



LESSONS IN TORAH OR

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

תורה אור

פֶּרֶשֶׁת מִשְׁפָּטִים

דְּבוּר הַמִּתְחִיל

לֹא תִהְיֶה מִשְׁכָּלָה וְעֵקֶרָה

“Filling our Days with Love of Hashem”

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Torah Or

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דבור המתחיל

לֹא תִהְיֶה מִשְׁכָּלָה וְעֶקְרָה¹

דף עח, ד - עט, ב

“Filling our Days with Love of Hashem”

(א) Chapter 1

“לֹא תִהְיֶה מִשְׁכָּלָה וְעֶקְרָה בְּאַרְצְךָ, אֵת
מִסְפַּר יְמֶיךָ אֲמַלֵּא” (פֶּרֶשֶׁתנו כג, כו):

“There will be no women who will miscarry or who will be barren in your land, I will grant you the full count of your days.” (Shemos 23:26)

הַנֵּה מוֹדַעַת זֹאת, כִּי יֵשׁ לְמַעֲלָה בְּחִינַת
“אֶרֶץ חַיִּים”, שֶׁמִּמֶּנָּה נִשְׁפָּע חַיִּים וּמִזֶּן
לְכָל־לֹוֹת נִשְׁמֹת יִשְׂרָאֵל, “לְאַהֲבָה אֵת ה'”
(עֲקֵב יא, יג), לַעֲשׂוֹת כָּל מִצְוֹתָיו² “אֲשֶׁר
יַעֲשֶׂה אוֹתָם הָאָדָם וְחַי בָּהֶם” (אַחֲרֵי יח, ה),
חַיִּים אֲמִיתִיִּים.

The following idea is known: There is a supernal “Land of Life” on High, Malchus of Atzilus, from which flows life and sustenance to the collective Jewish people, thereby producing within them a Love for Hashem, inspiring us to perform all His commandments “which man must do and live through them” (Vayikra 18:5), which is the ultimate, true life.

דוֹגְמַת אֶרֶץ הַלְוִי הַתְּחִתוֹנָה הַגִּשְׁמִית,

As is the case with the physical Earth which produces all kinds of

¹ (נֶאֱמַר שֶׁבֶת פֶּרֶשֶׁת מִשְׁפָּטִים, מְבָרְכִים הַחֹדֶשׁ וְעָרֵב רֹאשׁ חֹדֶשׁ אֲדָר, כ"ט שָׁבַט תְּקַנֵּנוּ.)

² (תְּבֹאֵא כח, א. טו: "לַעֲשׂוֹת אֵת כָּל מִצְוֹתָיו").

שְׂמִצְמִיחַת כָּל מִינֵי מַגִּידִים³ "לְהַחֲיוֹת בָּהֶם
נֶפֶשׁ כָּל חַי" – חַיִּים גְּשָׁמִיִּים.

enjoyable foods providing life --
physical life -- to every living
creature.

וְזוֹלָתָהּ אֵין קִיּוֹם וְחַיּוּת לְכָל הַדָּרִים
עָלֶיהָ, כִּי לֹא יוֹעִיל הוּא וְעוֹשֶׁר, זָהָב וְכֶסֶף
אִם לֹא יִהְיֶה צֶמַח הָאָדָמָה חֵס וְשָׁלוֹם.

And without it there is no
sustainable life to all those dwelling
on Earth, for all the wealth and
richness of gold and silver will not
sustain without produce from the
earth, Heaven forbid.

וְכֶן כָּל חַיּוּת רוּחָנִי הַנִּמְשָׁךְ לְאָדָם לְתוֹרָה
וְלַעֲבוּדָה, הַכֹּל הוּא עַל יְדֵי אֶרֶץ הַחַיִּים
הָעֲלִיוֹנָה, וְכִמוֹ שֶׁכָּתוּב (תְּהִלִּים קטו, ט):
"בְּאַרְצוֹת הַחַיִּים."

Similarly, the spiritual life that is
provided to man for his study of
Torah and service of Hashem is all
produced from the "Land of Life"
on High, Malchus of Atzilus, as it
states in the verse "[I shall walk
before Hashem] in the Lands of
Life." (Tehillim 116:9)

Since the verse uses the plural expression "Lands of Life," this shows that there are two "Lands of Life" that are corresponding to each other, as the Rebbe will explain:

(וּמֵה שֶׁכָּתוּב "בְּאַרְצוֹת", הֵינּוּ כִּי יֵשׁ
אֶרֶץ-עֲלֵאָה וְאֶרֶץ-תַּתְּאָה. דִּהְיִינוּ כְּנֶסֶת-
יִשְׂרָאֵל דְּלַעֲיָלָא וְכְנֶסֶת-יִשְׂרָאֵל דְּלַתְּתָא.
כִּי גַם לְמַעְלָה יֵשׁ בְּחִינַת כְּנֶסֶת-יִשְׂרָאֵל,
כִּי "יִשְׂרָאֵל עָלוּ בְּמַחֲשָׁבָה")

The intention of the verse using the plural term "Lands (of Life)" is to represent the levels of the "Land on High" and the "Land Below": These are the inner aspect of Malchus of Atzilus, called "**Keneses Yisrael**" as they exist Above, and the Jewish People that live on the physical earth who are called "**Keneses Yisrael**" down here. Since, the "**Keneses Yisrael-Collective Jewish People**" also exist Above in the world of Atzilus, as in the teaching: "**Yisrael arose in His thought** (before He actually created the physical world,

³ ("כֵּן יִקְרָא דְּבַר מְשׁוּבָח וּמְעוּלָה". מְצוּדַת דָּוִד שִׁיר הַשִּׁירִים ד, יג).

i.e., in Atzilus).” (See Midrash Bereishis Rabbah 1:4)

Resultantly, there are two “Lands:” The physical land, where the physical Jewish People live, which was created in the merit of the Jewish People so they can learn Torah and fulfill Mitzvos. This physical land produces vegetation that all physical life depends on.

Then there is the spiritual “Land” of Malchus of Atzilus. The inner dimension of this level is how it is the collective source of the souls of the Jewish People. From this level comes all spiritual life of love and fear of Hashem and ability to connect to Hashem [which all spiritual existence depends on].

וְנִקְרָא בְשֵׁם "אֶרֶץ": כִּי כִּמוֹ אֶרֶץ הָלֹוּ
הַגִּשְׁמִית אֵין כֹּחַ צְמִיחָתָהּ מִצַּד עֲצָמָה,
אֶלָּא מִן הַזִּרְעָה וְכֹחַ הַצּוּמָח אֲשֶׁר נִתֵּן
בָּהּ, לְהִיּוֹת מִמֶּנָּה וְעַל יָדָהּ נִגְדֵּל וְנִצְמָח
כָּל הַזִּרְעִים שְׁבִתוּכָהּ,

The term “Land” in this context is precise: Just as it is regarding the physical earth (land), that its ability to produce does not come from it itself, rather through a combination of planting and the power of growth that Hashem put in it, allowing it to produce and sprout all kinds of plants;

כִּךְ הַחַיִּים הַרוּחָנִיִּים הַנִּמְשָׁכִים וְנִשְׁפָּעִים
מֵאֶרֶץ הַחַיִּים, הֵם נִמְשָׁכִים מִמְקוֹר וְחַיִּי
הַחַיִּים בְּרוּךְ-הוּא. כִּי הוּא הַנוֹתֵן כֹּחַ
בְּאֶרֶץ לְהוֹצִיא צִמְחָהּ.

the same is true with the spiritual life that is provided to us from the heavenly “Land of Life:” the ability it has to produce and sprout (within us) spiritual life comes from the Source of Life, Hashem Himself, for He provides the ability for the heavenly “Land” to produce spiritual life in us.

אֵךְ זֹאת עֲבוֹדַת הָאָדָם - לְחֶרֶשׁ וּלְזֵרֹעַ
בָּהּ.

However, one’s divine service of sewing and planting the Supernal “Land” is necessary as well.

וְהֵינּוּ כִּמוֹ שֶׁכָּתוּב (תהלים צו, יא): "אוֹר
זֶרֶעַ לְצַדִּיק".

This is the meaning of the verse “a light is planted for the Tzadik (Righteous person).” (Tehillim 97:11)

כִּי "זֶרֶעַ" כָּלֵם צַדִּיקִים" (ישעיה ס, כא) כְּתִיב,
וְהֵינּוּ שֵׁם הַתּוֹאֵר, דְּהֵינּוּ מִדְּרַגַּת צַדִּיק

For the word Tzadik in this verse is not referring only to one who is

אֲמִיתִי שְׁנֵתִבְאָר בְּמָקוֹם אַחֵר, אֶלָּא רוֹצֶה
לומר מִדְּרַגַּת אָדָם כְּשֶׁר שְׁאִינוּ רָשָׁע חֶסֶם
וְשָׁלוֹם, וְכֵמוּ שְׁאָמְרוּ: "צַדִּיק וְרָשָׁע לֹא
קָאֵמֵר."

indeed at the spiritual level of a Tzadik, [as explained elsewhere], rather it refers to any decent person who is not intentionally a sinner. As it states in the verse, "and all of your nation are Tzadikim." (Yeshaya 60:21) Rather, the meaning of "Tzadik" in this verse is the same meaning as in the phrase "Hashem doesn't decide before someone is born whether he will be a Tzadik or a Rasha (wicked person)" (Sota 2a), which obviously just means that Hashem doesn't predetermine if someone will do Mitzvos or Aveiros (sins), not referring to the "level" of a true "Tzadik."

In the beginning of Tanya, it explains the essential level of Tzadik-Righteous, Beinoni-Average, and Rasha-Wicked. The level of a true Tzadik is someone who has completely eradicated his evil inclination, his Yetzer Hara. However, anyone who still has desires for unholy things is not on the level of a Tzadik; he can only aspire to be a Beinoni, one who has total self-control and always uses his thought, speech and action in the way that Hashem wants.

When the verse says that "light is planted for a Tzadik" it is not referring to that sublime level of a Tzadik that has no Yetzer Hara. It simply means that every single Jew, who is called a Tzadik in the sense of one who wants to do the right thing, plants Light in the Land of Life Above through every Mitzvah he performs.

וְהָ"אוֹר", הִיא אֶהְבֶּת ה', וְתִשְׁוֹקְתוּ אֵלָיו
יִתְבָּרֵךְ הַנִּמְשָׁךְ לְאָדָם, הֵנָּה הוּא זְרוֹעַ
בְּאֶרֶץ הַחַיִּים לְצַדִּיק, פִּירוּשׁ: לְהִיּוֹת
צַדִּיק וּמְקוּשָׁר בֵּה' לְדַבָּקָה בּוֹ.

This "Light" which is planted in the "Land of Life" Above refers to the sprouting of Love for Hashem within the person, which creates a yearning for Hashem and a pull to connect to Him. This "Light" of love is "planted" in the "Land of Life" Above (Malchus) for the purpose of making the person into a Tzadik, meaning to be able to truly connect to Hashem, similar to a Tzadik.

This is the meaning of the verse: “זָרוּעַ (of love of Hashem) -Light (of love of Hashem) was planted (in Malchus of Atzilus) לְצַדִּיק -for the purpose of coming down into the soul of a Jew and make him like a Tzadik by experiencing a true love of Hashem.”

וזאת ישים האדם אל לבו, וידע נאמנה, ויאמין באמונה שלימה: כי כל אהבה ויראה הנמשכים אליו הוא "מתת אלקים"⁴, שנותן כח הצומח בארץ העליונה להצמיח אהבת ה' ויראתו על פניו, ואינם נמשכים מכח האדם העובד עצמו.

A person should take this idea to heart and know well and fully believe in the following: Any love and fear of Hashem that a person has is just a gift from Hashem, Who gives power to the Land Above (Malchus) to make the love and fear of Hashem grow inside the person. These feelings do not come to the person only from his own effort.

ועל כן כל עיקר עבודתו לא תהיה לאהוב ה' מעצמו - שיהיה הוא העובד והוא האוהב כו',

Thus, the essence of one's divine service should not be love of Hashem that is accredited to one's own efforts, considering himself that he is the dedicated servant and he is the one who has reached the level of love of Hashem,

כי אם כמו שכתוב (פרשתנו כג, כה): "ועבדתם את הו' אלקיכם".

Rather our service of Hashem should be as it is written in the verse: "and you shall serve *Havaya* (Hashem) your G-d." (Shemos 23:25)

ופירושו לפי פשוטו אינו מובן: וכי הוא יתברך לעבודתנו הוא צריך? וכלום חסר חס ושלום? ו"אם צדקת מה תתן לו?" (איוב לה, ז).

Now, according to the simple meaning of the verse it is not understood, for does Hashem need our service? Is he really deficient without us Heaven forbid? Does it not say (Iyov 35:7) "If you are righteous what are you giving him?"

אלא הענין, כי הו' פירוש: "היה, הוה, ויהיה",

Rather, the idea is: The meaning of the name *Havaya* -הו' (Hashem's

⁴ ("וגם כל האדם שיאכל ושתה וראה טוב בכל עמלו מתת אלקים היא". קהלת ג, יג. "גם כל האדם אשר נתן לו האלקים עשר ונכסים, והשליטו לאכל ממנו, ולשאת את חלקו ולשמח בעמלו זה מתת אלקים היא". קהלת ה, יח).

name of יה-ו-ה (י-ה-ו-ה) is a combination of three words: היה-Was, הוה-Is, and יהיה-Will be,

This refers to Hashem as He is beyond time and not affected by it, that He always was, presently is, and always will be, without any change.

וְ"אֲנִי ה' לֹא שָׁנִיתִי" (מלאכי ג, ו) And as the verse states "**I, Havaya have not changed**" (Malachi 3:6) through the creation of the world,

וְ"כֹלֵךְ קִמְיָה בְּלֹא חֲשִׁיב." And as the Zohar says (vol I, 11b) "**before Hashem everything else is completely insignificant,**"

Since all the creations are insignificant compared to Hashem, their existence doesn't change Hashem in any way.

In the continuation of the passage of Zohar quoted, it describes how the true service of Hashem is not for any personal gain, or to avoid suffering. Rather, the true service of Hashem is based on the recognition of the fact that Hashem is the Supreme Master and the Source of all existence, and that compared to Him nothing has any significance.

The Alter Rebbe will give a similar explanation, that the true service of Hashem is based on a realization that Hashem is the One and Only true Existence, Who was, is, and will be, eternally, unchanging.

This lofty recognition of Hashem is described as knowing "Havaya," knowing Hashem as He is beyond the limits of time and change, which shows that He is the Absolute and True Existence.

וְתִהְיֶה עֲבוֹדַתְכֶם כָּל כֶּךָ, עַד שְׂבָחִינָה זֶה
תִּהְיֶה אֲצִלְכֶם בְּבָחִינַת "אֱלֹהֵיכֶם" - כְּאִלּוּ
הוּא אֱלֹקִים שְׁלָכֶם.

A person's service of Hashem in recognizing the level of Havaya **should be so diligent that this level should come to be "אֱלֹהֵיכֶם-your Elokim,"** meaning your life and strength, **as if the person feels that this level of Havaya is his 'Elokim.'**

The name "אֱלֹהִים-Elokim (G-d)" refers to Hashem as He is the source of all power, life, and strength, and that He is All-Powerful. Saying that Havaya should be your Elokim means that a person should feel how his personal life, power and strength truly derive from Hashem as He is on the level of Havaya, beyond all limitation of time, space, or definable levels.

Thus, in addition to the basic meaning of “Havaya is our Elokim” in the sense of how Hashem is our G-d, it also means that we feel how even as we live in the multifaceted world, everything in our life is from the True Essence of Hashem as He transcends all limitations.

דְּהֵינּוּ, שְׂיִהִיָּה שׁוֹרָה וְקְבוֹעַ בְּמוֹחַ
וּמַחְשָׁבָה, וּמּוֹרָגֵשׁ וְנִתְפָּס בְּשִׁכְלוֹ בְּאַמַּת
לְאַמְתּוֹ, כְּאֵלּוּ עֵינָיו רוֹאוֹת גִּילּוֹי אֱלֹהוּתוֹ
יִתְבָּרַךְ מִמֶּשׁ.

Meaning, that this awareness of Hashem on the level of Havaya should be permanently fixed in his mind and thoughts, and be passionately felt and grasped in his mind in truth, as though he is seeing an actual revelation of Hashem Himself on the level of Havaya.

We explained that the idea of “Havaya is our Elokim” means that Hashem as He is beyond time and space lowers Himself to create us and give us life in our world.

Now we will understand that all the meaning of all the other praises of Hashem are describing how He lowers Himself into limited attributes in order to relate to us:

וְעַל דֶּרֶךְ זֶה הוּא סֵדֶר כָּל הַשְּׁבָחִים:
"אֱלֹהֵי אַבְרָהָם כו', הַגָּדוֹל כו':"

A similar idea applies to the order of all of the praises of Hashem, such as those mentioned in Shemona Esrai “G-d of Avraham..., the Great..., etc.”

כִּי "בְּמָקוֹם שֶׁאַתָּה מוֹצֵא גְדוּלָתוֹ, שָׁם
אַתָּה מוֹצֵא עֲנוּתוֹ"⁵.

For, “Wherever you can find the greatness of Hashem, that is where you are actually finding His humility,” (Megilla 31a).

Hashem’s true greatness is completely beyond our grasp or perception, and Hashem “humbled” Himself to descend and express Himself in a limited manner that we can grasp and appreciate as being “greatness.”

כִּי בְּאַמַּת "כּוֹלָא קָמִיָּה כְּלָא חָשִׁיב",
וְהַתְּלַבְּשׁוֹתוֹ בְּבַחֲנֵינַת גְּדוּלָּה כְּבִיכּוֹל -
עֲנוּהָ הִיא.

For truthfully, “all of creation in relation to Hashem is of no value,” and his effort in manifesting the attribute of greatness is, as it were, an act of humility, for He infinitely transcends the various attributes as we know them.

⁵ (מְגִילָה לֹא, א).

וְהוּא בְּאֶמֶת עֵיקַר הָעֲבוּדָה, וּמִכָּאן עֵיקַר
הַהֲתַחֲלָה מִלְּמַעְלָה-לְמַטָּה.

This perspective is truly the foundation for one's genuine divine service, and the foundation of a person starting out his service from below to Above.

The foundation of Divine service is to recognize that Hashem's existence is beyond all limitations, beyond time, space, and levels, and we request from this Infinite Hashem to place love and fear of Him in our mind and heart.

וְזֶהוּ בְּאֶמֶת עֲבוּדָה גְּדוּלָּה - שְׂיוֹכֵל מוֹחוֹ
הַגִּשְׁמִי לְקַבֵּל וּלְתַפּוֹס בּוֹ גִּילּוֹי אֱלֹהוּתוֹ
יִתְבָּר.

This itself takes a great deal of work- to enable one's physical mind to receive and grasp a revelation from Hashem.

The main labor of the person in his prayer and contemplation is to make himself a vessel to be able to receive the revelation from Above so that it should permeate one's mind and heart.

וְהִנֵּה, בְּכָאֵן נּוֹלְדָה וְנִתְעוֹרְרָה מִדַּת
אַהֲבָה-וְיִרְאָה וְנִקְרָא בְּשֵׁם הוֹלְדָה.

It is with this attitude that a love and fear of Hashem can be awakened and produced in our prayer and contemplation. Hence, it is referred to as being “born.”

Physical children are born from a mother who receives and gestates the seminal drop from the father. Similarly, the spiritual “children” of love and fear of Hashem are “born” from the Jew's prayer and contemplation when he receives and “gestates” the inspiration he receives from Above.

כִּי אַהֲבָה-וְיִרְאָה הֵם בְּחִינַת בֶּן וּבִת:

For, love of Hashem mystically represents a “son” and fear of Hashem mystically represents a “daughter.”

שְׂאֵהֶבָה הִיא בְּחִינַת בֶּן, כְּמוֹ שֶׁכָּתוּב
(תְּהִלִּים צח, ג): "זְכֹר חֲסִדּוֹ",

Love corresponds to a son as it is written (Tehillim 98:3) “זְכֹר-remember חֲסִדּוֹ-His kindness,”

The root-letters “ז.כ.ר.” can mean “remember” or can mean “a male.” Thus, we can interpret the above verse (nonliterally) to mean “זְכֹר-a male child חֲסִדּוֹ-is the idea of kindness (love).”

וְהִירָאָה הִיא בְּחִינַת בֵּת.

And fear of Hashem corresponds to a daughter.

וְזֶהוּ "בֵּת תְּחִלָּה סִימָן יָפֶה לְבָנִים" -

This is the deeper interpretation of the statement from our Rabbis that “a ‘daughter’ born first is a good sign for ‘sons’ to come.”

שֶׁצָרִיךְ לְעוֹרֵר יִרְאָתוֹ ה' וּפְחָדוֹ תְּחִלָּה, כִּי
זֶה הַשְּׁעָר לָהּ" (תהלים קיח, כ). כְּמוֹ
שֶׁנִּתְבָּאֵר בְּמָקוֹם אֲחֵר.

Since first one should awaken an awe and fear of Hashem (a “daughter” born first), and “this is the gateway to Hashem,” (Tehillim 118:20) as explained elsewhere.

מֵה שָׁאִין בֶּן כְּשֶׁאִין עֲבוּדָתוֹ עַל דֶּרֶךְ זֶה
וּבְחִינָה זֹאת, רַק שְׂרוּעָה לֶאֱחָזוֹ בְּמִדּוֹת
אֲהָבָה-וִירְאָה - לִהְיוֹת אוֹהֵב וְיֹרֵא כִּי,
הִנֵּה הִיא לֹא תִצְלַח בְּיָדוֹ, וּלְעוֹלָם לֹא
יִוָּלֵד שׁוֹם אֲהָבָה וִירְאָה אֲמִיתִיִּים כִּי אִם
דְּמִיוֹנוֹת שְׁוָא, שֶׁהוּא דֹּבֵר שָׁאִין לוֹ קִיּוֹם
אֶלֶּא לְפִי שְׁעָה.

However, when one does not serve Hashem with this awareness and humility, rather, he serves Hashem with love and fear considering it his own achievement, then he will not succeed in producing a true love and fear, rather a superficial fantasy, a feeling which will only last temporarily.

וְנִקְרָא בְּחִינָה זֹאת "מְשַׁכְּלָה" - שְׂיוֹלֶדֶת
וְקוֹבֶרֶת;

These “self-made” temporary feelings of love and fear are referred to as written in the opening verse, “מְשַׁכְּלָה- a woman who buries her fetus.”

The verse is indicating that there is a type of love and fear of Hashem that does not last.

"וְעִקְרָהּ" - הֵיכֵינוּ שָׁאִינָה יוֹלֶדֶת אֲהָבָה
וִירְאָה כָּלֵל.

Another category in the verse is the “עִקְרָה-the infertile women,” reminiscent of one who does not produce any type of love and fear altogether.

וְזֶהוּ "לֹא תִהְיֶה מְשַׁכְּלָה וְעִקְרָה בְּאֶרֶץךְ",

This is the meaning of the verse: “There shall not be a woman who will miscarry or who is infertile in your land”.

כִּי סִבַּת הַיּוֹת בְּחִינּוֹת אֵלּוּ – "מִשְׁכָּלָה
וְעֵקֶרָה", הוּא מַחֲמַת כִּי הֵם "בְּאַרְצָךְ"
וְאֵינָם בְּאִים מֵאַרְץ עֲלִיוֹנָה :

Meaning, the cause for this spiritual experience of a “miscarriage and infertility” is because these feelings of love and fear are produced independently from “your land,” (i.e., from feeling that it comes directly from your own efforts), and are not derived from the “Land Above” (Malchus of Atzilus), therefore they will not be true and everlasting.

The lesson is: In order for us to have the true, lasting spiritual offspring of love and fear of Hashem, then we must recognize that we are completely dependent on Hashem, even in our spiritual efforts. Not only when it comes to physical success we need to know that our efforts are only a vessel to receive Hashem’s blessings of livelihood, but our spiritual ‘livelihood’ works the same way. Even though we need to put in the effort of concentrating in our prayers and contemplation of Hashem during prayer, we cannot think that we are ‘self-made’ servants of Hashem. We need to realize that any true perception of Hashem and true feelings for Him are a gift from Him, in His kindness, to us. When we truly humble ourselves, we will be able to receive lasting inspiration from Hashem during prayer that will produce long lasting feelings for Him.

(ב) Chapter 2

אָלֵהּ הִנֵּה יֵשׁ עוֹד בְּחִינַת עֵקֶרָה.

However, there is yet another state of “infertility” in one’s divine service.

וְהוּא כְּעֵנִין מֵאִמֶּר רַבּוֹתֵינוּ זְכוֹרֵנוֹם
לְבָרְכָהּ⁶ עַל פֶּסוּק (נח יא, ל) "אֵין לָהּ וָלֵד" –
"אֲפִילוּ בֵּית וָלֵד אֵין לָהּ",

This is what our Sages say on the verse (Bereishis 11:30) “[and Sarah was a barren woman,] she had no child.” From the double expression (‘barren’ and ‘had no child’) the Sages learned as follows: “Not only did she

⁶ (יבמות סד, א"ב ורש"י: "אמר רבי אמי: אברהם ושרה טומטמין היו, שנאמר (ישעיה נא, א): "הביטו אל צור הצבתם (נעשה לו זכרות), ואל מקבת בור נקרתם" (נעשה לה נקבות כמו (ישעיה לז): "אני קרתי ושתיתי מים"), וכתוב (שם ב): "הביטו אל אברהם אביכם ואל שרה תחוללכם".

אמר רב נחמן אמר רבה בר אבא: שרה אמנו אילונית היתה, שנאמר: "ותהי שרי עקרה אין לה ולד" (קרא יתירא הוא דהא כתיב "עקרה") – אפילו בית ולד אין לה).

not have any children, **she didn't even have a place, i.e., a womb, for a child.**" (Yevamos 64b)

וְשֶׁ"הָיוּ טוֹמְטוּמִים", פִּירוּשׁ: שֶׁנִּסְתָּם כָּל כֹּרֶךְ, עַד שֶׁאֵין לָהּ כְּלִי קְבוּל לְקַבֵּל הָרִיוֶה.

Since, as the Gemara (ibid.) explains that when Avraham and Sarah were born **"they were *tumtum*," meaning that their reproductive organs were covered and sealed off** (by a layer of skin), **to the point that she [Sarah] did not possess the physical capacity to receive pregnancy.**

וְעַל דֶּרֶךְ זֶה הֵינָּה יֵשׁ בְּאָדָם גַּם כֵּן בְּחִינָה זוֹ לְעִבּוּדֵת ה', שֶׁאֵינוּ תוֹפְסִים בְּמוֹחוֹ וְשִׁכְלוֹ הָאֱמֶת בְּאֶשֶׁר הוּא, מִחֲמַת שֶׁאֵין לוֹ כְּלִי מַחֲזִיק.

The parallel of this phenomenon in one's divine service is when one cannot grasp the real truth of Hashem in his mind and intellect, since he is not a befitting vessel to contain it.

כִּי בְּנִסְת־יִשְׂרָאֵל נִקְרָאת "כּוֹס יְשׁוּעוֹת" (תְּהִלִּים קטז, יג), שֶׁהוּא כְּלִי קְבוּל לְקַבֵּל הַחֲסָדִים הָעֲלִיוֹנִים.

To elaborate: The collective Jewish people are described in the verse (Tehillim 116:13) as a **"cup of salvation,"** since they are vessels who receive the Kindnesses from Above.

וְנִקְרָאת "כּוֹס שֶׁל בִּרְכָּה" -

They are also referred to as **"a cup of blessings** (such as the cup of wine that Birkas Hamazon is recited over),"

שֶׁמִּקְבֵּלֶת "יַיִן הַמְּשִׁמֵּחַ", דְּהֵיִינוּ בְּחִינַת הַתְּבוּנָנוֹת הַנִּ"ל. וְהֵיִינוּ בְּשֶׁהוּא 'כְּלִי רִיקוֹן'.

which can receive **"wine that brings one to joy,"** referring to the potential joy and pleasure one achieves through **contemplation** on the Greatness of Hashem **described previously.** However, this is only possible when one is an **"empty vessel,"** i.e., humble, and therefore able to receive.

מֵה שֶׁאֵין בּוֹ אִם מַחֲזִיק מְקוֹם לְעַצְמוֹ, וְנִחָשֵׁב בְּעַצְמוֹ לֵישׁ וְדָבָר בִּפְנֵי עַצְמוֹ,

However, when one considers himself having his own importance (not connected to his service of

Hashem), and he thinks of himself as an independent entity, (separate from Hashem),

ולכן הוא עוסק ברצונותיו לומר: כך אני רוצה; וכך טוב לי; זה איני יכול לעשות; וכיוצא בדברים.

and he therefore occupies himself with his own desires, arrogantly expressing: "This is what I desire, this is good for me, this is not worthwhile for me," and so on,

ויש בזה פרטים ופרטי פרטים עד אין מספר,

of which there are endless possibilities as to how this attitude expresses itself.

אך דרך כלל יש בחינה זו לכל אחד ואחד למצוא בנפשו, הן העוסקים במשא ומתן, הן יושבי אוהלים -

Generally speaking, however, this attitude can be found in each person, whether those involved in business or those involved in learning Torah,

בכל דבר שאומר: "אני כו". ומחמת זה נטמטם ונסתם מוחו. :

each time someone says, "This **I** like and this **I** don't like, etc.," this builds up his ego. **Because of this** buildup of ego, **his mind becomes blocked off and sealed** from perceiving the real truth of Hashem.

והנה העצה לעשות 'כלי ריקן', הוא כמו שכתוב (תהלים נא, יט): "לב נשבר ונדכה כו", "אשכון את דכא וגו"⁷.

Now, the pathway to become an 'empty vessel,' i.e., receptive to Hashem, is as it states in the verse (Tehillim 51:19) "A heart that is broken and crushed Hashem does not despise," and it says (Yeshaya 57:15) "I (Hashem) dwell with someone who has a crushed and humble spirit."

והוא כמשל אומן העושה כלי קבול, שצריך להכותה בפטיש סביב סביב עד שנעשה חלל בתוכה,

By way of analogy: A blacksmith who forms a receptacle out of a block of metal must hit around the inner surface area of the future

⁷ (ישעיה נז, טו: "מרום וקדוש אשכון, ואת דכא ושפל רוח").

vessel with a hammer until he creates an empty space within [the block of metal].

וְכֵן יִהְיֶה הָאָדָם, יִדְבֶּה וְיִשׁוּחַ לַהֲיוֹת
שְׂפֵל רוּחַ, שְׁלֹא יִתְפּוֹס מְקוֹם כָּלֵל, שִׁיְהִי
מְקוֹמוֹ פָּנוּי וְחָלָל כְּאִלוֹ אֵין וְאַפֶּס מִמֶּשׁ.

So too, regarding a person: He must truly humble himself, regarding himself as having no importance independent of his mission given to him from Hashem, thus forming an empty space within himself as though his ego is totally nonexistent.

אך עוד אחת היא מה שאמרו רז"ל:

Another (second) aspect needed to receive insight and inspiration from Hashem is what our Sages said (Brachos 51a):

"כוס של ברכה צריך הדחה מבפנים."

"A cup [of wine] used for blessings [i.e. reciting Birkas Hamazon while holding this cup], the inside [of the cup first] needs to be washed out [before the wine is poured into it]."

והענין הוא:

The idea behind this:

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

Even someone who is naturally humbled, like a poor man who does not have a sense of arrogance and conceit, still needs to guard himself so that his heart should not turn to indulging even in permissible matters, to the extent that he is bound up with them with all his heart and soul.

כי אפשר לעולם שיתקיים עשיית דברים
המותרים בלא לב גם כן.

For it is always possible to perform one's permissible material activities (such as eating etc.) without passion or indulgence.

ואם הטה לבו ונקשר להיות בהבלי
העולם, אי אפשר להיות כלי קבול עד

And if one allows his heart to become strongly bound up with the vanities of the physical world, he

שִׁיטְהָר. cannot be a vessel for the Divine until he becomes purified.

A love for materialism and a love for Hashem cannot coexist within man, just as fire and water cannot exist together.

וְהוּא כְּמוֹ לְמַשֵּׁל בּוֹס הַמְּלוּכָה, שְׂאִי
אֶפְשָׁר לְהַטִּיל בּוֹ יַיִן עַד שִׁירְחָצָנוּ.

This condition is analogous to a dirty vessel, which one cannot fill with wine until he washes it out.

וְכֵן הָאִשָּׁה לֹא תוּכַל לְקַבֵּל הָרִיוֶן אֶפִּילוּ
יֵשׁ לָהּ בֵּית-וָלֶדֶת, אִם לֹא נִטְהָרָה
מִטּוּמְאָתָהּ. :

It is also analogous to a woman who cannot conceive even if she possesses a functioning womb, until she purifies herself (from her prior cycle of impurity, through immersion in a mikveh).

(ג) Chapter 3

וְהִנֵּה אַחֲרַי שְׁעָשָׂה כְּלִי קָבוֹל נִקְיָה
וּמוֹדַחַת, הִנֵּה הוּא עוֹד צָרִיךְ לְשִׁית עֲצוֹת
בְּנַפְשׁוֹ. וְהוּא עֲנִין מִה שְׂכָתוֹב⁸: "וַתִּתְפַּלֵּל
חַנָּה עַל ה' וּבְכָה תְּבַכֶּה":

Now, even after one made himself into a rinsed and cleaned vessel, able to receive the Divine, he still needs to work on himself in another (third) aspect of Divine service. This aspect is described in the verse (Shmuel I 1:10) "And Chana called 'על-upon' Hashem 'וַתִּתְפַּלֵּל-in prayer' and she cried greatly."

The verse describes Chana's prayer to Hashem asking for children. It uses the phrase saying that she beseeched 'על-upon' Hashem, instead of the usual wording of 'אל-to' Hashem. The Alter Rebbe will explain this wording soon.

כִּי הִנֵּה בְּנִסְת־יִשְׂרָאֵל יֵשׁ לָהּ כַּמָּה
בְּחִינּוֹת וְשֵׁמוֹת.

The idea is that the collective Jewish people have many aspects and names.

⁸ (שְׂמוּאֵל א' א, י: "וַתִּתְפַּלֵּל עַל ה' וּבְכָה תְּבַכֶּה").

וּבְשֵׁהִיא בְּבַחֲיִנַת הוֹלָדָה נִקְרָאת בְּשֵׁם
לֵאָה - "אִם הַבָּנִים" (תהלים קיג, ט).

When a Jew is in a state of spiritually 'giving birth,' to love and fear of Hashem, they are called by the name 'Leah,' the wife of Yaakov who was "The mother of (many) children."

וּבְשֵׁהִיא בְּבַחֲיִנַת עֲקָרָה, שְׂאִינָה מוֹלֶדֶת
אֶהְבֶּה-וְיִרְאַה, נִקְרָאת בְּשֵׁם חַנָּה, כְּמוֹ
שֶׁכָּתוּב (שְׁמוּאֵל א' א, ב): "וּלְחַנָּה אֵין יֻלְדִים".

And when a Jew is spiritually barren, that is, they do not produce feelings of love and fear of Hashem, then they are called by the name 'Chana,' as it is written: (Shmuel I 1:2) "and Chana did not have any children."

וְהַעֲצָה הִיא: "וַתִּתְפַּלֵּל חַנָּה עַל הָיוּ"ה".

The solution for this spiritual 'infertility' is as the verse continues to say: "And Chana beseeched 'עַל-upon' Havaya (Hashem)."

וְהַעֲנִין: כִּי הִנֵּה שֵׁם הָיוּ"ה מוֹרָה עַל
שְׁמֵהוּוֹה אֶת הַכֹּל מֵאֵין לִישׁ.

The meaning of this: The Divine name *Havaya* denotes Hashem as He creates everything in a way of something from nothing, known as creation ex-nihilo.

וְשֵׁם זֶה הוּא בְּכָל עוֹלָמוֹת - אֲצִילוֹת,
בִּי"ע -

This name of Havaya, Hashem's creative power, is expressed in all the words of Atzilus, Beriah, Yetzira, and Asiya.

שְׂאִין חִילוּק בֵּינֵיהֶם אֵלָא שְׂוָה בְּרָא וְזֶה
יִצְר כו',

The differences between these worlds are only in terms of how this creative power is expressed in each world. For example, the world of Beria was created in such a way as to perceive the creative power in it, and the world of Yetzirah was formed in such a way as to allow the creation to perceive a sense of independence from their source, etc.

אֲבָל דֶּרֶךְ כָּלָל, הִנֵּה הוּא מְחִיָּה אֶת כּוֹלָם
וּמְהִיָּה אוֹתָם מֵאֵין לִישׁ.

However, generally speaking, this creative power of *Havaya* gives life to

all beings and creatures and brings them into existence in a manner of something from nothing.

אך אמתות שם זה אינו אלא לגבי העולמות הנאצלים, והנבראים, והנוצרים, והנעשים.

Now this Divine name, describing Hashem as the creator, is in truth only applicable to the worlds of Atzilus, Beriah, Yetzira, and Asiya and their inhabitants.

אבל לגבי הקדוש ברוך הוא בכבודו ובעצמו לא שייך כלל לומר שם זה - ד"כולא קמיה כלא חשיב", ואינם נתפסים אצלו בגדר מציאות כלל, כמו שכתוב (מלאכי ג, ו): "אני הוי"ה לא שנית", ו"אתה הוא קודם שנברא כו", ואתה הוא לאחר שנברא כו".

However, regarding Hashem Himself in His true essence and glory, He cannot be called by this divine name *Havaya* representing His creative power, since "before Hashem, everything else is completely insignificant," and they are not considered to be in the category of true existence compared to His True Existence, as it is written (Malachi 3:6) "I Hashem have not changed" through the process of creation, and "You are the same before and after the creation of the world."

The fact that the process of creation does not change Hashem at all means that His existence is a completely different category than the existence of His creations. Because His existence is so much higher than the category of the existence of the worlds, describing Hashem as a "Creator" does not accurately describe Hashem as He is in His Essence.

וזהו מה שכתוב בפרקי דרבי אלעזר (פרק ג'): "עד שלא נברא העולם היה הקדוש ברוך הוא ושמו בלבד". פירוש "שמו לבד" - ששמו אינו בגדר מהוה ומחיה כלל, אלא הוא "לבד".

This sheds light on what is written in the Midrash of Pirkei D'Rebbe Eliezer (chap. 3): "Before the world was created, there was only He (Hashem) and His Name 'alone'." "His Name 'alone'" refers to Hashem's name as He is "alone" by Himself, beyond the category of being involved in creating and giving life to creatures.

The idea of Hashem's "Name alone" refers to how Hashem relates to Himself when He is alone, by Himself. That "Name 'alone'" of how He relates to Himself is above and beyond anything that has to do with worlds.

ובְּעֵינֵינוּ "נִשְׁגָּב שְׁמוֹ לְבַדּוֹ" (תהלים קמח, יג),
וְ"נִשְׁגָּב" הוּא מוֹרָה עַל הַפְּלָגָה יְתִירָה,
שֶׁהוּא מוּפָּלָג הַרְבֵּה מֵעוֹלָמוֹת הַנֶּאֱצָלִים
כּו'.

This is expressed in the following verse: (Tehillim 148:13) "[Praise the name of Hashem, for] His 'name alone' is exalted," which shows on the extreme distance between it and the creations, that it is exceedingly far removed from the worlds of Atzilus, Beriah, Yetzira, and Asiya.

רק כִּי "הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם" (שם),
פִּירוּשׁ: שֶׁנִּמְשָׁךְ הוֹד וְזִיו מִשְׁמוֹ לַחַיּוֹת
אֶרֶץ וְשָׁמַיִם.

His investment in creation is **only** (ibid.) **"Its radiance is upon heaven and earth."** That is, He brought out only a radiance of Light from His name to give life to the heavens and earth.

אך "וַיֵּרָם קֶרֶן לְעַמּוֹ" (תהלים קמח, יד) כְּתִיב,
לַחַיּוֹת לוֹ ל'"עַם קְרוֹבּוֹ" (שם) - לַחַיּוֹת
קְרִיבִים אֵלָיו בְּעֶצְמוֹ, כְּדִי לְקַרְבָּם אֵלָיו
לִיכָלֵּל בִּיחּוּדוֹ יִתְבָּרַךְ, כְּמוֹ שְׁאוּמְרִים:
"חֻמְלָה גְדוֹלָה וְיִתִּירָה כּו'", כְּמוֹ שֶׁנִּתְבָּאָר
בְּמָקוֹם אֲחֵר.

However, it is written in the continuation of the above verse "and He raises the glory of His people" in order to be "the nation close to Him," to be close to Hashem Himself, i.e., to draw them close to Himself to become included in His Oneness, as we say (in the Shachris Prayer) "You (Hashem) have showed us great and abounding mercy" by choosing us to be His chosen people who proclaim His Oneness by reciting Shema.

This contrast is what we should think about: On the one hand, the power of life and existence of all the worlds, even the beings of Atzilus, is only from the radiance of His Name, whereas His essential name that is 'alone' with Hashem is beyond the process of creation. However, the Jewish People have a connection to Hashem beyond any name, even beyond His name that is 'alone' with Him, rather, with Hashem Himself. Hashem brought them close to His very Essence to be bound up in His true Oneness, that there is nothing besides for Him whatsoever. We express

this when we say Shema, proclaiming His True Oneness that He brought us to experience.

וּמִזֶּה תִּתְּלֶהֱט נִפְשׁוֹ, לְהַשְׁלִיךְ נִפְשׁוֹ מִנֶּגֶד,
לְמַסּוֹר נִפְשׁוֹ עַל קְדוּשַׁת־הַשֵּׁם בְּפוּעַל
מִמֶּשׁ, לְהִיּוֹת נֶפֶשׁ צִמְאָה וְכִלְתָּהּ לֵה',
לֹא־תִדְבֹק אֶרְוָח בְּרוּחָא."

This awareness should fire up a person's soul, causing him to want to throw away one's physical desires (i.e., his passion towards materialism), and completely give over one's life (one's passion and desire) for actually doing whatever it takes to reveal Hashem, coming from a great yearning for Hashem to "connect our spirit to His 'Spirit' (as it were)."

דְּהֵיינוּ, שְׂיִהִיָּה כָּל מַחְשְׁבָה, דְּבוּר
וּמַעֲשֵׂה שְׁלוֹ, בְּמַחְשְׁבָה, דְּבוּר וּמַעֲשֵׂה
שֶׁל הַקְדוּשׁ בְּרוּךְ-הוּא, וּמִצְוֹת מַעֲוִמָּקָא
דְּלִבָּא בְּדְבִיקָה וְחִשְׁיָקָה כו', כְּמוֹ שֶׁכָּתוּב
בְּזֹהָר עַל פֶּסוּק (יִשְׁעִיָּה כו, ט) "נִפְשִׁי אֲוִיתִיךָ
כו'", כְּמוֹ שֶׁנִּתְבָּאֵר בְּמָקוֹם אַחֵר.

Meaning, that one should want to dedicate all of his thought, speech, and deed to being the thought, speech, and deed that Hashem desires, and fulfill Mitzvos with the depth of his heart, with a great passion and excitement, as it is written in the Zohar on the verse (Yeshaya 26:9) "My true 'Soul,' (Hashem), I yearn for you, [in the night]."

In Tanya, (chap. 44) the Alter Rebbe quotes this Zohar, which explains the verse to mean that a person should have such a great desire to connect to Hashem, as much as he loves his own life, that he should want to wake up in the middle of the night to study Torah so he can connect to Hashem.

וְזֶהוּ "וְתִתְּפַלֵּל חָנָה עַל הָיוֹ" ה': כִּי תִפְּלֶה
הוּא מְלִשׁוֹן הַתְּקַשְׁרוֹת, שֶׁהַתְּקַשְׁרָה
עֲצָמָה "עַל ה'" -

This is the meaning of "And Chana called 'וְתִתְּפַלֵּל' Havaya 'עַל-upon' in prayer": The word 'תִּתְּפַלֵּל' is related to the word "הִתְּפַלֵּל-binding together," meaning connecting, i.e., she connected herself in prayer 'עַל-upon' Havaya,

פִּירוּשׁ לְמַעֲלָה מְעָלָה מְבַחֲנִית שֵׁם הָיוֹ"ה
הַמּוֹרָה עַל הַתְּהוּוֹת הָעוֹלָמוֹת וְחִיּוּתָן, כִּי
אִם לִיבְטֵל וְלִיכָלֵל בִּיחּוּדוֹ יִתְבָּרַךְ

This means that she connected herself to Hashem the way He is above and beyond the level of the Name

בְּמִסִּיר־נַפֶּשׁ בְּפָנִימִיּוֹת עֲצֻמוֹתוֹ.

Havaya which refers to how Hashem creates and gives life to the worlds. Instead, she gave herself over to Hashem to become part of His Oneness with total dedication of her entire innermost being and essence.

In other words, Chana connected herself in prayer to Hashem on a level higher than He is ‘merely’ the Creator of the world. In order to connect to such a lofty level, she needed to reach inside of herself and bring out her innermost connection to Hashem from her very essence. At that level a Jew feels that there is absolutely nothing besides for Hashem and gives themselves over to Hashem completely and unconditionally, to the point of self-sacrifice. It is at that innermost level of the soul that a Jew connects to the Essence of Hashem, higher even than the Name Havaya.

וְהִנֵּה, מִשָּׁם נִמְשָׁךְ בְּחִינַת רַחֲמִים רַבִּים
עַל נִצּוֹץ אֱלֹהוֹת שְׂבִנְפָּשׁוֹ.

From there, from Hashem’s Essence, higher than Havaya, there is drawn down abundant mercies on the ‘spark of Hashem’ in the person’s soul.

וְזֶהוּ "כָּכָה תִּבְכֶּה" לְעוֹרֵר רַחֲמִים רַבִּים.

This is why, as above the verse continues, “she cried greatly,” in order to awaken abundant mercies from Hashem’s Essence on the ‘spark of Hashem’ trapped in her animal soul.

וְזֶהוּ "הַמֶּלֶךְ הַמְרוֹמֵם לְבָדּוֹ כִּי,
וְהַמִּתְנַשֵּׂא מִימּוֹת עוֹלָם" - פִּירוּשׁ: שֶׁהוּא
רַם וְנִשְׂא מִגָּדֵר וּבְחִינַת 'עוֹלָם'.

This is also the meaning of our reference to Hashem in prayer as “the King who alone is elevated... and exalted from the time of the existence of the world,” meaning, He is exalted beyond the entire category of the existence of worlds.

וּלְפִיכֵן "בְּרַחֲמֶיךָ הָרַבִּים", שֶׁמִּחֲמַת
הַתְנַשְּׂאוֹתוֹ "מִימּוֹת עוֹלָם" עַד אֵין חֶקֶר,
גָּדְלָה בְּעֵינֵינוּ הָרַחֲמָנוּת עַל כָּל הָעוֹלָם.

We therefore ask of Hashem to help us “with Your great compassion;” meaning, since You are infinitely exalted above the existence of the world, therefore from Your

perspective the world is so small and lowly, and in need of Your mercy,

וְאִפִּילוּ עַל עוֹלָמוֹת עֲלִיוֹנִים, אִפִּילוּ עַל
בְּחִינַת גַּן-עֵדֶן הָעֲלִיּוֹן, וּלְמַעַל מַעַלָּה עַד
רוֹם כָּל הַמַּעַלּוֹת, שֶׁיֵּיךְ אֲצִלוֹ רַחֲמָנוּת כִּי
כֹלָם שְׁפִילִים אֲצִלוֹ.

even on the Higher Worlds, and even on the Higher Gan Eden, and even higher, to the loftiest possible levels, they are still in need of mercy from Hashem's perspective, since they are all lowly compared to Hashem's Essence.

מֵה שְׂאִין כֵּן בְּעוֹלָמוֹת הַנֶּאֱצָלִים
וְהַנִּבְרָאִים כו', כָּל מֵה שִׁיּוּרֵד מִטָּה מִטָּה
מִתְמַעֵט בְּחִינַת רַחֲמִים,

This is not the case from the perspective of the worlds themselves, neither from the worlds of Atzilus, Beriah, Yetzirah, or Asiyah. The lower the level of the world, the less its inhabitants perceive the need for mercy,

עַד שֶׁבְּבְחִינַת אֶרֶץ הַלְוִי הַגִּשְׁמִית אֵין אָנוּ
מְשִׁיגִים הֶרַחֲמָנוּת אִפִּילוּ שֶׁעַל עוֹלָם הַזֶּה
הַגִּשְׁמִי, כִּיּוֹן שֶׁאֲנַחֲנוּ בְּתוֹכָהּ.

until in this physical world we do not perceive the need for Hashem's mercy on us (in our spiritual matters) even as we find ourselves in the physical world, since we live in this world, and cannot perceive the contrast between our lowly spiritual state and the real truth of Hashem.

From Hashem's perspective, He sees the real truth of reality and how far the creations are from perceiving the ultimate truth, and so He knows how much mercy is needed on the worlds in order to perceive the real truth of Hashem.

However, from our perspective, since we are not aware of the ultimate truth of Hashem, we do not even know what we are missing and cannot truly perceive how much we need Hashem's mercy to shine His truth into our reality.

כִּי הֶרַחֲמָנוּת הוּא אֲצֵל גְּדוֹל עַל הַקָּטָן, כִּי
כְּמוֹ שֶׁהוּא מִתְנַשֵּׂא עַד אֵין חֶקֶר כָּךְ
רַחֲמָיו מְרֻבִּים,

For compassion comes from one who is great (like a king) upon someone of lesser status, therefore, since Hashem is infinitely exalted, so too His mercies will be boundless.

אף "כי נשגב שמו לבדו", מכל מקום הרי
 "אלהי עולם כו". וזהו "אלהי עולם
 ברחמיה".

Even though "even His Name is exalted and alone," and Hashem Himself is even more exalted from creation, **nonetheless**, Hashem is called "**the G-d of the world**," and He lowers Himself to have compassion on the world. **This is the meaning of "G-d of the world 'in Your mercies,'" meaning the fact that Hashem is the G-d of the world and creates and gives life to the world is due to His great mercies.**

ובקשתנו הוא: שלפי שאין אנו משיגים
 בשכלנו הרחמנות, אתה תעזר "רחמיה
 הרבים", שלא נטבע ונשקע בזה העולם,
 ותהיה "מגן ישענו משגב בעדנו".

This is our request to Hashem: Since our minds cannot perceive the great need for mercy upon us, **You should awaken "Your great mercies upon us,"** meaning the mercies that You know that we really need, **which are needed to protect us from becoming sunken and submerged in materialism, and that You should be a "shield for our salvation and a stronghold on our behalf."**

פירוש "משגב" - כמו חומה נשגבה
 ומוקפת. וכן "מגן" - הוא מחסה להסתיר
 בפני האויבים.

A 'משגב-stronghold' is, for example, a tall wall that encompasses those inside of it. Similarly, a 'מגן-shield' is a protection that hides one from enemies.

(כי בחינת המקיף מסמא עיני החיצונים
 שלא ישלטו): :

The Encompassing Light of Hashem blinds the 'eyes of the unholy forces,' thus acting as a shield and stronghold by blocking them from being able to harm us.

In other words, we ask Hashem that He should have mercy on us according "to His understanding of how much mercy we need," which is infinitely more than how much we think we need. We ask Hashem to show us that mercy, which will protect

us from the forces of unholiness and materialism from trying to suck us in, so that we should remain sensitive to holiness and our connection to Hashem.

(ד) Chapter 4

וְהָיָה כְּתִיב (חַי שְׂרָה כד, א): "וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים":

Now, the Torah writes about our forefather Avraham (Bereishis 24:1): "Avraham was 'זָקֵן-old,' coming along in his days."

פִּירוּשׁ "זָקֵן" - "זֶה שֶׁקָּנָה חֲכָמָה".

The deeper meaning of 'זָקֵן-old' is that it is an acronym for 'זֶה שֶׁקָּנָה חֲכָמָה-this is one who has acquired wisdom.'

וְאָמְרוּ עַל פָּסוּק (איוב יב, יב) "בִּישׁוּשִׁים חֲכָמָה" - "שֶׁדַּעְתָּם מְתִישֶׁבֶת עֲלֵיהֶם".

As our Sages said on the verse (Iyov 12:12) "In the elderly there is wisdom," that "as a Torah scholar ages, his mind becomes more settled." (Kidushin 82b)

This tells us about Avraham's divine service, it was settled, structured, and consistent. This is the idea of referring to Avraham as 'זָקֵן-old,' meaning that his service of Hashem was in a manner of 'זֶה שֶׁקָּנָה חֲכָמָה-this is one who has acquired wisdom' through consistently serving Hashem. This consistency caused him to constantly acquire new levels of wisdom.

דִּהְיִינוּ שֶׁתְּהִיָּה עֲבוּדָה בְּקִבְעוּת וּבִישׁוּב הַדַּעַת, וְלֹא יִהְיֶה פֶּעַם כֶּךָ וּפֶעַם כֶּךָ.

This is the lesson we derive: One's divine service ought to be consistent and performed in a settled and structured manner, (similar to Avraham), not constantly changing.

כִּי צָרִיךְ לִהְיוֹת כָּל הַיָּמִים שְׁלֵמִים, כְּמוֹ שֶׁכָּתוּב בְּזוֹהַר.

For all of one's days must be complete, as interpreted in the Zohar.

The Zohar (vol I, 129a) explains the above verse: "Avraham was old, זָקֵן-old, coming along in his days." If the verse says that he was old, then what is it adding by saying that he was 'זָקֵן-old, coming along in his days?' The answer is that these 'זָקֵן-days' represent actions that bring Divine Light, as it says 'וַיִּקְרָא ה' '.

and Hashem called Light ‘Day.’” These acts that bring Divine Light are Mitzvos. Thus, the meaning of ‘בַּיָּמִים בָּא’-coming along in his Days’ is that he came with all the mitzvos that bring Light, which he performed every single day of his life.

וְהַיָּמִים שֶׁנִּתְּנוּ לוֹ מִן הַשָּׁמַיִם לַחַיּוֹת בָּהֶם
כִּימֵי שְׁנוֹתָיו, לֹא נִתְּנוּ לִבְטָלָה –

Every day of every year of a person’s life that Hashem gives him to live cannot be wasted,

אֲפִילוּ שָׂעָה אַחַת יִתִּירָה עַל הַשִּׁיעוֹר
שֶׁשִּׁיעֲרוֹ כְּמָה הוּא צָרִיךְ לְהַשְׁלִים אֶת
נַפְשׁוֹ.

since a person is not given even one hour of time that is more than the amount of time needed for him to complete all the Mitzvos connected to his soul.

וּמִזֶּה יִתְּבוּנֵן הַמְּשֻׁכֵּל לַהֲיוֹת מִמַּאֲרֵי
דְּחוּשְׁבָּנָא, לְחֹשֵׁב כָּל הַמַּחֲשָׁבוֹת
וְהַדְּבוּרִים וְהַמַּעֲשִׂים דְּכָר יוֹם בְּיוֹמוֹ.

An intelligent person will think about this well, and realize that he should therefore make himself into someone who constantly evaluates his conduct, to evaluate his thought, speech, and deed every single day.

This daily accounting is needed to make sure that he uses every day to the fullest in the fulfillment of the Torah and Mitzvos in thought, speech, and deed. Since every day of a person’s life is determined by Hashem to fulfill the mission given to him, the person also needs to realize the importance of his actions every day.

וְהֵנָּה, הַיָּמִים הֵם בְּחִינַת לְבוּשִׁים, וְהֵם
לְבוּשֵׁי הַתּוֹרָה וְהַמִּצְוֹת שֶׁלּוֹמֵד וְעוֹשֶׂה
בְּכָל יוֹם.

Now, these ‘Days-יָמִים’ are ‘garments’ for the soul, and they are the ‘garments’ of the Torah and Mitzvos that one learns and performs every day.

וּבְלְבוּשִׁים אֵלּוּ יִכּוֹל הָאָדָם לְקַבֵּל גְּלוּי
אֱלֹהוֹתוֹ יִתְּבַרְךָ, וְאֵהְיָה וְיִרְאָה
הַנִּמְשָׁכִים מֵאֶרֶץ עֲלִיּוֹנָה בְּתוֹסַפֵּת אוֹרָה.

These ‘garments’ allow one to receive the revelation of Hashem, and to experience an abundance of love and fear of Hashem that emanates from the “Land Above (Malchus of Atzilus),” as mentioned in the beginning of the maamar.

כִּי אִף שְׁלּוֹמֵד פְּשׁוּטֵי הַתּוֹרָה וְאִינוּ מַגִּיעַ

Even someone whose Torah study is on a rather simple level and he does

לו מזה שום אהבה ויראה בשעת מעשה,

not have feelings of love and fear of Hashem at the time,

מכל מקום הרי התורה – "אור זרוע" בארץ עליונה, ומשם תצמיח צדקה, ורב-חסד, דהיינו בחינת אהבה רבה על נפשות ישראל, להאיר להם בלבושים אלו.

Nonetheless, his Torah study 'plants a seed of Light' in the "Land Above (Malchus)," which produces charity from Hashem and His abounding kindness, in the form of shining a great love for Hashem in the souls of the Jewish People, which shines to them through these 'garments' of Torah study and Mitzvah performance.

וזהו "את מספר ימיה אמלא" (פרשתנו כג, כו):

This then is the deeper meaning of the opening verse "את מספר –the number of ימיה –your days I will fill."

פירוש: כי הנה בחינת הימים עצמן שהן הלבושים, מוטל עליך לעשותן;

The meaning of 'ימיה –your days' refers to the garments of the Mitzvos that you are required to perform (every day),

ו"מספר ימיה" הוא אור שבתוך הימים,

and the 'מספר –number' of your days refers to the Divine Light that is shining in those 'Days-garments.'

כמו שכתוב בזהר על פסוק (תהלים יט, ב) "השמים מספרים"⁹, ופירש: "מנהרין", ומנצחין כספירין.

As it is written in the Zohar (vol I, 8a) on the verse (Tehillim 19:2) "מספרים –the Heavens recount [the glory of Hashem]": What is the meaning of saying that the Heavens 'מספרים –recount' the glory of Hashem? It means they "shine and glimmer like ספירין –sapphires," i.e., they radiate Hashem's glory like a sapphire radiates light.

⁹ (הקדמת הזהר ח, א: "השמים מספרים כבוד אל" . . "מספרים" – מנהרין כוהרא דספיר, דנהיר וזהיר מסייפי עלמא ועד סייפי עלמא". תרגום: מאירים בזהר הספיר שמאיר וזהר מסוף העולם ועד סוף העולם).

We see from the Zohar that the word ‘מְסַפֵּרִים’ can mean to shine and illuminate. Similarly, the word ‘מְסַפֵּר’ in our verse “אֶת־מְסַפֵּרֶיךָ-the number of יָמֶיךָ-your days לאֲמַלֵּא-I will fill,” means not just the ‘number’ of our days, but also the Light of Hashem shining in each day/garment/mitzvah will be filled by Hashem.

וּבְחִינַת ‘מְסַפֵּר’ זֶה, עָלֶי לְמַלְאוֹתָו, שִׁיאִיר
עָלֶיךָ מִכֹּחַ הַצּוֹמֵחַ שֶׁבְּאַרְץ הַחַיִּים.

Thus, in our verse Hashem is saying, **“This ‘מְסַפֵּר’ of your ‘Days’ (garments of mitzvot) I (Hashem) will fill,” since He will shine into you from the power of growth of “the Land of Life (Malchus).”**

Since every Jew does mitzvot, which plant ‘seeds of Light’ in the ‘Land of Life’ (Malchus), this sprouts forth into a revelation of Divine Light from Malchus into the soul of the Jew in this world, shining and illuminating back into the Jew who fulfills those mitzvot, giving him Light and power to experience true love and fear of Hashem.

Hashem says that it is His job to “fill in the illumination” provided by the mitzvot. In other words, it is our job to actually learn Torah and fulfill mitzvot, and the spiritual awakening resulting from that is Hashem’s job. We can only try our best to experience the Light of Hashem in our prayer, but ultimately it depends on Hashem how much Light of our Torah and Mitzvos we experience. This means that it is not our job to worry about how much Light we experience, just to focus on the actual fulfillment of Torah and Mitzvos and trying to connect in contemplation and prayer, regardless of if we always feel the Light or not.

The Mittler Rebbe in Toras Chayim (Shemos vol. II, pp. 603-4) offers an alternative explanation of this passage:

The actual ‘garments’ of Mitzvos are dependent on us to make. However, the Light that shines through them into our soul in Gan Eden is Hashem’s job. In other words, through our Torah and Mitzvah performance in this world, we plant ‘seeds of Light’ in Malchus of Atzilus, which sprout forth into intense Divine revelation to our souls in Gan Eden after we pass away.

Or better yet: The ‘planted Light’ will sprout into intense Divine revelation in our physical world (while physically alive) after Moshiach comes (very soon) and we are able to perceive what each Mitzvah really accomplished. It is up to us to just do as many Mitzvos now as possible, and then Hashem will “fill in” the Light connected to each Mitzvah in the immediate future when Moshiach comes!

וְכֵן בְּעֵינֵי "סוֹר מִרָע" אָמַר (פֶּרֶשְׁתֵּנוּ כג, כה):

Similarly, regarding our ability to completely **“turn away from bad,”**

"וְהִסִּירְתִּי מִחֻלָּה מִקֶּרְבְּךָ."

even in the recesses of our heart, Hashem says: "I will remove (spiritual) 'sickness' from inside of you."

פִּירוּשׁ: הַמַּחֲלָה אֲשֶׁר נִדְבָקָה וְנִשְׁרָשָׁה בְּקֶרֶבְךָ.

Meaning: He will remove the spiritual 'sickness' which is attached and imbedded inside of a person, i.e., the Yetzer Hara-Evil Inclination.

וְהָיוּ עֲנִינֵי מָאֵמֶר רַ"ל (בְּבָא בְּתָרָא יו, א): "ד' מִתּוֹ בְּעֵטְיוֹ שֶׁל נָחֹשׁ",

As our Sages tell us: "There were four righteous people who died only resulting from the 'poison of the Snake' (i.e., from the effect of the Sin of the Tree of Knowledge)," (Bava Basra 17a)

שָׁאֵף עַל פִּי שֶׁהֵם צְדִיקִים גְּמוּרִים, מְכַל מְקוֹם נִשְׁאָר בָּם עַדִּינֵי אֵיזָה שְׁמֵץ מִזִּוְהַמַּת הַנָּחֹשׁ שֶׁלֹּא יָכֻלוּ לְהִסְרוֹ מִכָּל וְכָל.

For even though they were entirely righteous people, nevertheless there remains a trace of the original 'filth of the Snake' that cannot be completely removed, which remains part of every individual, causing death in otherwise perfectly righteous people.

וְהוּא עֵיקָר נְקֻדַּת קְלִיפַת גִּסּוֹת הָרוּחַ, שֶׁנַּעֲשֶׂה בְּטֶבַע הָאָדָם - בְּחָטְאוֹ "מַעַץ הַדַּעַת טוֹב וָרָע" (בְּרֵאשִׁית ב, יז).

This embedded 'poison of the Snake' refers to the essential point of the unholiness of ego, which became part of the nature of mankind, through the sin of eating from the fruit of the "Tree of Knowledge of Good and Bad." (See Bereishis 2:17)

דְּהֵינּוּ, שְׂרֹאָה אֶת עֲצָמוֹ וּמִכִּיר חֲסָרוֹנוֹ, אוֹ יוֹדֵעַ שֶׁזֶּה טוֹב לוֹ. כְּמוֹ שֶׁכָּתוּב (בְּרֵאשִׁית ג, ו): "וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְגו'".

This 'essential point of ego' means that a person notices and feels himself strongly, he recognizes and feels what he needs, or he perceives things around himself in the context of how they could be beneficial to himself, not in the context of a higher Divine purpose. As it is written: "And the woman (Chavah) saw that

(the fruit of) **the Tree would be good for her to eat...**" (Bereishis 3:6)

When Hashem first made Adam and Chavah they were aware of Hashem and His Light, and they perceived everything in this world, including themselves, in the context of how it reveals Hashem and fulfills Hashem's plan.

Even though they were aware intellectually of their existence, they had no emotional attachment to their personal needs or what would be beneficial for themselves personally.

This was because they felt that their entire purpose of existence was to fulfill Hashem's plan and mission for them, and their entire desire was only to connect to Hashem and perceive Him in everything.

However, when the Snake convinced Chavah to eat from the Tree of Knowledge, he introduced a purely selfish way of thinking into her mind, which led her to commit the sin of actually eating the fruit of that Tree.

Through this sin, the selfish way of thinking turned into a selfish emotional feeling that the world revolves around me (at least to some extent), and I am here to fulfill my own personal needs and take pleasure in whatever I am able to.

זֶהוּ שְׂרֵשׁ הַזִּוְהָמָא וּמְקוֹר לְכָל הַתַּאֲוֹת
וְהַעֲבִירוֹת, כִּי בּוֹחֵר בָּזֶה לְטוֹבָתוֹ אוֹ
לְרָעָתוֹ.

This selfish feeling is the root of spiritual filth and the source of all lust and sins, since a person selfishly chooses things for his own benefit or loss, regardless if it is good or bad in Hashem's eyes.

מֶה שָּׂאִין בֵּין קוֹדֶם הַחֲטָא הָיוּ עֲרוּמִים,
בְּדִבְתֵּיב (שם, יא): "מִי הִגִּיד לָךְ כִּי"¹⁰,

However, prior to the sin they were naked, yet were not embarrassed since they had no material lust whatsoever, as it is written: "(Hashem asked Adam) Who told you that you are naked, [did you eat from the Tree that I commanded you not to?!]"

Rashi explains this verse to mean that Hashem asked Adam, "From where do you know there is something embarrassing about being naked?"

¹⁰ ("כִּי עִירַם אֶתְּהוּ").

In other words, the verse tells us that only because they ate from ‘the Tree’ did they feel any material lust, and, as a result, they felt embarrassed to be naked.

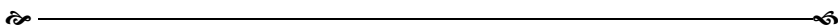
כִּי לֹא הָיוּ מִרְגִּישִׁים שׁוּם הֶרְגֶּשׁ חֲסֹרֹנִם
אוֹ טוֹבָה לְעַצְמוֹ, רַק שֶׁהָיוּ מִשְׁיִגִּים גְּלוּי
אֱלֹהוֹתוֹ יִתְבָּרֵךְ. וְדִי לַמִּבֵּן :

This is because before the sin, they didn't feel their personal needs or what would benefit them on an emotional level, since they only perceived and felt the revelation of Hashem.

However, now, after this sin, every person automatically has [at least] a trace of ego and selfishness embedded in him. This trace of ego, which is what makes it possible to sin, cannot be completely removed only through a person's own efforts. Only Hashem Himself can remove that trace of ego.

This is why the verse says “I (Hashem) will remove ‘sickness’ that is inside of you,” since we need to ask Hashem to remove even the most remote trace of ego embedded inside of us.

Through this we will be a proper vessel, fully receptive to receive the Light of Hashem.



Summary and Lessons from the Maamar:

- 1- The maamar starts by quoting the verse where Hashem says: “There shall be no woman who miscarries or who is barren in your land, the number of your days I shall increase.”
- 2- Just as physical bread and other food grows from the physical ground of the land, so too, our spiritual sustenance, our love and fear of Hashem, comes from the “spiritual ground” of Malchus of Atzilus, the Land Above. This revelation from Malchus is called “Light is planted (in the “ground” of Malchus, the Land Above) for the Jewish People, who are all righteous.”
- 3- A person needs to know that his love and fear of Hashem are not only the direct result of his own hard work, but are also dependent upon the revelation from Hashem, through the level of Malchus, the “ground” of Atzilus that is the Land Above us.
- 4- What does it mean that we should serve Hashem, what service to we provide for Him that He does not already have?

- 5- The “service” is the task revealing Hashem through our own effort, until we will experience Him as our true source of Life and power. This process of discovery is something that Hashem wants, and He “cannot do it by Himself,” as it were, since He specifically wants us to discover Him, not merely be recipients of His revelation from Above.
- 6- However, at the same time, a person has to know that even his ability to discover Hashem is also only a gift from Hashem. If a person will attribute his newly discovered awareness of Hashem as only resulting from his own work and not as a gift from Hashem, then this love and fear of Hashem cannot last. Or, if a person’s ego is big enough, then he won’t be able to come to true love and fear of Hashem in the first place. The ego blocks out the ability to receive true love and fear of Hashem from Hashem. This is like a woman whose womb is either malfunctioning and thereby she miscarries the fetus (G-d forbid), or a woman whose womb is blocked and covered over and cannot conceive in the first place. Similarly, when our ego covers over our heart, or is stuck in our heart, it blocks out our ability to receive true love and fear of Hashem, or does not allow it to fully develop.
- 7- What should someone do if his heart is covered over?
- 8- He needs to break through his ego and unneeded material desires. This is like a wine goblet, that cannot be filled with wine until it is washed out thoroughly. A person needs to thoroughly wash out the coarseness of his ego and materialistic desires in order to become a “vessel” to receive this new awareness and feeling for Hashem.
- 9- This is the meaning of “There shall be no woman who miscarries or who is barren in your land,” for us to become one who is able to conceive and give birth to true and lasting love and fear of Hashem we need to realize that it is dependent on “your land,” on the revelation we receive from Malchus of Atzilus, the Land Above, which is called “your land” since its power of revelation is connected to our effort, but is, after all, a revelation from Hashem Above.
- 10- After a person has cleansed himself spiritually from coarse ego and material desires, he needs to awaken that great revelation from

Hashem that it should come into this mind and heart. How does he do that?

- 11- He needs to cry out to Hashem from the depths of his heart, until he calls forth from the depth of Hashem's Infinite Light that is beyond the order of spiritual levels of Hishtalshelus, to give himself over to Hashem beyond all calculations and to want Hashem to reveal His Light to him more than anything else in the world. This is similar to the prayer of Chana, who "prayed to Hashem as He is higher than His Name Havaya," and "she cried exceedingly" to awaken Hashem's boundless mercies.
- 12- This is the idea of "the number of your days I will fill": "Days" refer to the garments of the soul, which are the thought, speech, and action of Torah and Mitzvos. They are called "days" because in the day is when the light of the sun is shining, and thus represents revelation of Hashem. Each Mitzvah enables the soul to receive a certain revelation of Hashem. Through all of the Mitzvos together, a person is able to receive Hashem's revelation to the extent that he can conceive the true love and fear of Hashem, which is revealed through Malchus of Atzilus, the Land Above. The word "מספר-count" also can mean to "shine," so we can read the verse to mean "the shine of your 'days,' i.e., mitzvos, I shall fill," meaning that Hashem will fill our Mitzvos with so much Divine Light that we will be able to come to the true love and fear of Him.
- 13- The end of the previous verse, which discusses our "service" of Hashem that involves removing the concealment on His Light, end off by saying "and I will remove sickness from your midst." This "sickness" is the unhealthy ego and being overly aware of our self that came as a result of Adam and Chava eating from the Tree of Knowledge of Good and Evil. Through our effort to overcome our ego and devote ourselves to Hashem, He will assist us to "remove this sickness" from our midst, and grant us a pure heart to selflessly experience a love and fear of Hashem.

Torah Or English translation project:

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.

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.

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אבי מורי ר' חיים משה בן ר' אהרן לייב הכהן

ע"ה

לזכות כל ילדי החסידים שיתנו חסידישע נחת לכ"ק אדמו"ר
ולהוריהם שיחיו

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והקיצו ורוננו שוכני עפר והיא בתוכם

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