

# LESSONS IN LIKUTAY TORAH

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

ליקוטי תורה

Parshas Vayikra

דבר הפתיחה

אדם בקריב

“Offering Ourselves to Hashem”

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# Likutay Torah

## ליקוטי תורה

### Parshas Vayikra

דבור המתחיל

אדם כי יקריב<sup>1</sup>

דף ב עמוד ב'

“Offering Ourselves to Hashem”

(א) Chapter 1

”וַיֹּאמֶר אֱלֹהִים מֹשֶׁה וַיֹּאמֶר הָאֱלֹהִים מֵאַלְמָלָל מַוְעֵד לְאַמּוֹת: דָבָר אֶל בְּנֵי יִשְׂרָאֵל וְאֶמְרָת אֱלֹהִים: אָדָם כִּי יִקְרַב מִכֶּם קָרְבָּן לְהָלָה, מִן הַבָּהֲמָה מִן הַבָּקָר וּמִן הַצַּאן תָּקְרִיבוּ אֶת קָרְבָּנְכֶם“. (פרשותנו א-ב):

“And He [Hashem] called to Moshe, and Hashem spoke to him from the Ohel Moed<sup>2</sup> saying, **“When a man will offer from among you an offering to Hashem, it shall be from the domestic animals, [but only] from the cattle or the sheep or goats<sup>3</sup>, shall you bring your offering.”** (Vayikra 1:1-2)

The Alter Rebbe asks three questions on the wording of this verse:

<sup>1</sup> (נאמר שבת פָּרָשָׁת וַיִּקְרָא, הַחֲדָשָׁ, רָאשׁ חֲדָשׁ נִיסְן תַּקְעַב בְּבָשְׂעָדוֹת ג. נוֹסֵח א - הַנְּחַת בְּכָבֵד קְדֹרוֹשָׁת אָדָמָוֹר הָאָמֵץ - נִרְפֵּס בְּסֶפֶר הַמְּאַמְרִים תַּקְעַב בְ עַמּוֹד רִיא. נוֹסֵח ב - הַנְּחַת הַצְּמַח צְדָק - נִרְפֵּס שֶׁם עַמּוֹד רְטוֹן (בְּמְאַמְרִי אָדָמָוֹר הַקָּן עַל הַתּוֹרָה חָלֵק בְ עַמּוֹד תַּקְעָה). לְפָנֵינוּ הוּא סְעִיף אֶחָד מִהַמְאַמְרִים שֶׁנֶּאֱמַר עַל יְדֵי הַצְּמַח צְדָק בְ שְׁבַת פָּרָשָׁת וַיִּקְרָא תַּקְעָה א בְתוֹךְ הַגּוּהוֹת, וְהוּא מִוּסָד עַל בְ הַנּוֹסְחָות הַגָּל. נִרְפֵּס בְשָׁלִימָה בְאֹור הַתּוֹרָה וַיִּקְרָא כָּרֶךָ ג עַמּוֹד וְשָׁכָא.

הַמְאַמְרִ בְשִׁינויים וּבְאַרְכּוֹת - בְּמְאַמְרִי אָדָמָוֹר הָאָמֵץ וַיִּקְרָא עַמּוֹד אֶלְילָר. כַּמָּה מְעַנֵּינִי הַמְאַמְרִ נִתְבָּאָר בְּלִקְוּטִי שִׁיחָות חָלֵק יְזִים עַמּוֹד 233 וְאַילָר).

<sup>2</sup> Lit. “tent of meeting,” i.e., the Mishkan, the portable “Sanctuary” that the Jewish People constructed in the desert, as described in Parshas Teruma.

<sup>3</sup> The word “צָאן” refers to both sheep and goats.

לְהַבֵּין הַחִילוֹ שֶׁלֹּא לְנוֹכֶחָ: "אָדָם כִּי יִקְרִיב" - לְשׁוֹן נִסְתָּר, וְסִים (שֶׁ): "תִּקְרִיבוּ אֶת קָרְבָּנוֹכֶם" - לְשׁוֹן נְכוֹחָ?

וְגַם, ד"כִּי יִקְרִיב" - לְשׁוֹן יְחִיד, וְ"תִּקְרִיבוּ אֶת קָרְבָּנוֹכֶם" - לְשׁוֹן רַבִּים?

וְגַם, דָּהּוּה לִיהְיָה לְמִימֶר מְלֻת "מִפֶּם" קְוָדָם "כִּי יִקְרִיב", חִינּוֹ: "אָדָם מִפֶּם כִּי יִקְרִיב כִּי"?

1) We need to understand: Why does the verse start out speaking in the third person, saying, "When a man from you will offer," but then it concludes in the second person, saying, "You shall bring your offering?"<sup>4</sup>

2) Also, why does the verse start in the singular "כִּי יִקְרִיב" "when he (one man) will offer," but it concludes in the plural "תִּקְרִיבוּ אֶת קָרְבָּנוֹכֶם" "you (plural, many people) shall bring your offering?"<sup>4</sup>

3) Also, seemingly the verse should have placed the phrase "מִפֶּם-from among you" before "כִּי יִקְרִיב" "when he will offer"; it should have said, "אָדָם מִפֶּם כִּי יִקְרִיב-When a man from among you will offer," instead of saying "אָדָם כִּי יִקְרִיב מִפֶּם-c-when a man will offer from among you?"

The way the Torah writes seems to imply that the offering is "from among you," i.e., that the person himself is the offering, when in fact, the person is offering an animal?

אֵךְ הַנְּהָה נָזָע שִׁישׁ בְּכָל אֶחָד בֵּי נְפָשׁוֹת -  
נְפָשׁ-הַאֱלֹקִית וּנְפָשׁ-הַבָּהִמִּית:

However, the matter can be understood based on what is known that in every Jewish person, there are two souls- a Divine soul and an animal soul:

אֲשֶׁר נְפָשׁ-הַאֱלֹקִית שָׁרֶשֶׁת מִבְחִינַת 'אָדָם' - כְּמוֹ שְׁבַתּוֹב (בראשית א, כ): "וַיַּבְרָא אֱלֹקִים אֶת הָאָדָם בְּצָלָמוֹ, וּבְתְּבוּבָה (חַקְלָלָה,

The Divine soul's source is from the level of "Adam/Man," as it is written (Bereshis 1:27), "And Hashem created Adam (the first

<sup>4</sup> Unlike in English, where the word "you" is the same for one or many, in Hebrew, the word-construct for the second person -you- differs depending on whether it is singular or plural.

כז: "וְעַל דְּמוֹת הַבָּסָר דְּמוֹת בְּמִרְאָה  
אָדָם"<sup>5</sup>

man) in His image," and it is written (Yechezkel 1:26), "On the likeness of the Throne was the likeness of the appearance of Adam."

The name of the first man "אָדָם-Adam" represents the concept of completely selfless dedication to Hashem (בִּיטּוּל). The numerical value of אָדָם is 45, which in Hebrew is "מה," which means "what is it?" This is referring to something transparent that is hardly noticeable, and therefore we must ask about what it is. The Divine soul comes from a level that is entirely transparent to Hashem's revelation, called "the world of Atzilus." This level is called "אָדָם-Adam" since this word is related to the word "אָדָמָה - I will be compared" in the verse "אָדָמָה לְעֹלֵין - I will be compared to Above" (Yeshaya 14:14). This level reflects the Truth of Hashem as it really is, and is therefore "compared" to Hashem's Infinite Light, which is "Above" all worlds.

The verse from Yeshaya, which describes Hashem's "Throne," is referring to the level of Malchus of Atzilus. This level is compared to a throne: Just like when one sits on a throne, he lowers his head and body, so too, through this level of Malchus Hashem lowers His Wisdom and Attributes of kindness and severity to be able to interact with limited created beings.

By saying that on this "Throne" there were things like "the appearance of Adam," this means that the level of "Adam" is a level higher in Atzilus than Malchus, more elevated than being the source of existence and interaction with created beings.<sup>6</sup>

Since the Divine soul comes from the level of "Adam," which is beyond creation, it is, therefore, able to reveal the real truth of Hashem into the created beings in this world.

וְהַשְׁתַּלְשָׁלֹת שָׁלָה לְמִטָּה הוּא עַל יְדֵי  
בְּחִינַת "פָּנֵי אָדָם" (שֶׁבֶמְרַכְּבָה).

This soul descends below through a chain-like series of spiritual levels through the aspect of "the face of

<sup>5</sup> וכמו שנטבאר במקומות אחרים, בדברו המותחיל "וְתַחַת וְגַלְיוֹ כְּמַעַשָּׂה לְבִנְתָּו" (תורה אור עו, ד).

<sup>6</sup> In the Mittler Rebbe's maamar based on this maamar, he explains that this level is called "Ze'er Anpin," which comprises of the Attributes of Hashem, Kindness, Severity, etc. This level of emotive attributes is higher than Malchus, which is directly involved with the creations, whereas these Attributes are a step removed from the creations and receive from Bina-Understanding, from Hashem's Infinite Wisdom in Atzilus. This is compared to how a person's emotions are higher than his ability to speak and act, they are a much deeper part of the person, and they receive directly from a person's intellect.

**Adam” (Yechezkal 1:10) as it appears in the Merkavah.**

The word “מֶרְכָּבָה-Merkavah” literally means ‘chariot’ or ‘vehicle.’ It refers to a spiritual level of angels that are totally subservient to Hashem. Their total lack of ego and self-nullification before Hashem is compared to how a chariot is subservient to its rider; it goes where the rider wants, with no say of its own.

At this level of angels known as the "Merkavah," there are four "faces," meaning four aspects. These are described in the vision of Yechezkal as the “faces” of an “Adam, lion, ox, and eagle.” The highest aspect is the "face of Adam." Since this level is the highest and most refined level of the angels, it can serve as an "intermediary" level through which the Divine soul can come through on its way down into the physical world.

וּנְפֵשׁ-הַבָּהִמִּת, הִיא נֶלֶקֶת מִשְׁמָרִי  
הַאוֹפְנִים", וּשְׁרֶשֶׁת מִבְחִינָת פְּנֵי שׂוֹר  
.(טש)

**The animal soul derives directly from the "dregs of the Ofanim angels." On a higher level, it is rooted in the level of angels known as "the face of the Ox."**

The animal soul, as we experience it, derives from the lowest spiritual levels, known as the "dregs" of the Ofanim angels. Dregs, or sediment, is what remains from the wine after the drinkable part is strained off. Similarly, the spirituality of the animal soul becomes "drained" from the revelation of Hashem that it experienced in its source in the angels. It is for this reason that its passion and yearning, which were originally a passion and longing for Hashem, have turned into a love and desire for pure physicality.

The source of the Ofanim angels is from the level of "the face of the Ox," from the level of angels known as the Merkavah. We explained above that Merkavah means ‘chariot’ or ‘vehicle,’ and represents a total dedication and submission to Hashem, like a chariot to a rider. This means that in the ultimate source of the animal soul, he is derived from a level of angels that were totally dedicated to Hashem. The level of "the face of Adam" is a much higher level of angels in the "Merkavah" than the "face of the Ox." However, the level of "the face of the Ox" is also part of the "Merkavah." Its ego is totally nullified by Hashem. This is what enables the animal soul (which ultimately derives from this level also) to be genuinely dedicated to Hashem, even though it cannot be on the same level of dedication as the Divine soul.

וּתְבִלִּית יִרְדֵּת הַנְּשָׁמָה לְעוֹלָמָם-הַזֶּה, הַוָּא  
כִּי לְבָרֶר נְפֵשׁ-הַבָּהִמִּת, לְהִיוֹת בְּבִחִינָת

**The purpose of the descent of the Divine soul into this world is to**

אתה פָּרִיא וְאַתָּה פְּכָא.

refine the animal soul so that it should be tamed and transformed.<sup>7</sup>

והיינו על ידי נְפָשָׁה-הָאֱלֹקִית הַמְתַלְבָשָׁת  
בָּה, וּמִתְבּוֹנָת בָּה' אֶחָד" (אחתנו ו, ז  
בְּקָרְיאָת-שָׁמָע: "שְׁמָעֵ יִשְׂרָאֵל כָּי" (שם, ז

This is accomplished through the Divine soul becoming invested in the animal soul. Then, when the Divine soul contemplates the fact that "Hashem is One" when reciting Krias Shema "Hear Yisroel, Hashem is our G-d, Hashem is One," this gets the animal soul to also think about Hashem's Oneness.

על יְדֵי זֶה "וְאַהֲבָת [ ] בְּכָל לְבָבֶךָ" (שם, ח  
- "בְּשַׁנִּי יִצְרָרֶךָ כָּי".<sup>8</sup>

Through this a person will come to experience what is described in the following verse, "And you shall love Hashem...with all **לְבָבֶךָ**-your heart," meaning, with both **inclinations**, the inclination of the Divine soul and the inclination of the animal soul.

The word **לבך** – 'heart' is usually spelled with one letter **ב**. It is spelled here with letter **ב** twice to show us that it is referring to two different "hearts," i.e., two sets of feelings, the feelings of the Divine soul (which are always directed towards Hashem) and the feelings of the animal soul (which are directed towards physicality now, but in its spiritual source were also directed towards Hashem).

<sup>7</sup> In Parshas Ki Seitzei, the Alter Rebbe asks a seemingly obvious question: Both the Divine soul and the animal soul were totally dedicated to Hashem in their source. So why did Hashem have to put the animal soul in a spiritually negative situation that it should need to be saved by the Divine soul? Let them both stay in their source, and then everything will be okay? One answer given is that the animal soul has an even loftier source that the "face of the Ox" and comes from the world of Tohu, which is higher than Tikun. Therefore, the Divine soul needs to experience the process of refining the animal soul so that it should connect to Hashem in the manner of Tohu as well. The Divine soul has an advantage in connecting to Hashem in the way of Tikun. Through the Divine soul refining the animal soul, the animal soul also connects to Hashem in the way of Tikun. Both souls come down to receive from each other a path in the service of Hashem that each one doesn't have previously. See **ד"ה כי תהין לאיש**

<sup>8</sup> (בְּכָל לְבָבֶךָ – בְּשַׁנִּי יִצְרָרֶךָ בְּרִכּוֹת פָּרָק ט מְשֻׁנָּה ה).

Both should come to love Hashem when a Jew thinks about Hashem's Oneness while reciting the Shema.

אך קודם קריית-שמעו תקנו חכמים  
שתיים לפניה - לקיים הקריית-שמעו.

However, before saying Shema, the Sages instated to recited "two blessings before it," to facilitate the proper fulfillment of the Mitzva of saying Shema.

כִּי אֵין אָפָּשָׁר לְהַכְנִיעַ וְלְכִבּוֹשַׁ אֶת רֹוחַ  
הַנֶּפֶשׁ-הַבָּהֲמִית תְּחִתַּ מִמְשָׁלַת הַנֶּפֶשׁ-  
הַאֲלָקִית, כִּי אִם עַל יָדֵי שְׁرַשָּׁה שֶׁל  
הַנֶּפֶשׁ-הַבָּהֲמִית,

The need for reciting these blessings is because it is impossible to completely subdue and conquer the desires of the animal soul to be under the control of the Divine soul without first revealing the spiritual source of the animal soul.

שְׁמָקוֹר חֹזֶבֶה הָוֹא מִחְיוֹת הַקְּדָשָׁ  
שְׁבָמְרָכֶבֶה - "פָּנֵי אֲרִיה", "פָּנֵי שׂוֹר יָא,

The source from which it originates is from the level of angels known as the "Holy Chayos," who make up the "Merkavah," specifically from the aspects of the "face of the Lion" and the "face of the Ox."

The name "Chayos" literally means "lively creatures" and usually refers to wild animals. Here, it refers to angels that have tremendous liveliness and excitement in their connection to Hashem, and are compared to a lion and ox in terms of their strength and energy in serving Hashem. These "lively" angels make up the "Merkavah" of angels that are totally dedicated to Hashem like a chariot to its rider. These are a higher level than the "dregs of the Ofanim" and the "Ofanim" angels, and are the highest source for the animal soul in the created worlds.<sup>9</sup>

כִּי "אֵין הַדִּינִין נִמְתָּקִין אֶלָּא בְּשִׁרְשָׁן".<sup>10</sup>

The reason that we need to reveal the source of the animal soul is because "things that appear harsh in this

<sup>9</sup> However, as mentioned in the previous English note and will be brought up again soon in the commentary, there is an even higher source for the animal soul, the World of Tohu. Nonetheless, the World of Tohu is very distant from the animal soul compared to the angels who are much closer to its level. They are thus considered its source in this context.

<sup>10</sup> (ראה פרי עז חיים שער השופר פרק א. לקוטי תורה להארון"ל וישב לט. א. תניא פרק לא). וכמו שnitaber מזה: בזבוז המתחל "כִּי תֵּצֵא לְמַלחָמָה עַל אֹיְבִיךְ". ובדבורה המתחל "וְתַתֵּה לְפָנֵיכֶם" (תורה אור ל, ד).

world cannot be turned into revealed good except by revealing their source in Holiness."

והנה על ידי זה נעשה עליה גם לנפשך  
האלקיות - על דרך "והחיות נושאות את  
הכיסא".<sup>11</sup>

Through this process, there is a great spiritual ascent for the Divine soul as well, similar to the concept that "the Chayos 'lift up' Hashem's Throne."

In the Midrash, it mentions that the Chayos angels that make up the Merkavah 'lift up' Hashem's 'Throne.' We explained above that the Throne represents Malchus, through which Hashem lowers Himself to interact with the creations. 'Lifting up' Hashem's Throne means that they bring about an elevation in the level of Malchus. This is because these angels are derived from the world of Tohu, which is higher than Tikun. Since Malchus of Atzilus -the Throne- is of the world of Tikun and these angels have a connection to Tohu, when Malchus refines these angels, it receives an elevation stemming from the Light of Tohu, which was previously trapped in these angels. This is how the Chayos 'lift up' the Throne.

Similarly, since the Divine soul comes from Atzilus -Tikun- and the animal soul has a connection to Tohu, by the Divine soul refining the animal soul, it receives the Light of Tohu previously trapped in the animal soul. This is the elevation that the Divine soul receives through refining the animal soul.

והנה, על ידי העלאה מין נוקבין  
ואתערויתא-דلتתא נמשך אתערויתא-  
דליך.

Now, through the person picking himself up spiritually through prayer, to be able to receive Hashem's revelation,<sup>12</sup> and the "Isarusa

<sup>11</sup> (בחיה תרומה כה, י בשם פרקי דברי אלעוזר. וראה פרקי דברי אלעוזר סוף פרק ד. שמות ר' בג, טו, ראה ליל פקורי ח, א ושם נסמן) וכמו ש נתבאר מזה בדבר הפתחיל "זכור ושמור בדברו אחד נאמרו" תונרה אור יתרכז א ואילך).

<sup>12</sup> In Hebrew, the phrase is: "העלאת מין נוקבין" (or in shorthand: "העלאת מין נוקבין") which literally means "the elevation of the Feminine Waters." The meaning of "Feminine Waters" is as follows:

The idea of masculine and feminine represents the system of giver and recipient. For example, a teacher and a student. For a student to really understand the teacher's lesson, there first needs to be a real desire of the student to learn and grow. This desire to learn expresses itself in how the student gives his full attention to the teacher; he "picks himself up" and gives his full attention to the teacher. The student who is receiving is the "feminine" aspect of this relationship, and he has to "elevate" himself to be able to receive correctly.

The idea of calling it "Waters" is based on the following analogy: For the rain to form,

**Dele'sata**-awakening from the person below," this brings about an "Isarusa Dele'ila"-awakening from Hashem Above," that Hashem should want to shine His Light into the person during prayer.

וְזֹהוּ עַנְיִן שָׁנָא מֵר בְּקָרְבָּנוֹת (פָּרָשָׁת וְיַעֲן א, ט):  
"רִיחַ נִיחּוּת לְהַזּוֹהַ" 13.

This process is referred to in regards to offerings as "רִיחַ-an aroma-g-nichot" that is pleasing to Hashem." (Vayikra 1:9)

In the maamarim for Parshas Pinchas in Likutei Torah, the Alter Rebbe explains the mystical meaning behind this phrase:

"רִיחַ-aroma/smell" is something that wafts upwards into the air like smoke that rises. This is a reference to our service of prayer, where we lift ourselves up spiritually, just like a smell (or smoke) rises up.

"נִיחּוּת"-pleasing" is related to the word "חֹות" which means to descend or go down in level.

"לְהַזּוֹהַ" meaning that through our spiritual elevation accomplished during prayer (רִיחַ) we cause that Hashem (להזיה) should want to descend (נִיחּוּת) in order to be revealed in us.

וְהַנֵּה בְּחִנָּה זוֹ, זֶהוּ עַנְיִן מֵה  
שְׁבָא תְּעַרְוָתָא-דְלָתָתָא - אַתְּעַרְוָתָא-  
דְלָעֵילָא,

Now, this process follows the system that first there needs to be an "Isarusa Dele'sata" from one's own initiative, and afterward, this brings about an "Isarusa Dele'ila."

אָנָּן יִשְׁגַּם כִּן אַתְּעַרְוָתָא-דְלָעֵילָא  
מִלְּמַעַלָּה הַנְּמַשֵּׁר לְעוֹד אַתְּעַרְוָתָא-  
דְלָתָתָא.

However, there is also another system, where there is first an "Isarusa Dele'ila," which is initiated from Above and comes to wake up

there first needs to be vapor that arises from the water on the ground (or ocean), which ascends to form clouds. These clouds can then give forth rain. As much vapor that ascends into making clouds will be how much rain is produced and given downwards to saturate the earth. Similarly, in the "giver-recipient" process: As much as the student puts into really wanting to learn, that is how much he will receive. The same analogy applies to any "giver-recipient" system.

13. וְכָמוֹ שָׁנְתַבָּאָר בְּדִבּוֹר הַמִּתְחִיל "וְהַקְרְבָּתְמָעָלָה אֲשֶׁר" (לִקְמָן שְׁמַנִּי עַצְרָת עַבְדָּו).

the person to have an “Isarusa Dele’sata.”

דְּהַיְינָנוּ, לְעוֹרֵר אֶת הָאָדָם, לְהַקִּיצוֹ  
מִשְׁנְתוֹ בַּהֲבֵלִי הָעוֹלָם.

דְּכַמּוֹ שְׁבִתְחִלָּת בָּרִיאַת הָעוֹלָם הָיָה  
הַהְמַשְׁכָּנָה בְּחִסְדֵּחַ נָמָם - “בַּי חִפְצֵחַ סָדָר  
הַוֹּא” (מִיכָּה, ז, יח),

Meaning that it comes to awaken the person from his spiritual “sleep” in the vanities of this physical world.

This process is similar to how it was at the beginning of the creation of the world, when there was a bestowal of Hashem's Undeserved Kindness, as it says, “For He [Hashem] desires kindness” (Micha 7:18).

When Hashem first made the world, it was just an expression of Hashem's Kindness. No one was around to serve Hashem, so no one was "deserving" of this kindness. Instead, Hashem, of His own initiative, decided to be kind and create the world.

So too, at the beginning of a person's service of Hashem, Hashem comes first to wake up the person to His service, even if the person doesn't deserve it.

וְאַחֲרֵ כֶּרֶת תָּולָה בְּמַעַשָּׂה הַתְּחִתּוֹנִים,<sup>14</sup>  
בְּמוֹ שְׁפָתּוֹב (בראשית ב, ט): “וַיְנַחֵהוּ בַּגַּן עָדָן  
לְעָבֹדָה וְלִשְׁמֹרָה”.

However, afterward, this Kindness is dependent on the deeds of the creations, as it is written, "And He [Hashem] placed him [Adam the first man] in the Garden of Eden, to spiritually cultivate and protect it" (Bereishis 2:15).

After Hashem made the first man – Adam - Hashem made the bestowal of His Kindness depend on the actions of people. Hashem said that if Adam spiritually tends to the Garden of Eden by serving Hashem there, then he would live forever. If he would not serve Hashem - by eating from the Tree of Knowledge in the wrong time - then he would die. We see that Hashem's kindness to Adam became dependent on his actions immediately after he was created and given the ability to serve Hashem.

(ע) חיים שער דרושי הנקודות סוף פרק (ז).<sup>14</sup>

So too, after Hashem initially wakes up a person to His service from Hashem's Undeserved Kindness, all the revelation of Hashem a person receives depends on his own spiritual service of Hashem.

אבל מכב מוקם, עם היות שצרייך להיות  
אתערותתא-דלאתתא דוקא,

אבל עם כל זה נמשך אתערותתא-דלאילא  
לעוור אתערותתא-דלאתתא.<sup>15</sup>

ויבן זה בעבורת ה', דהנ'ה אנו רואים  
שיש ב' מדרגות בעבורת:

הא': בחינת אתערותתא-דלאתתא ביגיעת  
נפש ויגיעת בשר, בהעמקת הידעות  
בהתבוננות, ו"לב נשבר" (תהלים נא, יט) -

However, despite this, even though there specifically needs to be an "Isarusa Dele'sata" from the person's own spiritual work on himself,

Nonetheless, Hashem provides an "Isarusa Dele'ila" to awaken the person that he should come to have an "Awakening from below."

To understand this in the service of Hashem, let's look at two levels of serving Hashem:

The first level: First, there is an "Isarusa Dele'sata" through the person's hard work in prayer by exerting himself mentally and physically to think deeply in contemplation of Hashem's True Existence, and, through this, coming to have a "broken heart" (Tehilim 51:19).

Prayer is a special time to reflect deeply about concepts of Hashem's True Existence. For example, how He is beyond time and space and creates us, etc. Through this, the person can become broken-hearted by realizing how far he is from Hashem's Infinite Greatness, and how little he feels and experiences the Truth of Hashem.

ועל ידי זה יבא בנפשו גילוי אוור קרבת  
אלקים,

Through this process of exertion in prayer, he receives in his soul a Light of Hashem's Closeness.

<sup>15</sup> וכמו שתתברר מזה בדברו המתיחיל "ויעשית בגדיך קדש" (תורה אור פב, א). ועינן מה שנותבר: סוף דברו המתיחיל "אתחנן אל הוייה" (לקמן אתחנן ג, א). וסוף דברו המתיחיל "וישכם לבן" (תורה אור כד, ב). וסוף דברו המתיחיל "אני ישנה", בענין "שראש נמלא טל" (לקמן שיר השירים לה, א).

- **וְהִיינוּ:** 'בְּאַתְּעַרְוֹתָא-דְּלַתְּתָא  
אַתְּעַרְוֹתָא-דְּלַעַלָּא.'

ומדרגה הב': **הִיינוּ** **שְׁלַפְעָמִים** יוּכְלָה  
לְהִיוֹת הַחֲפָעוֹלָה בְּנֶפֶשׁ **שֶׁלָּא** עַל יָדָי  
הַכְּנָה וַיַּגַּעַת בְּלָל

ובמו שָׁאנוּ רֹואִים, שִׁישׁ הַרְבָּה אֲנָשִׁים  
שְׁמִיתָעָרָרִים פָּתָחָוּם, וַיַּתְּלַהֲבָב לְבָם  
וּמוֹחָם בַּתְּפָלָה מִשְׁרָ זָמָן מֵהָ, בְּלִי נֹדֵעַ  
לָהֶם הַסְּבָה מֵאַין בָּא אֲלֵיכֶם הַתְּעוּרָרוֹת  
זֹאת,

וּבַמְּעֵט זָמָן יָכַלְהָ בָּחַת הַתְּעוּרָרוֹת זוֹאת.

**וְהִיינוּ,** שְׁהָא בְּאֶמֶת הַעֲרָה מִלְּמַעַלָּה, רַק  
אַתְּעַרְוֹתָא-דְּלַעַלָּא לְעוֹורָ אַתְּעַרְוֹתָא-  
דְּלַתְּתָא.<sup>16</sup>

וְהַנִּפְקוֹתָא בֵּין מָה שָׁבָאַתְּעַרְוֹתָא-  
דְּלַתְּתָא - אַתְּעַרְוֹתָא-דְּלַעַלָּא, וּבֵין  
הַאַתְּעַרְוֹתָא-דְּלַתְּתָא הַנִּמְשָׁר רַק מִצְדָּךְ  
אַתְּעַרְוֹתָא-דְּלַעַלָּא:

**This is** consistent with the system that there first needs to be an "Awakening from below," which causes an "Isarusa Dele'ila."

**The second level:** Sometimes, it happens that a person becomes very excited about Hashem without any preparation or hard work in prayer at all.

As we see, there are many people that get excited about Hashem suddenly, and their mind and heart become passionate about Hashem during prayer for a certain amount of time, and they don't know from where this excitement came.

However, after some time, the power of this excitement fades away.

This is because it is really an awakening that came from Above, and it was only an "Isarusa Dele'ila," which came to awaken the person to have an "Isarusa Dele'sata."

What is the practical difference between the two systems, whether there is first an "Isarusa Dele'sata" from the person who causes an "Isarusa Dele'ila" from Hashem, or whether the person's "Isarusa Dele'sata" is only a result of Hashem's "Isarusa Dele'ila" that came first?

<sup>16</sup> עיין מה שכתבEAR בדבור המתחיל "שיר השירים", בענין פירוש (תהלים קה, ג) "התהלו בשם קדשו" (לקמן שיר השירים ב, ג).

שֶׁכֹּאשֶׁר יִשְׁאַחֲרוֹתָאִידְלַתְתָּא מִפְּשָׁע עַל  
יְדֵי יִגְעִיתָ נֶפֶשׁ, אָזִי הוּא דָבָר שִׁיכּוֹל  
לְהַתְקִים לְעֵד.

שְׁהָרִי עַל יְדֵי אֲחַעֲרוֹתָאִידְלַתְתָּא נִתְעֹרֶר  
אֲחַעֲרוֹתָאִידְלַעְלָא,

וְהִיא הַמְּאִירָה וּמִתְגָּלָה בְּנֶפֶשׁ בְּבִחִינָה  
פְּנִימִית, בִּין שְׁהַכִּין לְבוֹ לֹזָה תְּחִלָה,

וְלֹכֶן עַל יְדֵי זֶה יִתְןֵן כֵּחֶן וְעוֹז בְּנֶפֶשׁ לְהִיוֹת  
עַד אֲחַעֲרוֹתָאִידְלַתְתָּא.

The difference is: When there is a real “Isarusa Dele’sata” of the person, which is accomplished through his own hard work, then this excitement for Hashem is something that can last forever.

Since it is through his “Isarusa Dele’sata” that caused the “Isarusa Dele’ela,”

which then shines and is revealed in his soul in a way that he internalizes it, since he had previously prepared his heart to receive this revelation.

Since this revelation is internalized in him, therefore, it gives his soul the power and strength to initiate another “Isarusa Dele’sata” in the future, the next time he exerts himself in prayer.

The cycle of a person working on getting excited about Hashem during prayer and then experiencing Hashem's closeness is a cycle that can be perpetuated. Since his experience of Hashem's closeness came as a result of his hard work, he truly appreciates it and internalizes it, and it gives him the motivation to try again to work in prayer to obtain recognition and emotion for Hashem.

מַה שָׁאַיִן בָּן כְּשָׁאַיִן יִגְעִיתָ נֶפֶשׁ וִיגְעִיתָ  
בָּשָׁר מְלֻמְתָה, רַק מִה שְׁנַתְעֹרֶר נֶפֶשׁ עַל  
יְדֵי הַחָעֵרָה מְלֻמְעָלָה, וְלֹא הַכִּין לְבוֹ  
לְעֹרֶר אַחֲרֵי כֶּרֶב נֶפֶשׁ, הַנָּה יוּכֶל לְהִיוֹת  
חֹלֶף וְעוֹבֵר הַחַפְעָלוֹת, וְאַיִן לָהּ קַיּוֹם.

This is not the case when he does not exert himself mentally and physically from his own initiative, and his soul only becomes excited through an awakening from Above. When he doesn't make use of this excitement to awaken himself further in his future prayers, then this excitement can completely disappear, and it will not last.

Since, when this Light from Above leaves the person, which only shines

בַּהֲסִטְלָק הָאָרֶה עַלְיוֹנָה זוּ, שְׁאַיִנָה

מְאִירָה רַק בָּעֵת רְצֻוֹן, אֲזִין הִיא בַּלְאֲזִין  
הַהְתְּפָעָלֹת, מַאֲחָר שֶׁלֹּא הִתְהַגֵּה רַק  
בִּסְבִּתְהַעֲרָה וְהַאֲרָה עַלְיוֹנָה,

לְכָן בְּהַסְתָּלָק הַאֲוֹר בְּטִילָה הַאַהֲבָה  
שְׁנִסְתַּעַף מִמֶּנָּה.

וְזֹה עַנְנֵן "אִישׁ מִזְרֵעַ תְּחִלָּה" - יוֹלֵדָת  
נָקְבָּה<sup>18</sup>, ו"נְשִׁים דַעַתְן קְלֹות"<sup>19</sup>, וְתוֹכֵל  
לְהַתְּפָתּוֹת אַחֲר הַתְּפָלָה לְתְאֹוֹת הָעוֹלָם;

at special times of Hashem's Good Will, then this excitement vanishes, as it was only a result of this Awakening and Light from Above,

Therefore, when this Light leaves, then the love for Hashem that resulted from it is also nullified.

This is the idea that "when a man gives seed first, his wife gives birth to a girl" (Nidah 31a), since "women have a tendency of being more easily persuaded" (Kidushin 80b), and after prayer, the person is able to be tempted after the desires of the physical world.

When the creative process of reproduction is initiated by the male, it produces a "female" that is not as strong in her decisions and could be more easily persuaded than a "male." Similarly, in the creative process of prayer. If the spiritual awakening is initiated by the "male" aspect, by Hashem who is the "giver," then the resulting love will be a "feminine" aspect, i.e., a weaker feeling of love and dedication for Hashem that could be overpowered by the desires of the physical world.

אָבֵל אָם "אֲשֶׁר מִזְרֵעַת תְּחִלָּה", לְהִיוֹת  
בְּאַתְּעוֹרֹתָא-דְלֹתָא - אַתְּעוֹרֹתָא  
דְלֹעִילָא, אֲזִין "יוֹלֵדָת זָכָר" - שַׁהוּא דַעַת  
חֹזֶק בְּעַבּוֹדָה כִּי<sup>20</sup>.

However, "when a woman gives seed first" meaning that the person follows the system that the "Isarusa Dele'sata" causes the "Isarusa Dele'ela," then "his wife will give birth to a boy" (Nidah ibid.), meaning that he will have the

<sup>17</sup> על פי עובדיה א, טז: "וְהִיו בַּלְאָהִיו".  
<sup>18</sup> ברכות ס, א. נודה לא, א: איש מזרע תחלָה يولְדָת נָקָבָה, אֲשֶׁר מִזְרֵעַת תְּחִלָּה יוֹלֵדָת זָכָר, שנאמר (ויקרא ב, ב) "אֲשֶׁר כִּי מִזְרֵעַ וְלֹדָה זָכָר".  
<sup>19</sup> שבת לג, ב. קדושין פ, ב).

<sup>20</sup> ועינן מה שנטבאר מענין "אִישׁ מִזְרֵעַת תְּחִלָּה", סוף דבר המתחיל "וְהִיא מִסְפֵּר בְּנֵי יִשְׂרָאֵל", גבי "בַּתְּ קֹל מִכְרֹזֶת" (לקמן במדברו, ג). ומה שנטבאר בדבורי המתחיל "שׁוֹשׁ תְּשִׁישׁ וְתְגֵל" (לקמן תזריע, ב, א).

strength of character to serve Hashem and overcome physical temptations after prayer.

When the creative process of reproduction is initiated by the female, it produces a "male" that is stronger in sticking to his decisions and will not be easily persuaded. Similarly, in the creative process of prayer. If the spiritual awakening is initiated by the "female" aspect, by the person who is the "recipient," then the resulting love will be a "masculine" aspect, i.e., a stronger feeling of love and dedication for Hashem that gives him the strength of character to overcome physical temptations.

<sup>21</sup> **וַיֹּהּ הַסְּבָה לִמְהָ שָׁקוֹבְלִים אֶת עַצְמָם בָּעֵלְ הַעֲבוֹדָה,**

**This is the reason why people who are involved in the service of Hashem through prayer complain about themselves:**

**עַל הַיּוֹת בָּהָם רُוח טָהָרָה וְהַתְּעוּרָות לְעָבוֹדָת הָיָה עַל פְּמַה שְׁבוּעָות, וְאַחֲר כֵּר פּוֹסְקָת לְגָמְרִי כֵּן.**

**Sometimes they have a spirit of purity and excitement in the service of Hashem for several weeks, and then it completely stops.**

**וְהַסְּבָה לִזְהָ הָוֹא, לְפִי שְׁהַתְּעוּרָות זוֹ הַיִתָּה מַלְמָעָלה לְבָד, לְכָן אַחֲר הַפְּסִיק וְהַסְּתָלְקָות אוֹר הַאֲתָעָרוֹת אַדְלָעִילָא נִשְׁאָר עַל עַמְדוֹ וְטַבְעֹו.**<sup>22</sup>

**The reason for this is that this awakening only came from Above, therefore after the Light of this "Isarusa Dele'eila" ceased and left the person, he remains with his original status and nature.**

### Summary of Chapter 1:

- 1- The beginning of the Parshah says: "וַיֹּאמֶר מֹעֵד לְאַמְرָה, וַיֹּאמֶר ה' אֶלְיוֹן" "And He called to him from the Ohel Moed saying: When a man will offer from among you an offering to Hashem, it shall be from the domestic animals, [but

<sup>21</sup> **אֲזַמְּנָה צָרֵךְ לְהִיּוֹת: עַל עַצְמָם - חָנָתָן כְּבוֹד קָדוֹשָׁת אֶרְדָמוֹר בְּהַעֲרוֹת וְתִיקְנִים.**

<sup>22</sup> **וְעַזְעֵין מִה שְׁנַתְּבָאָר עַל פְּסָוק (תְּהִלִּים קְכוֹ, א) "הַיִּנוּ כְּחֹלְמִים" (תוֹרָה אָזְרָה כָּחָ, ג).**

only] from the cattle or the sheep or goats, shall you bring your offering."

- 2- The Alter Rebbe asks three questions on the wording of the verse:
  - A- Why does the verse start out in the third person, saying: "when a man from you will offer," but it concludes in the second person, saying, "you shall bring your offering?"
  - B- Why does the verse start in the singular **כִּי יִקְרַיב** "when he (one man) will offer," but it concludes in the plural **תִּקְרִיבוּ אֹתָהּ** "you ("you" plural, i.e., "all of you people") shall bring your offering?"
  - C- Also, seemingly, the verse should have placed the phrase **מִכֶּם** "from among you" before **כִּי יִקְרַיב** "when he will offer;" it should have said, **אָדָם מִכֶּם כִּי יִקְרַיב** "When a man from among you will offer," instead of saying **אָדָם כִּי יִקְרַיב מִכֶּם** "when a man will offer from among you?"
- 3- To explain this, he first explains the difference between the source of the Divine soul and that of the animal soul:

The Divine soul comes from the level of "**אָדָם**-Adam/Man," which refers to Hashem's revelation in the world of Atzilus, where Hashem 'limits' Himself into the 10 Sefiros that correspond to the ten soul powers of a person (a human "**אָדָם**"-Adam/Man.") This is called "**אָדָם הָעֶלְיוֹן**"-Adam-the level of 'Adam' Above." From this level, the soul descends into the animal soul and the physical body.

The animal soul comes from the level of the angels, originally from the angels of the "Merakavah-Chariot." These angels are nullified to Hashem as a chariot is nullified to the rider. From this high spiritual level, it descended through a process of many concealments on Hashem's revelation. The result is that its former passion for Hashem and fear of Hashem became distorted into a love for physical pleasure and fear of lack of material matters.

- 4- The purpose of the descent of these two souls is for the Divine soul to refine and elevate the animal soul. (This also makes an

elevation in the Divine soul. It receives the passion for Hashem from the World of Tohu, which is the source of the animal soul.)

This refinement process is accomplished (to a large extent) through the contemplation of Hashem's greatness during prayer, especially in the prayers leading up to and culminating in the Krias Shema.

In the first of the blessings before Shema, it describes the Divine service of the angels. The animal soul reconnects to its source in those angels by describing (and experiencing) their Divine service. It regains some of its fear and passion for Hashem that it had in its source.

Through this, it becomes aware of its potential to connect to Hashem, and becomes more receptive to being transformed by the Divine soul.

- 5- Through this process (of a person awakening love and fear Hashem through prayer), one brings a corresponding revelation from Hashem after prayer. This is called "Isarusa Delesata-An Awakening from [the person] below," which causes "Isarusa Dele'eila-An Awakening from [Hashem] Above."
- 6- However, there is another system, where Hashem first provides an "Isarusa Del'eila to awaken the person to serve Him. The purpose of this "awakening" is for him to use it out in his own effort of self-refinement and prayer. Then it will have a lasting effect. However, if he doesn't use out that inspiration from Above to translate it into his own effort in serving Hashem and prayer, then the inspiration will be short-lived and have no lasting effect.

## ב Chapter 2

וזהו "אדם כי יקריב מכם":

This is the inner meaning of "when an "Adam" will offer from among you:"

בַּיְהִנָּה בְּחִינַת "אָדָם" הַוָּא בְּמַנוֹ שְׁבָתוֹב: וְעַל דְּמוּת הַכְּסֵא דְמוֹת בְּמִרְאַה אָדָם."

Now, the level of "Adam" is a reference to Hashem, as is it written, "And on the likeness of the Throne was the likeness of the appearance of Adam."

Here, the Alter Rebbe explains how "Adam" is referring to Hashem as He expresses Himself through the Ten Sefiros of Atzilus, which are arranged corresponding the spiritual and physical makeup of a person (like Adam who was the first person):

בַּיְאָמָת, "לֹא מֵכֶל אֵלֵין מִדּוֹת אֵיתָנוּ  
כָּלֶל"<sup>23</sup>

For in truth, "He [Hashem] does not have any of these attributes at all" (Tikunei Zohar 17b).

Hashem Himself doesn't have any form or limitations in any way, whatsoever. Regarding Hashem Himself, we can't say that He has the "likeness of the appearance of Adam" in any way, G-d forbid.

אֵלֹא שְׁמַחְלֵבֶשׂ בְּעֶשֶׂר סְפִירֹת,

However, He expresses Himself in Ten Sefiros,

וּנְקָרְאוּ "רַמְ"חַ אֲבָרִים דְמִלְכָא" -

which are called "the 248 'Limbs' of the King" by way of analogy,

The limbs of the body are united with the soul, and the soul expresses itself in the limbs of the body. So too, the Sefiros are united with Hashem's Infinite Light, and Hashem expresses Himself in and through them. The soul's interaction with the world is only through the limbs of the body; similarly, Hashem interacts with the creations through the Sefiros.

כִּי לְהָאֵר עַל יְדֵי זֶה לְנִשְׁמוֹת יִשְׂרָאֵל  
וְכָל הָעוֹלָמוֹת,

He expresses Himself in these Sefiros so that, through them, He will shine His Light into the souls of the Jewish People and all the worlds.

<sup>23</sup> (תקוּן זָהָר בְּהַקְרָמָה, פָּתָח אֲלֵהוּ ז, ב).

וְאֹזִין קָרְאָה כְּמַרְאָה אָדָם;

When Hashem is expressed in the Sefiros, **then He is called “like the appearance of Adam,”**

Just like Adam (the first person) had ten soul powers and 248 limbs, so too, when Hashem invests Himself in the Sefiros, He is expressed in a system that corresponds to the makeup a person so that we should be able to receive His revelation.

וזהו ענין “שיעור קומה”<sup>24</sup>:

**This is also the idea** that Hashem reveals Himself in **“a limited manner** corresponding to **the form of a man.”**

Since the 10 Sefiros correspond to the ten soul powers of a person, when a Jew serves Hashem with one of his soul powers, this brings Hashem's Infinite Light into the corresponding Sefira. For example, when a Jew does acts of kindness, this brings Hashem's Light into the Sefira of Chesed-Kindness.

Now that the Alter Rebbe has established that the term "Adam" could also be a reference to Hashem (as He is expressed in 10 Sefiros), the Rebbe will apply that to our verse quoted above:

וְעַל זה נִאמֵּר אָדָם בַּיְקָרְבָּן,

**Regarding this, it says, "when an Adam will offer from among you:"**

הַיּוֹנוֹ הַמְשֻׁכָּת אַתְּעַרְוְתָּא דְלַעַלְלָא  
מִבְחִינָת אָדָם הַעֲלִילָן לְהַקְרִיב לְבֵב הָאָדָם  
שְׁלָמְתָה לְהָ.

**This refers to the “Isarusa Dele’ila” which comes from Hashem - as He is called “Adam on High” - to bring close the heart of a person here below, to have a strong feeling for Hashem.**

וּכְמוֹ שְׁבַתּוֹב (משלי כו, ט): “בְּמִים הַפְּנִים

As it is written, **“as water reflects the image of the face looking at it, so too,**

24 וְעַיְן מִה שְׁנַתְּבָאָר בְּדָבָר הַמִּתְחִיל “צִאִינָה וּרְאִינָה”, בְּעַנֵּין “שיעור קומה” – “חֶסֶד דָּרוּעָא  
יְמִינָה, אֲגֹבָה דָּרוּעָא שְׁמָאָלָא כֹּו” (לקפָן שִׁיר הַשִּׁירִים כא, ד סוף אות ג).

וְעַיְן מִה שְׁנַתְּבָאָר [בְּאַגָּרָת הַקְּזָשָׁה] דָבָר הַמִּתְחִיל “מָה טֹב חַלְקָנוּ”. בְּדָבָר הַמִּתְחִיל  
יְוָאָלָה הַמִּשְׁפְּטִים” (תוֹרָה אָוֹר עַו, ב), בְּעַנֵּין “אָדָם – “אֲדָפָה לְעַלְלָן” (יְשֻׁעָה יד, יד). וְעַיְן מִה  
שְׁנַתְּבָאָר בְּדָבָר הַמִּתְחִיל “וַיַּאֲכִילֵךְ אֶת הַמָּן” (לקפָן עַקְבִּי ד, א).

[\* נוֹטָף עַל פִּי הַעֲרָתָה בְּכָבוֹד קְדוּשַׁת אָדָמָוֹר].

לְפָנָים כִּי לְבֵב הָאָדָם לְאָדָם<sup>25</sup>.

the heart of ‘Adam-man’ reflects the feelings of his fellow ‘Adam-man’ towards him” (Mishlei 27:19).

The simple meaning of the verse: Water reflects the image of the face that looks into it. So too, a person’s heart reflects the feelings of his fellow towards him; if his friend loves him, he will naturally be inclined to love his friend, and the opposite is also true.

Here, the Alter Rebbe is using the wording of the verse to describe something similar: The verse uses the word “אָדָם” twice, to describe the two people and their mutual feelings. Since “אָדָם” can also refer to Hashem, we interpret the verse as saying, “Just as water reflects the face of man, so too a person - who is called אָדָם - will reflect the love shown to him by Hashem - who is also called אָדָם.” This love demonstrated by Hashem is known as the “Isarusa Dele’ila” that comes from Hashem to awaken the person to serve Him.

וְהוּא כִּי יִקְרַב מִכֶּם - מִכֶּם מִמֶּשׁ,

שִׁיקְרַב אֹתְנֶפֶשׁ הָאָדָם שְׁלִמְطָה לָהּ.

**This is the meaning of the verse that Hashem - referred to here as ‘Adam’ - “He will bring an offering from among you,” meaning that the offering will literally be “from among you” - from us, the Jewish People, i.e. He will bring close and awaken the soul of a person here below to the service of Hashem.**

The word קָרְבָּן “offering” or “sacrifice” comes from the word “קָרְבָּ-close,” since the purpose of the animal offering was to bring the person closer to Hashem by fulfilling the mitzvah of the offering, and bringing the animal closer to Hashem by making it part of a mitzvah. When the verse says, “כִּי יִקְרַב - when he will offer,” it can also mean “כִּי יִקְרַב - when He will bring close,” referring to how Hashem brings a person close to Him. According to this, the word “מִכֶּם - from you” isn’t referring to who will bring the offering, but who the “offering”

<sup>25</sup> וְעַיִן מַה שְׁנִתְבַּאֵר סֹוף דָבָר הַמִּתְחִיל “כִּי תֵצֵא” (לִקְפָּן תֵצֵא לָהּ, ב).

וְעַיִן מַה שְׁנִתְבַּאֵר בְּבִיאוֹר עַל פָּסַוק (רָאָה יְגִ, ה) “אַחֲרֵי הַאַלְקִיכָּם תַּלְכּוּ”, בְּעַיִן פִּירּוֹשׁ שְׁכֶפֶה עַל הָם הָר” (שְׁבַת פָּת, א), שַׁהוּא הַמִּשְׁכָּת אֲהַבָּה רַבָּה מִלְמָעָלה, שְׁעַל יְדֵי זֶה מִפְּילָא נִתְעַזְּרוּ גַם כִּן בְּאַהֲבָה רַבָּה. וְזֹהוּ בְּעַיִן “כִּי יִקְרַב מִכֶּם”.

וְעַיִן בָּרוּבּוֹת (סִדְרָ בְּמִזְבֵּחַ, פָּרָשָׁה ג’) עַל פָּסַוק (תְּהִלִּים סָה, ה) “אַשְׁרִי תִּבְחַר וַתִּקְרַב”.

will be. The Divine soul of the Jew is the “offering” that Hashem brings to Himself, by awakening in us a feeling of love for Him.

וְלֹכֶן אָמַר תִּבְתֹּה מִכֶּם אַחֲר אָוּמָרוּ “בַּי  
יִקְרִיב” וְלֹא אָמַר אָדָם מִכֶּם בַּי יִקְרִיב,”

שָׁאַם כֹּן, הִיה הַפְּרוֹשׁ רַק בְּפִשְׁוּטוֹ לְבָד -  
שָׁאַדְם הַגְּשָׁמִי שְׁלַמְּתָה יִקְרִיב,

אַבְלָ בָּאָוּמָרוּ “בַּי יִקְרִיב מִכֶּם בָּא לְרָמָז  
אַל עַנְּנֵן הַגָּנֶן”.

וְלֹכֶן נִאֵמֶר “בַּי יִקְרִיב” - לְשׁוֹן יְחִיד, דִּקְאֵי  
עַל אָדָם הַעֲלֵיָן - שֶׁהָוָא אֶחָד.

וְעַל דָּרְךְ מָה שְׁכַתּוּב בְּרַבּוֹת (בראשית, פרשה  
כ"א) עַל פְּסֻוק (בב) “הַן הָאָדָם הַיְהָ כְּאֶחָד  
מִמֶּנּוּ” - “בַּיְחִידוֹ שֶׁל עַולְם”, דְּהַיִינוּ כְּמוֹ  
בְּחִינַת אָדָם-הַעֲלֵיָן.

וְאַחֲר בְּרַךְ נִאֵמֶר (פרשתנו א, ב): “מִן הַבָּהָמָה כַּי,

Therefore, the word “מִכֶּם-from you” comes after the phrase “בַּי יִקְרִיב-when He will offer,” instead of saying “אָדָם מִכֶּם בַּי יִקְרִיב” “when a man from among you will offer,”

since then the meaning would just imply the literal explanation, that a physical person here below will offer a physical animal,

בַּי יִקְרִיב מִכֶּם “when He will bring an offering from among you” it hints to the concept explained above.

It, therefore, uses the expression “בַּי יִקְרִיב - when He will offer” using the singular, since it refers to Hashem as He is called “Adam on High,” who is only One.

This interpretation that Hashem is referred to in the singular is similar to what is written in the Midrash Rabbah (Bereishis, section 21) on the verse (Bereishis 3:22) “[Hashem said:] See now, this person Adam will be like He who is One.” The Midrash interprets the word “כְּאֶחָד” “like the One” as a reference to Hashem who is “the One and only G-d of the world,” meaning that Adam, who was the only person in the world, was being compared to Hashem –“Adam on High” - who is the One and only G-d of the world.

After this, the verse continues and says, “from the domestic animals,

תִּקְרִיבוּ אֶת קָרְבָּנֶכֶם:

from the cattle, sheep, and goats **you shall bring your offering,**"

זֶהוּ בְּחִנַּת הַקָּרְבָּן שְׁהָאָדָם שְׁלֹמֶתֶה  
יִקְרִיב:

this refers to the offering that the person here below must bring.

ולֹכֶן נִאֵם "תִּקְרִיבוּ" - לְשׁוֹן רַבִּים, לְפִי  
דָּקָא עַל בְּנֵי יִשְׂרָאֵל.

Therefore, it says, "you-תִּקְרִיבוּ" (many) shall offer" in the plural, since it refers to the entire Jewish People.

Hashem, who is One, brings close our Divine soul by awakening it, and every Jew by himself must then bring close his own animal soul to Hashem.

וְזֹהוּ עַצָּה טוֹבָה מִמְּנוּ יִתְּבָרֵךְ: שְׁמַיד  
בְּעֵת־צָעֵן זֶה, אֲשֶׁר נִמְשָׁךְ מִלְּמַעַלָּה  
הַתְּעוּדָות לְהָעִיר אֶת נֶפֶשׁ הָאָדָם,

This is the 'good advice' from Hashem. Immediately when there is a time of Good Will of Hashem, and He brings from Above a spirit of awakening to wake up the person's soul,

תִּכְףֵּת וּמִיד תִּתְחִילֵוּ אַתֶּם גַּם בַּן לְעֹורֵר  
אַתְּעֹרוֹת־אַדְלָתָתָא גַּם בַּן, דְּהַיָּנוּ  
לְאַכְפֵּא וּלְאַהֲפֵּא אֶת מְדוֹת נֶפֶשׁ  
הַבְּהִמִּיתָ,

right away you should start to use out that inspiration to wake yourself up also, in a manner of "Isarusa Dele'sata," meaning, to tame and transform the character traits of the animal soul, through work on behavior and in prayer,

וְהוּא עֲנֵנִין "תִּקְרִיבוּ אֶת קָרְבָּנֶכֶם", שֶׁהוּא  
"מִן הַבְּהִמָּה, מִן הַבָּקָר כִּי בְּדַלְקָמָן."

this is called "you shall bring your offering," which is "from the... animals, from the cattle, etc.," as will be further explained.

וְזֹהוּ בָּמוֹ שְׁבַתּוֹב (שיר השירים א, ז): "מִשְׁבְּנִי  
אַחֲרֵיךְ נְרוֹצָה."

This is connected to what is written (Shir HaShirim 1:4), "מִשְׁבְּנִי-pull me up to You [Hashem], אַחֲרֵיךְ בְּרוֹצָה and, then we will run after You [Hashem]."

פִּירּוֹשׁ: כַּאֲשֶׁר תִּמְשְׁבְּנִי בְּאַתְּעֹרוֹתָא  
דְּלָעִילָא - אָזִי מִיד "אַחֲרֵיךְ נְרוֹצָה",

Meaning, that as soon as You Hashem pull me up spiritually through an "Isarusa Dele'ela," then

immediately **אַחֲרֵיךְ נָרוֹצָה** “we will run after You [Hashem]” through own effort in refining the animal soul.

אבל אם לא יתחמץ לעבוד בעבודתו לברר נפש-הבהמית, אזי אף שגמישר אתחרתו-ידלעלא לעורר הנפש האלקית – לא יהיה לו קיום וחתמרא.

אבל כאשר מיד שאדם העליזון יקריב מכם קרבן, דהינו **כְּשִׁיחַה אַתְּעַרְוָתָא** – דלעלא לעורר אתחרתו-ידלעתא –

אזי תיכף ומיד תתחילו גם אתם להקריב את קרבנכם **מִן־הַבָּהָמָה כָּךְ**, אזי ייה דבר המתקיים<sup>26</sup>.

והנה, קרבן זה שתקריבו אתם – הוא “מן הבהמה כי”, מה שאין כן “אדם כי קרביב”, הנה הקרבן הוא “מפעם”.

However, if he will not work hard to serve Hashem in refining the animal soul, then even if there will come an “Isarusa Dele’ela” to awaken the person’s Divine soul, this inspiration will not be able to last and be maintained.

However, if as soon as the “Adam on High” (Hashem) will “bring an offering from you,” meaning when there will be an “Isarusa Dele’ila” from Hashem that awakens an “Isarusa Dele’sata” in the person,

then immediately, you will begin to bring your offering “from the animal” soul, then this inspiration will be able to last.

Now, this offering that you need to bring is “from the animal” soul, which is not the case “when an Adam will offer,” that offering (from Hashem) is “from you,” the Divine soul.

<sup>26</sup> (ועיין מה שנטבאר סוף דבר הפתחיל “משה ידבר” (תורה אור סח, ג), בענין “והאלקים יעננו” (יתרו יט, יט), שבחינת יחויז-תתאה יענה להמשכה זו של משה שהמשיך מבחן יחויז-עלאה – להיות מלמיטה-למעלה כמו מלמעלה-למטה).

ועל דבר זה יובן בכך: ענין “אדם כי קרביב” הוא ההמשכה מלמיטה-למטה מיחוזא-עלאה, ו “מן הבהמה [...] פקריבו” הוא בענין “עננו כו’”.

ו “גדול העונה אמן” (ברכות ג, ב), כי “יתרונו האור הוא מן החושך” (על פי קהילת ב, יג), שעיל ידי בירור נפש-הבהמית נ麝 להיות “וחחיות נושאות את הכסא”, ו “כمرואה אדם” שעליו לבחן את “כפי לא אדם הוא” (שמעואל א’, טו, כט). וכמו שנטבאר מזה בדבור הפתחיל “זכור ושמור” הניל הערכה (11).

וְהִיָּנוּ כְּמוֹ שְׁנַתְבָּאָר לְעַלְיָה, שְׁבָכֶל אֶחָד יְשִׁבְתִּית נֶפֶשׁ-הָאֱלָקִית וְנֶפֶשׁ-הַבָּהִמִּית.

והנה, בענין "אדם כי יקריב", שהוא האתערוֹתָא-דְלָעֵילָא הנמשר מלמעלה לעורר ולהקריב נפש האדם שלמטה, הנה העלה זו מגיע לנפש-האלקית לב, שהוא חלק אלוה ממעל" (איוב לא, ב; ונקרא משל ב, כ): "נֵר הָעוֹד נְשָׁמָת אָדָם", שהיא בcheinית אדם (בראשית א, כ): "נוֹעֲשָׂה אָדָם בצלמנו בדמותנו",<sup>27</sup>

As we explained above, that every Jew has a Divine soul and an animal soul.

Now, regarding this process of "when Adam [on High] will offer," which refers to the "Isarusa Dele'ila" that comes from Above to awaken the soul of the person here below and bring him close, this spirit of awakening only reaches the Divine soul, since it is "a literal portion of Divinity" (Iyov 31:20), and it is called "the lamp of Hashem is the soul of Adam-man" (Mishlei 20:27), which is a reference to the Divine soul, which is called "Adam," as it says "[Hashem said:] let us make Adam in our form with our likeness."

We see from this verse that the Divine soul that "resembles" Hashem is also called Adam. When Hashem is invested in the 10 Sefiros, He is referred to as "Adam on High," and the Divine soul is referred to as "Adam below," here in this world.

Since the Divine soul is essentially Divine and is called Adam just as Hashem is called "Adam," therefore, it can receive this awakening directly from Above known as the "Isarusa Dele'ila."

וַיְשִׁבֵּה אֶחָבָה טָبֻעִית מִצְדָּרֶשֶׁת וּמִקּוֹרֶב חֹצֶבֶת, רַק שַׁהְיָא מוֹסְתָּרָת,

This Divine soul has a natural love for Hashem coming from its origin and source in Divinity; it's just that this natural love is hidden.

This love just needs to be brought out from its hidden state.

וְצִרְיךָ לְהֹזִיאָה מִן הַהָּעָלָם אֶל הַגִּלְוֹי, עַל פָּנָי, עַל יָדַי הַגִּלְוֹי וְהַאֲתֻעָרוֹתָא-דְלָעֵילָא תַּצָּא אֶחָבָה זוֹ מִהָּעָלָם אֶל הַגִּלְוֹי, לְהִיוֹת בָּטָל לְהָ בָּנָר בְּפָנָי

Therefore, through this revelation and "Isarusa Dele'ila," the love will come out from concealment to

<sup>27</sup> עיין מה שnantbāar בדבור המתחיל "אללה מסעוי" (לכן מסעוי פט ג ואילך).

הַאֲבוֹקָה.

revelation, so that the person's Divine soul should become nullified to Hashem, like the light of a candle is nullified before the light of a torch.

When a lit candle is placed before a burning torch, its light is not noticeable as anything separate. So too, when the love of Hashem is revealed in the Divine soul, it feels Hashem so strongly that it doesn't feel as anything separate.

אֲבָל הַנֶּפֶשׁ-הַבָּהִמִּית, שָׁבֵר יָרֵךְ  
וּכְלֹילָה מְטוּבָה וּרְעָה, רֹבֶה בְּכָוָלה רְעָנוֹת, לֹא  
שִׁיר בְּהָ לֹמֵר בָּן.

However, the animal soul that already descended very far from its source in holiness, and is comprised of a mixture of good and bad, with the majority of its nature consisting of bad, we cannot say this about it, that it has a natural love for Hashem that is just waiting to be revealed.

וְלֹכֶן אָפְּ אִם נִמְשָׁר אֶתְעָרוֹתָה-דְּלָעִילָא  
אֵין זֶה שִׁיכּוֹת לְנֶפֶשׁ-הַבָּהִמִּית וְהַגּוֹף,

Therefore, even when there comes an "Isarusa Dele'ila," it does not affect the animal soul or the body.

בַּיּוֹם שׁ"רוֹת בְּהַדְרַת הָאָדָם הַעֲלָה הִיא  
לְמַעַלָּה" (קהלת ג, ט), עַמְּכָלָה, הִיא<sup>28</sup> בְּהַמָּה  
וַיַּוְרַדְתָּ לְמַטָּה.

For, even though "the spirit of Adam -the Divine soul- ascends above [to connect to Hashem]" (Koheles 3:21), nonetheless, the animal soul is "the spirit of the animal that descends below" (Koheles ibid.) to connect to purely material matters.

אַלְאָ שְׁזוּהוּ עֲבוֹדַת הָאָדָם דָּוָקָא לְבָרָר  
נֶפֶשׁ-הַבָּהִמִּית;

Instead, this is the service that the person himself must perform- to refine his own animal soul.

וְנִקְרָא "עֹבֵד אֱלֹקִים" (אלאכִי ג, יח) - בָּמוֹ  
עוֹרוֹת עֲבוֹדִין<sup>29</sup> - שְׁמַעַבֵּד אֹתָן וּמִתְקַנֵּן.<sup>30</sup>

Someone who refines his animal soul is called "עֹבֵד" -One who works hard

<sup>28</sup> ("וְרוֹת הַבָּהִמָּה הַיְרַדְתָּה הִיא לְמַטָּה לְאָרֶץ". שם).

<sup>29</sup> ("לְשׁוֹן הַמְּשֻׁנָּה בְּכָוָותָה וְזֶה עֲרוֹת שָׁאַלְנָן עֲבוֹדִין").

<sup>30</sup> וְכָמוֹ שְׁנִתְבָּאֶר בָּמָקוּם אֶחָר, בְּבִיאָוֹר עַל פְּסוֹק (שיר השירים ה, ב) "אַנְּיִשְׁנָה", בְּעַנְּנִין "אַחֲתָה"

on himself אֲלָקִים-to serve Hashem,” just as processed animal skins are called עֲבֹדִין-עֹרֹת “skins-that were worked over,” meaning that someone worked on them and fixed them up to transform them into something useful, like parchment or leather.

Physical animal skins require a labor-intensive process to transform them into quality leather or parchment. So too, the animal soul needs a labor-intensive process to teach it about Hashem and inspire it to have a real feeling of love for Hashem.

ובמאמָר רַז"ל<sup>31</sup> בְּמֶלֶךְ הַמְמוֹנָה עַל הַהְרִיוֹן, שְׁשֹׁוֹאֵל: "טִפְחָה זוֹ מִהְתָּהָא עַלְיָהּ נִי?" וְאַיְלָו "צְדִיק אָו רְשָׁע לֹא קָאָמֵר".<sup>32</sup>

Like our Sages say regarding the angel that is appointed over assigning a destiny to children at the time of their **conception**: “The angel takes the drop and brings it before Hashem and asks: **“Master of the World, what will be the destiny of the child born from this drop,** will it be strong or weak, wise or simple, rich or poor?” However, it does not ask Hashem **if the child will be wicked or righteous**, since everything is in the Hands of Heaven, except for fear of Hashem, which is a person's choice and is completely dependent on the person.” (Nidah 16b)

We see from this that for a person to come to truly serve Hashem is dependent on his own choice and hard work, not on revelations from above.

וְזֹהוּ "כִּי יִקְרִיב מִפְּנָם": בְּלֹוֹמֶר, לְשׁוֹן "מִפְּנָם" הַיְינוּ הַנְּפָשָׁה אַלְקִית לְבָדָה

This is the idea of “when He will offer from you:” Meaning, the word

רְעִיתִי” (לקמן שיר השירים לה, א). וענין מה שונתבאר מהאי גוונא כמו שכתוב פאן – בדבור המתחיל “וְסִפְרַתְמָ לְכָם” – בפרשタ אמרו (לקמן אמרו לה, ד).  
 (נדרה טז, ב).  
 ” – בדרכיו חנינא. דאמר רבי חנינא: הַכְלִ בִּידֵי שְׁמִים חַזְן מִירָאת שְׁמִים. שְׁם).<sup>32</sup>

“מִבְּךָ-מִבְּךָ” is only referring to the Divine soul, only it is brought close by Divine revelation and “Isarusa Dele’ila.”

אבל “קָרְבָּנֶכֶם” הוּא “מִן הַבְּהָמָה כֵּי”,  
הינו לברר הנפש-הבהמית, להיות  
בבחינת אתה פְּכָא,

על ידי ההתבוננות בגודלה ה’ בפי אשר  
שכלו יכול שאות, להOLID מזוה אהבה עזה  
גם בנפש-הבהמית.

ומתילה עריך להיות אתה פְּכָא בשלשה  
לבושי הנפש: מחשבה, דבר ומעשה  
ב”סור מְרֻעָה ועֲשָׂה טוֹב” (תהלים ל, ט);

ואחר כך יבוא לבחינת אתה פְּכָא.

However, “קָרְבָּנֶכֶם - your offerings” is “from the animal,” meaning to refine the animal soul, to tame and transform it.

This transformation is accomplished through the contemplation of Hashem’s greatness during prayer as much as his mind is capable of, through which he will produce a fiery love for Hashem also in his animal soul.

However, he first needs to tame his animal soul by controlling its three “garments of the soul:” thought, speech, and action, by (Tehilim 34:15) “turning away from bad and doing good.”

Afterward, he will be able to reach the level of transformation of the animal soul’s nature through contemplation during prayer.

## Summary of Chapter 2

- 1- Now we can explain the meaning of "when an 'Adam' will offer from among you:" This is a reference to Hashem as He expresses Himself in the Ten Sefiros. These Ten Sefiros are comprised of three 'intellectual' aspects and seven 'emotional' aspects, corresponding to the ten soul powers of a person. The purpose of these Ten Sefiros are for Hashem to 'limit' His revelation to a system compatible with how people operate, so that they may receive His revelation properly. Since these Ten Sefiros correspond to the makeup of a person, they are called "Adam-Man." When Hashem expresses

Himself to us through these Sefiros, He is called "Adam - Man Above."

- 2- What does it mean that Hashem, as He is called "Adam Above," will "יִקְרַיב" -bring an offering" from us? The word "יִקְרַיב" also means "will bring close," and Hashem brings close our Divine soul to Him. This is by Him sending an extra measure of Divine Light into us to wake up our Divine soul to yearn for Him. This is called an "Isarusa Dele'ila - Awakening from Above."
- 3- This is why the verse says "אַדְם בַּיִקְרַיב מִבָּם" - when an 'Adam' will bring close from you," since it is hinting to this process of how Hashem, as He is called "Adam Above," brings close "from you," from each and every Jew's Divine soul.
- 4- This is also why the verse starts out in the singular "כִּי יִקְרַיב" -when He will offer," since it is referring to the singular, One and Only, Hashem, who awakens our Divine souls.
- 5- However, the second half of the verse uses the plural "תִּקְרִיבוּ" -you (plural) shall offer," since it is referring to how we Jewish People need to "offer up" and bring close our own animal souls to Hashem, using the awakening of our Divine soul to move us to "offer up" the desires of our animal souls.
- 6- The lesson of this verse is: Whenever a person becomes inspired to serve Hashem or suddenly has a strong feeling for Hashem, he should right away utilize that inspiration to work on himself through self-refinement and contemplative prayer (called "Isarusa Delesata-Awakening from below"). If he uses out that inspiration to put in his own effort to change his own animal soul, then this inspiration and awakening from Above will last. However, if he will just rely on the "Awakening from Above" without putting in his own effort to change himself, then this inspiration will not last.
- 7- This is the meaning of "מִן הַבְּהֵמָה...תִּקְרִיבוּ אֶת קָרְבָּנָכֶם" -from the 'animal' you shall bring your offering," meaning, from a person's own animal soul he shall bring an "offering" to Hashem.
- 8- If there comes an "Awakening from Above" that shines into the person, why does it only affect the Divine soul, why doesn't it also awaken the animal soul?

9- The Divine soul has a hidden natural love and fear for Hashem that simply needs to be revealed. Revealing this hidden love is accomplished through the "Awakening from Above." However, the animal soul does not possess a "hidden love." Actually, it is very coarse and materialistic in its current state and distant from excitement for Hashem. This is why the person himself needs to put in his work to transform the coarse nature of the animal soul and teach it to love and fear Hashem. This process is similar to making parchment or leather: One takes a coarse animal hide and works to process it into something refined that is then used to make something beautiful, like a Sefer Torah. Similarly, one needs to take the coarse animal soul and work to refine him and teach him to love Hashem.

10- This transformative process has two steps: First, one must focus on controlling the thought, speech, and action of the animal soul that it should be the way Hashem wants. Second, one needs to contemplate the greatness of Hashem during prayer to create love and fear for Hashem in his animal soul.

(ג) Chapter 3

גַם פִּירּוֹשׁ מִן הַבָּהֶמֶת, חִינּוּ בִּמְבוֹאָר  
לְעֵילָן

Another explanation of bringing an offering "from the animal" based on what was previously explained:

שְׁפִידִי לְהַכְנִיעַ וְלִבְרַר נַפְשׁ-הַבָּהֶמֶת, הוּא  
דּוֹקָא עַל יְדֵי שְׁרָשָׁה וּמִקּוֹרֶה מִבְּחִינָת  
פָּנֵי שׂוֹר שְׁבָמְרָפְּבָה.

In order to subdue and refine the animal soul, this process is accomplished specifically through revealing its spiritual origin and source in the level of angels known as "the face of the Ox" of the "Merkavah."

מן הַבָּהֶמֶת מִן הַבָּקָר וּמִן הַצְּאן תִּקְרִיבוּ אֶת קָרְבָּנָכֶם-from the animals, from the cattle, from the sheep and goats, you shall bring your offering."

The deeper meaning explained previously in the maamar is that the verse is referring to the animal soul, which is what must be brought as a spiritual "offering."

Here, the Alter Rebbe is adding another explanation of the verse. In order to fulfill "תַּקְרִיבָו אֶת קָרְבָּנֶכֶם" -you shall bring your [spiritual] offering" of the animal soul to Hashem, it is through revealing its spiritual source "מִן הַבָּהָמָה-from the [spiritual] 'animals' [i.e., angels, as they exist in the "Merkavah"]." These spiritual 'animals,' which are angels that are totally dedicated to Hashem and passionate about Him, are the spiritual source of our animal soul in the physical person. By re-connecting the animal soul to the way that "animals" exist in holiness, it will be able to be subdued and transformed to holiness through the Divine soul.

וְזֹהוּ שְׁמֹזְכִּירִים בְּשְׁתִּים שְׁלֵפְנֵיכֶם  
דְּקָרְיאַת-שְׁמַע אֵיךְ שְׁהַמְלָאָכִים וְחַיּוֹת  
הַקּוֹדֵשׁ מִקְדִּשִּׁים וּמִמְלִיכִים כֵּי"

**This is the reason why we mention in the two blessings before Krias Shema how the angels and the holy Chayos (lit. "animals") angels "sanctify and proclaim the kingship of the Name of Hashem, the Great King."**

שְׁמֹזְה דּוֹקָא תַּתְפַּעַל הַנֶּפֶשׁ-הַבָּהָמִית.

**From this specific contemplation, the animal soul will become excited about Hashem.**

וְזֹהוּ מִן הַבָּהָמָה נִזְבְּנָה תַּקְרִיבָו, הַיְנֵה  
בְּחִינַת "פְּנֵי שׂוֹר" שְׁבִמְרַכְּבָה.

**This is the meaning of "מִן הַבָּהָמָה-from the [spiritual] 'animals' [i.e., angels] ...you shall bring close [your animal soul to Hashem]," meaning from the contemplation regarding the angels called the "face of the Ox" of the "Merkavah," you will be able to bring close your own animal soul to Hashem.**

The Alter Rebbe analyzes another part of the verse:

וּפִירּוֹשׁ "מִן הַבָּקָר וּמִן הַצָּאן" (פְּשָׁתָנוּ א, ב),  
הַיְנֵה שְׁנִי מִדְרָgoת חֲלוֹקוֹת - שִׁשׁ ב'  
נֶפֶשׁוֹת הַבָּהָמִיות:

**The deeper meaning of "מִן הַבָּקָר וּמִן הַצָּאן-from the cattle and from the sheep and goats<sup>33</sup>" is as follows: This refers to two general categories of animal souls:**

<sup>33</sup> The word "צָאן" refers to both sheep and goats.

יש מי שהוא מבחןית 'בקר' - "בַּיְ שׂוֹר  
גָּנָח הָוֹא",<sup>34</sup> בְּחִינַת 'גָּבוֹרֹת קָשׁוֹת'.

והיינו מי שהוא בעסן בטבעו, שמאלה  
רעה זו היא בו בתגברות יותר, ויבונה  
בשם 'בקר' על שם הרתכנותה כי.

ויש מי שאינו רתכן בטבעו, וחלק הרע  
שבו הוא היוטו בעל תאוֹה;

והוא שְׁנַפְשׁוֹ הַבָּהִמִּת הִיא מבחןית  
צָאן', שָׁאַיְן גָּנוֹנִים, אַדְרָבָה, קָוָלָם  
ברחכונות,

אַלְאָ שָׁהַם בָּעֵיל תָּאוֹת כי.

Some people are not by nature angry and harsh to others but are very lustful for physical pleasure (see the note explaining the connection of sheep and goats to being lustful).

הנה בְּלֹא לְאַלְהָ צָרוֹר לְאַכְפִּיאָ, וְזֹהוּ שְׁבַתּוֹב:  
"מִן הַבָּקָר וּמִן הַצָּאן תִּקְרִיבוּ אֶת  
קְרָבָנֶכֶם",

**There are some people whose animal soul is like "cattle," like a goring ox, that is very tough and harsh.**

**Meaning, someone who is angry by nature and this bad character trait is strongly expressed in him; his animal soul is referred to as "cattle," like an ox that it is angry and temperamental.**

**There are some people whose animal soul isn't so angry by nature, and the bad portion of his animal soul is the fact that it is lustful for physical pleasures,**

**his animal soul is from the aspect of "sheep and goats," that do not gore. To the contrary, the sound of their bleating awakens the mercy of those who hear them, the opposite attribute of harshness and severity,**

**However, they are lustful in their physical desires.<sup>35</sup>**

**All of these aspects of bad character traits need to be subdued and this is the intention of what is written: "מִן הַבָּקָר וּמִן הַצָּאן תִּקְרִיבוּ אֶת קְרָבָנֶכֶם**

(לשון הכתוב מושפעים כא, לו).<sup>34</sup>

<sup>35</sup> In the commentary of Rashi on Bereishis 32:15, he explains that oxen are used for plowing fields and use their great strength to perform heavy labor. However, sheep and goats are not used for labor, only for milk and shearing wool. Therefore, oxen that are tired out from labor have less interest in physical pleasures than sheep and goats, who have all day to eat and procreate, etc.

**from the cattle** [i.e., from the angry animal soul] **and from the sheep and goats** [i.e., from the lustful animal soul] **you shall bring your** [spiritual] **offering** [to Hashem]."

כל אחד לפִי מָה דִּינָע בִּנְפָשׁוֹ - מַהוּתוֹ  
וְטַבּוּוֹ, כִּי יְרָאָה לְאַכְפִּיא מִקְדָּשׁ זוֹ, וְאֵנוֹ  
יְהִי בְּבָר הַמְּתָקִים כֵּי.

Each person, based on how he knows his own spiritual makeup and nature, accordingly he needs to subdue that specific bad character trait. Only then, his spiritual service of Hashem will be able to last forever.

Only by refining one's coarse inborn nature will he be able to awaken the animal soul to lasting love for Hashem during prayer consistently.

### Summary of Chapter 3:

- 1- Another explanation of bringing a spiritual offering "מִן הַבָּהֶמֶת" - from the animal," meaning the animal soul, is that it is also referring to the source of the animal soul. The spiritual source of the animal soul is from the angels of the "Merkavah," who are referred to as "animals" by way of analogy. Just like wild animals have tremendous strength and energy, so too, these angels have immense excitement and passion for Hashem. By reconnecting the animal soul to its source in the angels, it enables the animal soul to become excited about Hashem. This is why the service of the angels is described in the blessings before Shema.
- 2- This is the alternate meaning bringing a spiritual offering "מִן הַבָּהֶמֶת-from the animal:" By contemplating on the service of Hashem of the "spiritual creatures called animals," i.e., the angels, this helps us bring close and offer our animal soul to Hashem.
- 3- The verse specifies two categories of animals to be brought as an offering: Large domestic animals, "בָּקָר-cattle," and small domestic animals, "שָׂעִיר-sheep and goats." These refer to two main categories of animal souls:

"Cattle" refers to animal souls that are tough and aggressive. These people need to focus their efforts on not getting angry and argumentative at other people.

"Sheep and goats" refer to animal souls that are laidback and indulgent. These people need to focus on working hard in learning Torah and fulfilling Mitzvos and in holding back from indulging in materialism.

Each person needs to look into what are his main negative character traits and work on refining them through improving his actions in that aspect, and in contemplative prayer corresponding to that negative trait. (For example, someone who always gets angry should think about how anger derives from a lack of recognition that everything that happens to him comes directly from Hashem, as explained in Igeres Hakodesh chapter 26).

<sup>36</sup>(ד) Chapter 4

וַיֹּהֶי "מִשְׁכַּנִּי - אַחֲרֵיךְ נָרוּצָה" (שיר הַשִּׁירִים א, ד):

**This is the meaning of "מִשְׁכַּנִּי - אַחֲרֵיךְ נָרוּצָה"** [Hashem, please] **pull me up** -and we shall run after You [Hashem]" (Shir HaShirim 1:4).

"מִשְׁכַּנִּי" - לשון יחיד - הוא אתחזורתא דלעילא לעזרך האהבה הטבעית שבנפש האלקיות.<sup>37</sup>

The phrase "מִשְׁכַּנִּי" [Hashem, please] **pull me up**" is written in the singular form, which refers to the "Isarusa Dele'ela" to awaken the natural love which is hidden in the Divine soul.

והנה על ידי זה הנפש-האלקיות מבררת גם בפן הנפש-הבהמית בונפר לעיל,

Through this, the Divine soul can also refine the animal soul, as described above.

<sup>36</sup> מכאן עד סוף המאמר הוא הוספה מכ"ק אדרמור הצע, על פי המבוואר במאמר אדרה ז' תקס"ג ח"ב, ד"ה אחריו ה' תלכו (ע' תר"ץ ואילך)

<sup>37</sup> ועינן מה שנתבאר מענין **משיכה**, גבי ברכת המזון, בפרשת יעקב, בדבור המתחיל "שׁיעיות בירת ותורה לברכת הפזון" (לקמן יעקב טז, ג).

וְזַהוּ אֲחַרְיךָ גָּרוֹזֶה - לְשׁוֹן רַבִּים, בְּשָׁנִי  
הַרְצָנוֹת - דַּנֶּפֶשׁ-הַאֱלֹקִית וּנֶפֶשׁ-  
הַבָּהֲמִית.

This is the meaning of “אֲחַרְיךָ גָּרוֹזֶה” - we shall run after You [Hashem]” in the plural form, meaning that we run after Hashem with both sets of ours desires, those of the Divine soul and those of the animal soul.

In other words: The first stage is that Hashem awakens the Divine soul. This is referred to as “pull me up,” with “me” referring to the Divine soul, which is “pulled up” by Hashem, from His initiative.

The second stage is that we use the awakening in our Divine soul to refine our coarse nature and awaken our animal soul to love Hashem. This is referred to as “we shall run after You [Hashem],” with “we” referring to both the Divine soul and the animal soul. After the animal soul is awakened by the Divine soul to love Hashem, then both run together to Hashem, with a yearning to connect to Him through Torah and Mitzvos.

וְזַהוּ יְפָה אַתָּה רַעַתִּי בְּתִרְצָה<sup>38</sup> (שיר הַשִּׁירִים, 1:7)

This is the meaning of “You are beautiful, my beloved, like something truly desired” (Shir HaShirim 6:4).

In Likutay Torah on Shir HaShirim, the Alter Rebbe explains this verse (Shir HaShirim 13d) as follows:

There are two types of desires. One type is an 'intellectual' desire, meaning that a person knows in his intellectual that something is good for him, and he should really want it. This 'intellectual' desire can be enough to inspire a person to act if he decides to use the realization of what he should want and act upon it. If a person understands the greatness of Hashem, he can choose to do whatever it takes to connect to Hashem, based on his realization, even if he doesn't yet have an emotional feeling for Hashem.

The second type of desire is an emotional desire that one feels in the heart. When a person contemplates the greatness of Hashem and His love for us or a similar concept, and it breaks through into a real emotional feeling in his heart, this is an entirely different experience than the 'intellectual' desire that's only in his mind.

<sup>38</sup> עיין מה שנכתב בא בדבור המתחיל “הֵנָּךְ יְפָה רַעַתִּי” (לקמן Shir HaShirim יג, ד).

This second type of desire is called “רַעֲשִׁיתִי”-my beloved,” since it reflects a true emotional feeling of love for Hashem.

The first type of desire is called “כְּתַרְצָה”-like something truly desired,” since it is, in fact, a real desire, just not an emotional one.

The goal is to connect these two types of desire: We should have an emotion of love for Hashem in our heart - “רַעֲשִׁיתִי”-my love [for Hashem]” - that corresponds to our desire for Hashem in our mind - “כְּתַרְצָה”-like something desired [in our mind].”

This is the meaning of the verse:

“יְפָה אַתָּה רַעֲשִׁיתִי” - you, my love for Hashem, is beautiful כְּתַרְצָה -when it expresses my intellectual desire for Hashem.”

This concept reflects the theme explained in our maamar:

From the perspective of our material life, the desire for Hashem in our Divine soul is distant. It is like an intellectual desire that has yet to penetrate into the heart.

However, when we refine our coarseness and awaken our animal soul to love Hashem, then this is like the love of Hashem that is actually felt emotionally in the heart. It has the power to transform our material life fully.

וְאַחֲרֵ כֶּרֶב נִאָמֵר (שיר השירים א, ד): “הַבִּיאָנִי  
הַמֶּלֶךְ חֶדְרָיו” -

After this process, the verse says:  
“The King has brought me into  
his chambers.”

לְשׁוֹן יְחִיד, כִּי “חֶדְרָיו” כְּיִינוּ שִׁיחָתָא סְדָרִי  
מִשְׁנָה,

It is written in the singular form  
since these "chambers" refer to the  
Six Orders of the Mishna,

שָׁהֵן בְּחִינַת חֶסֶד גְּבוּרָה תְּפָאָרָת -

which are built primarily around the  
three aspects of Kindness, Severity,  
and Beauty/Fair Compromise, also  
known as

חֶסֶד

חֶסֶד-Leniency,

דִּין

דִּין-Strict Justice,

רְחַמִּים,

רְחַמִּים-Mercy/Compassion

רְאֵשֵׁי-תִּבְוֹת חֶדֶר,

which form the acronym “חֶדֶר” “Chamber,” thus the 'chamber' here is

a reference to the Mishna built around these three attributes.

שְׁמָמָם נִמְשָׁךְ פְּשָׁר וּפְסָול; טָמֵא וּטְהוֹר;  
חַיִּיב וּזְבָּפָאִי.

וְהַבִּיאָנִי" - לְשׁוֹן עַבְרִי, דְּהִינָּנוּ כְּמָאָמָר  
רוּלִי, בְּשַׁתְּהִינָּוק בְּבָטָן אִמּוֹ מַלְמָדִין  
אוֹתוֹת הַתּוֹרָה בּוֹלָה,

**From these three attributes of Hashem come forth the rulings in the Mishna of Kosher or non-Kosher, pure or impure, condemned or vindicated.**

The verse says “**He [Hashem] has brought me [to His ‘chambers’],” using the past tense, as our Sages have said (Nidah 30b): “**When a fetus is in its mother’s womb, they [souls and angels] teach it the entire Torah.**”**

When a Jew is born, he has already been brought into the ‘chambers’ of the Torah. When a Jew in this world learns Torah, he is only returning to a spiritual ‘place’ that he was previously in. This is why the past tense is used.

דְּהִינָּנוּ בְּעֵוד הַנְּשָׁמָה בְּבִחִינָת עַבוּר  
לִמְעַלָּה.<sup>40</sup>

**Meaning, while the Divine soul was in a state of “pregnancy” in the spiritual worlds Above it was taught the Torah.**

The Alter Rebbe here is interpreting the statement of our Sages that “a fetus is in its mother’s womb” learning Torah is not taken in the physical sense.

Rather, it is referring to the Divine soul in the spiritual level called “Its Mother’s Womb.”<sup>41</sup> This is a level where souls develop from a completely spiritual existence that has no connection to physicality at all, to a lower level of spirituality that is able to enter a physical body. This spiritual ‘gestation’ process mirrors the physical gestation process of the body of the child.

It is the Divine soul that learned the entire Torah during its spiritual ‘gestation’ process in the spiritual realm.

<sup>39</sup> (נִדָּה ל, ב).

<sup>40</sup> וְעַיִן מֵה שְׁנַתְּבָאָר מִזָּה בְּדָבָר הַמִּתְחִיל “וְהִיא לְכֶם לְצִיצִית” (לִקְמָן שְׁלָחָן מְד, א). וּבְדָבָר הַמִּתְחִיל “רָאה אָנֹכִי נֹתֵן” (לִקְמָן פ' רָאה יְח, ג).

<sup>41</sup> The level of “Its Mother’s Womb” is an aspect of the Sefira of Malchus, which is called “the Mother,” since it expresses Hashem’s creative power, similar to how a mother creates a child. This process is mentioned in Tanya in Igeres Hakodesh chapter 20, pp. 130b-131a.

ומזה נמשך הבהיר אחר קה שיאיר לו או רה', וכח אהבה ויראה להיות "משבני",

**The power for the light of Hashem to shine into the person, and for the love and fear of Hashem to "pull me up," comes from this pre-birth experience of learning the entire Torah in the spiritual realm.**

דהינו לפי שמכבר "הביאני המלך קדריו".<sup>42</sup>

**This is because previously, "the King has bought me into His [Torah learning] chambers."**

In the maamar from Parshas Re'ei 5663 (that sections 4 and 5 of this maamar are based on), the Alter Rebbe explains:

The fact that the Divine soul originally learned the Torah Above gives it the power to become inspired with a love for Hashem, even as it lives in the physical world.

This is because the Torah comes from the highest level, from Hashem's Essential Will and Wisdom. When the Divine soul learned the Torah Above, in the world of Atzilus, this essential level of Hashem Will and Wisdom became engraved into the very essence of the Divine soul.

Even after it descended into a physical body, this connection to Hashem's Essential Will and Wisdom remains engraved in it.

For this reason, when one learns Torah here below, his Divine soul reconnects to the highest level of Torah as it is in its original source, in Hashem's Essential Will and Wisdom. When that re-connection happens and the Divine soul 'remembers' that it comes from the highest possible level of connection to Hashem, this ignites a deep yearning to consciously and fully return to that ultimate closeness and connection to Hashem.

והנה להמשיך אתערותא-דלאילא זו ד"ארם כי יקריב" - הוא על ידי עסוק התורה, שהוא בוחינת אָרֶם - רמ"ח פקדין - רמ"ח איברין, ושׁע"ה לא'

**Now, in order to draw down this "Isarusa Dele'ila" from "אדם כי יקריב - the Adam on High [Hashem] who will bring close to Himself your Divine soul," this is accomplished through the study of Torah, which is**

<sup>42</sup> (ועין מענין "משכני אתריך הארץ" (בזהר בפירוש אחריו, דף נ"ט עמוד א'). ובפירוש ויחי, דף רכ"ט, ב'. ומענין "קדדו": (בזהר בפירוש ויקרא, דף ד', עמוד א'). ובפירוש לר' לה, דף צ', עמוד א'. עיין מענין "משבני" בגמרא חגיגה, דף ט"ו, סוף עמוד ב'. וברבות: ויש, ריש פירוש פ"ו. בשלח, סוף פרשה כ"ד. אמרו, פרשה כ"ז. נפרשים בספר בית אהרון).

תעשה - שס"ה גידים.<sup>43</sup>

configured corresponding to the makeup of a person, known as "Adam" - the 248 Action Mitzvos correspond to the 248 limbs of the body, and the 365 Refraining Mitzvos correspond to the 365 sinews of the body.

The Mitzvos of the Torah reflects how Hashem expresses Himself in a limited manner corresponding to a person's makeup, so that He can express Himself to us in a way that we can receive His revelation in every part of our being.

This is the same general idea of why Hashem is referred to as "Adam on High" when He is expressed in the Ten Sefiros, as explained previously in the maamar.

Since the Mitzvos, and the Torah that explains the Mitzvos, correspond to "Adam," when we learn the Torah, we bring Hashem down into the level of "Adam," into the Ten Sefiros, so that He can be revealed into us.

ולבן על ידי עסֵק הַתּוֹרָה נִמְשָׁר לְהִיוֹת "בַּיְּקָרִיב."

Therefore, through occupying oneself in Torah study, one brings about that - **בַּיְּקָרִיב** "He will bring close to Himself your Divine soul."

Now, we are interpreting the verse as follows:

"אָדָם" - when a Jew learns Torah, which is also called "Adam," since it has 248 Action Mitzvos and 365 Refraining Mitzvos, like the limbs and sinews of "A person/Adam," then, **בַּיְּקָרִיב** - He, Hashem, will bring close to Himself your Divine soul."<sup>44</sup>

ובמו שַׁבְּתוּב (תהלים קמה, יח): "קָרוּב ה' לְכָל קֹרְאִו, לְכָל אָשֶׁר יִקְרָאוּהוּ בָּאֶמֶת", ו"אַיִן<sup>45</sup> אֶמֶת אֶלָּא תּוֹרָה".<sup>46</sup>

As it is written (Tehilim 145:18): "Hashem is close to all who call on Him, to all who call to Him in

<sup>43</sup> **וכמו שנטבאר בדברו המתחל** "ויאכילך את המן" (לקמן עקב יג, ג).

<sup>44</sup> This is the third meaning of "Adam" mentioned in this maamar: The first, a physical person is Adam/man, second, Hashem is called "Adam on High," third, the Torah is called "Adam" since it corresponds to the configuration of a person.

(ירושלמי ראש השנה סוף פרק ג, הלכה ח. ובברכות ה, ב: "אמת זו תזה")

<sup>45</sup> **ועיין מה שנטבאר בדברו המתחל** "קָנוּ וְשִׁמְחוּ" (תורה אוֹר לו, ג), גבי "כִּי אַתָּה [ .. ] נָרִי": **אַתָּה** הַמ בְּחִינַת אֹתָיוֹת הַתּוֹרָה כו'. וממה שנטבאר מזה בדברו המתחל "וְאַתָּה תִּצְׁהָ", גבי "מָאת בְּנֵי

"Truth,"" and "the meaning of 'Truth' is only the Torah," (Talmud Yerushalmi, Rosh Hashana, chapter 3, Halacha 8).

The only truly effective way to 'call' to Hashem to 'come down' to us is through Torah study, as explained above.

וְזֹהוּ שְׁבָעֵסֶק הַתּוֹרָה נָאֹמֶר (שְׁעִירָה מ, ה): "אוֹ  
יְחִזּוֹק בְּמַעֲוִזִּי יַעֲשֵׂה שָׁלוֹם לִי, שָׁלוֹם  
יַעֲשֵׂה לִי" -

**This is why regarding Torah's study, it says** (Yeshaya 27:5): **"If he holds on tightly to My 'Source of Strength'** [i.e., the Torah], **then he will make peace for me, peace will he make for me."**

ב' בְּפָעֵמִים שָׁלוֹם,

**This verse mentions the word "peace" twice,**

וְהִיִּינוּ בָּמוֹ שְׁכַתּוֹב (שְׁעִירָה ט, ט): "בְּגַזְאָה נִיבָּשׁ  
שְׁפָתִים שָׁלוֹם שָׁלוֹם - לְרָחוֹק וּלְקָרוֹב אָמַר  
ה' וּרְפָאֵתִים".<sup>47</sup>

**this corresponds to what is written** (Yeshaya 57:19): **"The Creator of speech says: Peace, peace, to those who are far and to those who are near,** says Hashem, and I will heal him."

In Likutay Torah for Shemini Atzeres (83d), the Alter Rebbe explains this verse:  
A king has two types of enjoyment:

One is from when his subjects fulfill his commands. The second is when he has a son who traveled far away, and this son returns to him, this creates a much greater enjoyment than the fact that his commands are fulfilled.

This is an analogy for two types of enjoyment that Hashem has:

One is from the Jewish People fulfilling the Mitzvos. This is called the enjoyment Hashem has "from those who are close."

The second is from a Jew that has sinned and now returns to Hashem through Teshuva. This is the enjoyment that Hashem has from "those that are far." This enjoyment of Hashem is much greater than His enjoyment from "those that are

ישָׁרָאֵל" (תְּזִקָּה אָזְדָּפָא, ד).

וְכִמוֹ שְׁנִתְבָּאֵר בָּמִקּוֹם אַחֲרָיו, בְּדָבָר הַפִּתְחִיל "בַּיּוֹם הַשְּׁמִינִי עֲצָרָת" (לְקָדְמָן שְׁמִינִי עֲצָרָת פָּג, ד).

close." Since the person who does Teshuva must reveal the deepest part of his Divine soul to fully re-connect, Hashem also connects to that Jew from His deepest Essence, which is normally hidden.

This is the meaning of "peace, peace, to those that are far and to those that are close." "Peace" is when two different people come together. When Hashem and a Jew come together, that is called "Peace," and there are two different ways for them to come together, as described above.

Now, the Torah is also described with the word "Peace" twice. This is because the Torah contains in it the power for us to unite with Hashem in these two ways.

However, the greatest advantage in the Torah is the fact that it enables a Jew to do Teshuva and return to Hashem. Since it reveals the deepest part of the Divine soul in his Teshuva process, it correspondingly reveals the deepest truth of Hashem. This level of Hashem that is revealed to those who do Teshuva is "far" from any revelation. By revealing this essential level of Hashem, we are taking the fact that Hashem is "far" from any revelation and making it "close" to our experience. This is a deeper meaning of "making one who is far become close," i.e., taking Hashem as He seems far-removed and making Him close to us.

ובין שבן, נ麝ך מזה גם בבחינת שלום  
ד'רחוק - שיהיה נעשה קרוב.

Since this is so, that the Torah study contains a 'double aspect' of peace, studying it also brings the type of "peace" that one who is 'far' should become 'close.'

As explained above, this has a double connotation: 1) The Torah gives a Jew the power to make himself close to Hashem by transforming his animal soul, similar to a Baal Teshuva coming close by changing his way of life. 2) The Torah enables us to bring down Hashem's Essence, which seems "far" from any revelation, all the way to us, as explained above, that through the Torah, we 'call' to Hashem to 'come close to us.'

Alternatively, the double expression of "Peace" refers to how Torah study connects both the Divine soul - which is naturally 'close' - and the animal soul - which is naturally 'far' - to Hashem.

וזהו "אדם כי יקריב מכם".

This is another meaning of "אדם כי יקריב מכם" through the Torah, which is corresponding to an "Adam/person" in 248 and 365 aspects, - **He, Hashem, will bring close from you to Him.**

The Alter Rebbe brings another verse showing a connection between Torah study and spiritual 'offerings':

וְזֹהוּ "צִוָּה בְנֵי יִשְׂרָאֵל וְאָמְרָתָם אֶת קְרֻבָּנִי לְחַמֵּי  
לְאַשְׁר רִיחַ נִיחַחַי תְּשִׁמְרוּ לְהַקָּרֵיב לִי" [בְּמַעְעָדָה].  
פָּנָחָט כה, ב:

**This** is also the inner meaning of (Bamidbar 28:2), "Command the Children of Israel and tell them about my offerings, my 'food offering,' to be burnt on My fire, to cause a spirit of satisfaction, **תְּשִׁמְרוּ-you shall guard, לְ-to offer to Me at the appointed time.**"

"שְׁמֹר זֹה מִשְׁנָה"<sup>48</sup>, שְׁעַל יְדֵי זֹה נִמְשָׁר  
לְהַיּוֹת "לְהַקָּרֵיב לִי".<sup>49</sup>

The word "שְׁמֹר-guard" is also referring to the study of Mishna,<sup>50</sup> since through that study one brings forth the power "לְהַקָּרֵיב לִי" "to make yourself close to Me [Hashem]."

וּבְרִבּוֹת, בְּקָلְלַת עַל פְּסֻוּק (כח) "אָדָם אֶחָד  
מֵאַלְפַּת מִצְאָתִי" -

**In the Midrash Rabbah on Koheles, on the verse (7:28), "I [King Shlomo] have only found one "Adam/person" out of a thousand that are perfectly good,"**

"זה משה שבא לאלף דור כי. הָרָא הוּא  
דָּבְרִתִּיב (תהלים קה, ח): 'דָּבָר צוֹה לְאַלְפַּת דָּוָר'".

The Midrash comments: "This is Moshe Rabeinu, who came after a thousand generations to give us the Torah. As is written (Tehilim 105:8), "[The Torah is] the matter that He [Hashem] commanded after a thousand generations."

We see from this Midrash that Moshe Rabeinu, who gave us the Torah, is called "Adam," showing how the term "Adam" also applies to the Torah, which is why Moshe was called "Adam" in the merit of him giving us the Torah.

<sup>48</sup> ("שְׁמֹר וְשִׁמְעַת אֶת כָּל הַדְּבָרִים הָאֱלֹהִים אֲשֶׁר אָנֹכִי מַצְנָה") (ראה יב, כח) - שְׁמֹר. זֹה מִשְׁנָה - ר' (ז').

<sup>49</sup> וְעַיְינָה שְׁנִתְבָּאָר מִזֶּה סֹוף דָּבָר הַמִּתְחָלֵל "צִוָּה בְנֵי יִשְׂרָאֵל וְאָמְרָתָם אֶת קְרֻבָּנִי" (לקמן פָּנָחָט עו, ב).

<sup>50</sup> See commentary of Rashi on Devarim 12:28.

וְעַל־זֶה נְאֹמֵר גַּם־כֵּן "אָדָם בַּיְקָרְבָּן" דְּהַיְינֵנוּ עַל־יְדֵי הַתּוֹרָה<sup>51</sup>,

Regarding this, it says "אָדָם בַּיְקָרְבָּן" -when an Adam will bring close from among you," meaning that through the Torah study, Hashem brings us close.

After explaining how the term "Adam" can be referring to the Torah, the Alter Rebbe goes back to the interpretation that "Adam" is referring to Hashem, and that it is through our Torah study that we 'cause' Him to wake up our Divine soul:

וְזַהֲוֹ "דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם:  
אָדָם בַּיְקָרְבָּן".

הַבְּרִאָה אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם This is the inner meaning of "אָדָם בַּיְקָרְבָּן" -speak to the Children of Israel and tell them they are the ones who cause that אָדָם בַּיְקָרְבָּן -Hashem, as He is called "Adam on High" will bring close the Divine soul," and this is accomplished through their Torah study.

וְעַל־יְדֵי־זֶה גַּם־כֵּן אַחֲרֶכֶת: "מִן־הַבְּהָמָה נָאַתָּה תְּקַרְבָּנוּ", וּכְנַ"ל, וְהוּא עַל־יְדֵי קַיּוּם הַמְּצֻוֹת.

Through this, Torah study and Hashem waking up our Divine soul, afterward "from the animals... you shall bring your offering" of the animal soul, as explained above, and one of the main ways to elevate the animal soul is through fulfilling Mitzvos.

שְׁהַמְּצֻוֹה יֵשׁ לָהּ סְגֻלָּה פְּרַטִּית לְהַעֲלוֹת אֶת נֶפֶשׁ-הַבְּהָמָה וְלַקְשָׁרָה בָּאָור אַיִּז סּוֹף בְּרוּרָה-וְאָ, בַּיְקָרְבָּן צְדָקָה תְּרוּמָם גּוּי"ַ<sup>52</sup> (משלי יד, לד):

Because, specifically a Mitzvah has a special power to elevate the animal soul and connect with the Infinite Light of Hashem, since (Mishlei 14:34) "charity, which symbolizes all Mitzvos, elevates a nation."

In Torah Or Parshas Mikeitz (38c), the Alter Rebbe explains:

<sup>51</sup> וְעַיְן מַה שְׁנִתְבָּאֵר לְעַיל בְּעַנְנֵן "מֹשֶׁה יִדְבֶּר כֹּוּ" (תּוֹרָה אָוֶר יְתָרוּ). (וְעַיְן עוֹד מַעֲנֵן "אָדָם בַּיְקָרְבָּן" קָרְבָּן כֹּוּ) בְּרִבּוֹת: סִדּוֹ בָּא, פִּרְשָׁה ב'. וַיָּקָרָא, פִּרְשָׁה ב'. וַיָּרֶשׁ פִּרְשָׁת בָּלָק).

<sup>52</sup> וְכַמּו שְׁנִתְבָּאֵר בָּمִקּוֹם אַחֲרָ – בְּדָבָר הַפְּתַחְלִיל הַמְּגַבֵּיהַ לְשִׁבְתַּת" (תּוֹרָה אָוֶר לח, ג).

Every Mitzvah is compared to charity. Charity is about giving life to the poor and picking up their spirit. So too, every Mitzvah is about drawing down Life and Light from Hashem to the created beings that are spiritually “poor” and lifting them up spiritually.

### Summary of Chapter 4:

- 1- Now, we will understand the verse (Shir HaShirim 1:4) “מֶשְׁבְּנִי” [Hashem, please] pull me up, “נָרוּצָה אַחֲרִיךְ” - and we shall run after You [Hashem].” The phrase “מֶשְׁבְּנִי” [Hashem, please] pull me up” is written in the singular form, which refers to the “Isarusa Dele’ila” of Hashem to awaken the natural love hidden in the Divine soul. Through this, the Divine soul can also refine the animal soul. Then “אַחֲרִיךְ נָרוּצָה” - we shall run after You [Hashem],” in the plural form, meaning that we run after Hashem with both sets of ours desires, of the Divine soul and of the animal soul.
- 2- After this, the verse in Shir HaShirim continues, “בְּאַנְיַת פְּלָג הַדָּרִי” - the King [Hashem] has brought me into his 'chamber.' This means that the King is Hashem, who has previously brought my Divine soul into the 'chambers' of Torah study. Before the Divine soul comes into this world, it learns the Torah on the level of Atzilus. Because it has this connection to the Torah in its subconscious, when a Jew learns Torah in this world, his Divine soul 'remembers' how it used to have the highest possible connection to Hashem in its source in Atzilus, and it yearns to return to that connection. This is why, when a Jew learns Torah, it gives him the power to awaken to love for Hashem in prayer.
- 3- Based on this, we will come to another interpretation of the verse “אָדָם כִּי יִקְרִיב מִכֶּם קָרְבָּן לְהָ” - when an "Adam" will bring close from you as an offering to Hashem." The term "Adam-Man" can also be referring to the Torah and the Mitzvos. The Torah is comprised of 248 Action Mitzvos and 365 Refraining Mitzvos, corresponding to the 248 limbs and 365 veins of a person. Since the Torah is arranged corresponding to a person, and its purpose is to reveal Hashem to the person, the Torah

itself is referred to as "Adam-Man." Thus, the verse can be read, "אַדְםָ כִּי יִקְרִיב מִקְּרָבֵן לְהָ" - when "Adam-the Torah" will [take] from you to draw close as an offering to Hashem."

- 4- The lesson of this interpretation: When a Jew learns Torah, he is "calling" to Hashem to come close to him, and to awaken his Divine soul to love and fear of Hashem. In other words, when there is "Adam - the Torah" studied by a Jew, then "He, Hashem, will bring close from you" by awakening your Divine soul.
- 5- Similarly, by fulfilling Mitzvos, like charity, this brings a special power from Hashem to awaken the Divine and animal soul during prayer. (Which is one reason why we put on Talis and Tefilin and give charity before prayer, specifically).

(ה) Chapter 5

וְהַנֵּה, עַל פִּי בְּלַהֲגָל יוֹכֵן גַּם בְּן עַנְיָן פֶּסַח  
וּסְפִירַת הָעוֹמָר:

בַּיּוֹם הַפֶּסַח הוּא אַתְּעַרְוֹתָא דְלֹעֵילָא לְעוֹרֵר  
אַתְּעַרְוֹתָא דְלֹתְתָא, וְהַאַתְּעַרְוֹתָא  
דְלֹעֵילָא הוּא לְעוֹרֵר הַרְצֹוֹא בְּנֶפֶשׁ  
הַאַלְקִיטָה,

אֲבָל הַנֶּפֶשׁ-הַבָּהִמִּית לֹא נִתְהַפֵּכָה עַדְיִין.

וְלֹכֶן נִאמֵר (בְּשָׁלֵחַ יְהוָה): "בַּיּוֹם הַעַמְּדָן" <sup>53</sup>

Now, based on the above, we will understand the idea of Pesach and the counting of the Omer:

Since on Pesach it is a time of "Isarusa Dele'ila" from Hashem, which awakens an "Isarusa Delesata" from us, and the purpose of this "Isarusa Dele'ila" is to wake up our Divine soul.

However, when this happens, our animal soul is still not yet transformed.

Therefore, it says about leaving Mitzrayim on Pesach (Shemos 14:5): "for the nation ran away."

In Tanya chapter 31 the Alter Rebbe explains that even though they didn't need to run away from Pharaoh (since he freed them), they had to "run away" from their own animal souls, who were still strong, even after witnessing all the miracles of

וְכִמוֹ שָׁנַתְבָּאָר בְּ"סְפִרְתְּלִי בְּנָזִים", סָוף פָּרָק ל"א. <sup>53</sup>

the Ten Plagues, and their animal souls were pushing them to stay in the unholiness of Mitzrayim, G-d forbid.

וְזַהוּ בְּעַנְנֵן "אָדָם בַּיְקָרְבֵּן מִכֶּם".

**This system**, of Hashem, initiating an awakening of the Divine soul on Pesach, followed by a person waking up his own animal soul after Pesach, is similar to the idea of our verse “**אָדָם בַּיְקָרְבֵּן מִכֶּם** - when Hashem, the “Adam on High” will bring close your Divine soul,”

ובמו שְׁבַתּוֹב (שיר השירים ב, ח): “**קֹול דָּוִדִּי כִּי מִדְלָג עַל הַהֲרִים**”,

**as it is written** (Shir HaShirim2:8): “**The sound of my beloved [Hashem] comes skipping over ‘mountains’ of Torah study**,”

שַׁהֲוָא בִּזְכוֹת הַתּוֹרָה שְׁנַקְרָאָת ‘הָר’, בָּמו שְׁבַתּוֹב (תְּהִלִּים עב, א): “**יִשְׁאָר הַרִּים שְׁלֹום לְעַם**”. בָּמו שְׁוֹתְבָאָר בְּמִקְומֵן אַחֲרֵן.<sup>54</sup>

**Since it happens in the merit of the Torah he studies, which is referred to as a “mountain,” as it is written** (Tehilim 72:3), “**The ‘mountains’ of Torah study bring ‘Peace’ to the nation.**”

As explained above, “Peace” is bringing together our Divine soul with Hashem, which then enables us to work on our animal soul. This initial awakening happens because of our Torah study.

לִכְן אַחֲר בָּרְכַת תִּקְבַּע וּמִיד בַּיּוֹם שְׁנֵי הֵוָה קָרְבָּן הַעֲוֹמֵר - שְׁעֹורִים, שַׁהֲוָא מְאַכֵּל בְּהַמָּה - לְהִזְוֹת בִּירּוֹר נִפְשֵׁר הַבָּהֲמִית,

**Therefore, immediately after leaving Mitzrayim, on the second day of Pesach, we bring the Omer offering which made of barley flour, and barley is animal food, the purpose is to refine the nature of the animal soul,**

וְסִפְרִית הַעֲוֹמֵר - “וְסִפְרָתֶם לְכֶם” (אמור כב, טו),

**and together with this offering is the mitzvah of counting the Omer, which is** (Vayikra 23:15): “**וְסִפְרָתֶם - וְסִפְרָתֶם לְכֶם** - for ‘yourselves.’”

The word “וְסִפְרַתְּמָ –and you shall count,” is related to the term that means to shine, as in (Tehilim 19:2): “כְּבָד אֶל-הַשְׁמִים-shine forth לְמִסְפָּרִים-the heavens”-the Glory of Hashem.” Accordingly, we can read it as, “וְסִפְרַתְּמָ –and, you shall make shine –לְכֶם-yourselves,” referring to your own animal soul.

**בְּחִנַּת בִּירּוֹר ז' מִדּוֹת דְּנַפְשַׁ-הַבָּהֲמִית.** This refers to the refinement of the seven bad character traits of the animal soul.

This is one example of the seven bad character traits:

1- Love for physical pleasure, 2- Anger/hate towards others, 3- Boastfulness and haughtiness, 4- Needing to always be right and victorious over others, 5- Holding oneself back from helping others or doing a mitzvah, 6- Passion and connection to his own selfish desires, 7- Needing to tell others what to do and control them.

When one explains to his own animal soul that Hashem is the King, the Creator, the Source of all Life and enjoyment, he can transform these negative traits into:

1- Love for connecting to Hashem 2- Anger towards oneself for his own shortcomings, 3- Pride in being Jewish and doing what Hashem wants, 4- Overcoming obstacles in the service of Hashem, 5- Holding oneself back from going against Hashem's Will and overindulging in physical desires, 6- Passionate connection to Hashem in prayer, 7- Accepting Hashem as his King.

וְהוּא בָּעֵנֵן "מִן הַבָּהֲמָה מִן הַבָּקָר כַּי  
תִּקְרִיבוּ", דְּהַיָּנוּ אֲתַעֲרוֹתָא-דְּלַתְּתָא.

This is the idea of the verse saying “from the animals... from the cattle, and from the sheep and goats, **you shall bring your offering to Hashem,” referring to the “Isarusa Delesata” of a person “offering” to Hashem his own animal soul.**

וְאַזֵּי עַל יְדֵי זה אַחֲר בָּר בְּשֻׁבּוּעָה – מִתְנַזֵּר  
תּוֹרָה, הוּא בְּחִנַּת אֲתַעֲרוֹתָא-דְּלַעַילָא  
שְׁאַחֲר אֲתַעֲרוֹתָא-דְּלַתְּתָא – הַתְּגִלּוֹת  
רָצְנוֹ וְחַכְמָתוֹ לְמִטְהָה.

Through this process, then afterward on Shavuos, the time of the **Giving of the Torah**, Hashem will bring forth the level of “Isarusa Dele’eilah” that comes after the “Isarusa Delesata” of the person’s own effort, which comes in the form of the **revelation of His Will and Wisdom here below, in this world.**

After a person works on himself spiritually during the days of Sefiras HaOmer, he will be able to perceive a new level of Torah, of Hashem's Will and Wisdom, from Hashem's revelation on Shavuos. Depending on how much one refines oneself, to that extent, he will be able to experience a deeper level of Torah insight throughout the year following Shavuos.

כִּי הַנְּהָה בְּחִנָּת "כִּי יִקְרִיב" וּ"תִּקְרִיב" זוּהוּ  
הַעֲלָה מִמְּطָה לְמִעֵלָה,

For, the idea of “He will bring an offering,” and “you shall bring an offering,” is referring to the process of a person’s own spiritual elevation from **below to Above** through prayer, contemplation, and self-refinement, using both his Divine and animal soul,

אָבֶל בְּמִתְּנַתְּתָרָה כְּתִיב (יְהוָה, ט, כ): “וַיַּרְאֵד הָעָלָה מִמְּטָה לְמִעֵלָה.”<sup>55</sup>

However, regarding the Giving of the Torah, it is written (Shemos 19:20), “and Hashem came down onto Mount Sinai,” meaning that it is a process of **drawing down** from **Above to below**.

Meaning that after prayer, when one studies Torah, this is a revelation of Hashem coming down to the person, as it were.

וְהַפְּרָשׁ שְׁבִין בְּחִנָּת עַסְק הַתּוֹרָה  
שְׁקוּדָם הַרְצֹא, דְּהִינָּת בְּחִנָּת “אָדָם פִּי  
יִקְרִיב,”

What is the difference between the study of Torah before the Yearning for Hashem expressed in the spiritual elevation of prayer, referred to in verse as “**When an ‘Adam [the Torah]’ will bring close** your Divine soul [to become excited for Hashem in prayer],”

לְבְחִנָּת עַסְק הַתּוֹרָה שָׁאַחֲרָה הַרְצֹא  
וּבִירּוֹר נִפְשָׁה-הַבָּהִמִּית,

and the study of Torah that is learned after the yearning for Hashem in prayer and the refinement process of the animal soul?

If the revelation of Hashem after prayer is in an appreciation and understanding of the Torah he studies after prayer, how is this revelation greater than the initial

<sup>55</sup> וְעַזְיָן בְּרִבּוֹת פְּרִשְׁת וְאַתְּחִנּוּ עַל פָּסּוֹק (ד, ז) “אֲשֶׁר לוּ אַלְקִים קְרוּבִים אֵלָיו.”

Torah study [learning Chassidus before prayer] that inspired him to be excited during prayer?

If the process of prayer and the subsequent Torah study is like an “Isarusa Delelsata-Isarusa Dele’ila,” then there must be a greater revelation of Hashem following the person’s effort during prayer. What is the spiritual advantage of this post-prayer Torah study?

הַיּוֹנוֹ: שָׁעַל יְקִי וְהַרְצֹא וּבִירּוֹר נֶפֶשׁ-  
הַבְּהִמִּתְתָּנוּ מִשְׁרָב בַּעֲסָק הַתּוֹרָה מִבְּחִנָּתְךָ  
כִּי לֹא אָדָם הוּא” (שמואל א', ט, כט),

**The answer is that through the yearning for Hashem in prayer and the refinement of the animal soul, Hashem brings into the Torah study afterward from the level of (Shmuel I 15:29), “for He [Hashem] is not an Adam-Man,” meaning from a level of how Hashem is completely higher than the 10 Sefiros of Atzilus, which correspond to a person,**

לְהַמְשִׁיר מִשֵּׁם הַמְשִׁבָּה חִדְשָׁה בְּבִחִנָּתְךָ  
אָדָם, כְּמוֹ שִׁתְּבָאָר בְּמָקוֹם אָחָר.

**From that level, Hashem brings down a new revelation into the level of ‘Adam,’ meaning into the 10 Sefiros of Atzilus corresponding to a person.**

In Torah study after prayer, a person is able to connect to Hashem as He is completely higher than Atzilus, higher than all worlds. The Torah knowledge becomes transparent, and a means to connect to Hashem, who is beyond any understanding. One feels the Divinity and Infinity of Hashem in the Torah. This is also the idea of when one connects to the "Giver of the Torah," as opposed to simply the information of the Torah.

This deeper connection to Hashem in Torah study after prayer is the "Isarusa Dele'ila" that comes after the "Isarusa Delesata" of the effort put into the prayer.

### Summary Chapter 5:

- 1- Now, this process of an “Awakening from Above” empowering the Jew to create an “Awakening from below” is expressed in the cycle of Pesach and Shavuos:
- 2- On Pesach, Hashem reveals Himself and “pulls up” our Divine soul. This is followed by the process of spiritual self-refinement

represented by the "Sefiras HaOmer." During that period of time, we utilize the inspiration from Pesach to awaken love and fear for Hashem in our animal soul. This process culminates with Shavuos, when there is an even greater revelation of Hashem than on Pesach. It is greater because it comes after our own efforts of self-refinement, and we are, therefore, able to internalize that revelation fully.

- 3- Similarly, every day after our efforts in prayer, we come to a deeper connection to Hashem in our Torah study, and we internalize that deeper connection.

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#### **Lessons in the service of Hashem from the Maamar:**

- 1- The Divine soul descends into this world to refine and transform the animal soul. It does this in a few steps:
  - A- It teaches the animal soul to control itself in its thoughts, speech, and actions, to behave the way that Hashem wants.
  - B- It teaches the animal soul that it came from a high spiritual level, the level of the angels, as described in the blessings before Shema. In its source in the angels, it had a great passion and awe for Hashem. The reason it doesn't feel that way at present is that it came down into the coarse, physical world. By realizing that there is a beautiful spiritual reality that is aware of Hashem, the animal soul reconnects to the concept of caring about Hashem. This makes it receptive to be willing to dedicate itself to Hashem.
  - C- It teaches the animal soul that the real truth is that there is nothing besides Hashem whatsoever. By contemplating the true Oneness of Hashem during Shema, even the animal soul can come to lose his ego and sincerely give himself over to Hashem with all of his heart and soul.
- 2- When a person puts in his own effort to awaken a love for Hashem during prayer, then Hashem will reciprocate with a revelation from Above that will be internalized in the person's soul.

However, sometimes Hashem initiates the process by waking up the person's soul without the person's own effort. When that happens, he needs to take advantage of that inspiration by putting in his own effort to connect to Hashem. If he doesn't do that, then this inspiration will be short-lived, since its entire purpose was just to get the person to put in his own effort.

- 3- Part of the process of refining the animal soul is to change over a person's natural negative character traits. These inborn traits are different in each person. Some people are angrier and more argumentative by nature and need to work on themselves to be sensitive to other people's feelings and to put aside their own ego and opinion. Some people are more laidback and pleasure-seeking by nature, and need to focus more on being dedicated to putting in the effort to learn Torah and fulfill Mitzvos, and to restrain from overindulgence in physicality. Each person needs to work on his own unique combination of character traits, whether they are natural or have developed over time.
- 4- When a person is uninspired and doesn't feel motivated to work on himself, he needs Hashem to help pick him up. The way to do that is to learn Torah. Since the highest levels of the Torah are embedded deep in the subconscious of every Jew from before he was born, when he learns Torah, his Divine soul reconnects to the Torah that he learned Above. This creates an "awakening" in the deeper part of his soul, which reflects back into his consciousness as a greater desire to reconnect to Hashem through prayer.
- 5- In addition, by performing mitzvos, like charity or kindness, for example, this refines the animal soul and makes it receptive to being affected by prayer.
- 6- When we put in the effort to work on awakening a feeling for Hashem during prayer, this enables us to connect to Hashem more deeply in the Torah we learn after prayer. We connect to a deeper level of Hashem, and it permeates into a deeper level of us.

The main instruction coming from this is that we need to have two types of learning. The first type of learning is before prayer, like Chassidus, which wakes up our Divine soul and gives us the power to awaken a love for Hashem in prayer. The second type of learning

after prayer, when we take our newfound appreciation for Hashem and apply it in order to fully internalize His Will and Wisdom in the Torah, which He gives us to unite with Him.

- 7- This daily process of prayer and the learning that precedes and follows it needs to be emphasized in the time between Pesach and Shavuos. Pesach is a time of Awakening from Above, when Hashem wakes up our Divine soul. After Pesach, we need to put in extra effort to use the inspiration from Pesach to work on ourselves in self-refinement and contemplative prayer. When we put in that effort during the days of Sefiras Haomer, we come to a totally new ability to connect to Hashem through Torah on Shavuos.

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### Hosafos/Addendum 1:

#### Adam Ki Yakriv as explained in Basi Legani

In our maamar of the Alter Rebbe in Likutay Torah, he explains the verse “**אָדָם פִּי יְקַרֵּב מִמֶּנּוּ**”-when an ‘Adam/Man’ will bring close from among you” as a reference to Hashem, the “Adam on High,” who “brings close” our Divine soul by shining His Light into us. This inspires us to take that inspiration into our own efforts in Divine service.

However, in the famous Maamar Basi Legani, the last maamar the Frierdiker Rebbe wrote, and the maamar that the Rebbe explained every year on Yud Shvat, he quotes a different version of the teaching of the Alter Rebbe. (A similar version is also quoted in Hayom Yom for 12 Adar II, from a maamar of the Frierdiker Rebbe recited Sukkos 5701.)

The version quoted by the Frierdiker Rebbe in Basi Legani (chapter 2) is as follows:

“**אָדָם פִּי יְקַרֵּב**-when a person will want to come close [to Hashem through prayer], **מִמֶּנּוּ קָרְבָּן לְה'**-then it is dependent on you [the person himself] to make himself an offering to Hashem.”

Every single person is able to come close to Hashem through prayer, regardless of his background or past experiences. There is no one that says that he is not able to connect to Hashem through prayer and transform his animal soul.

In fact, every Jew is able to ask of himself: “When will my deeds be similar to those of my ancestors, Avraham, Yitzchok, and Yaakov?”

There is nothing stopping the person from coming close to Hashem, and Hashem wouldn’t ask you to do something that He knows you are not capable of. Rather, Hashem shines His Light into every Jew and gives him the power to reach the highest spiritual levels.

This is the meaning of “**אָדָם פִּי יְקַרֵּב**”-when a person will want to come close to Hashem, **מִמֶּנּוּ**-it only depends on you to want to do it and to actually do.” In addition, not only does “**מִמֶּנּוּ**-from you” mean that it is dependent on you, but also, it is saying what the “offering” is, namely, you should ‘offer’ yourself to Hashem. The verse continues: “**מִן הַבָּהָרָה**”-from the animal.” Meaning, which part of yourself do you need to offer up to Hashem? Your animal soul.

The Friediker Rebbe goes on to explain the process of how the Divine soul offers up the animal soul, by igniting a fiery love for Hashem in him. It does this by first bringing out its own fiery love for Hashem that it always has hidden within itself. By bringing out the hidden love for Hashem, this affects the animal soul to make it realize that Hashem is real and important, and it is worth striving to connect to Him.

In the year 5712, the Rebbe explained this passage of the maamar of the Friediker Rebbe at length in his own maamar that was recited on Yud Shvat and printed shortly before Parshas Vayikra (on 25 Adar) that year. See there at length for many more insights into this topic.

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### Hosafos/Addendum 2:

#### Contemplating on the Service of the Angels

In this maamar, as well as in several other places in Likutay Torah, the Alter Rebbe mentions that in order to transform the animal soul while reciting the Shema, we need to reconnect him to his source in the angels. This is described in the blessings before Shema.

Besides mentioning the fact that the angels have a great passion and awe for Hashem, many maamarim explain the contemplation of the angels that brings them to such love and fear for Hashem. When we reflect on similar ideas as those that the angels contemplate, this is what really gets our animal soul awakened.

For this reason, I would like to briefly mention a few points regarding the contemplation of the angels, so that if someone wishes to actually try it out, he will have the basic information necessary to do so:

- 1- What are “malachim/angels,” anyway? They are described as “שכלים נבדלים”-beings of pure intelligence.” This means that they are completely spiritual beings, whose entire existence is just to know about Hashem and to come to appreciate Him.

Our souls were completely spiritual before they entered the body, and were only involved in learning Torah and contemplating about Hashem.

Similarly, angels are spiritual beings that are not limited to the time and space we know of, and their entire occupation is to learn about Hashem and appreciate His Exaltedness.

- 2- Imagine that you had no bodily needs whatsoever. You didn't need to eat or drink or sleep etc. You had an unlimited supply of teachings of Chassidus to learn. You live in a reality where there is no time or space, only knowledge about Hashem. All of your friends are also beings of pure intelligence. Each one has a slightly different way of understanding Hashem and a different type of recognition and feeling for Hashem. You get together with your friends by communicating directly through thought, without using physical words. (In this reality no one ever lies, since thought is the only form of communication.) By communicating through thought with your friends, you come to an even deeper understanding of Hashem than you would have on your own. In the spiritual world, everything you see has a "link" to see what its source is. Nothing exists by itself, independent of anything. All of the reality expresses how ultimately it came from Hashem, the Original Source, but through many stages of the descent of His Light.

This is a very oversimplified description of the life of an angel.

- 3- In the daily prayer, we focus in on two verses to describe the contemplation of the angels that gets them so excited about Hashem. The first verse (Yeshaya 6:3): " וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ - And the angels called out one to another saying: Holy, Holy, Holy, is Hashem of Hosts, the whole earth is full of His glory."

Chassidus explains this as follows (see Likutay Torah Parshas Emor; Maamar Parshas Shemos 5666): The idea of "קָדוֹשׁ-holy" is that Hashem is removed and exalted beyond their perception. They say three times that Hashem is "Holy," since Hashem is beyond the perception of all three worlds of the angles, Beriah, Yetzira, and Asiya. They say that Hashem is "עֲבָדֹת" which is a combination of two words **עָבֵד**-army and **אָוֹת**-letter, implying that all that is expressed from Hashem in His army of angels is just one letter of His Name. Hashem is so exalted that the entire spiritual

world of the angels is created from just one letter of His Name, but His Essence is totally removed from the category of existence. The verse ends that "the whole world is full of His 'glory,'" 'glory,' meaning a radiance of His Light. I.e., all that is present in their world is a glimmer of His Light, called His 'glory,' but His Essence remains totally beyond them.

On the one hand, they realize Hashem Himself is a completely different type of existence than their limited, finite existence, and "no thought can grasp Him at all."

But at the same time, He is their Creator, and whatever exists in the created beings must exist in the Creator, just on a completely higher level.

In fact, the angels are aware of the fact that the way they exist in their source in Hashem is their real existence, infinitely more real than how they exist as created beings. This knowledge ignites in them a deep yearning to return to their source in Hashem, the Infinitely True Existence.

4- The second verse (Yechezkal 3:12): **וְתַשְׁאַנֵּי רֹוחַ וְאָשָׁםָעַ אַחֲרֵי קֹולׁ** "ברוך-  
רַעַשׁ גָּדוֹלָ בָּרוּךְ בְּבוֹד ה' מִמְּקוֹמוֹ  
and I [Yechezkal] was lifted by a spirit, and I heard behind me a great roaring sound saying: 'Blessed be the glory of Hashem from its place.'"

Chassidus explains this verse (see series of maamarim from Rosh Hashana until after Sukkos 5661): The word "ברוך-blessed" comes from the word for "drawing down." The idea of saying that Hashem's glory is "ברוך" is that it is drawn down from a very high source, called "its place." This is referring to how Hashem's glory, in this case, Malchus of Atzilus that creates everything, comes from 'its place' in Hashem's Essence. The power to create something from nothing derives from Hashem's very Essence. Even though this Essential power is hidden in Malchus, if it were to be revealed, then any created being would be able to connect to Hashem's Essence.

So even though, on a revealed level, Hashem is totally removed from perception, by recognizing the source of the creative power

invested in every creation, everyone can actually relate to Hashem's Essence the way He is higher than revelation.

After getting excited about the first verse “שְׁדֹךְ” to want to return to their source in Hashem and leave behind all limitation, they get excited about the second verse “בָּרוּךְ,” to realize that Hashem's Essence that is even higher than revelation is actually found in them where they are already. This is because His Essence is expressed in the creative power behind everything. By revealing the source of Hashem's creative power, they can connect to His Essence without having to return their source and leave their whole existence.

- 5- These two types of contemplation described above can relate to the animal soul: It can recognize that Hashem's Existence is a much more real existence than the reality we perceive. The way we exist in our source in Hashem's World of Atzilus is an incomparably deeper and truer form of existence than the way we exist focused on purely physical needs and desires.

However, by revealing Hashem in our lives through the Torah and Mitzvos, we actually connect to Hashem's Essence on an infinitely deeper level than in our source in Atzilus or any other level. This is because Hashem's Essence is totally beyond any revelation or levels at all, and can only be 'grasped' by fulfilling His Will in this world.

### Likutay Torah English translation project:

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

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

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

### The Goal

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

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