ לְשֵׁרֵשׁ וְהֵינּוּ וְה' בֶּן הַבְּכוֹר כּו' כִּי הָיָה לִפְנֵי מְלוֹךְ מֶלֶךְ לְבִנֵי לִכְן עֲשׂוּ ג"כ הֵי בְכוֹר וְכֵן יֵצֵה"ר מְקִדִּים לִיצ"ט לְפִתַח חֲטָאת רּוֹבֵץ, כִּי הַבְּכוֹר נִקְ' פֶּטֶר רַחֵם שְׁפוּתַח הַרַח"ם לְהִיּוֹת לִידָה שְׁכַל לִידָה וְגִלּוּי נִמְשָׁךְ ע"י כַח עֲלִיּוֹן בִּיּוֹתֵר הַמַּחְבֵּר הַהֶעֱלַם וְהַגְּלוּי ע"ד קִי"ס ע"י עֲתִיקָא כּו' הַפֶּךְ יָם לִיבִשָׁה כּו' וְכַח זֶה שְׂרָשׁוֹ מִבְּחֵי לִפְנֵי מְלוֹךְ מֶלֶךְ רַק בִּשְׁבָה"כ נַעֲשֶׂה עֲשׂוֹ וְכֵן נַה"ב כּו' וְלִכְן רִצָּה יִצְחָק לְבָרֵךְ עֲשׂוֹ וְבִאֲמַת עֲשׂוֹ א"א לְהַתְּבַרֵּר הַחֶרֶם תְּחַרִּימֵם רַק יַעֲקֹב נִטַּל הַבְּכוֹרָה ע"י נַה"ב שְׁבוֹ שְׁנִלְקָה מִבְּחֵי הַנִּלְוֵה וְהוּא שֵׁיטוּל פִּי שְׁנַיִם מ"ה וְב"ן חֶלֶק פְּשִׁיטוֹתוֹ מ"ה וְהַבְּכוֹר דַּס"ג כִּי הִנֵּה"א וְנַה"ב נַעֲשׂוֹ לְאַחֲדִי, וְהוּא דְקִטִּיל לְחַיּוֹת כַּמְבוֹאֵר בּוֹהַר ח"ג דְרַמ"ט עֵינֵן חַיּוֹת פּוֹתַח הַרַחֵם כּו' ע"ש.

This ‘hatred’ to unholiness happens automatically by awakening an essential love for Hashem in Shema, since love and hatred are corresponding opposites, the more one loves his friend the more he hates someone who hates his friend, similarly, the deeper one loves Hashem, the more he hates unholiness which is opposed to Hashem. Thus, by loving Hashem we are ‘hating’ unholiness and this is what unlocks the tremendous potential of the animal soul to love Hashem on the level of Tohu.



Summary and Lessons from the Maamar⁵²

- 1- The Parsha starts out by describing the laws of war, and that if someone captures a woman in war, he cannot marry her without her converting first. However, if he marries her because of her appearance he will end up not liking her. If he marries her after she converts and then he marries another native Jewish wife, he make come to the following dilemma: His wife that he does not like (because he married her with the wrong intentions) gives birth to a son, and then his second wife that he likes (because he married her for the correct intentions) gives birth to a son. He wants to give the birth-right of double portion of inheritance to the son of his second wife, but the fact is that his first wife that he doesn't like gave birth to a son first, which son gets the birth-right of a double portion? The verse says: “and it shall be that the first son will be born to the wife he does not like, (and therefore he must give that son the double portion of inheritance)”. What is the implication that specifically the wife he does not like **will** give birth to his first-born son, why does it seem that the Torah is saying that this is what should happen?

⁵² The summary and lessons here are based on the summary of the maamar written by the Tzemach Tzedek in Or Hatorah Devarim, vol. 6, pages 2,357-8. We will therefore follow his style of summary for this maamar as opposed to our usual question and answer format followed by lessons.

To understand this, we need to understand the difference between the animal soul and the Divine soul:

The animal soul comes from a high level, from the angels (and even higher), but it came down through many processes that conceal Hashem's revelation from it and cause it to change its highly spiritual nature. This causes that when it comes into this world it is mixed together of good (holy potential) and bad (unholy desires).

- 2- The Divine soul comes to the person directly from Hashem without changing its essential Divine nature of connection to Hashem, like it says "He (Hashem) breathed into man a soul of life", like someone directly blowing from his innermost life into something. From the perspective of the Divine it would not be possible in any way for a Jew to sin against Hashem since it sees the truth of Hashem's Oneness and Presence directly; it is only because the animal soul covers it over that a person is able to sin.
- 3- The fact that the Divine soul came into the animal soul is in order to refine it and transform its "darkness" into Light of Divine revelation. This is the meaning of the name "יִשְׂרָאֵל-Yisrael", since the word יִשְׂרָאֵל comes from the word שַׁר-ruler, like it says in the verse: "because you have שָׁרִיתָ-ruled over אַלְהִים-angels and אָנָּשִׁים-people and were able to overcome them." The term "אַלְהִים-angels" here is referring also to the bad feelings and character traits of the animal soul, and the term אָנָּשִׁים-people here is also referring to the bad thoughts of the animal soul; thus the verse is saying that a Jew's Divine soul has the power to overcome and rule the thoughts and feelings of the animal soul and transform them to holiness through prayer.
- 4- If the animal soul was on a high spiritual level originally, why did Hashem send him down and make him un-spiritual so that the Divine soul would need to come into him and elevate him? The answer to this will be understood by first explaining the concept of prayer which is described in the Zohar as a "battle":

The first part of the “battle” is Pesukei Dezimra, where a Jew thinks deeply about the greatness of Hashem, how He creates and gives life to everything. This creates a feeling of love for Hashem, and a certain amount of repulsion to unholiness which opposes Hashem.

- 5- However, it doesn't completely remove the animal soul's desire for unholiness, since the person still feels that s/he still exists and has the right to want things, its just that Hashem is much greater and it makes to make Hashem a higher priority than other desires, but doesn't remove the possibility of other desires. But when a Jew says Krias Shema and contemplates on Hashem's True Oneness, how He is the only real existence at all and all unholiness and ego is totally fake and the opposite of reality, this will allow the person to have a deep love for Hashem that will totally negate any room for unholiness and ego.
- 6- Nowadays, we also have the 18 blessings of Shemona Esrai, so that the deep connection to Hashem's Oneness that we contemplated in Shema should be fully revealed in our animal soul. This is because the idea of bracha-blessing is to draw down and reveal Hashem to a level we can relate to directly.
- 7- Now we can come to answer the question asked at the beginning: Because the animal soul is rooted in the World of Tohu where the Light is unlimited, when we refine the animal soul and bring it to really love Hashem through Pesukei Dezimra, Shma, and Shemona Esrai, this connects our Divine soul a love of Hashem from Tohu that it didn't have in it's source in Atzilus (Tikkun). This is the meaning of “the first-born son”- meaning the Light and love of Tohu- comes to us through transforming the once “hated” animal soul, by getting the animal soul to hate unholiness through teaching him to love Hashem.

Sponsored by:

Rabbi Roberto and Margie Szerer,

in loving memory of

Gladys Szerer-Sarah Bat Shalom Z"L

Victor Sasson-Victor Chayim Ben Saul Z"L

Enrique Szerer-Hersh Ben Aryeh Meyer HaCohen Z"L

Andrea Szerer-Leah Bat Chayim HaCohen Z"L

לזכות הרה"ח הרה"ת ר' ישע"י זושא שיחי
ווילהעלם

לרגל הכנסתו לשנת הששים

ולזכות אשתו מרת אסתר תחי

שיצליחו בכל מעשה ידיהם באושר עושר וכבוד
נחת רוח חסידי מכל יוצאי חלציהם בטוב הנראה
והנגלה

לזכות שנת הצלחה לפייגא בת חיענא וכל משפחתה בגו"ר

לע"נ

הת' אברהם חיים בן ר' מנחם מענדל שיחי

ליום היארצייט כ"ח מנחם-אב

רחל לאה בת ר' חיים משה שיחי הכהן

ליום היארצייט ט' אלול