

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

תּוֹרַה אָוֶר

פָּרָשָׁת וַיְחִי

דָּבָר הַמִּתְחִיל

יְהִוָּדָה אַתָּה יְדֹוק אַחִיר

“Revealing our Selfless Devotion to
Hashem”

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ב"ה

Torah Or

תורת אור

דברור המתחילה

יהוֹדָה אַתָּה יוֹדֵךְ אֶחָיךְ¹

פרק ו' ויחי ר' מה, א - מה, ד

“Revealing our Selfless Devotion to Hashem”

In Pashas Vayechi, 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 (דברור המתחילה יהוֹדָה אַתָּה וּבְיאוֹרָה: רֵאָה לְעַילָּכְךָ, א. אור התורה [בראשית ברך א] רטז, ב. – ציון בבוד קדושת אַדְמוֹרָה.)
 נאמר שבת ברכת תקס"ו בלאייה. לפנינו הנחת המהרי"ל. הגהות וקיצורים – אור התורה בראשית ברך התקצז, א. תורה, ב. ברך ותחשלה, ב. נוסח ב' – הנחת אַדְמוֹר הַאֲמַצְעִי – נדפס בספר המאמרים תקס"ו חלק א' עמוד רמח' ובמאמרי אַדְמוֹר הַאֲמַצְעִי בראשית עמוד תצז' (ינאמר גם ב' ב' ב' שנות תקע"ז). נוסח ג' – הנחת רבי משה ב' אַדְמוֹר הַזָּקָן – נדפס שם עמוד רעה.
 מאמריים דברור המתחילה "יהוֹדָה אַתָּה" המיווסדים על מאמר זה: – מאמרי אַדְמוֹר הַאֲמַצְעִי בראשית עמוד תקל. תרפ"ח – ספר המאמרים תרפ"ח עמוד מה. תשל"ח – תורה מנחם ספר המאמרים מלוקט חלק ב' בסלו – שבט עמוד רב. תשמ"ג.
 העם שהתחילה הסדרה אור היא בפסק "יהוֹדָה אַתָּה" נתבאר על דרך הרמו' ברבור המתחילה זה תשל"ח.)

(א) Chapter 1

יְהוּדָה אַתָּה יוֹדֵה אָחִיךְ יָדֶךָ בַּעֲרֵף אִבֵּיךְ,
יִשְׁתַּחֲוו לְךָ בְּנֵי אָבִיךְ וְגֹו²:

“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)

הנה יהודָה נִקְרָא עַל שֵׁם “הַפָּעָם אָוֹדָה”
(וַיֹּאמֶר לְהָ)

Now, the name ‘Yehuda,’ comes the phrase said by his mother Leah when naming him “הַפָּעָם –this time אָוֹדָה –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 ‘Yehuda’ is connected to humbling oneself to Hashem, which is expressed in giving thanks and praise to Hashem.

וְהוּא בְּחִינַת הַזִּיהָה³ שְׁבָכְלָלוֹת נִשְׁמוֹת
וּשְׁרָאֵל:

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

The word ‘הַזִּיהָה’ (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 ‘הַזִּיהָה,’ such as אָוֹדָה and מְזֻדִּים מְזֻדִּים, which are all connected to the name ‘Yehuda.’

² (יָדֶךָ בַּעֲרֵף אִבֵּיךְ יִשְׁתַּחֲוו לְךָ בְּנֵי אָבִיךְ). פָּרָשָׁתנו מֵט, ח.
³ רֵאָה יְהָל אֹור – מְלֹאִים עַמּוֹד תְּרֵלֶד. מְעַנֵּן הַזִּיהָה רֵאָה בְּסִידּוֹר עַם דָּא"ח דְּבוּר הַמְּתָחִיל מִזְמוֹר לְתֹרֶה וּבְשֻׁעָר הַלְּגָג בְּעֹמֵר. וּרֵאָה לְקוּטִי תּוֹרָה עַקְבָּת יְד, אַ וְאַילְךָ בְּעַנְנָן נִזְרָה לְךָ בְּבָרְכַת הַמְּזֹזָן. וּרֵאָה לְקוּטִי שִׁיחָות חַלְקָה וּעַמּוֹד 195 חָעָרָה (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.

"**מַזְדִּים אֶנְחָנוּ לְךָ**"⁴; "**וַאֲנָחָנוּ כּוֹרְעִים וּמְשַׁתְּחִוִּים וּמַזְדִּים**"⁵.

This is expressed in our daily prayers when we say in the Shemona Esrai prayer: "**we-mazdim-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-mazdim-humbly give thanks'** [to the Supreme King of kings, the Holy One, Blessed be He]."

אֵלָא שְׁלֹמֶתָּה, לְפִי שֶׁהוּא תְּחִתַּת חַזְמָן,
נִקְרָא הַפְּעָם אָזְדָּה,

שֶׁלֹּא בְּלִיחְמָתִים שָׁוֹתָה.

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.**"

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.

אֶבֶל לְמַעַלָּה בָּמָקוֹר חֹצֵב נְשָׁמוֹתֵיכֶם
הַוָּא לְמַעַלָּה מִן חַזְמָן,

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.

וְשָׁם נִקְרָא יְהוָה, כִּי הַיּוֹד מַוְרָה עַל
הַהֲוָה, בָּמוֹ "כְּכָה יִשְׁשָׁה אִיּוֹב" (אייוב, א, ח).

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

⁴ (נָסֶח תְּפִלָּת הָעֲמִידָה).

⁵ (נָסֶח תְּפִלָּת "עֲלֵינוּ לְשִׁבְחָה").

that it is in the present tense, something this always happening, as in the phrase “this is what Iyov ‘יְעַשֵּׂה-would always do,”” (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 'ה' at the beginning of the word ‘יְעַשֵּׂה.’” Thus, the letter 'ה' 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 ‘יְהֹדָה’ 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.

וַיֹּהֶי פִּירּוֹשׁ הַמֶּלֶךְ בָּמוֹ יְוָדָה בְּתוֹסֶף
ה' - יְהֹדָה.

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

(ובנְחַמִּיה י"א, יז) נִכְתֵּב “יְהֹדָה” -
בְּסֶגֶל תְּחִתַּת הַדָּלִ"ת.

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

וּמְתַנֵּיה בֶן מִיכָּה בֶן זָבְדִי בֶן אַסְף רָאשׁ הַתְּחִלָּה יְהֹדָה לְתַפְלָה “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 “יְהֹדָה” in the verse refers to giving thanks to Hashem. It is written with a 'ה' 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 ‘יְוָדָה’ but with an extra letter 'ה'.)

וְעַנֵּן הַפְּעָם אַזְּהָה,

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

הִנֵּנוּ אֶחָר לִידָה וְהַתְגִּלוֹת בְּחִינַת רַאוּבֵן
שְׁמֻמָּן וְלֹוי,

שָׁהַם הֵם הַגּוֹרְמִים לְבַחִינַת הַזְּדִיקָה זֶה,

זֶהוּ "יָדוֹךְ אֶחָד."

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,

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

This is the inner meaning of “יָדוֹךְ אֶחָד-your brothers will cause your level of הַזְּדִיקָה to be expressed.”

The simple meaning of “יָדוֹךְ אֶחָד” is “your brothers will be submissive to you,” i.e., Yehuda’s brothers will accept his leadership. The mystical meaning of “יָדוֹךְ” is “they will cause you to have הַזְּדִיקָה,” 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 ‘הַזְּדִיקָה’-submission/gratitude to Hashem.’ This is what the Alter Rebbe will continue to explain:

וּבְאֹור עֲנֵנִין זֶה:

The explanation of this idea is as follows:

הַנֶּה רַאוּבֵן הֵוָה עַל שְׁם רַאוּבֵן⁶ - בְּחִינַת
רַאיָה,

Now, the name “רַאוּבֵן”-Reuven comes from the phrase said by his mother Leah when naming him “רַאוּ-בֵן-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 (בראשית ר' ר' פ' ר' ע, ג. וע'ז).

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 להמשכת
בחינת האהבה,

במו שבחותם (יחזקאל א, ז) “פָנִי אֶרְאֵיה אֶל
הַיָּמִין” – אֶרְאֵיה אָוֹתִיּוֹת רָאֵיה?

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

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

Since the “right side” represents kindness and love, and the face of the “אֶרְאֵיה-lion/רָאֵיה-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.)

ובן הִיא “הַגָּל מִקְנָה רְאוּבֵן תִּימְנָה” (במדבר ב, י).

Similarly, the “**Tribe of 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.”

בַּיְעַנֵּן רָאֵיה הוּא עַנֵּן הַתְּקָרְבּוֹת דָּרָךְ
חִיבָּה,

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

⁷ אֶרְאֵיה אָוֹתִיּוֹת רָאֵיה תִּקְוִנִי זֶה רְאֵיה תִּקְוָן עַקְבָּב, א. זֶה רְאֵיה (רְעֵא מִהִימָּנָה) פִּינְחָס רְלָד, א. תִּקְוָנִי זֶה רְחַדְשָׁה צַט סָופֶה עַמְדוֹד אַ וְרִישׁ עַמְדוֹד בָּ.

בָּמוֹ שְׁפָתוֹב (הושע ט, י): "בְּבִפְרָחָה בְּתַאֲנָה
בְּרָאשֵׁיתְהָ רְאִיתִי אֲבוֹתֵיכֶם" ⁸ כ"ו."

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 personally 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.

וַיְהִי וַתִּהְרֹר לְאֶה וַתֵּלֶד בָּן וַתִּקְרַא שְׁמוֹ רְאוּבֵן כִּי
אָמַרְתָּ בַּיְרָא ה' בְּעִנִּי וְגֹזֶן, בַּיְעַתָּה יַאֲהַבָּנִי
אִישִׁי וְגֹזֶן" (יצא 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 him 'Reuven,' for she said 'for Hashem has '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.

וְעַנֵּן הַמְשִׁכָּה זוֹ בְּכָנַסְתִּי שִׁרְאָל הַוָּא
בְּחִינַת "לְאַסְתְּכָלָא בִּיקָרָא דְמַלְכָא" 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 (ובפירוש רש"י: "כִּן נְרָא אֲבוֹתֵיכֶם בְּעִינִי לְחַבְבָּם").

⁹ (להתבונן בקבוד המלך. ראה זהר חלק א' לח, א'ב. קצט, א. חלק ב' רמזו, ב).

לעוזר את האהבה עד שתחפץ¹⁰ לדבקה
בו יתברך.

ועל דבר זה¹¹ נתקנו פסוקי Dezimra ו'יוצר
אור" קודם קרייאת-שמע, כדי שיבוא
לקיים "ואהבת" בקריאת-שמע.

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

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 עַיקָּר הַכּוֹנֶה בְּסִפּוּר שְׁבָחוֹ שֶׁל מָקוֹם,
הוּא בַּיּוֹת לֹא דִי בִּידֵיעָה לְבָקָה,

לְפִי שְׁהָיָה בְּחִינַת הָעָלֶם, וְאַפִּילוּ "גָּנְבָא,
אַפְוּם מְחַתְּרַתָּא רְחַמְנָא קָרְאָא וְכוּ"¹²;

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,'

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 יָבֹא לְקַיּוּם "ואהבת" כִּי אִם כְּשִׁיצְיאָה
מִהָּעָלֶם אֶל הַגְּלֹוי,

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

¹⁰ על פי שיר השירים ב, ז: "אם פָּעִירוּ וְאִם פָּעִירוּ אֶת הַאֲהָבָה עַד שְׁתַחַפֵּן".

¹¹ אולץ ל: "על דרכָה".

¹² ("רְחַמְנָא קָרְאָא". גָּנְבָא בְּפִתְחַת הַמְחַתָּרָה קֹרֵא לָה). בְּרָכוֹת סג, א בְּגִירָה הַעַיְן יַעֲקֹב. "הֲרִי שָׁמָמָין בְּהַקְדּוּשָׁ בְּרוּר הַוָּא וְעַם כָּל זֶה עֹבֵר עַל רְצׁוֹנוּ יַתְבְּרֹךְ לְפִי שְׁאָמוֹנָה זוּ הַיָּא רָק בְּחִינַת מִקְיף וּעַטְרָה". לְקוּטִי תּוֹרָה צו יא, ב. וּבְכַפָּה מִקְמוֹת).

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

וּמִבְחִינַת יְדִיעָה לְבַחִינַת רָאִיתָה מִמְשָׁךְ
שֶׁהוּא בְּחִינַת גָּלְלִי - "לְאַסְתְּפָלָא" דָּוְקָא.

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 ourselves that we have 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 ourselves in that concept.

The Previous Rebbe explains¹³: When one is looking at a 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."

[ראה ד"ה יהודה אתה תרפ"ח]¹³

וְהִנֵּנוּ עַל יְדֵי שִׁירְבָּה לְסִפְר בְּשִׁבְחוֹ
יִתְבָּרָךְ,

וְלֹא עַמְּדִיק דַּעַתּו אֵיך שֶׁמְלָכָותך מֶלֶכְך
בְּלֹעֲלָמִים" (תהלים קמה, ג),

"אֶלְף אֶלְפִּים יִשְׁמְשׁוֹנָה וּרְבּוֹ רַבְּבָן קָרְמוֹהִי
יַקְוּמוּן כֵּי"¹⁴,

וְהוּא לְבָדוֹ יִתְבָּרָךְ הוּא יְחִיד וּמַיּוֹחֵד כְּמוֹ
קָדָם שְׁנָבָרָא הָעוֹלָם,

כְּמַאֲמָר¹⁵: "יְחִיד חֵי הָעוֹלָמִים מַלְך כֵּי",

וְאַמְתּוֹת שֶׁמְ יְחִיד הוּא שֶׁהוּא לְבָדוֹ
הָוּא"¹⁶.

וְעַנְנֵן "אֶחָד" הוּא שְׁנָמְשָׁר בְּחִינַת א'
בְּחִינַת וְד', שְׁהָם ז' רְקִיעִים וְהָאָרֶץ¹⁷ כֵּי,
שְׁיִהּיו בְּטִילִים לִיחּוֹדוֹ 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" is that the 'א' (which stands for 'Oneness') comes into the 'ח' and 'ד', which are the 7 heavens and the earth (which together are 'ה-8) and the four ('ד) directions, causing them to become bateil-subservient/transparent- to Hashem's 'א-Oneness', represented by the letter 'א'.

¹⁴ (דָנִיאֵל ז, י: "אֶלְף אֶלְפִּים יִשְׁמְשׁוֹנָה וּרְבּוֹ רַבְּבָן קָרְמוֹהִי יַקְוּמוּן").

¹⁵ (ברכת "ברוך שָׁאָמָר").

¹⁶ (פִּוּזִית "כָּל מְאַמְנִים" לְרֹאשׁ הַשָּׁנָה וַיּוֹם הַכְּפֹרִים. וּרְאֵה לְקַפְּנָן נָה, ב. תְּנִיאָ פָּרָק לְהַהְגָּהָה).

¹⁷ (וּרְאֵה בְּרָכוֹת יג. א. סִפְרָ מִצּוֹת קָטָן הַוְּכָא בַּבְּיַתִיר יוֹסֵף אָוֹרֶח חַיִם סִימָן טא).

שְׁהַחַיּוֹת שֶׁל שְׁמִים וְאָרֶץ עֹלֶה וּנְבָלֶל
בַּמִּקְוֹרֶן,

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.

וּבָרָע עֹלֶה אֲפִילוֹ הַחַיּוֹת שֶׁל הַרוֹחַנִּyoת,
בָּמוֹ שְׁבָתוֹב (דְּבָרֵי הַיְמִים א' כט, יא): "לְקָרְבָּה
הַגָּדוֹלָה וּכְו'"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.

(וְעַיְן מֵזָה עַל פְּסָוק "וְאָרָא אֶל אֲבָרָהָם" (לְקָמָן וְאָרָא נָה, ג.))

העתקה ממאמר שם (נה, ב-ג): וְזַהוּ שְׁמָעָן וּשְׁרָאֵל, ה' אֱלֹהֵינוּ ה' אֶחָד - וְאֶחָבָתָנוּ וְגֹנוּ" (זאת חנן ג', ד-ה):
כִּי הַנָּה אֶחָר לְהַבְּנִין מֶלֶת "אֶחָד" - שְׁאָנוּ מוֹהָה לְכָאוֹרָה עַל אֲמֹתָה יְחִוּדוֹ יְתִבְרָה, שְׁהָאָה לְבָדוֹ הַוָּא, וְאֶפְסָד
זָוְלָתוֹ, וְאַיִן מַלְתָּא אֶחָד מָוָה עַל הָזֶה, שְׁהָרִישׁ 'אֶחָד הַמְּנוּי' סָם בָּנָן. עַל דָּרָךְ מְשָׁל, יַעֲקֹב הַהִיא לוּי"בּ שְׁבָטִים, וְאֶפְסָד
עַל פִּי כָּן נִקְרָא רַאֲבָן" אֶחָד". אָרְכָּר צִדְקָה" בְּנֵר יְחִידָךְ" וְגֹמֶן קָאָן הוּא לִיהְיָה לְמִימֵר: "ה' יְחִידָךְ".
אָרְכָּר הַעֲנָן, שְׁבָאתָה לְגַבֵּי קְוִדְשָׁא בְּרִיךְהָא מַעַד עַצְמֹתָו וְמַהוּמָה, יְתִבְרָה לְאֶשְׁיָּר עַלְיוֹן מֶלֶת "אֶחָד" בְּלָל. שְׁהָרִישׁ
הַוָּא יְחִידָךְ וְמַיּוֹחֵד, וְהָאָה לְבָדוֹ הַוָּא. אַלְאָ בְּמַאֲמָר רָזָל: "שְׁהָאָה אֶחָד - בְּשַׁבָּעָה רְקִיעִים, וּבְאָרֶץ, וּבְרֹוחַת
הַעוֹלָם".

רֹוחַת לְוֹמֶר, שָׁגֵן בְּשָׁמִים וּבְאָרֶץ וּבְרֹאָרֶץ רֹוחַת הַעוֹלָם, שָׁהָם בְּחִינַת וְקֹצְנָה הַעוֹלָם, בְּחִינַת הַתְּחִילָות וְפִירּוֹד,
אָף עַל פִּי כָּן שְׁוֹרָה וּמַתְגָּלָה יְחִוּדוֹ וְאַחֲדוֹתָה וּיְתִבְרָה, וְאַיִן מַתְחִידָה בְּאֶחָד" - שְׁכּוֹלָם בְּטִילָם לְבִי אָוֶר ה'
הַשְּׁוֹרָה וּמַתְגָּלָה בָּהָם, וּבָמוֹ שְׁבָתוֹב (נַחֲמִיה ט, א): "צְבָא הַשָּׁמִים לְכָל מִשְׁתְּחִוּדִים".

וְהָם וְקֹצְנָה גַּשְׁמִים וּשְׁשָׁהָקָצָה וּדְרוֹחַנִּים. דְּהַיִינוּ בְּחִינַת מַעַלָה וּמַטָּה שִׁישׁ בְּכָל הַעוֹלָמוֹת - לְמַעַלָה עַד
אֵין קַץ וּלְמַטָּה עַד אֵין תְּכִלָת, כִּי "בָּבוֹה מַעַל גְּבוֹהָ וְגֹו" (קְהִלָת ה, ז). דְּהַיִינוּ, מַה שְׁהָאָה נִתְפָס וּמוֹשָׁג בְּשַׁכְלָה
וְהַשְׁגָתָה הַנְּבָרָאִים שְׁבָכָל הַעוֹלָמוֹת - נִקְרָא 'מַעַל' לְגַבֵּי הַעֲלֵין, שְׁאָנוּ נִתְפָס וּמוֹשָׁג בְּשַׁכְלָה הַהְשָׁגָת הַנְּבָרָאִים
שְׁלָמָתָה מִמְנוּוּ, וְ"לִתְחַשֵּׁבָה דְלֹהוֹת תְּפִיסָא בְּיהָה"; וּבָנָן ד' רֹוחַת הַעוֹלָם: פִי "חֶסֶד" - דָרְוָעָא יְמִינָא "שְׁהָאָה דָרָום,
וּבְבּוֹהָה - דָרְוָעָא שְׁמָאָלָא" שְׁהָאָה אַזְפָּנָן בְּיַדְךָ. בְּוּלָם מַתְחִידָה וּנוֹשָׁם אֶחָד לְיְחִוּדוֹ יְתִבְרָה הַשְׁוֹכוֹן בְּרוֹכָה.

מַה שְׁאָין בָּן לְגַבֵּי קְוִדְשָׁא בְּרִיךְהָא בְּכָבוֹדוֹ וּבְעַצְמוֹ, שְׁהָאָה יְחִידָה וּמַיּוֹחֵד, הַרְיָה הָאָה רָם וּנוֹשָׁא רְבָבָות מִדְרָgoת
עַד אֵין קַץ וּסּוֹסּוֹף, מַגְנָרָה הַקֹּצְנָה גַּשְׁמִים וּרֹוחַנִּים.

וּכְמוֹ שְׁבָתוֹב (דְּבָרֵי הַיְמִים א' כט, יא): "לְקָרְבָּה - הַגָּדוֹלָה וְהַגָּבוֹרָה וּכְוּ", פִירּוֹשׁ: שְׁבָחוֹת 'גָדוֹלָה וְגָבוֹרָה וּכְוּ'
בְּטִילָם לוּיְתִבְרָה, שְׁאָנוּם נִקְרָאִים בְּשָׁם גָדוֹלָה וְגָבוֹרָה כָלָל, "כִּי בְּשָׁמִים וּבְאָרֶץ" (שם) פִירּוֹשׁ: שְׁהָבָל בְּטִילָם
אַלְיוֹ יְתִבְרָה, וּלְפָנָיו "בְּחִשְׁיבָה בְּאָוֹרָה" (תְּהִלָּה קְלָט, יב), וּמַעַלָה-מַעַלָה שָׁוֹן.

כִּי מִהְוֹתָו עַצְמָתוֹ נִמְעָן לְמַטָּה בָּמוֹ שְׁנִמְעָן לְמַעַלָה מִמְשָׁא לְמַעַלָה בְּלִי שְׁוֹמְנִי בְּלִל, וְלֹא שְׁיִיר לְפָנָיו יְתִבְרָה
בְּחִינַת מַעַלָה וּמַטָּה כָּלָל, וּבְחִינַת שָׁמִים וּאָרֶץ כָּלָל, לֹא בְּבִחְיַת "מִמְלָא כָּל עַלְמָיִן" וְלֹא בְּבִחְיַת "סּוֹבֵב כָּל
עַלְמָיִן", כִּי אַיִן בְּבִחְיַת וְגֹדר "עַלְמָיִן" כָּלָל].

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’er 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.

וּרְק "ברוך שם כבוד מלכוֹת לוֹלֶם
וְעַד", שלהיוֹת עולמוֹת נפְרָדִים - הַם רַק
מִבְּחִינַת מַלְכוֹתָו יִתְבָּרֶךְ.

What is **ברוך** ‘blessed/drawn down’ into the world of time and space (**עַלְמָם**) **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.

וְכִשְׁיאָרִיךְ בָּעֵנִין זֶה בָּעֵמֶק בִּינָתוֹ,
בְּבָחִינָת גִּילּוּי בָּמוֹחֹן וְלֹא בִּידִיעָה לְבָרָה,

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,”

אָזִי מוֹלִיד מֹזֵה אַהֲבָה בְּהַתְּגִלוֹת לְבוֹ,
לְהִיוֹת “נְכֻסָּפָה וְגַם כְּלַתָּה נְפָשִׁי וְגוֹ”
(תהלים 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 “וְאַהֲבָת אֶת ה' אֱלֹהֵיךְ”
(אתה חנן ו, ה) מִמֶּנּוּ, דַהֲיָנוּ לְרַבָּקָה בּוֹ
בְּאַיִן-סֻפָּר בָּרוּךְ הוּא מִמֶּנּוּ, וּכְמוֹ שְׁפָתּוֹב
(תהלים עג, כה): “מַי לִי בְּשָׁמִים כֹּו.” :

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

וְהַנֵּה פְתִיֵּב (אתה חנן שם): “בְּכָל לְבָבֶךָ”,
וְאָמְרוּ ר' ר' ¹⁹לְלָל: “בְּשַׁנִּי יִצְּרֵר”,

Now, it is written: “you should love Hashem with all **לְבָבֶךָ**-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.

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

דְּהִינָּנוּ שְׂתָהָא הַאֲהָבָה בְּבִחִינַת בָּעֵל-
תְּשׁוּבָה.

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

כִּי הַתְּשׁוּבָה²⁰ אִינוּ דָּוָקָא בְּמַיִשְׁשֵׁי בַּיּוֹדָ
עֲבִירוֹת חַס-זְשָׁלוּם, אֶלָּא אֲפִילוּ בְּכָל
אָדָם,

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

כִּי עַנְנָן תְּשׁוּבָה הָוֹא לְהַשִּׁיבָה אֶת הַנֶּשֶׁמָה
לִמְקוֹמָה וְשׁוֹשָׁה:

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

שְׁחִיתָה בְּלָוָה בְּמַאֲצִילָה בְּרוּךְ-הָוֹא
וְצָרוֹרָה בְּעַרְוָר הַחַיִם אֶת הָ"י (שְׁמוֹאֵל
א' כָּה, בְּט) מִפְשָׁ,

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,”

וַיַּרְדֵּה מִמְקָומָם כְּבָדָה וַיַּתְלַבְּשָׁה בְּעוֹלָם-
הַזֶּה הַגְּשֵׁמִי;

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

שְׁאֲפִילוּ כָל הַשָּׁגֹת הַרוֹחַנִּים שֶׁמְשַׁגֵּת
בְּהַתְלַבְּשׁוֹתָה בְּתוֹךְ הַגּוֹף, הֵם נָנוּלִים
מִתְחַת בִּחִינַת זָמָן וּמִקּוּם;

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,

וְצָרֵיךְ לְהַשִּׁיבָה עַל יְדֵי "וַיַּצְעַקְוּ אֶל הָ
בָּאָר לְהָם" (תְּהִלִּים קְזׁוּ, ו. כָּח), כִּי צָרֵר לוּ
הַמְּקוֹם, שַׁהְוָא בִּחִינַת מֵצֶר וְגַבּוֹל.

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 ב' עה, ב. שְׁבַת שׁוּבָה ס'ו, ג. לקוטי שיחות חלק יט עמוד 401 הערה 13).

וְעַל־זֶה נִאָמֵר (בְּהָרָכָה, לְחַזְקָה): "אֲשֶׁר הַוֹּצָאָתִי אֶתֶּכֶם מִמִּצְרָיִם" - מִבְּחִינַת מִצְרָיִם כו'.

שְׁעַל יָדֵי הַמְּרִירוֹת אֲשֶׁר יִהְיֶה לוּ עַל הַחַיּוֹר, תָּגַדֵּל הַאַהֲבָה לְהָבִרְכָה שָׁאת הַתְּכִלָּל בָּאוֹר אַיִלּוֹסָוף בְּרוּךְ הוּא, בַּיְתְּרוֹן הָאָור הַבָּא מִן הַחַשָּׁר".²¹

וְעַל זֶה אָמְרוּ רְזַ"ל: "בָּמְקוּם שְׁבָעַל תְּשׁוּבָה עַוְמָדִים - עֲדִיקִים גָּמוּרִים אֵין יִכּוֹלִים לְעַמּוֹד כֵּי",²²

וּכְדִיאַתָּא בְּזֹהָר: "דְּמַשְׁכֵין לִיה בְּחִילָא יִתְּיר"²³ לְהִיוֹת גִּילּוֹי אָור אַיִלּוֹסָוף בְּרוּךְ הוּא מִפְּשָׁע עַל נִפְשׁוֹ,

עַד שָׁגֶם חַיּוֹת הַגּוֹף, וַנְּפִשְׁׁתַּחַבְּהָמִת, וְלַחֲזֹותֵיכֶם יִתְהַפְּכוּ וַיִּשׁוּבוּ אֶל הָא', וְאַתָּה הַפְּכָא חַשּׁוֹבָא לְנַהּוֹרָא".²⁴

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

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.

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

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,

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 (קְהִלָּת ב, יג: "בַּיְתְּרוֹן הָאָור מִן הַחַשָּׁר").

²² ("עוֹמָדִים - עֲדִיקִים גָּמוּרִים אֵין יִכּוֹלִים לְעַמּוֹד". בְּרִכּוֹת לְד, ב. סִנְהָדרִין עט, א).

²³ (מִמְשִׁיבִים עַלְמָם בְּכַח חִזּוֹק יוֹתֵר. זֶה חָלֵק אֶעֱמֹד קְבֻט, ב. קְצֻט, ב. רַאה לְעַיל כו, ד. וְעוֹד). (רַאה זֶה בְּהַקְדָּמָה ד, א).

²⁴

Earlier, the Alter Rebbe asked: How do we 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.

– זֶהוּ "בַּיְדֵךְ רֵאָה ה' בַּעֲנֵנִי"²⁵

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

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

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.”

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

פִּירּוֹשׁ: שָׁעַל יְדֵי עֲנֵנִי וּמְרוֹדִי²⁶, הַוָּא
מְרִירּוֹת הַנֶּפֶשׁ שָׁבָא תְּעַרְוֹתָא-דְּלַתְּתָא –
נִמְשָׁךְ לְהִיּוֹת אַתְּעַרְוֹתָא-דְּלַעְלָא וּבְמִים
הַפִּנְים לְפִנְים בֵּן לְבֵב הָאָדָם לְאָדָם כֹּו²⁷ –

וַיַּהֲרֹן הָאָוֹר בְּבִחִינַת רֵאָה מִלְמָעָלה
לִמְטָה.

²⁵ (וַיֵּצֵא כַּט, לְבָב: "וְתַקְרִא שְׁמוֹ רְאוּבֵן כִּי אָמֵרָה כִּי רֵאָה ה' בַּעֲנֵנִי כִּי עֲתָה יִאֲהַבְנִי אִישִׁי").

²⁶ (עַל פִּי אַיִלָּה ג, יְט: "עֲנֵנִי וּמְרוֹדִי לְעַנְהָה וּרְאַשׁ". וּבְפִירּוֹשׁ רְשֵׁי שֵׁם א, ז: "וּמְרוֹדִיָּה – הַוָּא לְשׁוֹן צָעַר").

²⁷ ("בְּמִים הַפִּנְים לְפִנְים בֵּן לְבֵב הָאָדָם לְאָדָם". מְשֻׁלִּי כֹּו, יְט).

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

בַּיּוֹם שֶׁבְּתוּבָה: “בַּיּוֹם הַהוּא תִּקְרָא לִי אִישׁ”²⁹,

This causes that Hashem will give the person love of Him in a manner of “אִישׁ-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 “יְאַחֲרָנִי”-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 “אִישׁ-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 “אִישׁ” on a deeper level:

וּפִירּוֹשׁ “אִישׁ” – אֲשֶׁר שָׁלִי מִמְּנָשׁ.

The deeper meaning of the word “אִישׁ” is “אֲשֶׁר שָׁלִי”-my very fire.”

The simple meaning of “אִישׁ” is “אִישׁ שָׁלִי”-my husband,” here the Alter Rebbe is interpreting is as “אִשׁ שָׁלִי”-my fire.”

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

²⁹ (הוֹשֵׁעַ ב, יח: “בַּיּוֹם הַהוּא נִאֵם ה' תִּקְרָא אִישׁ”).

וְהִיָּנוּ, הַתְּשׁוֹקָה שֶׁמְפַטָּה-לְמַעַלָּה,
בְּחִינַת "וְאֶל אִישׁ תְּשׁוֹקָתְךָ" (בראשית ג,
טו), שַׁהְוָא הוּא הַאֲשֶׁר שָׁלִי,

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,

תְּהִיָּה בְּבִחִינַת הַתְּפִלּוֹת בְּאָור אַיִן-סּוֹף
בְּרוּךְ הוּא מִמֶּשׁ,

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

עַד שַׁהְוָא הוּא יְהִי אִישִׁי – אַשׁ שָׁלִי,
מִמֶּשׁ,

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

בַּי "וַיְמִינָו תְּחַבקָנִי" (שיר השירים ב, ו),
בְּבִחִינַת חֶבֶק וְהַתְּפִלּוֹת,

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,

לְהִיָּות גַּוְלָה אָור אַיִן-סּוֹף בְּרוּךְ הוּא
מִמֶּשׁ עַל נֶפֶשִׁי בְּתְשׁוֹקָה 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 ‘ראובן’-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 זוֹה עַנְנָן רְאוּבֵן, שֶׁהָוָא עַנְנָן בְּחִנִּית
פְּרָשָׁה רָאשׁוֹנָה שֶׁבְּקָרְיָאַת-שָׁמָעֵ³⁰,
שֶׁהָוָא בְּחִנִּית רְצֹוֹ.

Now, this is all the idea of ‘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.

וְפְרָשָׁה שְׁנִיה שֶׁבְּקָרְיָאַת-שָׁמָעֵ³¹ הִיא
בְּחִנִּית שָׁמְעוֹן - “וְהִנֵּה אָם שָׁמְעוֹ
תְּשִׁמְעוֹ” (עַקְבִּיא, יג), שֶׁהָיָא בְּחִנִּית שׁוֹב.

However, the second paragraph of the Shema corresponds to the idea of ‘Shimon,’ who represents ‘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 רְאֵיה הִיא מִקְרֻוב, וְהִינֵּנוּ בְּחִנִּית
אֲהָבָה שְׁמַחְמַת הַקִּרְבוֹב.

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.

אֲבָל שְׁמִיעָה הִיא מַרְחֹק, וְהִיא הַגּוֹרְמַת
בְּחִנִּית יְרָאָה,

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.

(ראה אור התורה תשא (שםות בפרק ו') עמוד א'תapter. תצא (דברים בפרק ה') עמוד ב'ג').

(ראה ספר המאמרים תרל"ג חלק א' עמוד ק מג).

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.

- **ובמו שְׁבַתּוֹב**³² **ה' שְׁמַעְתִּי שְׁמַעַךְ יְרָאָתִי.** 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 הַיְרָאָה הִיא בָּאָה מִחְמָת בְּחִינַת הַרְיוֹחַק הַנִּמְשָׁר מִבְּחִינַת שְׁמָאל דָּוְחָה³³.

Since fear is a result of distancing, which comes from “the left hand that pushes away,” i.e., the attribute of Gevurah-Severity.

כִּי לְפִי שַׁהוּא דָוְחָה וּמִשְׁפֵיל עָצָמוֹ לְזָמָר לְנֶפֶשׁוֹ מֵי הַוָּא אֲשֶׁר עָרַב לְבָבוֹ לְנִשְׁתְּכִי,³⁴

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 (חֲבָקוֹק ג, ב. רָאָה פִּירּוֹשׁ הַפְּסָוק בְּמִאֵמֶרֶי אַדְמוֹר הַאֲמַצְעִי בְּרָאשִׁית עַמּוֹד תְּקִמָה).

³³ (סּוֹטָה מֶזֶן, א: “שְׁמָאל דָוְחָה וִימִין מִקְרַבְתָּה”).

³⁴ (עַל פִּי יְרִמְיָה, כ: “מֵי הַוָּא זֶה עָרַב אֶת לְבָבוֹ לְגַשְׁתְּ אֶלְיָהוּ נָאָם הַיְיָ”).

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.

ובמו שכתבו (ייתרו כ, טו): "וירא העם
ויננוו ויעמדו מרחוק",

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.

שבשビル "ויננוו" - שנפל עליהם אימה
- ופחד³⁵, ולפיכך "ויעמדו מרחוק" -
בבחינת שמיעה.

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.

ובענין "אם רץ לבך - שוב לאחד".³⁶

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

(ראה רשות: "ויננוו - אין نوع אלא זיע").³⁵

(ספר יצירה פרק א' משלנה ח. ושם "שוב למקומות", וראה הערות כ"ק אדרמו"ר מוהר"ץ ד"ה איתא בזוח"ג וכוכ' פתח ר' מתייבתא (משבת פרשת מקץ-חנוכה תרצ"ד) נדפס בסה"מ תרנ"ט ע' ריג (ע' רעה בהמודורה חדשה) בשולי הגליל שמעיר שלכארה נוסח "אם רץ לבך שוב לאחד" הוא מהקדמת התקינו זוהר זא, לפיו גירסא אחד שם, הובא ב"בסא מל"ר" (גירסא הנכונה).

(וְהענין שֶׁל בְּחִינַת הַשׁוֹב הַזֶּה הוּא בְּחִינַת הַרְּיחָק וּמְשֻׁפֵּל אֶת עַצְמוֹ מְאֹד, וּהוּא בְּחִינַת שְׁמָאל דּוֹחָה", דְּהַיְינָנו שְׁמָרָחָה אֶת עַצְמוֹ בַּיּוֹת לְהִזְמָדָה בְּרִיחָק מִקּוּם דּוֹקָא". - מאמר אדרמו"ר האמצעי בראשית עמוד תקד. וראה שם עמוד תקד. וכן הוא באור התורה וניחי תחשلط, א).

reveal Hashem's **Oneness** 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.

וְזַהֲוָעַנְנֵן פְּרִשָּׁה שְׁנִינָה שְׁבָקְרִיאַת-שְׁמָעַ, שַׁהֲוָא בְּחִנַּת יְרָאָה בְּמָוֹשְׁבָתָוּב (עַקְבִּיאָ, טז): "הַשְׁמְרוּ לְכֶם פָּנִים יִפְתַּחַת כֹּו."

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.

וְזַהֲוָעַנְנֵן פְּרִשָּׁה (וַיֵּצֵא כֶּט, לג): "בַּי שְׁמָעַ ה' בַּי שְׁנוֹאָה אָנְבִּי",

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, "בַּי שְׁמָעַ ה'" means "for Hashem has heard," and "בַּי שְׁנוֹאָה אָנְבִּי" means "that I was disliked."

The Alter Rebbe is interpreting the phrase "בַּי שְׁמָעַ ה'" to mean "for Hashem has caused me to hear," and "בַּי שְׁנוֹאָה אָנְבִּי" 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.

ובענין "גְּבוּהָ בְּעִינֵּיו נִמְאָס" (תהלים טו, ד).

דָּקַנְיָנוּ, שָׁעַל יָדִי אֶתְעָרוֹתָא-דְּלַתְתָּא, מֵה
שְׁנַחַשֵּׁב בְּעִינֵּיו לְשָׁנוֹאָה עַל יָדִי "שְׁמַאל
דָּוָחָה",

נִמְשָׁךְ לְהִיוֹת אֶתְעָרוֹתָא-דְּלַעַילָּא - "בַּיִ
שְׁמַעַה הָ", בְּחִינַת שְׁמִיעָה מַרְחָוקָה, בְּכִי
לְהַמְשִׁיר בְּחִינַת יְרָאָה מַלְמָעָלה.³⁸

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

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

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 'Shema-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 אַחֲרֵ קְרִיאַת-שָׁמָע אָמָרִים: Now, after reciting Shema we say:

³⁸ (ובזה יובן ענין "שמע" - "זהה אם שמוע", שהן חסד אֶבֶן וְהַשְׁמָנוֹת מ"ב וע"ב (פרי עץ חיים שער הקריאה שמע פרק ייח - פירושה ראשונה דקריאת שמע יש בה שם מ"ב בנגדי מ"ב תיבין שם ואהבת" עד יבשעריך", ופרשא "זהה אם שמוע" יש קה שם ע"ב בנגדי ע"ב תיבין שם "זהה עד" ושםתם כו"(" אלא שהוא התפללות. כי "שמע" - חסד, אהבה, ראות; וכלול גם כן מגבורה, בchinut "יראה בענין" הנ"ל. וכן "זהה אם שמוע" - יראה כלול מהאהבה. (ענין ביאור זה על פסוק "אללה מסע" (לקוטי תורה מסע א. ועל פסוק "ייחי" (צריך עיון לאיזה מאמר הכוונה)).

"אמֶת, וַיְצִיבּוּןָ וְכֹוֹן, וְקִים, וְיִשְׁרָאֵל, וְנָמְןָ, וְאַהֲבוּ,
וְחַבְּבִים, וְכוֹן, וְנְחַמְּדָר, וְנְעַמְּדָר, וְנוֹרָאָר, אֲדִירָה,
וְמְתוּקָן, וְמְקַבֵּל, וְטוֹב, וְיִפְהָה, וְכוֹן, הַדְּבָרָהָזָה
עַלְיָנוּ לְעוֹלָם זָעֵד."

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."

וְהִיָּנוּ בְּחִנַּת לְוִי - "יְלֹה אִישֵּׁי אֶלְיִזְרָאֵל"
(וַיֵּצֵא בְּט, לְד.).

This is the aspect of "Levi," which comes from the phrase that Leah said when naming him "now, my husband **‘יְלֹה-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.

וְהִוָּא עַנֵּן "יִמְנָא וְשִׁמְאַלָּא וּבִינְיִהוּ
בְּלָה"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

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

כִּי "שְׁמַאֲלֹתוֹ תַּחַת לְרַאשֵּׁי" (שִׁיר הַשִּׁירִים ב, ו) - בְּחִינַת "שְׁמַאֲלָה דּוֹחָה" הוּא שְׁגָרְמָת לְהִיוֹת נְשִׁיאָתָה רַאשׁ וּכְוּ;

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.

- וַיְמִינֵנוּ תְּחַבְּקֵנִי - יָמִין מִקְרָבָת - לְהַתְּפִלֵל כָו;

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 "יְלֹהָה אִישִׁי" הִינֵנוּ מִה->הַתָּה->שָׁאוּמָרִים בְּאָמָת וִיצְיָב: "הַדָּבָר הַזֶּה - הִיא הַתּוֹרָה, שְׁשָׁרֶשֶׁת מְאֹר נְעָלָה, אֲלָא שְׁנִתְלַבְשָׁה בְּדָבָרִים גְּשָׁמִים;

The aspect of “**my Husband 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).

שְׁלַכְנָן נְמַשֵּׁלה הַתּוֹרָה לִמִים שִׁיוֹרְדִים

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

מִמְקוּם גָּבוֹהַ וְכַיִן.⁴⁰

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.

וזאת ישיב אל לבו:

אמות הוא שאין אני ראוי מצד עצמי
לעלות ולהתבלל באור ה' ולהשיב את
הנפש ממטה למלוכה, ליחידה
במאצללה ברורה היא,

This is what a person should take to heart:

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,

בְּכִי "מֵי יַעַלְהַ בְּהַר ה' כֹּו" (תְּהִלִּים כָּה, גּ),

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

אָבֶל מִכֶּל מָקוֹם, הָרִי אָוֶר אַיִן-סּוֹף בְּרוּרִי
הָוּא מִצֶּד עַצְמָוּ מִמְּמִילָא וּמִאַלְיוֹ נִמְשָׁרֶגֶם
לִמְטָה - שְׁשׁוֹרָה וּמִתְגָּלָה בְּתוֹרָה, וְהָרִי
מִתְגָּלָה יְחִוָּד זֶה הַעֲלִוָּן לִמְטָה 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 experienced 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.

וְאֵי לֹאֶת, עַל יָדֵי עַסְק הַתּוֹרָה יִכְלֶל
לְהַמְשִׁיר אָוֶר אַיְזְסּוֹף בְּרוּךְ הוּא מִמֶּנּוּ
לִמְטָה עַל נֶפֶשׁ.

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 is was in Atzilus.

וְזֹהוּ אִם רַצְתָּ לְבָרֵךְ שׁוֹב לְאַחֲרֵי, ⁴¹ שֶׁגַּם
לִמְטָה בְּבָחִינָת "שׁוֹב" נִמְשָׁר בְּבָחִינָת
"אַחֲרֵי".

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.

וְזֹהוּ "יְלֹהָ אִישִׁי אַלְיִ", שְׁיוֹרֵד וּנִמְשָׁר אָוֶר
אַיְזְסּוֹף בְּרוּךְ הוּא מִלְמָעָלה לִמְטָה.

This is the meaning of "my Husband '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.

וְזֹהוּ פִירּוֹשׁ "אַמְתָה, וַיַּצִּיבּ כֹּ":

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

שָׁמָרִיבִין לְאַשֵּׁר וּלְקִים אֶת "הַבָּרְהָה
עַלְינוּ", וְעַל אֲבוֹתֵינוּ כֵּי, עַל הָרָאשׁוֹנִים
כֵּי",

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),”

וּמְשִׁיבִים מִלְמָעָלה “אָמָת, וַיַּצִּיב, וַיַּכְזֹב
כֵּי, וַיְנַחַם, וַיְנַעֲמֵד כֵּי” לְהִיּוֹת הַמְשֻׁכֵּת
אוֹר אַיִן-סּוֹף בְּרוּךְ הוּא שׂוֹרֵה וּמַתְגַּלְהָ
בָּאָרֶת 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

אָנָּה הַנֶּה כָּל גֵּי בְּחִינּוֹת הַנֶּל עֲדִין הַם
בְּבְחִינָת 'מִמְלָא כָּל עַלְמַיִן',

However, all three aspects explained above are still in the category of how Hashem’s Light “Permeates all Worlds,”

שְׁהָם בְּחִינָת הַמְשֻׁכְות מְאוֹר אַיִן-סּוֹף
בְּרוּךְ הוּא לְבְחִינָת 'מִמְלָא כָּל עַלְמַיִן':

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

(ראא אוֹר הַתּוֹרָה יִתְרֹו (שְׁמוֹת כָּרֶךְ ג) עַפּוֹד תַּתְקַעְתָּא). ⁴²

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

שְׁבִחִינָת רַאוּבֵן הִיא לְעוֹזָר אֶת הַאֲהַבָּה
לְהַיּוֹת “נְכֻסָּפָה וְגַם כָּלְתָה כֵּי”, וְלַהֲיוֹת
מִשְׁתּוֹקָת לְהַתְּבִּלָּל וְלַהֲתִיחְדָּה
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,

מִכְלָל שַׁהְיָא עֲדִין אֵינָה כְּלֹולָה
וּמִיוֹחָדָת⁴³ בָּאָור אַיִן-סּוֹף בְּרוּךְ הוּא
הַסּוֹבֵב כָּל עַלְמָיִן

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

”בְּשָׁמָיִם מִפְּעָל וְעַל הָאָרֶץ מִתְחַת
(וְאַתְּחַנֵּן ה, לט) – הַכָּל בְּשֻׁוֹה, וּרוֹחָנוֹת
וְגִשְׁמִינּוֹת – ”כּוֹלָא קְמִיה כָּלָא – מִמְשׁ –
חַשְׁיִיבִי”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 דָּרָר זוּ שֶׁאָר הַבְּחִינּוֹת, אֶלָּא שָׁהֵן
בְּחִינָת הַמְשֻׁכּוֹת לְהַיּוֹת מִמְלָא כָּל עַלְמָיִן
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.

(ראָה אָור הַתּוֹרָה וַיָּקָרָא בָּרָךְ אֶעֱמֹד רַבָּג).⁴³

(זָהָר חָלֵק אִיא, ב - עַל פִּי דְּנִיאָל ד, לְבָג).⁴⁴

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."

אָבֵל בְּחִינַת יְהוָה שֶׁהוּא בְּחִנַת הַוְרָאָה,⁴⁵ הָוּא בְּחִינַת בְּטוּל וְהַתְּפִלּוֹת בְּאָוֹר אַיִן-סּוֹף בְּרוּךְ-הָוּא מִמֶּשׁ הַסּוּבָב כָּל עַלְמַיִן.

However, the aspect of 'יהוָה-Yehuda,' which is the idea of 'הַוְרָאָה-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.

וְהַן הָן בְּחִינּוֹת הַשְׁתְּחִינוֹת שְׁבַתְּפִלָת שְׁמוֹנוֹה-עֲשָׂרָה.

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 'יהוָה-Yehuda,' which is 'הַוְרָאָה-humble submission and gratitude,' to Hashem in Shemona Esrai.

(ראא לקווטי שיחות חלך לה עמוד 196 הערה 36) ⁴⁵

ולבן תפילה היא בלחש וברחשי,⁴⁶

בבחינת 'סובב כל עליין', למעלה מעלה
מבחן השתלשות,

שאינה בגדר ממשכה והשפעה כלל כו',

ואינה עולה בשם אהבה כלל,

רק בחינת ביטול במציאות ממש לגמרי.

והינו בחינת השתפות אל חיק אביה⁴⁷
ממש, להיות כאין ואפס ממש; שעיל זה
מרמו ענן ההשתתפותה במו שמשתתפה
לפני המלך - שטמבלת את עצמו כו'.

רק שפדי להיות בחינה זו שהוא בחינת
יהודה - בחינת "אתה",

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

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),

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,

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

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

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.

יהודה' - 'Yehuda,' which is
humble submission and gratitude,' to be
directly experienced in a manner of
"אתה - you,"

⁴⁶ (מענין בחשי ראה לקוטי תורה דבריו המתחל האזינו הראשון סוף פרק ד - עב. ד).

⁴⁷ (על פי איכה ב, יב: "בשותך נטשך אל חיק אמרתך").

דְּהִיְינוּ לְהִיּוֹת בְּגִילּוֹי בְּאַיּוֹת הוּא לְנוּבָח⁴⁸,

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 לְהִיּוֹת “יְוּדָה אַחִיךְ”⁴⁹

For that to happen, there needs to be “יְוּדָה אַחִיךְ-your brothers will bring out your ‘הַזָּרָאָה’-humble submission and devotion,”

שָׁצָרִיךְ לְהַקְרִים תְּחִילָה בְּחִינַת רָאוּבֵן
וְשָׁמָעוֹן וְלוֹוי, שְׁבָהֶם וְעַל יְהֻדָּם יְוּמְשָׁר גִּילְעָוִד
בְּחִינַת הַזָּרָאָה וּוֹ.

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 ‘הַזָּרָאָה’-humble submission and devotion’ will be brought out and revealed.

כִּי בְּלִי קָדִימַת בְּחִינַת רָאוּבֵן שָׁמָעוֹן וְלוֹוי
לֹא נְמַשֵּׁךְ בְּחִינַת יְהוּדָה - שֶׁהָא בְּחִינַת
בְּיִטּוֹל וְתְּכִלּוֹת כֵּי - בְּבְחִינַת גִּילְעָוִד,
אֶלָּא בְּבְחִינַת הַעַלְם וּמִקְיָף.

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 (רֹזֶחֶה לּוֹמֶר, שִׁיחָה הַבְּיִטּוֹל בְּמוֹחָו בְּאַמְתָה כָּאַלְוֹ הַמֶּלֶךְ מֶלֶכִים הַקְדוּשׁ בְּרוּרֵהוּ - הוּא לְנוּבָח מִפְשֵׁשׁ). - אוֹר הַתּוֹרָה שָׁמוֹת בְּרַךְ ח עַמּוֹד גִּנְהָה).

⁴⁹ (בְּבּוֹר 633 נוֹסֶף: דְּהִיְינוּ).

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 תפילה שמונה
עשרה בלי קידומת פסוקי דזמרה ו"יצר
אור" וקריאת שמע וכו'.

(ובמנוחה - שמחפלין רק תפילה
שמונה-עשרה, הינו מפני שסביר
הקדומו בשחרית קריאת-שמע
וברכותיה. ובערבית צרייך לזכור
להתחיל קריאת-שמע וברכותיה קודם
התפלה.).

וזהו ענין "נעוז תחלתן בסופן"⁵⁰, והמבין
יבין.⁵¹ במה, ד'

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

(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 Mariy, (which is somewhat removed from Shachris) we need to recite Shema and its blessings once again before Shemona Esrai.)

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

⁵⁰ ספר יצירה פרק א משנה ז).

⁵¹ (ועין במקום אחר, על פסוק "ולשוכה בני אתנו" (לקמן מז, א), דמשמע דשות"ק, שהוא הוזאה, הוא למיטה מפטג'ו"ל שהוא בחינת אהבה ויראהכו. וזהו לאזרה הפק ממה שנtabar פאן דיהוניה שהוא הוזאה הוא למיטה מיראובן שמעון ולוי שהם סגו"ל. ובאמת לא קשיה מידי. הוזאה היא למיטה מאהבה ויראה, אבל הוזאה דיהוניה - זהו בחינת בוטול של מעלה מאהבה ויראה.

זהו בחינת דוד (תהלים קלא, ב): "אם לא שוויתי ודומקתי". וכמו שכתוב (מלכים א' יט, יב): "אחר האש קול דממה דקה", הרי שהדממה והbijutol הוא למיטה מהאש שהיא אהבה, כי "תפנן קאתי מלפא" (תקוני זהר תקון ה). אבל גבאי אש כתיב (שם): "לא באש הו"ה", אלא שהאש הוא לא הו"ה, כמו שנtabar במקום אחר.

עוד, זהו שאמור כאן "הוזאה אפתה", שיקיה הוזאה בחינת אתה, דהיינו בחינת גילויכו. ולפעמים אין ב글וי כי אם רק בהעלם, וזה הוזאה של למיטה מאהבה ויראה. אבל כשהוזאה בחינת גילוי זהו בחינת ביטול מפש.

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 ‘הַזְּדָקָה-humility-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 “מַזְדָּקָה 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 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 ‘הַזְּדָקָה-humility-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

וְהַגָּהֵה עַל יָדֵי זֶה: "יָדָךְ בַּעֲוָרֶךְ אֹוִיבֶיךְ":

"אֹוִיבֶיךְ" הֵם עַיִינֵי הָעוֹלָם וְצַרְכֵי הַגּוֹעַפְתִּים.

הַגָּם שָׁאָרָם צָרֵיר לְהֵם, מִכֶּל מִקּוֹם
עַרְיכֵין לְהִיּוֹת בְּבָחִינַת עַוְרָךְ וְלֹא פְנִים.

(בָּחִינַת פְנִים הִיֵּינוּ שְׁעוֹשָׂה הַרְבָּר בְּלֹב
וּנְפֶשׁ, וּבָחִינַת עַוְרָךְ הִיֵּינוּ בָחִינַת
אֲחֹזְרִים, "כְּמַאֲן דְשָׁדֵי בְּתַר בְּתַפְיהָ"⁵²,
בַּעַל בְּרָחוֹ וּבְכָלָו בְּפָאוֹ⁵³ וּכְנוּ):

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.**”

“**Your enemies**” refer to the physical matters of this world, and the needs of the physical body.

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

(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"יָדָךְ" הֵוָא "בַּעֲוָרֶךְ אֹוִיבֶיךְ" - "אֶל תַּקְרִי
יָדָךְ אֶלְאָ יְוָדֵיךְ".⁵⁴

And it is “**your hand**” that is “**at the back of the neck of your**

(כְּמַי שְׁוֹרֵךְ מֵאֲחֹזְרִי בְּתַפְיהָ. רָאָה תְּנִינָא פָּרָק כב).

(עַל פִּי לְשׁוֹן הַגּוֹרָא נְדָרִים ב, ב. וּשְׁם: “כְּמַי שְׁכָפָאוֹ שְׁדָ”).

(תְּקוּנִי זֹהָר בְּהַקְרִיבָה ז, ב). [קָטוּע מִתְקֻנוֹן וּהַרְשִׁיקָה טו] פָוֹתַח אֶת יָדָךְ וּמְשַׁבְּעַ לְאֲחֹזְרָא עַלְיוֹנוֹ, פָתֵח בְּחוֹשֶׁבָן אֲוֹתִיּוֹנוֹ יְוָדָךְ, וּכְתַבֵּב (תְּהִלִּים קְמָה טו) פָוֹתַח אֶת יָדָךְ וּמְשַׁבְּעַ לְכָל חַי רְצֹן, וְאַוְקְמֹהוּ אֶל תַּקְרִי יָדָךְ אֶלְאָ יְוָדֵיךְ, וְאַיְנוּן יְיָ מִן יְהָדוֹנָה⁵⁵, וּבָאָן אַתָּר מִתְפַתְּחִין בְּרַקְעִיא

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

The verse says (Tehillim 145:16) **פָּתַח אֶת יָדֶךָ וְמִשְׁבִּיעַ לְכָל חַי רְצַוָּן** “You (Hashem) open ‘**יָדֶךָ**-Your hand’ and satisfy the desire of every living thing.”

The Zohar (Tikunei Zohar 7b, quoted in the Hebrew footnotes) explains that the word ‘**יָדֶךָ**-Your hand’ in a deeper sense refers to “**יָדֶךָ-יָדֶךָ**” (double) letter ‘**י**’ (two Yuds),” i.e., the letter ‘**י**’ which, when spelled out in full is **יְוָדָה**, 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 **bittul**⁵⁵, 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 **Shemoni Esrai**, as explained above.

דָּאִיהוּ פְּתַח, וְאִיהוּ מִפְתַּח בְּלִיל אֲהֻדּוֹנָה שִׁית אַתְּהוּ בְּאַמְּצָעִיְּךָ, וְתַרְנֵן יוֹדִין עַמְּ רְקִיעַ דָּאִיהוּ וְסַלִּיק
לְחוֹשְׁבָנוּ יְהִ-וְהָ.

ותרגום: “ועוד, הסוד של הנקודות עירק לחוזר עליהם, פתח, בחשבון אותיותיו הוא י”ד, וכותוב פותח את ידך ומשביע לכל חי רצון, ופרשוהו, אל תקרי ידך אלא יודיך, והם יי’ מןiahדונה”, ובאייה מוקם נפתחים ברקיע שהוא פתח, והוא מפתח הכליל אהרוןה. שיש אותיות באמצעי יי’, והשנוי יודים עם רקיע שהוא’, עולה לחשבון י-ה-ו-ה.”

⁵⁵ The word **בִּיטּוּל** “**bittul**” 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 “**הַזָּרְקָה**-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 “**יְוָדֵיךְ**—your (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 ‘ג’, which represents Ze’ir Anpin.⁵⁶ In our maamar this is understood, since Ze’ir 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 “**יְוָדֵיךְ**—your (double) letter ‘י.’”

וְהוּא בְּחִנַּת יְדֵךְ מִפְשֵׁש, בַּי יְמִינְךָ
פְּשׁוּטָה לְקַבֵּל שְׁבִים⁵⁷, הַזָּה בְּחִנַּת יְמִינְךָ
וְחִסְדָּךְ שְׁנַחַטְפֵּשְׁת לְמַטָּה מַטָּה.

This (attainment of the higher level of bittul) is also actually “**יְדֵיךְ**—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’ir Anpin. See Masuk MeDvash on this passage from the Zohar.

(נוֹסֵח הַיְהּוּדִי בְּחַפְּילַת נְעִילָה).⁵⁷

ובענין "וירא ישראל את יד הגדולה אשר עשה ה' במצרים" (בשלח 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.

בַּיְנָה תְּרִיבָה הַגְּדוֹלָה הַזֹּאת שְׁהוֹא
בְּבִחְנִית אֶחָדִים וּכְאֶלְוּ בַּפָּאוֹ, מֵגֶרֶם
לְהַמְשִׁיר אֶת דָּאָרָם לְהִיּוֹת מַוְרֵךְ לְזַהַה?

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,

ונדי מֵאת ה' וּמִידָו הִיְתָה זֹאת ⁵⁸ בְּרִי
לְאַתְּהַפְּכָא חַשׂוֹכָא לְנַהּוֹרָא, שִׁיתְפְּלֵל
בְּכַח הַאֲכִילָה וּכְוּ וּכְיוֹצֵא בָּוּהָ.

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 mattes 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 “יְדָךְ-Your (Hashem’s) hand” and “יְדֶךָ-your (the person’s)

⁵⁸ ערך ה' קב"ה אמר לשון הקתוב תהילים 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.

רַק שְׁאַרְיךָ שֶׁלֹּא יוּמַשֵּׁךְ בְּבִחִינָה פְּנִימִיּוֹת
אֶלָּא בְּבִחִינָה "עַרְף", וּבִחִינָה עַרְף זוֹה
יַכְלֵל בְּבִחִינָה יְדָךְ - יְדֵיכֶךָ.

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 "יְדָךְ-Your (Hashem's) hand," which is expressed in the person as "יְדֵיכֶךָ" 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 בְּבִחִינָה יְדָךְ שֶׁל יְהוָה כֹּו,

This "hand" that overcomes one's spiritual enemy of the unholy desires of the animal soul, belongs to 'יהודה' Yehuda,'

לְפִי שַׁהוּא בְּבִחִינָה הַזָּהָה וּבִיטּוֹל בְּבִחִינָה
סֻובֵב כָּל עַלְמֵי' "הַשּׁוֹה וּמְשׁוֹה כָּו"⁵⁹,
"גַם חָשֵׁךְ לֹא יְחִשֵּׁר" וּ"כְחַשִּׁיכָה כְּאוֹרָה"
(קהלים קלט, יב)

who represents 'הַזָּהָה-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,"

גְּשִׁמְיוֹת וּרוּחִינְיוֹת שְׁוֵין;

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

⁵⁹ ("קָטָן וּגְדוֹלָל". פִּוּט לִימִים נֹרְאִים "וְכָל מְאַמְּרִים").

שָׁהַרִי "כָּלִם בְּחִכְמָה עֲשִׂית" (תְּהִלִּים קד' כד), שְׁהַחִכְמָה הִיא עֲשִׂיה גְּשָׁמִוֹת.

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 Vehaemuna 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.

וְאֵם בָּן, גַּם הַאכְלִילָה וְשָׁאָרִי עֲנֵנִים הַגְּשָׁמִים הֵם לְפָנָיו יַתְּבִּרְקֶת בָּמוֹ רֹוחַנִּוֹת שֶׁל חִכְמָה, מַאֲחֵר שָׁגֵם הַחִכְמָה הִיא גְּשָׁמִוֹת וּכְךָ.

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.)

וזאת היא מעלת יהוּדָה אַתָּה, הַיּוּנָן

This is the advantage of the level called “**אתה יהוּדָה-Yehuda**

בְּחִינַת הַזָּהָה בְּגִילּוֹי שְׁבִתְפָּלָה,

שְׁתַחְתִּיה "זָרֶךְ בְּעֹרֶף אֲוִיבִיךְ" -

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

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

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.

בְּשֹׁעַה שְׁעֹוֹסֵק בְּ"עֹרֶף אֲוִיבִיךְ" וְאֵין
חוֹלְפָת וְעוֹבְרָת מִמְּנָה הַאֲהָבָה, מִכֶּל
מָקוֹם נִשְׁאָר רְשִׁימָו וּכְיוּ,

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 extant) 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 to continue that connection to Hashem that he had in prayer even in his physical matters.

אֵיךְ הִיִּנוּ דָּקָא בְּבִחִינַת עֹרֶף 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.

(1) Chapter 6

אֲךָ עִקָּר הַגּוֹרָם לְכָל מֵעֶלֶת בְּחִינָה זוֹ לְהִיּוֹת "יְהוּדָה אָתָּה", וְהַגּוֹרָם לְהִיּוֹת "יְוּדָה אָתָּה", עַל זוֹ הַנְּאֹמֶר "יִשְׁתַּחֲווּ 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 **הוֹרָאָה**—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.”

**בַּיּוֹנָה הַהִשְׁתַּחֲווֹתָה הַוָּא בְּחִינָת
הַמְשֻׁבָּה,** 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 heart 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.

**וְזֹה עַנְנֵן הַהִשְׁתַּחֲווֹת שְׁבָשְׁמוֹנָה-
עַשְׂרָה, שְׁהָן הַן הַמְשֻׁבָּת.**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 (יעין ריש פרשׁת ווֹשֵׁב: “וְזֹה הַשְׁמָשׁ וְכֹו מִשְׁתַּחֲווּ לִי” (לעיל כח, ב-יג)).

ובחינת אביך" הינו בחינת "ברחם אב על בניים" (תהלים קג, יג), "אבינו אב הרחמן"⁶¹; שהרחמןות הוא בחינת אב, ותולדות הרחמןות הוא בחינת צדקה וחסד "להחיות רוחם של פלים" (ישעיה ט, טו); של העשרה חסד במדת הרחמים לרוחם על עניים ויתומים, הרי זה בבחינת בני אביך".

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."

גם בחינת אביך היא התחורה, ד"אוריתא מוכמה נפקת⁶², שהוא בחינת אב, ובמו שאמרו: "שמע בני מוסר אביך" (משלי א, ח) – זו תורה-שבכتاب וכו"⁶³; ו"בני אביך" הם העוסקים בתורה.

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 (נוסף ברכת קריית שמע של שחרית).

⁶² (זהר חלק ב קכא, א).

⁶³ (תניא, אגרת הקדש סימן בט על פי זהר חלק 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.

וזהו יישתחו לך בני אביך,

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

ש”בנֵי אָבִיךְ הֵם הַעֲסֻקִים בְּתוֹרָה
וּבְגִמְילוֹת-חֲסָדִים,

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 יִשְׁתַּחֲוו לְךָ וַיְמַשְׁיכוּ אֹתֶךָ

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

לְהִיּוֹת "נָעוֹן תְּחִילָתְךָ בְּסָוףְךָ",

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.”

שְׁהַתּוֹרָה וְהַגְּמִילּוֹת-חֲסִידִים هֵם הַנּוֹתְנִים
בְּכָךְ בְּנֶפֶשׁ לְעוֹרֵר אֶת הַאֲהָבָה וַיַּרְאֶה עַד

שְׁתַהְיָה בְּחִנּוּת הַזָּהָר וּבִיטּוֹל,

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 'הַזָּהָר - humble submission and devotion' and bittul,

וְעַל יְהִי בָּן "יְוֹדוֹךְ אֲחִיךָ" לְהִיּוֹת "יְהוּדָה
אַתָּה" בְּנֵי ל' :

and it is through this (power from Torah and kindness) that "יְוֹדוֹךְ אֲחִיךָ - your brothers will bring out your 'הַזָּהָר - humble submission and devotion'" so that "יְהוּדָה אַתָּה - 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:

"יְהוּדָה אַתָּה"-Yehuda, your level is fully revealed,

"יְוֹדוֹךְ אֲחִיךָ"-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,

"אַיִלְבָּרֶךְ בְּעָרֵף"-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,

"לְכָךְ בְּנֵי אָבִיךָ"-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 “hodaa,” 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 Shemonah 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 Shemonah 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 אדמור' ר' ולהוריהם שיחיו
ולזכות יוסף יצחק בן בילא איטה ולאה בת חנה דברה ריזול וכל יוצאי חלציהם
שיחיו, שיזכו ללימוד חסידות וליליך בדרכיו החסידות, ויפוצו מעינינות אוור החסידות

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