



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

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יהודה אתה יודוך אחיך

“Revealing our Selfless Devotion to
Hashem”

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ב"ה

Torah Or

תורה אור

דבור המתחיל

יְהוּדָה אֶתָּה יוֹדוּךָ אַחִיךָ¹

פְּרִשֵׁת וַיְחִי דָף מַה, א - מַה, ד

“Revealing our Selfless Devotion to Hashem”

In Pashas Vayeichi, Yaakov our forefather blesses his children before he passes away. He blesses his son Yehuda that his brothers will be submissive to him, and make him their leader, and that his descendants will be the leaders of the Jewish people for all time. As the leader, Yehuda and his descendants will lead the Jewish army into battle against their enemies. The enemies will turn back and flee in retreat, so that the Jewish army's "hands" will pursue their enemies facing the back of their necks.

In this maamar, the Alter Rebbe will explain the mystical meaning of the verse.

¹ (דבור המתחיל יְהוּדָה אֶתָּה וְיִאֲוֹרוּ: רֹאֵה לְעֵיל כּוּג, א. אור התורה [בראשית כרך א] רטז, ב. - ציון כבוד קדושת אדמו"ר.

נאמר שבת פְּרִשֵׁת וַיְחִי, יד טבת תקס"ו בליאדי. לפנינו הנחת המהרי"ל. הגהות וקיצורים - אור התורה בראשית כרך ה תתקצו, א. תתרה, ב. כרך ו תתשלח, ב. נוסח ב' - הנחת אדמו"ר האמצי - נדפס בספר המאמרים תקס"ו חלק א עמוד רמח ובמאמרי אדמו"ר האמצי בראשית עמוד תצז (ונאמר גם כן בשנת תקע"ז). נוסח ג' - הנחת רבי משה בן אדמו"ר הזקן - נדפס שם עמוד רעח.

מאמרים דבור המתחיל "יְהוּדָה אֶתָּה" המיוסדים על מאמר זה: - מאמרי אדמו"ר האמצי בראשית עמוד תקל. תרפ"ח - ספר המאמרים תרפ"ח עמוד מה. תשל"ח - תורת מנחם ספר המאמרים מלוקט חלק ב כסלו - שבט עמוד רכ. תשמ"ו.

הטעם שהתחלת הסדרה בתורה אור היא בפסוק "יְהוּדָה אֶתָּה" נהבאר על דרך הרמז בדבור המתחיל זה (תשל"ח).

(K) Chapter 1

“יְהוּדָה אֶתָּה יוֹדוּךָ אֶחָיִךְ יָדְךָ בְּעֶרְףְּ אִיְבֶיךָ.
יִשְׁתַּחֲווּ לְךָ בְּנֵי אָבִיךָ: וְגו’²”

“Yehuda, your brothers will be **submissive to you**, your hand will be at the back of the neck of your enemies; the children of your father will bow to you.” (Bereishis 49:8)

הִנֵּה יְהוּדָה נִקְרָא עַל שֵׁם “הַפַּעַם אוֹדָה”
(וַיֵּצֵא כַּט, לֵה),

Now, the name ‘יהודה-Yehuda,’ **comes the phrase** said by his mother Leah when naming him “**הַפַּעַם-this time אוֹדָה-I will humbly give thanks** to Hashem.”

Leah humbly gave thanks and praise to Hashem for giving her a fourth son, more than her equal share of three sons per wife of the four wives of Yaakov, who was destined to have only 12 sons.

We see that the name ‘יהודה-Yehuda’ is connected to humbling oneself to Hashem, which is expressed in giving thanks and praise to Hashem.

וְהוּא בְּחִינַת הוֹדִיָּה³ שֶׁבְּכָלִּלוֹת נִשְׁמוֹת
יִשְׂרָאֵל:

This corresponds to the aspect of ‘**הוֹדִיָּה-humble submission and gratitude**’ to Hashem that is found in the souls of the entire Jewish People.

The word ‘הוֹדִיָּה’ (in the context of our soul’s relationship with Hashem) is difficult to translate into English. It means a combination of three things: 1- submission 2- gratitude 2- devotion. It represents how our Divine soul perceives Hashem as its true source of Life, Father, and King, all at once. This is expressed in a feeling of submission to Hashem as our King, gratitude to Hashem as our Father and Source of life and all good things, and devotion to Hashem as our Father and King.

Throughout the maamar terms will be used connected to the phrase ‘הוֹדִיָּה,’ such as אוֹדָה and מוֹדִים, which are all connected to the name ‘יהודה-Yehuda.’

² (“יָדְךָ בְּעֶרְףְּ אִיְבֶיךָ יִשְׁתַּחֲווּ לְךָ בְּנֵי אָבִיךָ.” פֶּרֶשְׁתֵּנוּ מַט, ח).

³ (רָאָה יְהִל אֹר – מְלוּאִים עֲמוּד תְּרִלָּד. מַעֲנִין הוֹדָאָה רָאָה בְּסִידוֹר עִם דָּא”ח דְּבוּר הַמִּתְחִיל “מִזְמוֹר לְתוֹדָה” וּבִשְׁעַר הַל”ג בְּעוֹמֶר. וְרָאָה לְקוּיֵי תוֹרָה עֶקֶב יד, א וְאֵילֶךְ בְּעִנִּין “נוֹדָה לְךָ” בְּבִרְכַּת הַמּוֹזֵן. וְרָאָה לְקוּיֵי שִׁיחוֹת חֶלֶק ו עֲמוּד 195 הָעֶרֶה 77).

Whenever a word connected to this phrase is used keep in mind the three ideas of this phrase as submission, gratitude, and devotion to Hashem.

"מוֹדִים אֲנִיחֵנוּ לָךְ";⁴ "וְאִנְחֵנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים".⁵

This is expressed in our daily prayers when we say in the Shemona Esrai prayer: **"we 'מֹדִים-humbly give thanks' to You [Hashem, that You are Hashem our G-d and the G-d of our fathers],"** and in the Aleinu prayer: **"we bend our knees, bow down, and 'מֹדִים-humbly give thanks' [to the Supreme King of kings, the Holy One, Blessed be He]."**

אֲלֵא שְׁלֵמָה, לְפִי שֶׁהוּא תַּחַת הַזְּמַן,
נִקְרָא "הַפֶּעַם אִוְדָה",

However, down here, in the physical world, which is under the limitations of time [and space], this submission/gratitude is called "This time I will humbly thank Hashem."

שֶׁלֹא כָּל הָעֵתִים שׁוֹת.

Since, as we experience it in the physical world, not all times are the same.

Since our Divine soul is clothed in a physical body, which dampens our perception of the soul, we do not always feel our submission and gratitude to Hashem the same.

אֲבָל לְמַעַל בְּמִקּוֹר חוּצָב נִשְׁמוֹתֵיהֶם
הוּא לְמַעַל מִן הַזְּמַן,

However, Above, in the Source from which the soul is derived, it exists beyond the limitations of time.

In the source of the soul Above, it always has complete submission, gratitude, and devotion to Hashem.

וְשֵׁם נִקְרָא יְהוָה, כִּי הִיוּ"ד מוֹרָה עַל
הַהוָה, כְּמוֹ "כָּכָה יַעֲשֶׂה אִיּוֹב" (איוב א, ה).

There, at that level, it is called **"יְהוָה-he will always humbly thank [Hashem],"** since the letter 'י' at the beginning of the word shows

⁴ (נוסח תפלת העמידה).

⁵ (נוסח תפלת "עלינו לשבח").

that it is in the present tense, something this always happening, as in the phrase “this is what Iyov **‘וַיַּעֲשֶׂה**’ (Iyov 1:5)

The verse discusses how Iyov had a custom to offer sacrifices to Hashem as an atonement for possible sinful behavior of his children. This was something he would always do. Because it was something constantly happening on a regular basis, it is written in the present tense with the letter 'י' at the beginning of the word **‘וַיַּעֲשֶׂה**.’” Thus, the letter 'י' at the beginning of the word signifies both present tense as well as something that is constantly happening on a continual basis. In that sense, the word **‘וַיַּעֲשֶׂה**’ means both present tense and something that is always constant. This is the level of submission-gratitude to Hashem in the soul as it exists Above, beyond the limitations of time.

**וַיְהִי כִּי יִרְשׁ הַמֶּלֶךְ כְּמוֹ יוֹדָה בְּתוֹסַפֶּת
ה' - וַיְהוֹדָה.**

Based on this, **the explanation of the word ‘וַיְהוֹדָה’ would be the same meaning as the word ‘וַיְהוֹדָה’-he will always humbly thank [Hashem]’ with an added letter ה' (after the 'י'), as if it was pronounced “וַיְהוֹדָה” (i.e., with the ה' spelled הו instead of הו and the ד' spelled ד instead of ד).**

**(וּבְנֵיחֵמְיָה י"א, יו) נִכְתָּב “וַיְהוֹדָה” -
בְּסִגּוּל תַּחַת הַדָּל"ת).**

(In fact, **in the Book of Nechemya (11:17) the word ‘וַיְהוֹדָה’-he will humbly thank [Hashem]’ is written “וַיְהוֹדָה” with an added ה' after the י' and a segol under the ד'.)**

The verse reads: **“וּמַתַּנְיָה בֶּן מִיכָה בֶּן זַבְדִּי בֶן אָסָף רִאשׁ הַתְּחִלָּה וַיְהוֹדָה לַתְּפִלָּה**” Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the head to begin the thanksgiving in prayer.”

Rashi explains that Mattaniah was appointed in charge of the Leviim (Levites) in the Beis Hamikdash to begin the singing praises and thanks to Hashem. The word **“וַיְהוֹדָה”** in the verse refers to giving thanks to Hashem. It is written with a י' at the beginning since this is something he would constantly do every day. (Rashi also notes that it is the same meaning as the word **‘וַיְהוֹדָה’** but with an extra letter ה'.)

וַעֲנִין “הַפַּעַם אוֹדָה”,

The idea of Leah saying that “This time I will humbly thank Hashem,”

הָיִינוּ אַחֵר לֵידָה וְהַתְגַּלּוּת בְּחִינַת רְאוּבֵן
שֶׁמַּעֲוֹן וְלֵוִי,

means that after she gave birth to Reuven, Shimon, and Levi, and these levels are now revealed, only at that time is it possible for “Yehuda-submission/gratitude to Hashem” to be revealed,

שֶׁהֵם הֵם הַגּוֹרָמִים לְבְּחִינַת הוֹדָיָה זוּ,

since they are the ones that cause this level of “הוֹדָיָה-submission/gratitude” to be expressed.

וְזֶהוּ “יִדְוֹךְ אֶחֱיךָ”.

This is the inner meaning of “יִדְוֹךְ your brothers will cause your level of הוֹדָיָה to be expressed.”

The simple meaning of “יִדְוֹךְ אֶחֱיךָ” is “your brothers will be submissive to you,” i.e., Yehuda’s brothers will accept his leadership. The mystical meaning of “יִדְוֹךְ” is “they will cause you to have הוֹדָיָה,” i.e., they will cause the person to have submission/gratitude to Hashem.

This refers to the idea Yehuda’s brothers Reuven, Shimon, and Levi, represent spiritual levels of Divine service. When these three aspects are in found in a person, he will be able to reach the spiritual level represented by Yehuda, the level of ‘הוֹדָיָה-submission/gratitude to Hashem.’ This is what the Alter Rebbe will continue to explain:

וּבִאֵינִי עֲנִין זֶה:

The explanation of this idea is as follows:

הִנֵּה רְאוּבֵן הוּא עַל שֵׁם רְאוּבֵן⁶ - בְּחִינַת
רְאִיָּה,

Now, the name “רְאוּבֵן-Reuven” comes from the phrase said by his mother Leah when naming him “רְאוּבֵן-See my son [how special he is],” which is the aspect of seeing things.

Rashi (on Bereishis 29:32) explains that Leah meant that people should see how special her firstborn son is compared to other firstborn children. Eisav was the firstborn and hated his competing younger brother Yaakov, whereas Reuven was

⁶ (בְּרֵאשִׁית רַבָּה פָּרָשָׁה ע"א, ג. וְעוֹד).

the firstborn and saved his competing younger brother Yosef when his brothers wanted to kill him.

Leah used the term “seeing” and vision in connection to the special quality of Reuven.

ובחינת ראייה זו היא הגורמת המושכת
בחינת האהבה,

This aspect of “seeing” is what causes a person to be drawn to love something.

כמו שכתוב (יחזקאל א, י) "פני אריה אל
הימין" - אריה אותיות ראייה.⁷

As it is written regarding the angels of the Merkavah-Chariot (Yechezkal 1:10): “the face of the ‘אריה-lion’ was on the right side,” and the letters of the word ‘אריה-lion’ are the same as the letters of the word ‘ראייה-seeing.”

Since the “right side” represents kindness and love, and the face of the “אריה-lion/ראייה-seeing” is on the right side, this shows that the concept of “seeing” is connected to kindness and love, the “right side.” (The connection between the “lion” and the “right side” is explained elsewhere in Chassidus, see Likutei Torah beginning of Parshas Eikev.)

וכן היה "דגל מחנה ראובן תימנה" (במדבר
ב, י).

Similarly, the “Tribe of ‘ראובן-Reuven’ encamped on the south side” of the Mishkan,” (Bamidbar 2:10).

The south side corresponds to the right, since when a person is facing east, the south will be on his right. Since the entrance of the Mishkan was on the east, from the perspective of the Mishkan, south is on the right. Thus, Reuven’s encampment on the south corresponds to the “right side” of kindness of love. Since Reuven is the idea of “seeing,” love is connected to “seeing.”

כי ענין ראייה הוא ענין התקרבות דרך
חיבה,

Because the idea of “seeing” something is that it brings about affectionately drawing close to it,

⁷ (אריה אותיות ראייה. ראה תקוני זהר תקון ע קכב, א. זהר (רעיא מהימנא) פינחס רלד, א. תקוני זהר חדש צט סוף עמוד א וריש עמוד ב).

כִּמוֹ שֶׁפֶתוֹב (הוֹשֵׁעַ ט, י): "כְּבֹרֶה בְּתֵאֵנָה
בְּרֹאשִׁיתָהּ רְאִיתִי אֲבוֹתֵיכֶם⁸ כִּי".

as it is written (Hoshea 9:10): “like a
ripe fig on a fig tree, in its beginning,
I saw your forefathers;”

Rashi explains: The forefathers, Avraham, Yitzchok, and Yaakov, were precious to Hashem like when a person finds the first ripe fruit of his fig tree. After many years of hard work, the person can finally enjoy something from his labor; similarly, after close to two thousand years since Hashem made the world, He finally is enjoying the fruit of His labor in the forefather’s devotion to Him.

The verse uses the phrase “I ‘saw’ your forefathers,” since Hashem’s “seeing” the forefathers represents His love and connection with them.

וְזָהוּ "וְתֵהָר לֵאמֹר וְתֵלֵד בֵּן וְתִקְרָא שְׁמוֹ רְאוּבֵן כִּי
אָמְרָה כִּי רָאָה ה' בְּעֵינַי וְגו', כִּי עָתָה יֵאָדָּבֵנִי
אִישִׁי וְגו'" (ויצא כט, לב).

This is also the idea of the verse (Bereishis 29:32): “Leah became pregnant and gave birth to a son and she called him ‘ראובן-Reuven,’ for she said ‘for Hashem has ‘רָאָה-seen’ my affliction, and now my husband will love me.”

Leah was worried that Yaakov would not love her fully since he originally only wanted to marry Rachel. When she gave birth to a son, Reuven, she felt that now her husband, Yaakov, would fully love her. The verse connects Yaakov’s love for Leah with Hashem “seeing” Leah’s suffering, implying that Hashem’s “seeing” Leah caused love from Yaakov to her, showing again how “seeing” brings about love.

וְעִנִּין הַמִּשְׁכָּה זֶה בְּנִסְתֵּי־יִשְׂרָאֵל הוּא
בְּחִינַת "לֹא־תִפְלֹא בִיקְרָא דְּמִלְכָּא"⁹,

This idea of how “seeing” causes one to draw close in the context of the Jewish People’s service of Hashem is the aspect of “gazing at the Glory of the King,”

Hashem is the King, and “gazing at His glory” refers to thinking deeply into the true greatness of Hashem.

⁸ (וּבְפִירוּשׁ רִשׁ"י: "כֵּן נִרְאוּ אֲבוֹתֵיכֶם בְּעֵינַי לְחִבְבָּם").

⁹ (לְהִתְבּוֹנֵן בְּכְבוֹד הַמֶּלֶךְ. רָאָה זֶה֩ר חֶלֶק א לֹה, א־ב. קצט, א. חֶלֶק ב רמז, ב).

לְעוֹרֵר אֶת הָאֱהָבָה עַד שֶׁתַּחֲפֹץ¹⁰ לְדַבֵּק
בּוֹ יִתְבָּרַךְ.

Meaning, to awaken the love for Hashem until it brings the person to a true inner desire to connect to Him.

וְעַל דָּבָר זֶה¹¹ נִתְקְנוּ פְּסוּקֵי דְזִמְרָה וְ"יֹצֵר
אוֹר" קוֹדֵם קְרִיאַת-שְׁמַע, כְּדִי שֶׁיָּבוֹא
לְקִיּוֹם "וְאֶהְבֶּתָּ" בְּקִרְיַת-שְׁמַע.

It is regarding this matter that they (the Sages) established to recite the 'Pesukei Dezimra' and 'Yotzer Or' before reciting Shema, in order to that one should come to fulfill the command "you should love Hashem" which is stated in the Shema.

The Pesukei Dezimra are verses mainly from Tehillim that describe how Hashem takes care of everyone and runs the world, and makes miracles for us. Yotzer Or describes how the sun and moon and other heavenly bodies and all the angels praise Hashem. When we contemplate on the above themes this brings us to love Hashem.

כִּי עֵיקַר הַכּוּוֹנֶה בְּסִפּוֹר שֶׁבָּחוּ שֶׁל מְקוֹם,
הוּא כִּי לֹא יֵי בִידִיעָה לְבָדָה,

For the main purpose of recounting the praises of Hashem, is that it is not enough to only have a knowledge of Hashem in the 'back of the mind,'

לְפִי שֶׁהִיא בְּחִינַת הָעֵלִם, וְאֶפִּילוּ "גִּנְבָא,
אִפּוּם מִחֲתָרְתָּא רַחֲמָנָא קָרָא וְכוּ"¹²;

since then, it is hidden, and our Sages say (Brachos 63a) "a thief when he is about to tunnel into someone's house to rob him, will pray to Hashem to succeed in his robbery,"

A thief's knowledge of Hashem is only in the "back of his mind" and does not affect his actual conduct to prevent him from stealing. Similarly, a person's subconscious knowledge of Hashem does not affect his daily life.

וְלֹא יָבוֹא לְקִיּוֹם "וְאֶהְבֶּתָּ" כִּי אִם בְּשִׂינְא
מִהֶעֱלֵם אֶל הַגְּלוּי,

and he will not come to fulfill the command of "you should love

¹⁰ (עַל פִּי שִׁיר הַשִּׁירִים ב, ז: "אִם תַּעֲרִירוּ וְאִם תַּעֲזֹרוּ אֶת הָאֱהָבָה עַד שֶׁתַּחֲפֹץ").

¹¹ [אוֹלִי צ"ל: "וְעַל דָּרָךְ זֶה"]

¹² ("רַחֲמָנָא קָרִיא". גִּנְבַּת בְּפִתַּח הַמַּחְתָּרֶת קוֹרָא לָהּ. בְּרִכּוֹת סג, א בְּגִירְסַת הָעֵין יַעֲקֹב. "הִרִי שְׂמַמִּין בְּהַקְדוּשׁ בְּרוּךְ הוּא וְעַם כָּל זֶה עוֹבֵר עַל רְצוֹנוֹ יִתְבָּרַךְ לְפִי שְׂאִמּוּנָה זֹו הִיא רַק בְּחִינַת מְקִיף וְעֲטָרָה". לְקוּטֵי תוֹרָה צו יא, ב. וּבִכְמָה מְקוּמוֹת).

Hashem” **unless his knowledge of Hashem comes from the hidden subconscious, to revelation** in his conscious mind,

ומבחינת ידיעה לבחינת ראייה ממש
שהוא בחינת גילוי - "לאסתכלא" דוקא.

and from consciously knowing it to actually “seeing” it, which is the full revelation in the person, that is referred to as specifically “gazing” at the Glory of the King.

In short, a person’s knowledge of something can exist in three levels: 1- subconsciously, like a thief’s knowledge of Hashem that motivates him to pray for success in robbing, 2- conscious effort to understand an idea, like one who understands a teaching of Chassidus well enough to repeat to someone else who is unfamiliar with the concept, 3- “gazing” at the idea until the person loses himself in the concept and it “takes him over” as it were.

In order to bring out a true love for Hashem it is not enough that we briefly remind ourself that we a subconscious knowledge of Hashem. It is also not enough to think through an idea of Hashem’s greatness in way of comprehension, even though this is an important and necessary step to achieve. In addition to comprehension there needs to be “gazing” at the concept, to focus on the knowledge of Hashem so powerfully that we lose ourself in that concept.

The Previous Rebbe explains¹³: When one is looking at painting from a true artist, there are different kinds of looking. There is a brief glance where one sees the general picture and that it is a nice piece of art. Then there is looking at to study all the different scenes in the painting, to comprehend what the artist was conveying. But then there is “gazing” at the painting to see how every detail is expressing something unique, and to feel the life and energy of the artist in the painting, until one loses oneself in “experiencing” the vitality and beauty of the art.

The same idea is when we look at a teaching of Chassidus, such as the concept of creation of the world something from nothing. We can know about this in a general manner, or in a detailed manner, or we can “experience” the concept. This is called “gazing at the Glory of the King.”

¹³ [ראה ד"ה יהודה אתה תרפ"ח]

וְהִינּוּ עַל יְדֵי שִׁירָבָה לְסַפֵּר בְּשִׁבְחֵי
יִתְבָּרָה.

וְלִהְיוֹת עֲמִיק דַּעְתּוֹ אִיךָ שׁ"מִלְכוּתְךָ מְלָכוֹת
כָּל עוֹלָמִים" (תהלים קמה, יג);

"אֶלֶף אֲלָפִים יִשְׁמְשׁוּנָה וְרַבּוֹ רַבְּבָן קְדָמוֹהִי
קוֹמֹן כו"14,

וְהוּא לְבַדּוֹ יִתְבָּרָךְ הוּא יְחִיד וּמְיוֹחָד כְּמוֹ
קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם,

כְּמֵאמַר¹⁵: "יְחִיד חַי הָעוֹלָמִים מֶלֶךְ כו",

וְאִמְתּוֹת שֵׁם יְחִיד הוּא שׁ"הוּא לְבַדּוֹ
הוּא"¹⁶.

וְעִנִּין "אֶחָד" הוּא שְׁנִמְשָׁךְ בְּחִינַת א'
בְּחִיל"ת וְד', שֶׁהֵם ז' רְקִיעִים וְהָאָרֶץ¹⁷ כו',
שֶׁיְהִיוּ בְּטָלִים לִיְחִוּדוֹ יִתְבָּרָךְ;

This is accomplished through recounting at length the praises of Hashem,

and to think deeply into the idea that, for example, "Your Kingship is a Kingship over all worlds," (Tehillim 145:13)

and "millions of angels serve Him, and hundreds of millions of angels stand in awe before Him," (Daniel 7:10)

and only He is One and alone (the only real existence) just as before the world was created,

as we say (in Shachris): "You who are the Only One, are the King who is the life of all the worlds,"

and the true idea of being the Only One is that "There is only Him, and there is no other existence."

The idea of the word "אֶחָד-One" is that the א' (which stands for 'אחדות'-Oneness') comes into the ח' and ד', which are the 7 heavens and the earth (which together are ח'-8) and the four (ד') directions, causing them to become bateil-subservient/transparent-to Hashem's 'אחדות-Oneness', represented by the letter א'.

¹⁴ (דניאל ז, י): "אֶלֶף אֲלָפִין יִשְׁמְשׁוּנָה וְרַבּוֹ רַבְּבָן קְדָמוֹהִי יְקוֹמוֹן".

¹⁵ (ברכת "ברוך שְׁאֵמַר").

¹⁶ (פיוט "וכל מאמינים" לראש השנה ויום הכפורים. וראה לקמן נח, ב. תניא פרק לה בהגהה).

¹⁷ (ראה ברכות יג א. ספר מצות קטן הובא בבית יוסף אורח חיים סימן סא).

שֶׁהַחַיּוּת שֶׁל שָׁמַיִם וָאָרֶץ עוֹלָה וְנִכְלָל
בְּמִקְוֵוֹ,

This further causes **that the life-force of the heavens and earth ascends to become included in its Source** in Hashem, i.e., they reconnect to their source in Holiness.

וְכֵן עוֹלָה אֶפִּילוּ הַחַיּוּת שֶׁל הָרוּחָנִיּוּת,
כְּמוֹ שֶׁכָּתוּב (דְּבָרֵי הַיָּמִים א' כט, יא): "לֵךְ ה'
הַגְּדוֹלָה וְכוּ"¹⁸;

In fact, even the life-force of the spiritual levels needs to ascend and reconnect to its Source, as it is written (Divrei Hayamim I, 29:11): "To You Hashem is the attribute of Greatness (Kindness), Gevura (Severity) etc."

The simple meaning of the verse is praising Hashem for His greatness and power etc.

¹⁸ (וְעֵינַי מִזֶּה עַל פֶּסוּק "וְאַתָּה אֵל אַבְרָהָם" (לִקְמֹן וְאַרְאָה נה, ג)).

[הערתקת ממאמר שם (נה, ב-ג): וזהו "שִׁמְעַי יִשְׂרָאֵל, ה' אֱלֹהֵינוּ ה' אֶחָד - וְאַהֲבַת וְגו'" (וְאַתְחַנֵּן ו, ד-ה):
כִּי הִנֵּה צָרִיךְ לְהִבִּין מֵלֵת "אֶחָד" - שְׁאִינוּ מוֹרָה לְכַאוֹרָה עַל אֲמִתִּית יְחִידוֹ וְיִתְבָּרָךְ, שֶׁהוּא לְבָדוּ הוּא, וְאַפִּס
זוּלָתוֹ, וְאִין מֵלֵת "אֶחָד" מוֹרָה עַל זֶה, שֶׁהֵרִי יֵשׁ 'אֶחָד הַמְּנִי' גַּם כֵּן. עַל דֶּרֶךְ מִשְׁל, יַעֲקֹב הָיָה לוֹ י"ב שְׁבָטִים, וְאַף
עַל פִּי כֵן נִקְרָא רְאוּבֵן "אֶחָד". אֵךְ יִצְחָק נִקְרָא "בֶּנֶךְ יִחִידֶךָ" וְגַם כָּאֵן הוּא לִיָּה לְמִימֶר: "ה' יְחִיד".
אֵךְ הָעֵנָן, שֶׁבְּאֲמִת לִגְבֵי קוֹדֶשׁא בְּרִיךְ־הוּא מַצֵּד עֲצָמוֹתוֹ וּמַהוּתוֹ יִתְבָּרָךְ לֹא שִׁיךְ עָלָיו מֵלֵת "אֶחָד" כִּלְל. שֶׁהֵרִי
הוּא יְחִיד וּמִיּוּחָד, וְהוּא לְבָדוּ הוּא. אֵלָּא כְּמֵאֲמֶר רַז"ל: "שֶׁהוּא אֶחָד - בְּשִׁבְעָה רִקְיָעִים, וּבְאַרְץ, וּבְד' רוּחוֹת
הָעוֹלָם".

רִחְצָה לּוֹמֵר, שֶׁגַּם בְּשָׁמַיִם וּבְאַרְץ וּבְד' רוּחוֹת הָעוֹלָם, שֶׁהֵם בְּחִינַת ו' קְצוֹת הָעוֹלָם, בְּחִינַת הַתְּחַלְקוֹת וּפִירוּד,
אֵף עַל פִּי כֵן שׁוֹרָה וּמֵתַגֵּלָה יְחִידוֹ וְאַחֲדוּתוֹ יִתְבָּרָךְ, וְ"אִינוֹן מִתִּיחָדִין בְּאֶחָד" - שֶׁבּוֹלָם בְּטָלִים לִגְבֵי אֹרֶךְ ה'
הַשׁוֹרָה וּמֵתַגֵּלָה בָּהֶם, וְכִמוֹ שֶׁכָּתוּב (נְחֻמָּה ט, ו): "וּצְבָא הַשָּׁמַיִם לָךְ מִשְׁתַּחֲוִים".

וְהֵם ו' קְצוֹת גְּשָׁמִיִּים וְשִׁשָּׁה קְצוֹת רוּחָנִיִּים. דִּהְיִינוּ בְּחִינַת מַעֲלָה וּמִטָּה שֶׁיֵּשׁ בְּכָל הָעוֹלָמוֹת - לְמַעֲלָה עַד
אֵין קֶץ וּלְמִטָּה עַד אֵין תְּכֵלִית, כִּי "גְּבוּהָ מֵעַל גְּבוּהָ וְגו'" (קֹהֶלֶת ה, ז). דִּהְיִינוּ, מֵה שֶׁהוּא נִתְפָּס וּמוֹשָׁג בְּשִׁכְל
וְהַשְׁגַּת הַנִּבְרָאִים שֶׁבְּכָל הָעוֹלָמוֹת - נִקְרָא 'מִטָּה' לִגְבֵי הָעֲלִיּוֹן, שְׁאִינוּ נִתְפָּס וּמוֹשָׁג בְּשִׁכְל וְהַשְׁגַּת הַנִּבְרָאִים
שֶׁלְמִטָּה מִמֶּנּוּ, וְ"לִית מַחֲשָׁבָה דִּלְהוֹן תְּפִיסָא בֵּיה"; וְכֵן ד' רוּחוֹת הָעוֹלָם: כִּי "חֶסֶד - דְּרוּעָא יְמִינָא" שֶׁהוּא דָרוֹם,
ו"גְבוּרָה - דְּרוּעָא שְׂמָאלָא" שֶׁהוּא צָפוֹן כו'. וְכִוּלָם מִתִּיחָדִים וְנַעֲשִׂים אֶחָד לִיְחִידוֹ יִתְבָּרָךְ הַשּׁוֹכֵן בְּתוֹכָם.

מֵה שְׁאִין כֵּן לִגְבֵי קוֹדֶשׁא בְּרִיךְ־הוּא בְּכַבּוּדוֹ וּבְעֲצָמוֹ, שֶׁהוּא יְחִיד וּמִיּוּחָד, הֵרִי הוּא רֵם וְנִשְׂא רַבּוּת מְדֻרָּגוֹת
עַד אֵין קֶץ וְסוֹף, מְגִדֵּר הַקְּצוֹת גְּשָׁמִיּוֹת וְרוּחָנִיּוֹת.

וְכִמוֹ שֶׁכָּתוּב (דְּבָרֵי הַיָּמִים א' כט, יא): "לֵךְ ה' - הַגְּדוֹלָה וְהַגְּבוּרָה וְכוּ", פִּירוּשׁ: שֶׁבְּחִינּוֹת 'גְּדוּלָה וְגְבוּרָה וְכוּ'
בְּטָלִים לוֹ יִתְבָּרָךְ, שְׁאִינֶם נִקְרָאִים בְּשֵׁם גְּדוּלָה וְגְבוּרָה כִּלְל, "כִּי כָל בְּשָׁמַיִם וּבְאַרְץ" (שָׁם) פִּירוּשׁ: שֶׁהַכָּל בְּטָלִים
אֵלָיו יִתְבָּרָךְ, וּלְפָנָיו "כִּחְשִׁיכָה כְּאוֹרָה" (תְּהִלִּים קלט, יב), וּמַעֲלָה־מִטָּה שׁוּיִן.

כִּי מַהוּתוֹ וְעֲצָמוֹתוֹ נִמְצָא לְמִטָּה כְּמוֹ שֶׁנִּמְצָא לְמַעֲלָה מִמֶּשׁ בְּלִי שׁוּם חִילּוּק וְשִׁנּוּי כִּלְל, וְלֹא שִׁיךְ לְפָנָיו יִתְבָּרָךְ
בְּחִינַת מַעֲלָה וּמִטָּה כִּלְל, וּבְחִינַת שָׁמַיִם וָאָרֶץ כִּלְל, לֹא בְּבְחִינַת "מִמְלָא כָּל עֲלָמִין" וְלֹא בְּבְחִינַת "סוֹבֵב כָּל
עֲלָמִין", כִּי אִינוּ בְּבְחִינַת וְגֵדֵר "עֲלָמִין" כִּלְל.]

The Kabbalistic explanation is that the attributes of Atzilus which are Greatness-Kindness, Gevura-Severity, and other attributes “belong to You Hashem,” in the sense that they are bateil- transparent to Hashem and are nothing other than Hashem’s expressions, thus not separate from Him. In addition, they are bateil in the sense of being considered insignificant compared to Hashem, since they have some type of limitation and are the source of the limitations of the creations.

The Tzemach Tzedek notes that this concept is explained in Parshas Vaeira. (The Hebrew quote from that maamar was brought in the footnotes here.) There, the Alter Rebbe explains:

The six attributes of Hashem in Atzilus, Chesed, Gevura etc., are the source of the six directions that define three-dimensional space, which are up, down, right, left, forwards, backwards. Just as these directions exist in physical space, there is “spiritual space” in the spiritual worlds of Beriah, Yetzira, and Asiya.

Both physical and spiritual space (and time) are derived from the attributes of Hashem in Atzilus (Ze’eir Anpin- the source of the six directions; Malchus- the source of time: past, present, and future).

Not only physical space and time needs to reconnect to its source in Atzilus in order to experience Hashem’s Oneness, but also the spiritual space and time needs to reconnect to its source in the attributes of Atzilus to experience Hashem’s Oneness.

This is the idea of reciting Shema and saying that Hashem is “אֶחָד-One”: Through this statement and accompanying contemplation we reconnect everything in our life, our physical matters and our Torah and Mitzvah performance, and everything in the entire physical and spiritual worlds, with their source in Hashem’s attributes in Atzilus.

We thereby reveal Hashem’s true Oneness in ourselves and the entire created existence.

וְרַק "בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם
וְעַד", שֶׁלֹּהֲיוֹת עוֹלָמוֹת נִפְרָדִים - הֵם רַק
מִבְּחִינַת מַלְכוּתוֹ יִתְבָּרֵךְ.

What is ‘בְּרוּךְ-blessed/drawn down’
into the world of time and space (עוֹלָם)
(וְעַד) is only **“the Name of His
Glorious Kingdom,”** since, for
worlds to come into existence that
feel separate from Hashem, it is only
possible from the attribute of
Hashem’s Kingship.

In other words: A person contemplates on the greatness of Hashem, how He has millions of worlds and levels that are all bateil to Him. Then, he contrasts that with the fact that our entire seemingly independent existence is only from Hashem's attribute of Kingship, through which He hides His Light and the revelation of His Oneness. This contrast will bring a person to an even greater yearning for Hashem than just thinking about Hashem's greatness. Hashem is so great and I don't see Hashem at all.

וּבְשִׂיָּאֵרֶיךָ בְּעִנְיָן זֶה בְּעוֹמֶק בִּינָתוֹ,
בְּבַחֲנֵינָת גִּילוּי בְּמוֹחוֹ וְלֹא בִידֵיעָה לְבִדָּה,

When a person will think deeply into these ideas with the depth of his understanding, so that it should be fully revealed in his mind, and not just knowledge that is “in the back of the mind,”

אֲזִי מוֹלִיד מִזֶּה אֶהְבֶּה בְּהִתְגַּלוּת לְבוֹ,
לְהִיּוֹת "נִכְסְפָה וְגַם כָּלְתָה נַפְשִׁי וְגו'"
(תהילים פד, ג),

this will produce a revealed love for Hashem in his heart, so that “my soul yearns and longs for Hashem.” (Tehillim 84:3)

וַיָּבֹא לְקִיּוֹם "וְאֶהְבֶּתָּ אֶת ה' אֱלֹהֶיךָ"
(וְאֶתְחַנֵּן ו, ה) מִמֶּשׁ, דִּהְיִינוּ לְדַבָּקָה בּוֹ
בְּאֵין־סוּף בְּרוּךְ־הוּא מִמֶּשׁ, וְכִמּוֹ שְׂכָתוֹב
(תהילים עג, כה): "מִי לִי בְּשָׂמַיִם כו". :

With this he will come to actually fulfill the command “you should love Hashem your G-d,” meaning, to actually connect to the Infinite One blessed be He, as it is written “what do I want in heaven or earth besides for Hashem Himself?” (Tehillim 73:25)

(ב) Chapter 2

וְהִנֵּה כְּתִיב (וְאֶתְחַנֵּן שָׁם): "בְּכָל לִבְבְּךָ",
וְאָמְרוּ רַח"ל¹⁹: "בְּשְׁנֵי יִצְרֶיךָ",

Now, it is written: “you should love Hashem with all לִבְבְּךָ-parts of your heart,” and the Sages explained this (Brachos 9:5) to mean “with both inclinations,” i.e., with the emotions of the Divine soul and the animal soul.

¹⁹ (בְּרִכּוֹת פָּרָק ט מִשְׁנָה ה).

But how do we serve Hashem with the emotions of the animal soul? The Alter Rebbe will address this question through the following explanation:

דְּהֵיינו שְׁתֵּהא האהבה בבחינת בעל-
תשובה.

Meaning, that our love of Hashem should be in the manner of a Baal Teshuva, one who does Teshuva.

כי התשובה²⁰ אינו דוקא במי שיש בידו
עבירות חס-ושלום, אלא אפילו בכל
אדם,

Since Teshuva is not limited specifically to those who have committed sins G-d forbid, rather it applies to every person.

כי ענין תשובה הוא להשיב את הנשמה
למקורה ושרשה:

Since the idea of Teshuva is to return the soul to its source and root,

שהיתה כלולה במאצילה ברוך-הוא
ו"צרורה בצרור החיים את ה'" (שמואל
א' כה, כט) ממש,

to the level when it was included in its source in Hashem who brought it into being, and it was literally "bound up in the bond of Life with Hashem,"

וירדה ממקום כבוד ונתלבשה בעולם-
הזה הגשמי;

and only afterward it descended from its place of honor and became clothed in this physical world,

שאפילו כל השגות הרוחניים שמשגת
בהתלבשותה בתוך הגוף, הם נופלים
תחת בחינת זמן ומקום;

that even the most spiritual level of understanding that it can perceive while in the physical body is all under the constraints of time and space,

וצריך להשיבה על ידי "ויצעקו אל ה'
בצר להם" (תהלים קז, ו. כח), כי צר לו
המקום, שהוא בחינת מצר וגבול.

And we need to return it to its source through "crying out to Hashem from their restraints," (see Tehillim 107), since their current place, i.e., situation, is too great of a restraint for him, since it is a spiritual restraint and limitation that does not allow the soul to be free to connect to Hashem as before.

²⁰ (ראה לקוטי תורה בלק עה, ב. שבת שובה סו, ג. לקוטי שיחות חלק יט עמוד 401 הערה 13).

וְעַל זֶה נֶאֱמַר (בְּהַר כֹּה, לַח וְעוֹד): "אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם" - מִבְּחִינַת
מִצַּר כו',

Regarding this is says (Vayikra 25:38): "I am Hashem who took you out from the land of 'מִצְרַיִם-Mitzrayim,'" meaning, from the aspect of 'מִצַּר-restraint' and limitations on the soul.

שְׁעַל יְדֵי הַמְרִירוֹת אֲשֶׁר יִהְיֶה לוֹ עַל
הַהִיפּוּךְ, תִּגְדֹּל הָאֲהָבָה לֵה' בִּיְתֵר שְׂאֵת
לְהַתְכַּלֵּל בְּאוֹר אֵין-סוֹף בְּרוּךְ-הוּא,
בִּיְתֵרוֹן הָאוֹר הַבָּא מִן הַחֹשֶׁךְ.²¹

That through the bitterness that one feels from the opposite of Hashem's revelation, i.e., His concealment and the restraints on the soul from perceiving Him, the love and yearning for Hashem to become included in His Infinite Light will be that much greater, like the advantage of Light that comes from a place of darkness.

וְעַל זֶה אָמְרוּ רַז"ל: "בְּמָקוֹם שֶׁבַעֲלִי
תְּשׁוּבָה עוֹמְדִים - צְדִיקִים גְּמוּרִים אֵין יְכוּלִים
לְעֲמוֹד כו'".²²

Regarding this our Sages said (Brachos 34b): "In the place that a Baal Teshuva stands, even a completely perfect Tzadik cannot stand."

וְכַדַּאִיתָא בְּזוּהַר: "דְּמִשְׁכִּין לִיה בְּחִילָא
יְתִיר"²³ לְהִיּוֹת גִּילּוּי אוֹר אֵין-סוֹף בְּרוּךְ-
הוּא מִמֶּשׁ עַל נִפְשׁוֹ,

And, as it is stated in the Zohar (I, 129b): "For they draw close to Him with greater intensity," which causes that Hashem's Infinite Light should be actually revealed in his soul,

עַד שְׁגֵם חַיּוֹת הַגּוֹף, וְנִפְשֵׁי הַבְּהֵמָה,
וְכַחוֹתֵיהֶם יִתְהַפְּכוּ וְיִשׁוּבוּ אֶל ה',
וְ"אֶתְהַפֵּא חֲשׂוֹכָא לְנִהוּרָא".²⁴

until even the life-force of the body, and the animal soul, and all their soul powers, will be transformed to return to reconnect to Hashem, so that "darkness will be transformed into Light."

²¹ (קִהְלֵת ב, יג): "בִּיְתֵרוֹן הָאוֹר מִן הַחֹשֶׁךְ".

²² ("עוֹמְדִים - צְדִיקִים גְּמוּרִים אֵין יְכוּלִים לְעֲמוֹד". בְּרֻכּוֹת לד, ב. סְנֵהֲדִין עט, א).

²³ (מִמְשִׁיכִים עֲלֵיהֶם כֶּכֶח חִזְק יוֹתֵר. זֹהַר חֵלֶק א עֲמוּד קַבֵּט, ב. קַצֵּט, ב. רֵאָה לְעֵיל כו, ד. וְעוֹד).

²⁴ (רֵאָה זֹהַר בְּהַקְדָּמָה ד, א).

Earlier, the Alter Rebbe asked: How do we do serve Hashem “with both inclinations,” meaning also with the desires of the animal soul?

Seemingly, there are two parts of the answer to this question:

- 1- The feelings of the animal soul cover over the Divine soul, restraining and limiting it. Because of this, the Divine soul cries out bitterly to Hashem. When that happens, it receives a much deeper revelation of Hashem than it would have had if it had never been restrained by the animal soul. In this context, the idea of using our animal soul to love Hashem is something that happens indirectly. We use out the fact that we have the desires of the animal to push ourselves to an even deeper connection to Hashem. In that sense the desires of the animal soul are being used to help us love Hashem.
- 2- In addition, after we come to that deeper connection to Hashem, the revelation that accompanies it is so powerful that it does make some transformation in the animal soul. This enables us to actually love Hashem even with the animal soul himself, that the animal soul should want to connect to Hashem.

וזהו "כי ראה ה' בעניי" ²⁵ –

This is the meaning of Leah's statement “for Hashem has seen my affliction,”

פירוש: שעל ידי עניי ומרודי ²⁶, הוא מרירות הנפש שבאתערותא דלתתא –

meaning, that through our spiritual suffering and pain, which is the bitterness of the soul in a manner of an “awakening from below,”

נמשך להיות אתערותא דלעילא ו"כמים הפנים לפנים בן לב האדם לאדם כו" ²⁷ –

this brings down an “awakening from Above,” and as “water reflects the face shown to it, so too the heart of man will reflect what is the heart of his friend towards him.”

יתרון האור בבחינת ראייה מלמעלה למטה.

which is the greater Light that is perceived in a way of “seeing” it, that is granted from Above to below.

²⁵ (ויצא כט, לב: "ותקרא שמו ראובן כי אמרה כי ראה ה' בעניי כי עתה יאהבני אישי").

²⁶ (על פי איכה ג, יט: "עניי ומרודי לענה וראש". ובפירוש רש"י שם א, ז: "ומרודיה – הוא לשון צער").

²⁷ ("כמים הפנים לפנים בן לב האדם לאדם". משלי כז, יט).

This “Light” is a perception of Hashem, and can be experienced intellectually, as an idea, or experienced as “seeing” it. For example, a person understands the concept of Individual Divine Providence-Hashgacha Pratis. But when something happens in life that a lot of different things come together in the most unexpected way so that you end up with what you need, then you “see” Hashgacha Pratis, in addition to understanding it as a concept. Similarly, the truth of Hashem’s existence is something we understand intellectually, but yearn to “see” and experience. Through our bitterness and pain over the concealment on Hashem, He gives us some degree of “seeing” His Presence and experiencing it.²⁸

"כִּי [. .] יֵאָהֲבֵנִי בְּחֵינֵת "אִישִׁי". דְּהֵיִנוּ
כְּמוֹ שֶׁכָּתוּב: "בַּיּוֹם הַהוּא תִקְרָאִי לִי
אִישִׁי"²⁹,

This causes that Hashem will give the person love of Him in a manner of “אִישִׁי-my Husband.” Meaning, like it is written (Hoshea 2:18): **“On that day you (the Jewish People) will call Me ‘My Husband.’”**

The Alter Rebbe takes the verse of Leah’s statement about her relationship with her husband and applies it to our relationship with Hashem. Leah said that because she gave birth to Reuven, Yaakov will fully love her as her husband. The Alter Rebbe takes the word “יֵאָהֲבֵנִי-he will love me” and interprets it as “will cause me to love,” meaning in our context, causing the person to love Hashem.

Then the Alter Rebbe takes the word “אִישִׁי-my Husband” and give it a new reference. The simple meaning is that Leah is saying that now her husband will love her. The Alter Rebbe is interpreting it to mean that Hashem will cause the person to love Him as if He were our “Husband.” The Alter Rebbe continues to explain the word “אִישִׁי” on a deeper level:

וּפִירוּשׁ "אִישִׁי" - אֵשׁ-שְׁלִי מִמֶּשׁ. **The deeper meaning of the word “אִישִׁי” is “אֵשׁ-שְׁלִי-my very fire.”**

The simple meaning of “אִישִׁי” is “אִישׁ-שְׁלִי-my husband,” here the Alter Rebbe is interpreting it as “אֵשׁ-שְׁלִי-my fire.”

²⁸ See the Rebbe's maamar which is based on the current maamar, ד"ה יהודה, footnote number 7.

²⁹ (הושע ב, יח: "בַּיּוֹם הַהוּא נֶאֱמַר ה' תִּקְרָאִי אִישִׁי").

וְהֵינּוּ, הַתְּשׁוּקָה שֶׁמִּמָּטָה לְמַעַלָּה,
בְּחִינַת "וְאֵל אִישׁךָ תִּשְׁקֶתָךְ" (בְּרֵאשִׁית ג,
טז), שֶׁהוּא הוּא הָאֵשׁ שְׁלִי,

Meaning, the yearning from below to Above, in a manner of “your yearning will be for your husband” (Bereishis 3:16), since He is my very fire,

תִּהְיֶה בְּבִחִינַת הַתְּכַלּוּת בְּאוֹר אֵין־סוֹף
בְּרוּךְ־הוּא מִמֶּשׁ,

which is the yearning to actually become enveloped in Hashem’s Infinite Light,

עַד שֶׁהוּא הוּא יִהְיֶה אִישִׁי - אֵשׁ שְׁלִי
מִמֶּשׁ,

until He will be “אִישִׁי,” my real fire,

כִּי “וַיְמִינוּ תַּחְבֵּקֵנִי” (שִׁיר הַשִּׁירִים ב, ו),
בְּבִחִינַת חֲבּוּק וְהַתְּכַלּוּת,

since, “His right hand will hug me” (Shir HaShirim 2:6), meaning His Light will encompass me like a hug so that I will become enveloped in His Light,

לְהִיּוֹת גִּילּוּי אוֹר אֵין־סוֹף בְּרוּךְ־הוּא
מִמֶּשׁ עַל נַפְשִׁי בַּתְּשׁוּקָה זוּ :

so that Hashem’s Infinite Light will be actually revealed in my soul through this yearning.

The idea of loving Hashem as our “husband” is that we experience a fiery love for Hashem. Just as a wife has a fiery love and desire for her husband, so too our soul has a fiery love and yearning for Hashem’s Infinite Light to shine into us. Through this fiery yearning for Hashem, He does shine His Light into us, so that we can be enveloped in experiencing His Light.

Seemingly, the Alter Rebbe is using the idea of calling Hashem “my fire” in two different meanings: 1- I have a fiery yearning for Him, 2- When He shines His Light upon me it is a truly fiery experience.

In other words, there are two “fires”: There is the fire inside of our soul yearning for Hashem, and there is the fire of G-dliness that comes down into us when we truly yearn for it. (For more about these two “fires” see Likutei Torah Parshas Shlach page 44c.)

So far, the Alter Rebbe explained the idea of ‘רֵאוּבֵן-Reuven,’ which is the idea of “seeing” Hashem in prayer. This is done by “gazing at the Glory of the King” through deep contemplation on His greatness and the contrast between that our current state of restraint and concealment on the Divine soul. This “seeing”

Hashem in prayer produces a fiery love for Hashem and a yearning to actually experience and be enveloped by His Light.

(ג) Chapter 3

וְהִנֵּה זֶהוּ עֵינֵי רְאוּבֵן, שֶׁהוּא עֵינֵי בְּחִינַת
פְּרָשָׁה ראשונה שֶׁבְּקְרִיאַת-שְׁמַע³⁰,
שֶׁהוּא בְּחִינַת רְצוּא.

Now, this is all the idea of ‘רְאוּבֵן-Reuven,’ seeing, which corresponds to the first paragraph of the Shema, which is the aspect of “yearning” for Hashem.

The first paragraph of the Shema focuses on the love of Hashem, how it should be with all our heart, soul, and might, without any limitation.

וּפְרָשָׁה שְׁנִיָּה שֶׁבְּקְרִיאַת-שְׁמַע³¹ הִיא
בְּחִינַת שְׁמִיעוֹן - "וְהָיָה אִם שָׁמוֹעַ
תִּשְׁמָעוּ" (עֶקֶב יא, יג), שֶׁהִיא בְּחִינַת שׁוּב.

However, the second paragraph of the Shema corresponds to the idea of ‘Shimon-Shimon,’ who represents ‘שמיעה-hearing,’ as it says in the second paragraph of Shema “and it will be if you will listen carefully to My mitzvos...,” which is the aspect of “returning” to reveal Hashem in ourselves and in the world.

כִּי רְאִיָּה הִיא מִקְרֹב, וְהֵינּוּ בְּחִינַת
אַהֲבָה שֶׁמִּחֲמַת הַקִּירוּב.

Because “seeing” something is only possible when it is nearby, which represents how “seeing” something brings one emotionally close to it and causes love for it.

אַבֵּל שְׁמִיעָה הִיא מִרְחוֹק, וְהִיא הַגּוֹרָמַת
בְּחִינַת יִרְאָה,

However, “hearing” is possible even from far away, and this distancing causes fear.

To see something there cannot be anything obstructing the person from what he is seeing. However, one can hear someone talking even when he is blocked from his view. This ability to hear someone without seeing them implies a certain separation, that he is receiving the message of the person without seeing the person.

³⁰ (רְאִיָּה אֹר הַתּוֹרָה תִּשָּׂא (שְׁמוֹת כָּרָךְ ו) עֲמוּד א'תתפּוּ. תִּצָּא (דְּבָרִים כָּרָךְ ה') עֲמוּד ב'נג).

³¹ (רְאִיָּה סֵפֶר הַמֵּאֲמָרִים תרל"ג חֶלֶק א עֲמוּד קמג).

In a more general sense, one can hear the message of a person without the person being there at all, like when one sends a letter or gives over a message through a messenger. Thus, one can hear a message from someone from a great distance, without ever coming close to the originator of the message.

For example, a king is usually hidden in his palace, and only his decrees are heard throughout the country. Until recent times, most people in a country never saw what their king looked like at all, and only “heard” his decrees. This adds to the sense of mystery and awe from the people to the king.

We see that the idea of “hearing” in contrast to “seeing” implies distance, and distance can create awe, in the case of a king or important person.

– וּכְמוֹ שֶׁכָּתוּב³² "ה' שָׁמַעְתִּי שְׁמֶעֶךָ –
יִרְאַתִּי." As it is written (Chavakuk 3:2):
“Hashem, I heard a report of You,
and I became afraid.”

Rashi explains that the report Chavakuk the prophet “heard” was that Hashem punishes the wicked, like He punished Pharaoh. He was afraid that Hashem would allow the wicked Nevuchadnetzar to rule the world because of the people’s sins.

The Alter Rebbe is interpreting the verse to mean that because he “heard” about Hashem from afar, this caused him to fear Hashem.

כִּי הִירָאָה הִיא בָּאָה מִחֶמֶת בְּחִינַת
הָרִיחֹק הַנִּמְשָׁךְ מִבְּחִינַת "שְׂמַאל"
דְּוָחָה³³. Since fear is a result of distancing,
which comes from “the left hand
that pushes away,” i.e., the attribute
of Gevurah-Severity.

כִּי לִפִּי שֶׁהוּא דְּוָחָה וּמִשְׁפִּיל עַצְמוֹ לִוְמֵר
לְנַפְשׁוֹ: מִי הוּא אֲשֶׁר עָרַב לְבוֹ לְגֶשֶׁת כו'³⁴,
אֲזִי תִפּוֹל עָלָיו יִרְאָה וּפְחָד בְּלִבּוֹ. Because the person puts himself
down and tells himself: “For who is
it who pledged his heart to approach
Hashem?” (see Yirmiya 30:21). This
causes that there should come in his
heart fear and awe of Hashem.

The person feels that he is not worthy to approach Hashem in prayer and experience His Light. He thinks about the distance between him, a finite and imperfect creation, and Hashem, the Infinite and perfect Creator of all existence.

³² (חֲבֻקֻק ג', ב'. רִאָה פִירוּשׁ הַפְּסוּק בְּמֵאמְרֵי אֲדָמוֹ"ר הָאֲמֻצָּעִי בְּרֵאשִׁית עֲמוּד תְּקֵמָה).

³³ (סוּטָה מו, א': "שְׂמַאל דְּוָחָה וַיִּמִּין מִקְרִבָּת").

³⁴ (עַל פִּי יִרְמְיָה ל, כא': "מִי הוּא זֶה עָרַב אֶת לְבוֹ לְגֶשֶׁת אֵלַי נָאִם ה'").

When he realizes the distance between creation and Creator, and especially if one does not feel that he is yet serving Hashem properly, this brings about a feeling of awe and trepidation to approach Hashem in prayer and want to become enveloped in His Infinite Light.

ובָּכְמוּ שִׁכְתוּב (וַיִּתְּרוּ כ, טו): "וַיֵּרָא הָעָם וַיִּנָּעוּ וַיַּעֲמֻדוּ מֵרָחוֹק",
As it is written (Shemos 20:15): **"and the people saw and trembled; so, they stood from afar."**

This verse is said regarding the Jewish People after hearing Hashem's voice at the Giving of the Torah at Mount Sinai.

שִׁבְשָׁבִיל "וַיִּנָּעוּ" - שֶׁנִּפְלַע עֲלֵיהֶם אִימָה וּפְחָד³⁵, וּלְפִיכָךְ "וַיַּעֲמֻדוּ מֵרָחוֹק" - בְּבַחֲיִנַת שְׁמִיעָה.
Because they trembled, meaning that they became filled with fear and awe of Hashem, therefore they stood from afar, which is the aspect of "hearing."

In other words, hearing is a result of distance, which can either cause fear, or can be the result of fear. Because someone is afraid of something, therefore he moves away from it so that he only hears it, and cannot see it. Conversely, something that you feel distant from because you can only hear it and not see it, will cause a sense of fear towards that thing.

Because the Jewish People were afraid of Hashem, they moved away to only hear His message from afar, through Moshe Rabeinu, instead of directly from Hashem. Because a person realizes how distant he is from Hashem, and he only hears Hashem's message but cannot see Him, this causes the person to fear Hashem.

וּבְעֵינַיִן "אִם" רָץ לְבָבְךָ - שׁוּב לְאַחֶרֶךְ³⁷
This is connected to the idea (Sefer Yetzirah 1:8, Tikunei Zohar 7a) **"if your heart runs in yearning for Hashem, then afterwards return to**

³⁵ (רָאָה רָשִׁי: "וַיִּנָּעוּ" - אֵין נֹעֵ אֱלָא זִיע").

³⁶ (סֵפֶר יִצִּירָה פָּרָק א מִשְׁנָה ח. וּשֵׁם "שׁוּב לְמָקוֹם", וְרָאָה הָעֵרֶת כ"ק אֲדָמוֹ"ר עַל מֵאֵמֶר כ"ק אֲדָמוֹ"ר מוֹהַר־רֵי"ץ ד"ה אֵיחָא בּוֹח"ג וְכו' פֶּתַח רַב מְתִיבְתָּא (מִשְׁבֶּת פֶּרֶשֶׁת מִקֶּץ-חֲנוּכָה תִרְצ"ד) נִדְפַס בִּסְה"מ תִּרְנ"ט ע' רִיג' ע' רֵעָא בַּהֲמִדּוּרָה חֲדָשָׁה) בְּשׁוּלֵי הַגְלִיּוֹן שְׁמַעִיר שְׁלִכְאוּרָה נֹסַח "אִם רָץ לְבָב שׁוּב לְאַחֶרֶךְ" הוּא מֵהִקְדַּמַּת הַתִּיקוּנִי זוֹהַר ז,א, לְפִי גִירְסָא אֶחָד שֶׁם, הוּבָא ב"כֶּסֶף מֶלֶךְ" כְּגִירְסָא הַנִּכּוֹנָה).

³⁷ ("וַהֲעֵינַיִן שֶׁל בְּחִינַת הַשׁוּב הִזָּה הוּא בְּחִינַת הַרְיָחוֹק שֶׁמִּתְרַחֵק וּמִשְׁפִּיל אֶת עַצְמוֹ מְאֹד, וְהוּא בְּחִינַת "שְׂמָאל דּוֹחָה", דְּהֵינּוּ שֶׁמִּדְּחָה אֶת עַצְמוֹ בְּיוֹתֵר לְהִיּוֹת עוֹמֵד בְּרִיחֹק מִקּוֹם דּוֹקָא". - מֵאַמְרֵי אֲדָמוֹ"ר הָאֲמָצְעִי בְּרֵאשִׁית עֲמוּד תְּקַד. וְרָאָה שֶׁם עֲמוּד תְּקַמֵּד. וְכֵן הוּא בְּאוּר הַתּוֹרָה וַיְחִי תַתְּשִׁלְט, א).

reveal Hashem's **Oeness** in this world through Torah and Mitzvos."

The Mittler Rebbe explains (Maamarei Admur HaEmtzai, Bereishis, page 504 and 544): This idea of "returning" means to feel embarrassed of Hashem's greatness to stand before Him and want His closeness. This comes from contemplation of Hashem's greatness and contrasting that with his own relative lowliness.

This feeling of embarrassment before Hashem will motivate the person to simply fulfill Hashem's commands out of respect for Hashem's greatness and majesty, without excepting anything in return, like experiencing a feeling of closeness. This is like when a regular person hears about the greatness of the king but never sees him. He is filled with awe for the king and fulfills his command without expecting the king to repay him with a private invitation to his palace.

וְזֶהוּ עֵינֵן פֶּרֶשֶׁה שְׁנִיָּה שֶׁבְּקִרְיַאת־שְׁמַע,
שֶׁהוּא בְּחִינַת יְרָאָה כְּמוֹ שֶׁכָּתוּב (עֲקֹב יֵא,
טז): "הִשְׁמְרוּ לָכֶם פֶּן יִפְתָּה כו'".

This is the idea of the second paragraph of the Shema, which corresponds to fear of Hashem, as it is written in that passage (Devarim 11:16): **"guard yourself, in case your heart becomes tempted to rebel against Hashem..."**

The second paragraph of the Shema is when we accept the principle of reward and punishment for our actions, and we commit to guard ourselves against sin. This ability to guard ourselves from sin comes from fear and awe of Hashem as our King.

וְזֶה שֶׁכָּתוּב (וַיֵּצֵא כַט, לג): "כִּי שָׁמַע ה' כִּי
שָׁנוֹאָה אֲנֹכִי",

This is the meaning of what is written (Bereishis 29:33): **"For Hashem has heard that I was disliked,"**

The simple meaning, as explained earlier in the maamar, is that Leah was thanking Hashem for giving her a son, because now her husband will love her more. In the literal meaning, "כִּי שָׁמַע ה'" means "for Hashem has heard," and "כִּי שָׁנוֹאָה אֲנֹכִי" means "that I was disliked."

The Alter Rebbe is interpreting the phrase "כִּי שָׁמַע ה'" to mean "for Hashem has caused me to hear," and "כִּי שָׁנוֹאָה אֲנֹכִי" to mean "because I despise myself." I.e., because I humble myself towards Hashem, Hashem causes me to "hear" Him and come to truly fear Him, as the Alter Rebbe will continue to explain.

וּבְעֵינָיו נִבְזָה בְּעֵינָיו נִמְאָס (תהילים טו, ד).

This is like the idea of (Tehillim 15:4): “one who is embarrassed and despised in his own eyes.”

דְּהֵיִינוּ, שֶׁעַל יְדֵי אֲתַעְרוּתָא-דְּלִתָּא, מַה שֶּׁנֶּחֱשֵׁב בְּעֵינָיו לְשׁוֹנָאָה עַל יְדֵי "שְׁמַאל דְּרוּחָה",

Meaning, that through the “awakening from below,” that he considers himself despised through the attribute of “the left hand that pushes away,”

נִמְשָׁךְ לְהִיּוֹת אֲתַעְרוּתָא-דְּלֵילָא - כִּי שָׁמַע ה'", בְּחִינַת שְׁמִיעָה מֵרַחוּק, כְּדֵי לְהַמְשִׁיךְ בְּחִינַת יִרְאָה מִלְּמַעְלָה.³⁸

through this there is drawn down an “awakening from Above,” that “Hashem will cause me to hear,” in a manner of hearing from afar, which produces fear, in order to bring into the person a higher level of fear of Hashem that is granted as a gift from Above.

In other words, the service of Hashem in a manner of ‘Shimon-Shimon,’ who represents ‘שמיעה-hearing,’ (connected to the second paragraph of Shema), is for the person to awaken a feeling of awe and fear of Hashem. When a person contemplates on Hashem’s greatness and contrasts that with his own relative lowliness, he will feel embarrassed of Hashem’s greatness that he is in the presence of. Through a person’s effort to awaken the fear of Hashem, Hashem will grant the person a truer and higher level of fear of Him as a gift from Above. (This is similar to what was explained above regarding awakening the love of Hashem: When a person works hard to awaken a fiery love for Hashem, then Hashem will help the person through a revelation from Above.)

וְהִנֵּה אַחֵר קְרִיאַת שְׁמַע אוֹמְרִים: Now, after reciting Shema we say:

³⁸ (וּבְזָה יוֹבֵן עֵינָיו "שְׁמַע" - "וְהִיא אִם שְׁמוּעַ", שֶׁהֵן חֶסֶד וּגְבוּרָה וְהַשְׁמוּת מ"ב וְע"ב (פְּרִי עֵץ חַיִּים שֶׁעַר הַקְּרִיאַת שְׁמַע פֶּרֶק יח - פֶּרֶשׁ רֵאשׁוֹנָה דְּקְרִיאַת שְׁמַע יֵשׁ בָּהּ שֵׁם מ"ב כְּנֶגֶד מ"ב תִּיבִין שֵׁם וְאַהֲבָתָה" עַד וּבִשְׁעָרֶיהָ, וּפֶרֶשׁ "וְהִיא אִם שְׁמוּעַ" יֵשׁ בָּהּ שֵׁם ע"ב כְּנֶגֶד ע"ב תִּיבִין שֵׁם וְהִיא" עַד "וְשִׁמְתֶם כו") אֲלֵא שֶׁהוּא הִתְכַּלְלֹת. כִּי "שְׁמַע" - חֶסֶד, אֲהָבָה, רְאוּבֵן; וְכָלֹל גַּם כֵּן מִגְבוּרָה, בְּחִינַת "רְאָה בְּעֵינָי" הַנ"ל. וְכֵן "וְהִיא אִם שְׁמוּעַ" - יִרְאָה כָּלֹל מֵאַהֲבָה. (עֵיין בִּיאור זֶה עַל פֶּסוּק "אֵלֶּה מִסְעֵי" (לְקוּטֵי תוֹרָה מִסְעֵי צ.א). וְעַל פֶּסוּק "וַיַּחֲ" (צִרִיךְ עֵיוֹן לְאִיזוֹה מֵאֲמָר הַכּוּוֹנֶה).)

"אָמֶת, וְיִצִּיב וְנִבֹּן, וְקִים, וְיִשָּׁר, וְנֶאֱמָן, וְאֶהוּב, וְחֶבִיב, וְכו', וְנִחְמָד, וְנָעִים, וְנוֹרָא וְאֲדִיר, וְמִתְקַן, וְמִקְבֵּל, וְטוֹב, וְיָפֶה, וְכו', הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד."

"this matter [that we have just said in the Shema] **is true, certain, established, everlasting, right, trustworthy, beloved, dear, pleasant, sweet, awesome, powerful, correct, accepted, good and beautiful to us, and it will be so forever and ever."**

וְהֵינּוּ בַּחֲנִינָת לְוִי - "יִלְוֶה אִישִׁי אֵלַי" (וַיֵּצֵא כֵּת, לֵד).

This is the aspect of "Levi-Levi," which comes from the phrase that Leah said when naming him **"now, my husband 'יִלְוֶה-will join' with me"** (Bereishis 29:34).

The word "לְוִי" means to accompany or to connect to someone. Leah said that because she gave birth to a third son, Levi, now her husband to connect to her even more than before. (This was connected to the fact she gave birth to her full quota of children, since Yaakov had four wives and was destined to have twelve children, so each wife's share was (theoretically) three children each.)

This represents a special connection to Hashem that comes after we have the first two spiritual "children" of love of Hashem (Reuven) and fear of Hashem (Shimon). Once we attain these two aspects, we can properly "connect" to Hashem in Torah study.

וְהוּא עֲנִין "יְמִינָא וּשְׂמָאלָא וּבִינְיָהוּ כְּלָה"³⁹.

This is like the idea that we say in the Shabbos night meal song: "Shabbos is surrounded by weekdays on both sides, like a bride standing between people on her right and left."

Shabbos is compared to a bride. Just as a bride is accompanied by two people, one on her right and one on her left, escorting her to the Chuppa (usually her mother and future mother-in-law, or her mother and father), so too, Shabbos is surrounded by weekdays before and after it, preparing for Shabbos and extending the influence of Shabbos.

Similarly, in order to become a "bride" to Hashem, we need to be accompanied by two aspects of love of Hashem (Reuven) and fear of Hashem (Shimon). The

³⁹ (פיוט "אזמור בשבחיך" - זמירות לליל שבת).

actually “marriage” that happens will be with Torah study, as will be further explained.

כִּי "שְׂמָאלוֹ תַּחַת לְרֹאשִׁי" (שִׁיר הַשִּׁירִים
ב, ו) - בְּחִינַת "שְׂמָאל דּוּחָה" הוּא
שְׂגוּרָמַת לְהִיּוֹת נְשִׂאוֹת רֹאשׁ וְכוּ';

For it is written (Shir HaShirim 2:6):
“His (Hashem’s) **left hand is under my head** [and picks it up to connect to Him],” meaning that the aspect of the “**left hand that pushes away,**” i.e., Gevura-Severity, **is what causes “picking up my head.”**

Meaning, because Hashem gives us the ability to fear Him, which is from the “left hand,” this enables us pick ourselves up to connect to Him in love.

- "יְמִין מְקַרֶּבֶת" - "יְמִינוֹ תַּחְבֵּקֵנִי"
לְהַתְּכַלֵּל כּוּ';

And (as the above verse continues)
“His (Hashem’s) **right hand embraces me,**” in a manner of “**the right hand that draws close,**” i.e., Chesed-Kindness, **which causes us to become enveloped** in His Light, like a hug.

Through attaining the fear of Hashem, we become receptive to experience His Light when we awaken our love for Him in prayer. (This concept is mentioned in Tanya chapter 43, that the more fear of Hashem one has, the more love of Hashem he can experience.)

וּבְחִינַת "יִלְוֶה אִישִׁי" הֵינּוּ מֵהַ>סוּה,
שְׂאוּמְרִים בְּ"אַמֶּת וְיִצְיִב": "הַדְּבָר הַזֶּה"
- הִיא הַתּוֹרָה, שֶׁשְּׂרָשָׁהּ מְאֹד נִעְלָה, אֲלָא
שְׁנֵת לְבָשָׁה בְּדָבָרִים גְּשָׁמִיִּים;

The aspect of “my Husband ‘יִלְוֶה- will join’ with me” is what we say in Emes Vayatziv (the blessing after Shema): “**this matter** [that we have just said in the Shema] is true and certain etc.” **which is referring to the Torah** (which we accept to fulfill in the Shema prayer), **since its source is exceedingly exalted, but it descended and became invested in physical matters** (of mitzvah performance).

שְׁלֹכָן נִמְשָׁלָה הַתּוֹרָה לְמִים שְׂיוֹרְדִים

Therefore, “**the Torah is compared to water that descends from a high place to a low place**” (Taanis 7a).

מִמָּקוֹם גְּבוּהָ וְכוּ⁴⁰.

Water flows down and is the same substance at the lowest point of its descend as at the highest point of its origin. So too, the Torah descends from Hashem's Wisdom in Atzilus and becomes invested in teaching us how to fulfill mitzvos physically, and is the same essential Wisdom of Hashem.

וְזֹאת יָשִׁיב אֶל לְבוֹ:

This is what a person should take to heart:

אֶמֶת הוּא שָׁאִין אֲנִי רְאוֹי מִצַּד עֲצָמִי
לַעֲלוֹת וּלְהִתְכַּלל בְּאוֹר ה' וּלְהָשִׁיב אֶת
הַנֶּפֶשׁ מִמָּטָה לְמַעַלָּה, לְיִיחּוּדָה
בְּמַאֲצִילָה בְּרוּךְ הוּא,

Even though it's true that I am not deserving by myself to spiritually ascend and become enveloped in the Light of Hashem, and to return my Divine soul to Hashem from below to Above, to reunite it with its source in Hashem who brought it into being,

כִּי "מִי יַעֲלֶה בְּהַר ה' כו'" (תהילים כד, ג),

for (Tehillim 24:3) "who can ascend the mountain of Hsahem?"

אֲבָל מִכָּל מָקוֹם, הֲרִי אור אֵין-סוֹף בְּרוּךְ-
הוּא מִצַּד עֲצָמוֹ מִמִּילָא וּמֵאִילָיו נִמְשָׁךְ גַּם
לְמָטָה - שְׁשׂוּרָה וּמִתְגַּלָּה בְּתוֹרָה, וְהֲרִי
מִתְגַּלָּה יְחוד זֶה הָעֲלִיּוֹן לְמָטָה כְּמוֹ
לְמַעַלָּה,

nonetheless, Hashem's Infinite Light is by itself automatically everywhere, including extending down to the lowest levels, and dwells and is revealed in the Torah, so that Hashem's Oneness as it is experience Above (in Atzilus) is revealed (through the Torah) below in this world just as it is revealed Above.

Because Hashem's Light is "Infinite" it is automatically everywhere all the time. The only problem is that we do not see this Light in the physical world as much as it is perceived in the Higher Worlds. His Light becomes concealed through the order of Hishtalshelus of Worlds, until it comes into this world very concealed. However, it is most definitely present and exists here in the physical world just as it exists in the World of Atzilus.

Now, through the study of Torah in the world we can bypass the concealment on the Infinite Light and reveal it. By revealing the hidden Infinite Light, we also reveal Hashem's Oneness, which is experienced in His Infinite Light.

⁴⁰ (תַּעֲנִית ז א).

וְאִי לְזוּתָא, עַל יְדֵי עֵסֶק הַתּוֹרָה יָכוֹל
לְהַמְשִׁיךְ אֹר אֵין־סוֹף בְּרוּךְ־הוּא מִמֶּשׁ
לְמַטָּה עַל נַפְשׁוֹ.

Therefore, through the occupation of Torah study one can actually draw down the revelation of Hashem's Infinite Light upon his Divine soul, reuniting it with Hashem's Oneness as it was in its original source.

In other words, even though we may not be on the level to ascend to the higher spiritual worlds to access the revelation of Hashem's Infinite Light, but we can access His Light in Torah study. This is because His Light that is hidden in this world is revealed through Torah study, which is Hashem's Will and Wisdom just as it was in Atzilus.

וְזֶהוּ "אִם רָץ לְבָבְךָ שׁוֹב לְאַחֶר" ⁴¹, שְׁגִם
לְמַטָּה בְּבַחֲיִנַת "שׁוֹב" נִמְשָׁךְ בְּחִינַת
"אַחֶר".

This is the meaning of "if your heart runs in yearning for Hashem, return to reveal His Oneness in this world," meaning, that even below, when he is "returning" to this world, he brings down and reveals Hashem's Oneness through Torah study.

In other words, during prayer a person becomes excited about Hashem's greatness and awakens a love for Him. Then he realizes that relative to Hashem's greatness he should feel awe and shame in His presence. But then he realizes that he can connect to Hashem and experience His Light in Torah study after prayer. With this, he brings his yearning for connection to Hashem to fruition.

וְזֶהוּ "יִלְוֶה אִישִׁי אֵלַי", שְׁיִוֵּרְד וְנִמְשָׁךְ אֹר
אֵין־סוֹף בְּרוּךְ־הוּא מִלְּמַעְלָה לְמַטָּה.

This is the meaning of "my Husband 'יִלְוֶה'-will join' with me," meaning that Hashem's Infinite Light will come down from Above to below and be revealed in me through Torah study.

וְזֶהוּ פִּירוּשׁ "אֶמֶת, וַיַּצִּיב כו'":

This is the meaning of the passage Emes Veyatziv (the blessing after Shema):

⁴¹ (סֵפֶר יְצִירָה פֶּרֶק א מִשְׁנָה ח).

שְׁמַאֲרִיכִין לְאֲשֶׁר וּלְקַיִּים אֶת "הַדָּבָר הַזֶּה
עָלֵינוּ", וְ"עַל אֲבוֹתֵינוּ כו', עַל הָרָאוּשִׁים
כו',"

We describe at length how we affirm and establish "this matter" of committing to Torah study "upon us and our ancestors and our descendants etc. from the first generations until the last generations (i.e., until forever),"

וּמִמְשִׁיכִים מִלְּמַעְלָה "אֶמֶת, וְיָצִיב, וְנִכּוֹן
וְכו', וְנַחֲמֵד, וְנַעֲמִים כו'" לְהִיּוֹת הַמְּשֻׁכָּת
אוֹר אֵין-סוֹף בְּרוּךְ-הוּא שׁוֹרָה וּמִתְגַּלָּה
בְּאוֹר תּוֹרָה. :

we draw down from Above the ability to experience that the Torah is "true, certain, established, etc. pleasant and sweet etc.," we do so in order to draw down Hashem's Infinite Light to dwell and be revealed in the "light" (i.e., experience) of our Torah study.

A person can study Torah as a mere intellectual pursuit, without experiencing the Divine aspect in it, how it connects him with Hashem.

In order to experience Hashem's Light in the Torah study, we first need to awaken a love and fear of Hashem in prayer. In addition, by reciting the passage of Emes Veyatziv we bring down and connect our connection to Hashem in prayer with our subsequent Torah study. This enables us to experience how the Torah is "true and certain... pleasant and sweet..." with all the 15 descriptions mentioned in the passage.

(ד) Chapter 4

אָהֵה כָּל ג' בְּחִינּוֹת⁴² הַנ"ל עֲדִיזִין הֵם
בְּבִחִינַת 'מְמַלֵּא כָּל עֲלָמִין',

However, all three aspects explained above are still in the category of how Hashem's Light "Permeates all Worlds,"

שֶׁהֵם בְּחִינַת הַמְּשֻׁכּוֹת מֵאוֹר אֵין-סוֹף
בְּרוּךְ-הוּא לְבִחִינַת 'מְמַלֵּא כָּל עֲלָמִין':

since they are aspects of Divine service that cause Hashem's Infinite Light to come down into the level of Malchus, which is the source of how Hashem's Light "Permeates all

⁴² (רִאֵה אוֹר הַתּוֹרָה יִתְרוֹ (שְׁמוֹת בְּרָךְ ג) עֲמוּד תַּתְּקַצָּא).

Worlds,” in the created worlds of Beriah, Yetzirah, and Asiayah,

שְׁבַחֲנִית רְאוּבֵן הִיא לְעוֹרֵר אֶת הָאֱהָבָה
לְהִיּוֹת "נִבְסָפָה וְגַם כָּלְתָה כּו", וְלִהְיוֹת
מִשְׁתַּקְקֶת לְהִתְכַּלֵּל וּלְהִתְיַחֵד
בְּמַאֲצִילָה בְּרוּךְ־הוּא,

Since the aspect of Reuven is to awaken the love for Hashem so that “my soul yearns and longs for Hashem,” and he desires to become enveloped in and reunited with his source in Hashem who brought the soul into being,

מִכָּלל שֶׁהִיא עֲדִיין אֵינָה כְּלוּלָה
וּמְיוֹחֶדֶת⁴³ בְּאוֹר אֵין־סוֹף בְּרוּךְ־הוּא
ה' סוֹבֵב כָּל עֲלָמִין

from this we see that he is still not fully enveloped in and reunited with Hashem's Infinite Light that “Encompasses all Worlds,”

"(בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת)
(וְאֶתְחַנֵּן ד, לט) - הַכֹּל בְּשׁוּה, וְרוּחָנִיּוֹת
וְגִשְׁמִיּוֹת - "כּוֹלָא קָמִיָּה כָּלָא - מִמֶּשׁ -
חֲשִׁיבִי"⁴⁴);

(which is equally found “in heaven Above and on earth below” (see Devarim 4:39), and all physical and spiritual levels are all equally insignificant before Him.)

Since the person is yearning to experience Hashem's Infinite Light, it means that he does not actually perceive it directly. Rather, what he actually perceives is Hashem's Light as it comes into Malchus of Atzilus, the level of Hashem's Light that creates the worlds and permeates them in a revealed manner. From the level of Malchus, this Light then descends to the person in this world.

וְעַל דֶּרֶךְ זֶה שָׁאֵר הִבְחִינּוֹת, אֲלֹא שֶׁהֵן
בְּחִינַת הַמְּשֻׁכּוֹת לְהִיּוֹת 'מִמְּלֵא כָּל עֲלָמִין'
כו'.

Similarly, the other two aspects (of Shimon and Levi), they do not elevate the person to the level of Hashem's Light that “Encompasses all Worlds,” rather, they are aspects of Divine service that draw down Hashem's Light into Malchus, whose light “Permeates all worlds,” and through that level it comes down to the person in the physical world.

⁴³ (רְאָה אוֹר הַתּוֹרָה וְיִקְרָא כִּכְרָא אַ עֲמוּד רַכָּג).

⁴⁴ (זֶהֱרַח חֵלֶק אַ יֵא, ב - עַל פִּי דְגִיָּאֵל ד, לֵב).

In other words, Shimon, fear of Hashem, and Levi, Torah study, result in drawing down Hashem's Light into the created worlds, and into the person. But they do not enable the person to be elevated to the point of experiencing Hashem's Light that "Encompasses all Worlds."

אָבֿל בְּחִינַת יְהוּדָה שֶׁהוּא בְּחִינַת
הוֹדָאָה⁴⁵, הוּא בְּחִינַת בְּטוֹל וְהִתְכַּלְלּוּת
בְּאוֹר אֵין-סוֹף בְּרוֹךְ-הוּא מִמֶּשׁ ה' סוֹבֵב
כָּל עֲלָמִין.

However, the aspect of 'יהודה-Yehuda,' which is the idea of 'הודאה-humble submission and gratitude,' this aspect enables the person to actually "lose himself" and become part of the Infinite Light of Hashem that "Encompasses all Worlds."

When a private person works hard to become a soldier in an army, he "loses" his previous identity as a private individual, and now becomes part of something much greater than himself. Similarly, when a Jew works hard to dedicate himself to Hashem with humility, submission, and total devotion, he "loses" his previous identity as being "just a person" and now is part of Hashem's "army" and a vital part of how Hashem's bigger picture is coming to fruition. He represents not just a limited Light that is revealed in the created worlds. He now represents Hashem Himself as He encompasses and transcends all worlds. In that sense, it elevates the person to a much deeper connection to Hashem than through love, fear, or even Torah study.

וְהֵן הֵן בְּחִינּוֹת הַשְׁתַּחֲוּאוֹת שֶׁבְּתַפִּלַּת
שְׁמוֹנֶה-עָשָׂר.

This aspect is expressed in the Shemona Esrai prayer, when we bow down to Hashem.

Bowing down shows complete submission and negation of all ego. This shows on a level of total selfless devotion to Hashem Himself, who Encompasses and Transcends all worlds.

The culmination of the prayer service is to reach Shemona Esrai. After the service of Reuven, Shimon, and Levi in the Shema and its blessings before and after, we can reach the level of 'יהודה-Yehuda,' which is 'הודאה-humble submission and gratitude,' to Hashem in Shemona Esrai.

⁴⁵ (ראה לקוטי שיחות חלק לה עמוד 196 הערה 36).

וְלָכֵן תְּפִילָּהּ הִיא בְּלֶחֶשׁ וּבְחֹשֶׁאִי⁴⁶,

This is why “the Prayer” of Shemona Esrai is recited quietly in a whisper,

בְּבַחֲיִנַת 'סוֹבֵב כָּל עֲלָמִין', לְמַעַל מַעַלָּה
מִבַּחֲיִנַת הַשְּׁתַּלְשֻׁלוֹת,

since it is a connection to Hashem as He “Encompasses all Worlds,” above and beyond the limitations of Hishtalshelus (the spiritual hierarchy of the worlds of Beriah, Yetzirah, and Asiyah),

שְׂאִינָהּ בְּגֵדֶר הַמְשָׁכָה וְהַשְׁפָּעָה כָּלָל כּו',

And it is not at all in the category of a Light that can be drawn down and given over below into revelation in the created worlds,

וְאִינָהּ עוֹלָה בְּשֵׁם אֱהָבָה כָּלָל,

and one cannot connect to Hashem on that level in any manner of love,

רַק בַּחֲיִנַת בִּיטוּל בְּמַצִּיאוֹת מִמֶּשׁ לְגִמְרִי.

one can only connect to Hashem on that level with absolute submission and negation of ego.

וְהֵינּוּ בַּחֲיִנַת הַשְּׁתַּפְּכוּת אֶל חֵיק אָבִיהָ⁴⁷
מִמֶּשׁ, לְהִיּוֹת כְּאִין וְאֶפֶס מִמֶּשׁ; שְׁעַל זֶה
מִרְמֹז עֲנִין הַהִשְׁתַּחֲוָאָה כְּמוֹ שֶׁמִּשְׁתַּחֲוֶה
לִפְנֵי הַמֶּלֶךְ - שֶׁמִּבְטֵל אֶת עַצְמוֹ כּו'.

This is the idea of a person actually giving over himself over to his Father in Heaven, so that he literally feels like absolutely nothing (having his own independent significance before Hashem), and this is what the idea of bowing in Shemona Esrai expresses, it is like one who bows before their king, that he completely humbles himself before his king.

רַק שְׂכַדִּי לְהִיּוֹת בַּחֲיִנָּה זֹו שֶׁהוּא בַּחֲיִנַת
יְהוּדָה - בְּבַחֲיִנַת "אַתָּה",

However, for this level of ‘יהודה-Yehuda,’ which is ‘הוֹדָאָה-humble submission and gratitude,’ to be directly experienced in a manner of “אָתָּה-you,”

⁴⁶ (מִעֲנִין בְּחֹשֶׁאִי רֵאָה לְקוּטֵי תוֹרָה דְּבוּר הַמַּתְחִיל הָאֲזִינוּ הָרִאשׁוֹן סוֹף פֶּרֶק ד - עב, ד).

⁴⁷ (עַל פִּי אִיכָּה ב, יב: "בְּהִשְׁתַּחֲוֹת נַפְשָׁם אֶל חֵיק אֲמַתָּם").

דְּהֵינּוּ לֵהִיּוֹת בְּגִלּוּי כְּאִילוּ הוּא לְנוֹכַח⁴⁸, meaning, that he should experience it in a fully revealed manner, as if he can see it directly in front of himself,

When saying “you” to someone, that person must directly in front of him and visible to him. When the verse says “יְהוּדָה אַתָּה-You, Yehudah” it means Yehudah as he is standing in front of the person saying that, in this case, in front of Yaakov our forefather, who was talking directly to him. In the context of Yehudah as representing total submission/devotion to Hashem, the idea of “You, Yehudah” means that the person sees and directly experiences this total submission/devotion to Hashem in a revealed and conscious manner.

צָרִיךְ לֵהִיּוֹת "יִדּוּף אֲחִיךָ"⁴⁹. For that to happen, there needs to be “יִדּוּף אֲחִיךָ-your brothers will bring out your ‘הוֹדָא-humble submission and devotion,’”

שְׂצָרִיךְ לְהַקְדִּים תְּחִלָּה בְּחִינַת רְאוּבֵן וְשִׁמְעוֹן וְלֵוִי, שְׁבָהֶם וְעַל יָדָם יוֹמֵשׁ גִּלּוּי בְּחִינַת הוֹדָא זֶה. meaning, that there first needs to be the aspects of Divine service represented by Reuven, Shimon, and Levi, that through their help this aspect of ‘הוֹדָא-humble submission and devotion’ will be brought out and revealed.

כִּי בְּלִי קְדִימַת בְּחִינַת רְאוּבֵן שִׁמְעוֹן וְלֵוִי לֹא נִמְשָׁךְ בְּחִינַת יְהוּדָה - שֶׁהוּא בְּחִינַת בִּיטוּל וְהִתְפַּלְלוּת כּו' - בְּבְחִינַת גִּלּוּי, אֲלֵא בְּבְחִינַת הָעֵלָם וּמִקִּיף. For, without the first having the aspects of Reuven, Shimon, and Levi, one cannot bring out this aspect of Yehuda, which is the ability to “lose oneself” and become part of the Truth of Hashem in a revealed manner, only in a hidden and subconscious manner.

On a subconscious level, every Jew has a hidden capacity of total devotion to Hashem to the point of self-sacrifice. This is expressed in the first prayer of the day “Modeh Ani.” As soon as Jew wakes up, he declares his humble gratitude and

⁴⁸ ("רוּצָה לִמּוֹר, שִׁיְהִיָּה הַבִּיטוּל בְּמוֹחוֹ אֲמַת כְּאִילוּ הַמֶּלֶךְ מְלִכֵּי הַמְּלָכִים הַקְדוּשׁ בְּרוּךְ-הוּא - הוּא לְנוֹכַח מִמֶּשׁ" - אִוֵּר הַתּוֹרָה שְׁמוֹת בְּרָךְ ח עמוד ג'נה).

⁴⁹ (בְּבוֹר 633 נוֹסֵף: דְּהֵינּוּ).

devotion to Hashem before he can think about anything in depth, as if instinctively. However, he is not fully conscious of the true intensity of this devotion to Hashem until Shemona Esai.

ולכן אי אפשר להתחיל תפילת שמונה-
עשרה בלי קדימת פסוקי דזמרה ו"יוצר
אור" וקריאת שמע כו'.

Therefore, it is impossible to start Shemona Esrai without first reciting Pesukei Dezimra and Shema with its blessings etc.

ובמנחה - שמתפללין רק תפילת
שמונה-עשרה, היינו מפני שפבר
הקדימו בשחרית קריאת שמע
וברכותיה. ובערבית צריך לחזור
להתחיל קריאת שמע וברכותיה קודם
התפלה).

(Regarding Mincha, when we only pray Shemona Esrai (without Pesukei Dezrimra etc.), this is only possible because we already recited in Shachris (Pesukei Dezimra and) Shema with its blessings (and Mincha always follows Shachris). However, in Mariv, (which is somewhat removed from Shachris) we need to recite Shema and its blessings once again before Shemona Esrai.)

וזהו ענין "נעוץ תחלתן בסופן"⁵⁰, והמבין
יבין.⁵¹ : <מח, ט>

This is the idea that "the beginning is expressed in the end" (Sefer

⁵⁰ (ספר יצירה פרק א משנה ז).

⁵¹ (ועיין במקום אחר, על פסוק "ולשדקה בני אתונו" (לקמן מז, א), דמשמע דשור"ק, שהוא הודאה, הוא למטה מסגול"ל שהוא בחינת אהבה ויראה כו'. וזהו לכאורה הפך ממה שנתבאר כאן דיהודה שהוא הודאה הוא למעלה מראובן שמעון ולוי שהם סגול"ל. ובאמת לא קשה מידי. דהודאה היא למטה מאהבה ויראה, אבל הודאה דיהודה - זהו בחינת בטול שלמעלה מאהבה ויראה.

וזה בחינת דוד (תהלים קלא, ב): "אם לא שויתי ידוממתי". וכמו שכתוב (מלכים א' יט, יב): "ואחר האש קול דממה דקה", הרי שהדממה והביטול הוא למעלה מהאש שהיא אהבה, כי "תמן קאתי מלכא" (תקוני זהר תקון ה). אבל גבי אש כתיב (שם): "לא באש הוי"ה", אלא שהאש הוא להוי"ה, כמו שנתבאר במקום אחר.

ועוד, דזהו שאמר כאן "יהודה אתה", שיהיה יהודה בבחינת אתה, דהיינו בבחינת גילוי כו'. ולפעמים אינו בגלוי כי אם רק בהעלם, ואז היא הודאה שלמטה מאהבה ויראה. אבל כשהודאה בבחינת גילוי זהו בחינת ביטול ממש).

Yetzira 1:7), and one who is wise will understand.

The idea of the “beginning” being expressed in the “end” in this context refer to how Yehuda, who represents ‘הוֹדָאָה-humble submission and devotion’ is both the first and most basic level, as well as the highest and most advanced level.

We mentioned before that the first prayer of the day is “מְוֹדָה אֲנִי-I thankfully and humbly acknowledge and devote myself to Hashem.” This is the first, and seemingly lowest level of connection to Hashem. We say this prayer while our hands are impure, before washing “negel vasser,” and before we are fully conscious of the meaning of what we are saying.

This represents our most basic level of humble devotion to Hashem, as a simple servant who obeys his master without understanding the reason for his tasks and what they accomplish.

The highest level of prayer is the Shemona Esrai, when we experience our devotion to Hashem so completely that we stand in attention without moving around and whisper our prayers and bow down to Hashem, showing our absolute negation of ego in the very presence of the King Himself.

This negation of ego and feeling that we have no existence other than being Hashem’s agent in this world only comes after all the previous levels of prayer. These include the Morning Blessings, studying Chassidus, Pesukei Dezimra, reciting Shema and its blessings, with the accompanying mental focus on their meaning etc.

The idea that “beginning is expressed in the end” in this context means that the real power and intensity of our humble devotion to Hashem, of Modeh Ani, is only fully experienced at the end, in Shemona Esrai.

Alternatively, it could mean that in the lowest level, basic humble devotion to Hashem, is found (in essence) the highest level, the absolute selfless devotion of Shemona Esrai.

In the Hebrew footnote, the Tzemach Tzedek elaborates on the above concept of the two levels of ‘הוֹדָאָה-humble submission and devotion,’ one (Modeh Ani) being lower than love and fear of Hashem, and one (Shemona Esrai) being higher than love and fear of Hashem.

(ה) Chapter 5

וְהָיָה עַל יְדֵי זֶה: "יָדְךָ בְּעוֹרְףְּ אוֹיְבֶיךָ":

Now, through fulfilling this idea (of going through four aspects of prayer corresponding to Reuven, Shimon, Levi, and Yehuda) expressed in the beginning of the verse, we will come to fulfill what it says in the next part of the verse: **"your hand will be at the back of neck of your enemies."**

"אוֹיְבֶיךָ" הֵם עֲנִינֵי הָעוֹלָם וְצָרֵי הַגּוֹף הַגִּשְׁמִי.

"Your enemies" refer to the physical matters of this world, and the needs of the physical body.

הֵגֶם שְׂאָדָם צָרִיךְ לָהֶם, מִכָּל מְקוֹם צָרִיכִין לִהְיוֹת בְּבַחֲנֵינָת עוֹרְף וְלֹא פָנִים.

Even though a person needs them, nonetheless, they need to be treated like "the back of the neck" and not like the "face."

(בַּחֲנִינֵי פָנִים הֵינּוּ שְׁעוֹשֶׂה הַדָּבָר בְּלֵב וְנַפֵּשׁ, וּבַחֲנִינֵי עוֹרְף הֵינּוּ בַּחֲנִינֵי אַחוּרִיִּים, "כִּמְאֵן דְּשָׂדִי בְּתֵר כְּתִפִּיה" ⁵², בְּעַל כָּרְחוּ וּכְאֵלוּ כְּפָאוּ ⁵³ וְכו'); וְכו'.

(The idea of treating physical needs like his "face" is that the person pursues them with emotion and desire, and treating them like "the back of his neck" means that he pursues them without an inner desire, only out of necessity, like "one who gives something to his enemy by throws it to him over the back of his shoulder, without looking at him," against his (inner) will, and as though he was forced to do so.)

וְ"יָדְךָ" הוּא "בְּעוֹרְףְּ אוֹיְבֶיךָ" - "אֵל תִּקְרִי יָדְךָ אֶלֹא יוֹדִי" ⁵⁴.

And it is "יָדְךָ-your hand" that is "at the back of the neck of your

⁵² (כְּמִי שֶׁזֶרֶק מֵאַחוּרֵי כְּתֵפוֹ. רָאָה תִּנְיָא פְּרָק כב).

⁵³ (עַל פִּי לְשׁוֹן הַגִּמְרָא נִדְרִים כ, ב. וְשֵׁם: "כְּמִי שֶׁכְּפָאוּ שֵׁד").

⁵⁴ (תִּקְוִי זֶהֱרָה בְּהַקְדָּמָה ז, ב). [קִטְעַת מִתִּקּוּנֵי זֶהֱרָה הַשֵּׁינִי לַעֲנִין זֶה: "וְעוֹד רָזָא נִקּוּדֵי צָרִיךְ לְאַחֲרָא עֲלֵיהּ, פִּתַּח בְּחוּשְׁבֵּן אוֹתִיוֹתָיו אִיהוּ יוֹד, וּכְתִיב (תְּהִלִּים קמ"ז) פוֹתַח אֶת יָדְךָ וּמִשְׁבִּיעַ לְכָל חַי רִצּוֹן, וְאוֹקְמוֹהוּ אֵל תִּקְרִי יָדְךָ אֶלֹא יוֹדִי"ה, וְאִינוֹן י"י מִן יֵאֱהֹדוּנָה"י, וּבָאֵן אֶתֶר מִתְּפִתְחִין בְּרִקְעָא

enemies,” do not only read “יָדְךָ-your hand” but also read it as “יְיָ-your (double) letter י” (two Yuds)” (see Tikunei Zohar 7b).

The verse says (Tehillim 145:16) “פִּתְחָם אֶת יָדְךָ וּמִשְׁבִּיעַ לְכָל חַי רָצוֹן-You (Hashem) open ‘יָדְךָ-Your hand’ and satisfy the desire of every living thing.”

The Zohar (Tikunei Zohar 7b, quoted in the Hebrew footnotes) explains that the word ‘יָדְךָ-Your hand’ in a deeper sense refers to “יְיָ-your (double) letter י” (two Yuds),” i.e., the letter י which, when spelled out in full is יו"ד, and if the numerical value of those letters is added up it equals 20 (י=10, ו=6, ד=4, total=20).

Since 20 is double the numerical value of י=10, so a fully spelled י is like a double י.

This “double י” represents two types of י: One represents Chochma-Wisdom, the highest of the Sefiros, and one represents Malchus-Kingship, the lowest of the Sefiros. These are both like a י since they both represent bittul⁵⁵, selflessness, like a י that is the smallest, and “humblest” of letters.

The difference between these two types of bittul-selflessness is that Malchus is the basic level of selfless devotion not based on deep understanding. This is like the level represented in Modeh Ani as explained above.

The bittul of Chochma is total negation of self, due to seeing the King Himself to the point that there is no room for ego at all, like the Shemona Esrai, as explained above.

דָּאִיהוּ פִּתַּח, וְאִיהוּ מִפְּתַח כָּלִיל אֶהְיוֹנָה שִׁית אֶתְּוֹן בְּאֻמְצֵעַ י"י, וְתֵרִין יוּדִין עִם רָקִיעַ דָּאִיהוּ ו' סְלִיק לְחוּשְׁבֵּן יֶה-ו-ה'."

וּתְרָגוּם: "וְעוֹר, הַסּוֹד שֶׁל הַנִּקְדוּת צָרִיךְ לְחֹזֵר עֲלֵיהֶם. פִּתַּח, בְּחֻשְׁבוֹן אוֹתִיּוֹתָיו הוּא יו"ד, וְכַתּוּב פִּתְחָם אֶת יָדְךָ וּמִשְׁבִּיעַ לְכָל חַי רָצוֹן, וּפְרָשׁוֹהוּ, אֶל תִּקְרִי יָדְךָ אֶלָּא יוּדִי"ךָ, וְהֵם י' מִן יֶהוָה, וְבִאֲיֹה מְקוֹם נִפְתָּחִים בְּרָקִיעַ שֶׁהוּא פִּתַּח, וְהוּא מִפְּתַח הַכּוֹלֵל אֶהְיוֹנָה. שֵׁשׁ אוֹתִיּוֹת בְּאֻמְצֵעַ י' י, וּשְׁנֵי יוּדִים עִם רָקִיעַ שֶׁהוּא ו', עוֹלָה לְחֻשְׁבוֹן יֶה-ו-ה'."

⁵⁵ The word “bittul-ביטול” is difficult to translate, but can mean submission, selflessness, humility, transparency, or becoming part of something greater than itself, or a mixture of all the above. Its meaning is similar to “הודאה-gratitude/submission/devotion,” perhaps with less emphasis on the gratitude aspect and more emphasis on the negation of ego aspect. For more on the meaning of “bittul” see Rabbi Tzvi Freeman’s article on the topic on Chabad.org: https://www.chabad.org/library/tanya/tanya_cdo/aid/5400232/jewish/What-Is-Bittul.htm (or search “bittul” on Chabad.org and it should come up as the first result)

The idea of “opening” this “יודי-יודי” (double) letter י (two Yuds),” is to connect these two levels together, so that from the lower level of bittul one reaches the higher level of bittul. Through this “He satisfies the desire of every living thing,” i.e., there is proper flow of Life-force to the person.

The Alter Rebbe applies this concept to our verse. Through connecting these two levels of bittul, so that we have a “double י,” as it were, we will then be able to succeed in overcoming our spiritual enemy. This means that we will be able to look at our physical needs as the “back of the neck,” meaning, not to get caught up passionately about them, so that they will not distract us from being passionate about Hashem.

(The Zohar explains that the connection between these two yuds is the letter ו, which represents Ze’eir Anpin.⁵⁶ In our maamar this is understood, since Ze’eir Anpin is the emotional attributes, which are essentially love, fear, and mercy. Meaning, the love and fear of Hashem, Reuven and Shimon, and the merciful revelation of Hashem in Torah study, Levi, is what connects the lower level of Yehuda, the lower yud, with the higher level of Yehuda, the higher letter yud, and enable the person to reach the level of “יודי-יודי” (double) letter י.”

וְהוּא בְּחִינַת "יָדְךָ" מִמֶּשֶׁ, כִּי "יְמִינְךָ"
פְּשׁוּטָה לְקַבֵּל שְׂבִימִים⁵⁷, הוּא בְּחִינַת יָמִין
וְחֶסֶד שֶׁנִּתְפָּשֵׁט לְמַטָּה מֵטָה.

This (attainment of the higher level of bittul) **is also actually** “יָדְךָ-Your (Hashem’s) hand,” i.e., a kind gift from Above, **since** (like we say in the Ne’ila prayer of Yom Kippur) “**Your right hand is extended to bring in people to return to You,**” which is Hashem’s “right hand” and kindness that extends all the downward until it reaches us and enables us to achieve the higher level of bittul.

⁵⁶ In the Zohar and its commentaries, they explain how the two yuds are the first letter yud of Hashem’s Name Havaya (corresponding to Chochma), and the second yud is the last letter yud of Hashem’s Name Adnai (corresponding to Malchus), and the vav connecting them are the 6 letters between the first yud and second yud when the name Havaya and Adani are written together as one 8 letter word. Those 6 letters correspond to the 6 attributes of Ze’eir Anpin. See Masuk MeDvash on this passage from the Zohar.

⁵⁷ (נוסח הוידוי בתפילת נעילה).

וּבְעֵינַי "וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה
אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם" (בְּשַׁלַּח יד, לא).

This is like what is written regarding how Hashem destroyed the Egyptian army by drowning them in the Yam Suf (Shemos 14:31) **“and the Jewish People saw “the Great Hand” that Hashem used against the Egyptians.”**

The phrase “the Great Hand” refers to Hashem’s right hand, since “Greatness” is a term connected to Kindness, since any perception of His Greatness is due to the extension of His Kindness in the creation of all the worlds and the great things that He does. It is this “right hand” of Kindness of Hashem that enables the person to reach the higher level of bittul and defeat his spiritual enemies, just as it was Hashem’s Kindness that saved the Jewish people from their physical enemies of the Egyptian army.

כִּי הִנֵּה הִירִידָה הַגְּדוֹלָה הַזֹּאת שֶׁהוּא
בְּבַחֲנֵית אַחֲוֵיִים וּבְאֵלוֹ כְּפָאוֹ, מִי גֵרֵם
לְהַמְשִׁיךְ אֶת הָאָדָם לְהִיטוֹת מוֹכָרָה לָזֶה?

For, who caused the person to need to descend into dealing with physical things that he does not have a true desire for, and he is “forced” to be involved in them,

וַדַּאי מֵאֵת ה' וּמִיָּדוֹ הָיְתָה זֹאת⁵⁸ כְּדִי
לְ"אַתְהֶפְכָּא חֲשׂוֹכָא לְנֹהוּרָא", שְׁתִּתְּפַלֵּל
בְּכַח הָאֲכִילָה וְכו' וְכִיּוֹצֵא בְּזֶה.

it is certainly from Hashem, and it is from His hand that this came about, in order to transform the darkness of physicality into the Light of Hashem, for example, when a person uses the energy derived from eating to pray, or similar instances.

Since it is Hashem who caused the person to need to be involved in taking care of his physical needs, it is certain that Hashem also gives the person the power to elevate and transform those physical matters into holiness. Since this transformation is the person’s true bittul to Hashem, his “double yud,” it is certain that Hashem gives the person the ability to reach that level of bittul, so that he can fulfill his mission in this world of making the physical holy. This is the idea of “Hashem’s right hand” extending to us, giving us the power to reach the higher level of bittul, so that we can spiritually transform our physical life. Thus, the two explanations of “יְדְךָ-Your (Hashem’s) hand” and “יְדְיִי-your (the person’s)

⁵⁸ (מֵאֵת ה' הָיְתָה זֹאת: לְשׁוֹן הַכָּתוּב תְּהִלִּים קיח, כג).

double letter "י" are connected, since Hashem is the One reaches His hand down to us to empower us to reach the higher level of bittul (double yud) so we can fulfill our mission in this world.

רק שְׁצָרֶיךָ שְׁלֹא יוֹמָשֶׁךְ בְּבַחֲיִנַת פְּנִימִיּוֹת
אֶלָּא בְּבַחֲיִנַת "עוֹרֶךְ", וּבַחֲיִנַת עוֹרֶךְ זֶה
יִכְלֹל בְּבַחֲיִנַת יָדְךָ – יוּדִי"ךְ.

However, for this transformation to occur, the person needs to make sure that he is not drawn into these physical needs with an inner desire, but only like “the back of the neck,” it is only when the physical matters are in a manner of “the back of the neck” that they can become included in the holiness of “יָדְךָ-Your (Hashem’s) hand,” which is expressed in the person as “יִוּדִי"ךְ-your double letter י.”

If a person pursues his physical needs with an inner desire and passion, this will coarsen him and those things, and not allow them to become elevated into the holiness of this bittul. This concept is explained in Tanya chapter 7 at length.

וְהוּא בַּחֲיִנַת יָדְךָ שֶׁל יְהוּדָה כו',

This “hand” that overcomes one’s spiritual enemy of the unholy desires of the animal soul, belongs to ‘יהוּדָה-Yehuda,’

לְפִי שֶׁהוּא בַּחֲיִנַת הוֹדָאָה וּבִיטּוּל בְּבַחֲיִנַת
'סוֹבֵב כָּל עֲלָמִין' "הַשְׂוֶה וּמִשְׁוֶה כו"⁵⁹,
"גַּם חֹשֶׁךְ לֹא יַחֲשִׁיךְ" וְ"כַחֲשִׁיכָה כְּאוֹרָה"
(תהלים קלט, יב) –

who represents ‘הוֹדָאָה-humble submission and devotion,’ in way of total bittul to Hashem as He “Encompasses all worlds,” and “He is equally found everyone, and compared to Him everything else is equally insignificant,” and “darkness does not conceal anything from Him,” since “before Him, darkness and light are equal,”

גִּשְׁמִיּוֹת וְרוּחָנִיּוֹת שְׁוִין;

meaning, that before Hashem (as He encompasses all worlds) physical and spiritual are equal.

⁵⁹ ("קטן וגדול". פיוט לְיָמִים נִרְאִים "וְכָל מַאֲמִינִים").

שְׁהֵרִי "כּוֹלֵם בְּחָכְמָה עֲשִׂיתָ" (תהלים קד, כד), שְׁהֵחָכְמָה הִיא עֲשִׂיָּה גִשְׁמִיּוֹת.

Since, “You (Hashem) have made all the levels of wisdom” (Tehillim 104:24) meaning, He made Wisdom like a person makes a physical object.

When a person makes a physical object, it is far removed from his level as a person. Similarly, Hashem “made” all levels of wisdom that are infinitely far removed from His True Existence, farther than a person is removed from an inanimate object. (See Tanya Shaar Hayichud Vехаemuna chapter 9 where this is explained at length.)

The verse reads in full: “How great are your works Hashem, Hashem, have made all things with Wisdom,” i.e., all the creations in the physical and spiritual world were made with His wisdom. The Alter Rebbe is interpreting the verse to mean that wisdom itself is his creation, that is far removed from His True Existence.

וְאִם כֵּן, גַּם הָאֲכִילָה וְשִׁאֲרֵי עֲנִינִים
הַגִּשְׁמִיִּים הֵם לִפְנֵי יִתְבָּרֵךְ כְּמוֹ רוּחַנִיּוֹת
שֶׁל חָכְמָה, מֵאַחֵר שֶׁגַּם הַחָכְמָה הִיא
גִּשְׁמִיּוֹת וְכוּ'.

If so, then even eating and all other physical matters are considered before Hashem as equally important as the spirituality of Wisdom, since before Him wisdom is just like a physical object.

In other words, since Hashem as He “Encompasses all worlds” is found in the physical just as much as in the spiritual, so a person can connect to Hashem in his physical matters just as much as by studying His Divine Wisdom. This is because Hashem is equally removed from Divine Wisdom just as much as He is from physicality. It follows that just as one can connect to Hashem through the Wisdom of the Torah, one can connect to Hashem by eating or other physical matters that are performed for the sake of being able to serve Hashem, since to Hashem there is no difference between them. The same Hashem who said to study Torah is the same Hashem who put you in the physical world where you need to eat physical food for the sake of being able to service Him, with a proper blessing before and after etc.

(In the level of Hashem’s Light that “Permeates all worlds” on a revealed level, one feels Hashem’s Light more in Torah study than in eating kosher food for the sake of serving Hashem. However, as Hashem “Encompasses all worlds” equally, the essential capacity to connect to Hashem is the same whether one is studying Torah or eating kosher food for the sake of serving Hashem.)

זֹאת הִיא מַעֲלַת "יְהוּדָה אֲתָה", הֵינּוּ

This is the advantage of the level called “יְהוּדָה אֲתָה - Yehuda

בְּחִינַת הוֹדָאָה בְּגִילּוֹי שְׁבַתְפָּלָה,

revealed,” meaning the level of ‘humble submission and devotion’ that becomes fully revealed in “the Prayer” of Shemona Esrai,

שְׁתַּהֲיָה "יָדָךְ בְּעוֹרֶף אוֹיְבֶיךָ" -

so that “his hand overtakes the back of the neck of his (spiritual) enemies,”

בְּשָׁעָה שְׁעוֹסֵק בְּ"עוֹרֶף אוֹיְבֶיךָ" וְאִזִּי
חוֹלֶפֶת וְעוֹבֶרֶת מִמֶּנּוּ הָאֱהָבָה, מִכָּל
מְקוֹם נִשְׁאָר רְשִׁימוֹ וְכוּ',

meaning, at the time that he deals with physical matters, which are like “the back of the neck of his enemies,” when the love (and fear) of Hashem he experienced in prayer **dims and fades away, nonetheless, the “imprint,”** i.e., effect, of the love and fear **remains** with him, enabling him to overtake and transform his physical matters into holiness.

The power to connect the love of Hashem during prayer with the transformation of his physicality into Holiness is from the higher level of Yehuda, bittul, submission-devotion to Hashem, experienced in Shemona Esrai.

Without the higher level of bittul, the love of Hashem would fade away after prayer and he would get caught up again in the desires for physicality.

The ability to retain the connection to Hashem from prayer afterwards (at least to some extent) comes from the higher level of bittul of “Yehuda revealed,” which is in Shemona Esrai.

This is because it is a bittul to Hashem as He “Encompasses all worlds,” and therefore is found in the physical world as well. Therefore, one is able continue that connection to Hashem that he had in prayer even in his physical matters.

אַךְ הֵינּוּ דוֹקָא בְּבְחִינַת עוֹרֶף וְלֹא פָנִים. :

However, this is only true when his physical needs are treated as “the back of the neck,” and not as “the face,” as explained above.

Even if someone reaches all the levels of prayer explained in the maamar, including the higher bittul of Shemona Esrai, nonetheless, if he willingly puts himself passionately into his physical desires, he will not be able to (fully)

transform them into holiness. The person still needs to work on himself to not put his passions into his physical needs and desires.

(ו) Chapter 6

אַךְ עֵיקַר הַגּוֹרֵם לְכָל מַעֲלַת בְּחִינָה זוֹ לְהִיּוֹת "יְהוּדָה אָתָּה", וְהַגּוֹרֵם לְהִיּוֹת "יִזְרְחֵל אָחִיךָ", עַל זֶה נֶאֱמַר "יִשְׁתַּחֲוּוּ לְךָ בְּנֵי אָבִיךָ".

However, the main factor that causes this level of "Yehuda revealed," and causes that "your brothers (Reuven, Shimon, Levi) will bring out your 'הוֹדָא-humble submission and devotion,'" regarding this it is says at the end of the same verse "the sons of your father will bow to you."

The simple meaning of this is that Yehuda's brothers will accept him as their leader and their descendants (all the Jewish people) will bow down to the kings of the house of David, who are descended from Yehuda. They are called "the sons of your father" since they came from different mothers, Rachel, Leah, Bilha, and Zilpa, but they all came from the same father, Yaakov.

The Alter Rebbe will explain the deeper meaning of this section of the verse, and how it brings about the level of "יְהוּדָה אָתָּה-Yehuda revealed."

כִּי הִנֵּה הַהִשְׁתַּחֲוָאָה הוּא בְּחִינַת הַמִּשְׁכָּה, Since, the idea of "bowing" is to bring down.

The idea of "bowing" is to bend down the head and body from an upright position to a bend over position, thus "bringing down" the head and heat to a "lower level." This corresponds to spiritually bending down, and bringing down, Hashem's Light from Atzilus, which "Encompasses" all the created worlds of Beriah, Yetzira, and Asiya, into our world and into us.

וְזֶהוּ עֲנִין הַהִשְׁתַּחֲוָאוֹת שֶׁבְּשִׁמוֹנָה-עֶשְׂרֵה, שֶׁהֵן הֵן הַמִּשְׁכּוֹת.⁶⁰ This is the idea of all the times we bow in Shemona Esrai, which represent repeatedly drawing down Hashem's Encompassing Light into us.

⁶⁰ (עֵינֵינוּ רִישׁ פְּרָשַׁת וַיִּשְׁבּ: "וְהִנֵּה הַשֶּׁמֶשׁ וְכו' מִשְׁתַּחֲוִים לִי" (לְעֵיל כַּח, בִּג)).

וּבְחִינַת "אָבִיךָ" הֵינּוּ בְחִינַת "כְּרַחֵם אָב
עַל בְּנָיִם" (תְּהִלִּים קג, יג), "אָבִינוּ אָב
הַרְחֵמֵנוּ"⁶¹; שֶׁהַרְחֵמְנוּת הוּא בְחִינַת אָב,
וְתוֹלְדוֹת הַרְחֵמְנוּת הוּא בְחִינַת צְדָקָה
וְחֶסֶד "לְהַחְיֹת רוּחַ שְׁפָלִים" (יִשְׁעִיָּה נו, טו);
שֶׁכָּל הַעוֹשֶׂה חֶסֶד בְּמִדַּת הַרְחֵמִים לְרַחֵם
עַל עֲנִיִּים וְיְתוֹמִים, הֵרִי זֶה בְּבִחִינַת "בְּנֵי
אָבִיךָ".

The idea of "your father" represents "like a father has mercy on his children" (Tehillim 103:13), and "our Father, merciful Father" (blessing before Shema), since mercy is the idea of a "father," and the result of mercy is charity and kindness, "to give life to the spirit of the lowly" (Yeshaya 57:15), since those who act kindly, using their attribute of mercy to have mercy on the poor an orphans etc., are called "the sons of 'your father' (i.e., mercy)."

In other words, in order to have "they will bow," which is drawing down Hashem's Light from Atzilus in Shemona Esrai, a person needs to be in the category of "the sons of your father," meaning a merciful person who acts with kindness to those that need it.

Only when a person goes out of his comfort to give life to others, then Hashem takes His Life "out of its comfort zone" in Atzilus and give you spiritual Life by revealing this Light to you. (This concept is explained in Tanya Igeres Hakodesh chapter 5, chapter 8, and several other places in Igeres Hakodesh.)

Thus, the meaning of the "they will bow to you the sons of your father" according to this would be "the Lights of Hashem will come down to you, if you will act like a merciful person, by giving kindness to those that need."

גַּם בְּחִינַת "אָבִיךָ" הִיא הַתּוֹרָה,
דְּ"אֲזַרְיִיתָא מִחֲכֵמָה נִפְקֵת"⁶², שֶׁהוּא
בְחִינַת אָב, וְכֵמוּ שְׁאָמְרוּ: "שְׁמַע בְּנֵי מוֹסֵר
אָבִיךָ" (מִשְׁלֵי א, ח) – "זֹו תּוֹרָה־שֶׁבִּכְתָּב
וְכוֹ"⁶³; וְ"בְנֵי אָבִיךָ" הֵם הָעוֹסְקִים בְּתוֹרָה.

Also, an additional explanation, "your father" represents the Torah, since "the Torah comes from Hashem's Wisdom" (Zohar II, 121a), which is called "a father," as they (the Sages (see Zohar II, 176b)) explained the verse (Mishlei 1:8): "'hear, my son, to the discipline of your father' – this refers to the Written Torah,"

⁶¹ (נוסח בְּרַכַּת קְרִיאַת שְׁמַע שֶׁל שְׁחֵרִית).

⁶² (זֶהר חֵלֶק ב קכא, א).

⁶³ (תְּנִיָּא, אֲגַרְת הַקֹּדֶשׁ סִימָן כט עַל פִּי זֶהר חֵלֶק ב רעו, ב).

and, based on this, “the sons of ‘your father’” refer to those occupied in Torah study.

Chochma-Wisdom is called “a father” and Bina-Understanding is called “a mother,” since they are the source of the emotions and actions of a person, just as the father and mother are the parents of the entire family. The Wisdom of the Torah is thus referred to as “a father,” and in Mishlei the Torah is called “your father.” It follows that the “sons of ‘your father’” refer to those involved in Torah study.

The Mittler Rebbe (Maamarei Admur HaEmtzai, Bereishis, pp. 523-525) asks: The maamar said earlier that the three brothers of Yehuda, which are Reuven, Shimon, and Levi, are all needed to bring out the true revelation of Yehuda. Reuven is love, which is the same idea as kindness and mercy, Shimon is fear, and Levi is Torah study. These three aspects are the three main “channels” of Atzilus, Chesed-Kindness, Gevura-Severity (fear), and Tiferes-Combination of opposites, which is Torah study that connects physical and Divine. Why here in the maamar does the Alter Rebbe say that all we need is merciful kindness, the aspect of Reuven (love), and Torah study, the aspect of Levi, what happened to Shimon (fear)?

He explains that only in the order of prayer leading up to Shemona Esrai is Shimon -fear of Hashem- needed to reach the higher level of Yehuda-bittul. After prayer, the higher level of bittul of Yehuda is drawn down and revealed in the physical world through the action of the mitzvos, which is the idea of kindness (Reuven) and the study of Torah (Levi). However, Shimon, fear of Hashem, is only a prerequisite to drawing down the bittul to Hashem in the world, it itself does not directly reveal Hashem in the world as do mitzvos/kindness and Torah study.

The maamar here which focuses specifically on Reuven and Levi is discussing bring down and revealing Yehuda -the higher bittul to Hashem- in the physical world that takes place after prayer.

וְזֶהוּ "וְיִשְׁתַּחֲוּ לְךָ בְּנֵי אָבִיךָ",

This is the idea of “they will bow to you, the sons of ‘your father,’”

שׁ"בְּנֵי אָבִיךָ" הֵם הָעוֹסֵקִים בַּתּוֹרָה
וּבְגִמְלוֹת־חֲסִידִים,

meaning, that “the sons of your father,” who are those that are occupied in both Torah study and in acts of kindness, according to both interpretations of what “your father” represents,

הֵם הֵם "וְיִשְׁתַּחֲוּ לְךָ" וְיִמְשִׁיכוּ אוֹתְךָ

it is they that will “bow to you,” meaning they will draw you down

להיות "נעוץ תחילתן בסופך",

and reveal you, Yehuda, the higher level of bittul, **so that "the beginning, the highest level of bittul, should be expressed in the end, in the person here in the physical world."**

שהתורה והגמילות חסדים הם הנותנים
בך בנפש לעורר את האהבה ויראה עד
שתהיה בחינת הודאה וביטול,

Since, it is the Torah study and acts of kindness that give the power in the person's soul to awaken the love and fear of Hashem in prayer, until he reaches the highest level of 'הודאה-humble submission and devotion' and bittul,

ועל ידי כן "יודוך אחיך" להיות "יהודה
אתה" כנ"ל :

and it is through this (power from Torah and kindness) that **"יודוך אחיך-your brothers will bring out your 'הודאה-humble submission and devotion'" so that "יהודה אתה-Yehuda should be revealed"** in experiencing the higher level of bittul in Shemona Esrai.

Based on all the above, we can interpret the verse as follows:

"יהודה אתה-Yehuda, your level is fully revealed,

יודוך אחיך-when your brothers – Reuven-love of Hashem, Shimon-fear of Hashem, and Levi-connecting those feeling to Torah study – will bring out and reveal your selfless devotion to Hashem,

יך בערך איך-and this will enable you to overcome your spiritual enemies, the desires of the animal soul, and transform your physicality into Holiness, if you treat your physical needs like "the back of the neck" without inner passion,

יבני אביך-but you will also need "the sons of your father" – which refers to both acts of merciful kindness and Torah study, since "fathers" refers to both mercy and Torah – to bend down and drawn down your level of selflessness to Hashem to become fully revealed and felt not only in Shemona Esrai but also afterwards throughout the entire day."



Summary and Lessons of the Maamar:

- 1- The name “Yehuda” represents “hoda’aa,” sincere inner devotion to Hashem. In our source in Hashem, we always experience this total selfless devotion to Hashem. But, in this world, our inner selfless devotion to Hashem is covered over by the animal soul and physicality. In order to reveal our inner devotion to Hashem, we need to go through the spiritual process of prayer and Torah study. This process corresponds to the first three “brothers” of Yehuda, which are Reuven, Shimon, and Levi.
- 2- Reuven is connected to “seeing,” which represents spiritually seeing the truth of Hashem’s existence and Individual Divine Providence, Hashgacha Pratis. This is connected to the first passage of Shema, where we focus on contemplating Hashem’s Oneness in such way that it brings us to feel love for Him. This happens when our knowledge of Hashem becomes so real to us that it is like something we actually “see” (in our mind’s eye).
- 3- Shimon represents “hearing” about Hashem’s True existence that is higher than can possibly be “seen” by him, even intellectually. This awareness of the transcend and exalted greatness of Hashem brings a person to fear Hashem. This fear helps a person guard himself from sin. This is connected to the second passage of the Shema, which discusses reward and punishment and the need to guard ourselves from sin through awakening a fear of Hashem.
- 4- Levi is the idea of “connection” of two opposites, such as physical and spiritual, which is accomplished through Torah study. The Torah is Hashem’s Wisdom, yet it descends into our world to teach us how to physically perform mitzvos. Because it has both elements, it has the ability to bridge the gap between physical and spiritual and connect us to Hashem even in the physical world. This is expressed in the blessing after Shema, of Emes Veyatziv, that discusses the truth, power, and sweetness of the Torah.
- 5- Now, all of these levels as they are found in the order of the prayers leading up to Shemona Esrai are focused on bringing down Hashem’s Light into Malchus, which is source of Hashem’s Light in our world, and from there into us. However, in Shemona Esrai, we become elevated to “become Malchus itself,” to enter the World of Atzilus and from there to connect to Hashem as He Encompasses all worlds. This is the ultimate state of “Yehuda,” total selfless devotion and transparency to Hashem.
- 6- Through reaching this higher state of “Yehuda,” selfless devotion and transparency to Hashem, we are then able to transform our material matters into Holiness. Since it is Hashem who put us into this world where

we need to eat etc., it is certain that Hashem also gave us the power to transform our physical matters into Holiness.

- 7- However, we can only fully accomplish that transformation if we can overcome our passionate desire for physicality, and treat our physical needs as something that we reluctantly are required to deal with, without inner passion and excitement. The physical passion distracts the person and blocks his ability to transform it into holiness.
- 8- There are two things needed to bring the higher level of Yehuda, the selfless devotion to Hashem experienced in Shemona Esrai, into the entire day. These are: Torah study and merciful acts of kindness. These are two channels for Hashem's Encompassing Light to shine in us throughout the day, so that we can continue to experience our true inner devotion even we are involved in physical matters.

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

ולזכות יוסף יצחק בן ביילא איטא ולאח בת חנה דבורה רייזל וכל יוצאי חלציהם שיחיו, שיזכו ללמוד חסידות ולילך בדרכי החסידות, ויפוצו מעיינות אור החסידות

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