



# LESSONS IN LIKUTAY TORAH

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

לקוטי תורה

פרשת ויקרא-Parshas Vayikra

דבור המתחיל

אדם כי יקריב

“Offering Ourselves to Hashem”

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# Likutay Torah

## לקוטי תורה

### Parshas Vayikra - פרשת ויקרא

דבור המתחיל

אדם כי יקריב<sup>1</sup>

דף ב עמוד ב'

“Offering Ourselves to Hashem”

(א) Chapter 1

”[ויקרא אל משה, וידבר ה' אליו מאהל מועד לאמור: דבר אל בני ישראל ואמרת אליהם:] אדם כי יקריב מכם [קרבן לה, מן הבמה מן הבקר ומן הצאן תקריבו את קרבנכם].” (פרשתנו א, 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 שבִּת פְּרִשֶׁת וִיקְרָא, הַחֹדֶשׁ, רֹאשׁ חֹדֶשׁ נִסָּן תִּקְעוּ בְּסַעֲדָה ג. נֹסַח א – הִנָּחַת כְּבוֹד קְדוּשַׁת אֲדָמוֹר<sup>2</sup> וְהַמִּצְעִי – נִדְפַס בְּסֵפֶר הַמֵּאמְרִים תִּקְעוּ בְּעֶמֶד רִיא. נֹסַח ב – הִנָּחַת הַצִּמְח צֶדֶק – נִדְפַס שָׁם עִמּוּד רֵטוֹ (וּבְמֵאמְרֵי אֲדָמוֹר<sup>3</sup> הִזְקֵן עַל הַתּוֹרָה חֶלֶק בְּעֶמֶד תִּקְה). לִפְנֵינוּ הוּא סְעִיפִים אֶגֶּי מֵהַמֵּאמֶר שֶׁנֶּאֱמַר עַל יְדֵי הַצִּמְח צֶדֶק בְּשִׁבְת פְּרִשֶׁת וִיקְרָא תִקְעוּ אֶת הַתּוֹסֶפֶת הַגְּדוּלוֹת, וְהוּא מְיוֹסֵד עַל ב' הַנוֹסְחָאוֹת הַנִּלְ. נִדְפַס בְּשִׁלִּימוֹת בְּאוֹר הַתּוֹרָה וִיקְרָא כָּרָךְ ג עִמּוּד תִּשְׁכֹּא. הַמֵּאמֶר בְּשִׁינּוּיִים וּבְאִרְכּוֹת – בְּמֵאמְרֵי אֲדָמוֹר<sup>4</sup> הַמִּצְעִי וִיקְרָא עִמּוּד א וְאֵילָךְ. כְּמָה מַעֲנִינִי הַמֵּאמֶר נִתְבָּאֲרוּ בְּלִקּוּטֵי שִׁיחוֹת חֶלֶק יז עִמּוּד 233 וְאֵילָךְ).

<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 “צאן” refers to both sheep and goats.

לְהִבִּין הַחִילוּ שְׁלֹא לְנוֹכַח: "אָדָם כִּי יִקְרִיב" - לְשׁוֹן נִסְתָּר, וְסִימָה (שם): "תִּקְרִיבוּ אֶת קִרְבְּנֵכֶם" - לְשׁוֹן נוֹכַח?

וְגַם, דְּ"כִי יִקְרִיב" - לְשׁוֹן יָחִיד, וְ"תִקְרִיבוּ אֶת קִרְבְּנֵכֶם" - לְשׁוֹן רַבִּים?

וְגַם, וְהָיָה לִיה לְמִימַר מֵלֵת "מִכֶּם" קוֹדֵם "כִּי יִקְרִיב", הֵינּוּ: "אָדָם מִכֶּם כִּי יִקְרִיב כו'?"

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?"

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 קִרְבְּנֵכֶם-you (plural, many people) shall bring your offering?"<sup>4</sup>

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

אֲךָ הִנֵּה נוֹדֵעַ שֶׁיֵּשׁ בְּכָל אֶחָד ב' נַפְשׁוֹת - נַפְשׁ-הָאֱלֹקִית וְנַפְשׁ-הַבְּהֵמִית:

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 נַפְשׁ-הָאֱלֹקִית שְׂרָשָׁהּ מִבְּחִינַת 'אָדָם' - כְּמוֹ שֶׁכָּתוּב (בְּרֵאשִׁית א, כז): "וַיִּבְרָא אֱלֹקִים אֶת הָאָדָם בְּצַלְמוֹ, וַיְבָרֶכְהוּ" (יְחֻזְקָא א, א).

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.

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 (ביטול). The numerical value of א-ד-ם 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 “אֲדַמָּה - I will be compared” in the verse “אֲדַמָּה - 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.

וְהַשְׁתַּלְשְׁלוֹת שֶׁלָּהּ לְמַטָּה הוּא עַל יְדֵי  
בְּחִינַת “פְּנֵי אָדָם” (שם, י) שֶׁבְּמִרְכָּבָהּ. **This soul descends below through a chain-like series of spiritual levels through the aspect of “the face of**

<sup>5</sup> וְכִמּוֹ שֶׁנִּתְבָּאֵר בְּמָקוֹם אַחֵר, בְּדִבּוּר הַמִּתְחִיל “וְתַחַת רַגְלֵי כְּמַעֲשֵׂה לְבַנְת כּו” (תּוֹרָה אוֹר עו, ד).

<sup>6</sup> In the Mittler Rebbe's maamar based on this maamar, he explains that this level is called “Ze’ir 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 “מֶרְכָבָה-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.

וְנִפְשֵׁי הַבְּהֵמָה, הֵיא נִלְקָחָה מִ"שְׁמֵרֵי  
הָאוֹפָנִים," וְשָׂרְשָׁהּ מִבְּחִינַת "פְּנֵי שׁוֹר"  
(שם).

**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.

וְתַכְלִית יְרִידַת הַנֶּשְׁמָה לְעוֹלָם הָהָא, הוּא  
כְּדֵי לְבָרֵךְ נֶפֶשׁ הַבְּהֵמָה, לְהִיּוֹת בְּבִחִינַת

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

אֶת־כַּפֵּי־אִתְּהֶפְכָּא.

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

וְהֵינּוּ עַל יְדֵי נֶפֶשׁ־הָאֱלֹקִית הַמִּתְלַבֶּשֶׁת  
בָּהּ, וּמִתְבּוֹנֶנֶת בִּ"ה" אֶחָד" (ואתחנן ו, ד)  
בְּקִרְיַת־שֵׁמֶעַ: "שִׁמְעַיִשְׂרָאֵל כִּי" (שם),

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.

וְעַל יְדֵי זֶה "וְאָהַבְתָּ [ . . . ] בְּכָל לִבְבְּךָ" (שם, ה)  
- "בְּשְׁנֵי יִצְרִיךָ כִּי"<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 לִבְבְּךָ-your heart," meaning, with both inclinations, the inclination of the Divine soul and the inclination of the animal soul.

The word לִבְבְּךָ – 'heart' is usually spelled with one letter לב, לבך. 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 than 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 תהיין לאיש.

<sup>8</sup> (בְּכָל לִבְבְּךָ - בְּשְׁנֵי יִצְרִיךָ: בְּרִכּוֹת פָּרָק ט מִשְׁנָה ה).

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

אַךְ קודם קריאת-שמע תקנו חכמים  
"שנים לפניו" - לקיום הקריאת-שמע.

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

כי אי אפשר להכניע ולכבוש את רוח  
הנפש-הבהמית תחת ממשלת הנפש-  
האלקית, כי אם על ידי שרשה של  
הנפש-הבהמית,

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.

שמקור חוצבה הוא מחיות הקדש  
שבמרכבה - "פני אריה", "פני שור נ",

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-Chayot" 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>

כי "אין הדינן נמתקין אלא בשרשן".<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 עין חיים שער השופר פרק א. לקוטי תורה להאריז"ל וישב לט, א. תניא פרק לא). וכמו שנתבאר מזה: בדבור המתחיל "כי תצא למלחמה על אויבך". ובדבור המתחיל "ונתתי לך מהלכים" (תורה אור ל, ד).



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

וְהָנָה עַל יְדֵי זֶה נַעֲשֶׂה עֲלֶיהָ גַם לְנַפְשׁ-  
הָאֱלֹקִית - עַל דֶּרֶךְ "וְהַחַיּוֹת נוֹשְׂאוֹת אֶת  
הַכִּסֵּא".<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.

וְהָנָה, עַל יְדֵי הַעֲלָאת מִיַּיִן נוֹקְבִין  
וְאֶתְעָרוּתָא דְלִתְתָּא נִמְשָׁךְ אֶתְעָרוּתָא  
דְלַעֲיָלָא.

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> (בְּחִי תְרוּמָה כה, י בָּשֶׁם פְּרָקִי דְרַבִּי אֱלֶעָזָר. וְרָאָה פְּרָקִי דְרַבִּי אֱלֶעָזָר סוּף פְּרָק ד. שְׁמוֹת רַבָּה כג, טו. רָאָה לְעִיל פְּקוּדֵי ח, א וְשֶׁם נִסְמָן) וְכֻמָּה שְׁנִתְבָּאָר מִזָּה בְּדָבוּר הַמִּתְחִיל “זְכוּר וְשִׁמּוֹר בְּדָבוּר אֶחָד נֶאֱמָרוּ” (תוֹרָה אור יְתֵרוֹ עא, א וְאֵילָךְ).

<sup>12</sup> In Hebrew, the phrase is: “הַעֲלָאת מִיַּיִן נוֹקְבִין” (or in shorthand: “הַעֲלָאת מ”ן”) 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'eila-awakening from Hashem Above,"** that Hashem should want to shine His Light into the person during prayer.

וְזֶהוּ עֵינֵי שְׁנֵאמַר בְּקִרְבָּנוֹת (פְּרָשְׁתָנוּ א, ט):  
 "רִיחַ נִיחוּחַ לַהֲוִיָּה"<sup>13</sup>.

**This process is referred to in regards to offerings as "an aroma-ריח- that is pleasing לַהֲוִיָּה-to Hashem."** (Vayikra 1:9)

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

"aroma/smell-ריח" 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.

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

"to Hashem-לַהֲוִיָּה" meaning that through our spiritual elevation accomplished during prayer (ריח) we cause that Hashem (לַהֲוִיָּה) should want to descend (ניחוּחַ) in order to be revealed in us.

וְהִנֵּה בְּחִינָה זֹו, זֶהוּ עֵינֵי מֶה  
 שְׁבֵאתָ עֲרוּתָא דְלִתְמָא - אֲתַעֲרוּתָא  
 דְלַעֲיָלָא,

**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'eila."**

אֲךָ יֵשׁ גַּם בֵּין אֲתַעֲרוּתָא דְלַעֲיָלָא  
 מִלְמַעְלָה הַנִּמְשָׁךְ לַעֲוִרָר אֲתַעֲרוּתָא  
 דְלִתְמָא.

**However, there is also another system, where there is first an "Isarusa Dele'eila," 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.

<sup>13</sup> וְכַמוֹ שֶׁנִּתְבָּאָר בְּדְבוּר הַמִּתְחִיל "וְהִקְרַבְתֶּם עֹלָה אִשָּׁה" (לִקְטָן שְׁמִינִי עֶצְרַת צב, ד).

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

דְּהֵיינוּ, לְעוֹרֵר אֶת הָאָדָם, לְהַקִּיצוֹ  
מִשְׁנָתוֹ בְּהַבְלֵי הָעוֹלָם.

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

דְּכִמּוֹ שְׁבִתְחִלַת בְּרִיאַת הָעוֹלָם הָיָה  
הַהִמְשָׁכָה בְּחֶסֶד חֲנֻם - "כִּי חָפֵץ חֶסֶד  
הוּא" (מִיכָה ז', יח),

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.

וְאַחֵר כֵּן תוֹלָה בְּמַעֲשֵׂה הַתַּחֲתוּנִים<sup>14</sup>,  
כְּמוֹ שֶׁכָּתוּב (בְּרֵאשִׁית ב', טו): "וַיִּנְחֵהוּ בְּגֶן-עֵדֶן  
לְעַבְדָּהּ וּלְשָׁמְרָהּ."

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.

<sup>14</sup> (עץ חיים שער דְּרוּשֵׁי הַנְּקוּדוֹת סוף פָּרָק ו').

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.

אָבֵל מִכָּל מָקוֹם, עִם הָיִת שְׁצָרֶיךָ לְהָיִת  
אֶתְעָרוּתָא-דְּלִתָּתָא דְּוָקָא,

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

אָבֵל עִם כָּל זֶה נִמְשָׁךְ אֶתְעָרוּתָא-דְּלִיָּלָא  
לְעוֹרֵר אֶתְעָרוּתָא-דְּלִתָּתָא<sup>15</sup>.

**Nonetheless, Hashem provides an “Isarusa Dele’eila”** to awaken the person that he should come to have an “Awakening from below.”

וְיֻכֵּן זֶה בְּעִבּוּדַת ה', דְּהֵנָּה אָנוּ רוֹאִים  
שֵׁשׁ ב' מִדְּרָגוֹת בְּעִבּוּדָה:

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

הָא': בְּחִינַת אֶתְעָרוּתָא-דְּלִתָּתָא בִּיגִיעַת  
נַפֶּשׁ וִיגִיעַת בְּשׁוֹר, בְּהַעֲמַקַת הַדַּעַת  
בְּהִתְבּוֹנְנוֹת, וְ"לֵב נִשְׁבָּר" (תהלים נא, יט) -

**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.

שְׁעַל יְדֵי זֶה יָבֵא בְּנַפְשׁוֹ גִּילּוֹי אֹר קִרְבַּת  
אֱלֹקִים,

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

<sup>15</sup> וְכִמּוֹ שְׁנִתְבָּאָר מִזֶּה בְּדְבוּר הַמִּתְחִיל "וְעֲשִׂיתָ בְּגִדֵי קָדָשׁ" (תּוֹרָה אֹר פב, א). וְעֵינֵינוּ מֵה שְׁנִתְבָּאָר: סוֹף דְּבוּר הַמִּתְחִיל "וְאֶתְחַנֵּן אֶל ה' הִנֵּה" (לִקְטָן וְאֶתְחַנֵּן ג, א). וְסוֹף דְּבוּר הַמִּתְחִיל "וְיִשְׁכַּם לָבוֹן" (תּוֹרָה אֹר כד, ב). וְסוֹף דְּבוּר הַמִּתְחִיל "אֲנִי יִשְׁנָה", בְּעֵנִין "שְׂרָאשִׁי נִמְלָא טל" (לִקְטָן שִׁיר הַשִּׁירִים לָה, א).

וְהֵינּוּ: 'בְּאַתְעֲרוּתָא-דְּלִתָּא  
אַתְעֲרוּתָא-דְּלֵעִילָא'.

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

וּמִדְרָגָה הַב': הֵינּוּ שְׁלִפְעָמִים יוֹכֵל  
לְהִיּוֹת הַתַּפְעָלוּת בְּנֶפֶשׁ שְׁלֵא עַל יְדֵי  
הַכֹּהֵן וּיְגִיעָה כָּלֵל.

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

וּכְמוֹ שֶׁאֵנוּ רוֹאִים, שֶׁיֵּשׁ הֶרְבֵּה אָנָשִׁים  
שֶׁמִּתְעוֹרְרִים פְּתָאוּם, וַיִּתְּלֶהָ לָבָם  
וּמוֹחָם בַּתַּפְלָה מִשֶּׁר זָמַן מָה, בְּלִי נוֹדֵעַ  
לָהֶם הַסִּבָּה מֵאַיִן בָּא אֲלֵיהֶם הַתְעוֹרוּרוֹת  
זֹאת,

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.

וּבְמַעַט זָמַן יִכָּלֶה כַּח הַתְעוֹרוּרוֹת זֹאת.

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

וְהֵינּוּ, שֶׁהֵיא בְּאַמֶּת הָעֶרָה מִלְמַעְלָה, רַק  
אַתְעֲרוּתָא-דְּלֵעִילָא לְעוֹרֵר אַתְעֲרוּתָא-  
דְּלִתָּא<sup>16</sup>.

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

וְהַנִּפְקוּתָא בֵּין מַה שֶּׁבְּאַתְעֲרוּתָא-  
דְּלִתָּא - אַתְעֲרוּתָא-דְּלֵעִילָא, וּבֵין  
הָאַתְעֲרוּתָא-דְּלִתָּא הַנִּמְשָׁךְ רַק מִצֵּד  
אַתְעֲרוּתָא-דְּלֵעִילָא:

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'eila" from Hashem, or whether the person's "Isarusa Dele'sata" is only a result of Hashem's "Isarusa Dele'eila" that came first?

<sup>16</sup> וְעֵינֵינוּ מַה שֶּׁנִּתְבָּאָר בְּדְבוּר הַמִּתְחִיל "שִׁיר הַשִּׁירִים", בְּעֵנֵן פִּירוּשׁ (תְּהִלִּים קה, ג) "הַתְהַלְלוּ בַּשֵּׁם קִדְשׁוֹ" (לְקַמֵּן שִׁיר הַשִּׁירִים ב, ג).

שְׂכָאֲשֶׁר יֵשׁ אֶתְעֻרָּתָא דְּלִתְתָּא מִמֶּשׁ עַל  
יְדֵי יִגִּיעַת נַפְשׁ, אֲזִי הוּא דְּבָר שְׂיִכּוֹל  
לְהִתְקַיֵּים לְעַד.

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.

שְׁהָרִי עַל יְדֵי אֶתְעֻרָּתָא דְּלִתְתָּא נִתְעוֹרֵר  
אֶתְעֻרָּתָא דְּלֵעִילָא,

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

וְהִיא הַמְאִירָה וּמִתְגַּלָּה בְּנַפְשׁ בְּבַחֲיָנָה  
פְּנִימִית, כִּיּוֹן שְׁהָכִין לְבּוֹ לְזֶה תְּחִלָּה,

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.

וְלָכֵן עַל יְדֵי זֶה יִתֵּן כֹּחַ וְעוֹז בְּנַפְשׁוֹ לְהִיּוֹת  
עוֹר אֶתְעֻרָּתָא דְּלִתְתָּא.

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.

מֵה שְׂאִין בֵּן בְּשָׂאִין יִגִּיעַת נַפְשׁ וִיגִיעַת  
בְּשָׂר מִלְמַטָּה, רַק מֵה שְׁנִתְעוֹרֵר נַפְשׁוֹ עַל  
יְדֵי הַתְּעוּרָה מִלְמַעְלָה, וְלֹא הָכִין לְבּוֹ  
לְעוֹרֵר אַחֵר כֵּךְ נַפְשׁוֹ, הִנֵּה יוֹכֵל לְהִיּוֹת  
חוֹלָף וְעוֹבֵר הַהִתְפַּעְלוּת, וְאִין לָהּ קִיּוּם.

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.

כִּי בְּהִסְתַּלַּק הָאָרָה עֲלִיוְנָה זֹה, שְׂאִינָה

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

מְאִירָה רַק בְּעֵת רְצוֹן, אֲזִי הָיָה כְּלֹא הָיָה<sup>17</sup>  
הַהִתְפַּעְלוּת, מֵאַחֵר שֶׁלֹּא הָיְתָה רַק  
בְּסִיבַת הָעֶרֶה וְהָאֶרֶה עָלֶינָה,

לְכֵן בְּהִסְתַּלַּק הָאוֹר בְּטִילָה הָאֱהָבָה  
שֶׁנִּסְתַּעַף מִמֶּנָּה.

וְזֶהוּ עֵינֵן "אִישׁ מְזִרִיעַ תְּחִלָּה - יוֹלֶדֶת  
נִקְבָּה"<sup>18</sup>, וְ"נָשִׁים דַּעְתָּן קְלוֹת"<sup>19</sup>, וְתוֹכֵל  
לְהִתְפַּתּוֹת אַחֵר הַתְּפִלָּה לְתַאוּוֹת 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 אִם "אִשָּׁה מְזִרֶעַת תְּחִלָּה", לֵהִיּוֹת  
בְּאַתְעָרוֹתָא-דְּלִתְתָּא - אַתְעָרוֹתָא  
דְּלַעֲלָא, אֲזִי "יוֹלֶדֶת זָכָר" - שֶׁהוּא דַּעַת  
חֻזַּק בְּעִבּוּדָה 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'eila," 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: "הָיָה כְּלֹא הָיָה").

<sup>18</sup> (ברכות ס, א. נדה לא, א: איש מזריע תחלה יולדת נקבה, אשה מזרעת תחלה יולדת זכר, שנאמר (ויקרא יב, ב) "אִשָּׁה כִּי תִזְרִיעַ וַיִּלְדָּה זָכָר").

<sup>19</sup> (שבת לג, ב. קדושין פ, ב).

<sup>20</sup> ועיינו מה שנתבאר מענין "אִישׁ מְזִרִיעַ תְּחִלָּה", סוף דבור המתחיל "וְהָיָה מִסְפֹּר בְּנֵי יִשְׂרָאֵל". גבי "בֵּית קוֹל מְכַרְזֵת" (לקמן במדבר ו, ג). ומה שנתבאר בדבור המתחיל "שׁוֹשׁ תְּשִׁישׁ וְתִגְל" (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.

וְזֶה הַסֵּבָה לָמָּה שְׁקוֹבְלִים אֶת עֲצָמָם<sup>21</sup>  
בְּעֲלֵי הָעֲבוּדָה,

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

עַל הֵיטוֹת בָּהֶם רוּחַ טְהוֹרָה וְהִתְעוֹרְרוּת  
לְעֲבוּדַת ה' עַל כַּמָּה שָׁבוּעוֹת, וְאַחֵר כִּךְ  
פּוֹסֶקֶת לְגִמְרֵי כו'.

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

וְהַסֵּבָה לָזֶה הוּא, לִפְנֵי שֶׁהִתְעוֹרְרוּת זֶה  
הִיָּתָה מִלְּמַעְלָה לְבַד, לְכֵן אַחֵר הַפֶּסֶק  
וְהַסְתַּלְקוֹת אוֹר הָאֲתֵּירוֹת אֲדִלְעִילָא  
נִשְׁאַר עַל עֲמָדוֹ וְטַבְעוֹ<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: "וַיְדַבֵּר ה' אֵלָיו" מאֵהָל מוֹעֵד לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי יִקְרִיב מִכֶּם - And He [Hashem] called to Moshe, and Hashem spoke 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> (אֵת עֲצָמָם: צִרְיָן לְהִיּוֹת: עַל עֲצָמָם - הָעֵרַת כְּבוֹד קְדוּשַׁת אֲדָמוֹ"ר בְּהָעֲרוֹת וְתִקּוּנֵיהֶם).

<sup>22</sup> וְעֵינָיו מֵה שֶׁנִּתְבָּאָר עַל פֶּסוּק (תְּהִלִּים קכ"ו, א) "הֵינִינוּ כְּחוֹלָמִים" (תּוֹרָה אוֹר כח, 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 יִקְרִיב-when he (one man) will offer," but it concludes in the plural "תִּקְרִיבוּ אֹת תְּקַרְבֻּנָּם-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 יִקְרִיב-when he will offer;" it should have said, "כִּי יִקְרִיב מִכֶּם אֶדְרָם-When a man from among you will offer," instead of saying "כִּי יִקְרִיב מִכֶּם אֶדְרָם-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 "הָעֲלִיּוֹן אָדָם-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

וְזֶהוּ "אָדָם כִּי יִקְרִיב מִכֶּם":

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

כִּי הִנֵּה בְּחִינַת "אָדָם" הוּא כְּמוֹ שְׁכָתוּב: "עַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמֵרָאָה 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):

כִּי בִּאֲמַת, "לֹא מִכָּל אֵלִין מִדּוֹת אִיהוּ בְּלָל"<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.

אֲלֹא שְׁמֵתִלְבֵּשׁ בְּעֶשֶׂר סְפִירוֹת,

**However, He expresses Himself in Ten Sefiros,**

וְנִקְרְאוּ "רַמ"ח אֲבָרִים דְּמִלְכָּא" -

**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.

כְּדֵי לְהַאִיר 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> (תקוני זוהר בהקדמה, פתח אליהו יז, ב).

וְאִזִּי נִקְרָא "כְּמֵרֵאָה 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.

וְזֶהוּ עֲנִין "שִׁיעוּר קוֹמָה"<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 זֶה נֹאמַר "אָדָם כִּי יִקְרִיב," Regarding this, it says, "when an Adam will offer from among you:"

הֵיִינוּ הַמִּשְׁכַּת אֶתְעַרּוּתָא דְלַעֲלָא מִבְּחִינַת "אָדָם הָעֶלְיוֹן" לְהַקְרִיב לֵב הָאָדָם שְׁלִמְטָה לֵה. This refers to the "Isarusa Dele'eila" 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 שֶׁכָּתוּב (משלי כו, יט): "כַּמִּים הַפְּנִים As it is written, "as water reflects the image of the face looking at it, so too,

<sup>24</sup> וְעֵין מַה שֶּׁנִּתְבָּאֵר בְּדְבוּר הַמִּתְחִיל "צֹאֲנֶה וְרֹאֲנֶה", בְּעֵנִין "שִׁיעוּר קוֹמָה" - "חֻסֵּד דְּרוּעָא יְמִינָא, וּגְבוּרָה דְּרוּעָא שְׁמָלָא כו'" (לְקַמֵּן שִׁיר הַשִּׁירִים כ"א, ד סוֹף אוֹת ג).

וְעֵין מַה שֶּׁנִּתְבָּאֵר [בְּאַגְרַת הַקֶּדֶשׁ\* (סִימָן ז)] דְּבוּר הַמִּתְחִיל "מַה טוֹב חֶלְקֵנוּ." וּבְדְבוּר הַמִּתְחִיל "וְאַלֶּה הַמִּשְׁפָּטִים" (תּוֹרָה אור עו, ב), בְּעֵנִין "אָדָם" - "אֲדָמָה לְעֶלְיוֹן" (יִשְׁעִיָּה יד, יד). וְעֵין מַה שֶּׁנִּתְבָּאֵר בְּדְבוּר הַמִּתְחִיל "וַיֹּאכִלֶּךָ אֶת הַמָּן" (לְקַמֵּן עֲקֵב יד, א).  
[\* נוסף על פי הַעֲרַת כְּבוֹד קְדוּשַׁת אֲדָמוֹ"ר].

לְפָנִים כֵּן לֵב 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’eila” that comes from Hashem to awaken the person to serve Him.

וְזֶהוּ "כִּי יִקְרִיב מִכֶּם" - "מִכֶּם" מִמֶּשׁ, שִׁי־קִרְיָב אֶת נֶפֶשׁ הָאָדָם שְׁלִמְטָה 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 “קָרְבָן” which usually means “offering” or “sacrifice” comes from the word “קָרַב-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 יִקְרִיב”-when he will offer,” it can also mean “כִּי יִקְרִיב-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> וְעֵינֵינוּ מֵה שֶׁנִּתְבָּאֵר סוּף דְּבוּר הַמִּתְחִיל "כִּי תִצָּא" (לְקַמֵּן תִּצָּא לָהּ, ב).

וְעֵינֵינוּ מֵה שֶׁנִּתְבָּאֵר בְּבִיאור עַל פְּסוּק (רָאָה יג, ה) "אֲחֵרֵי ה' אֶלְקֵיכֶם תִּלְכוּ", בְּעֵינֵינוּ פִּירוּשׁ שֶׁ"כָּפָה עֲלֵיהֶם ה' (שְׁבַת פח, א), שֶׁהוּא הַמְשָׁכַת אֲהָבָה רַבָּה מִלְמַעְלָה, שֶׁעַל יְדֵי זֶה מִמִּילָא נִתְעוֹרְרוּ גַם כֵּן בְּאֲהָבָה רַבָּה. וְזֶהוּ עֵינֵינוּ "כִּי יִקְרִיב מִכֶּם".

וְעֵינֵינוּ בְּרַבּוּת (סֵדֶר בְּמִדְבָּר, פְּרָשָׁה ג') עַל פְּסוּק (תְּהִלִּים סה, ה) "אֲשֶׁרִי תִבְחַר וּתִקְרַב".

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.

וְלֹכֵן אָמַר תִּיבֵּת "מִכֶּם" אַחֲרֵי אוֹמְרוֹ "כִּי יִקְרִיב" וְלֹא אָמַר "אֲדָם מִכֶּם כִּי יִקְרִיב",

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

שְׂאֵם כֵּן, הִזָּה הִפְרִיז רַק כְּפִשׁוּטוֹ לְבָד - שְׂאֲדָם הַגֶּשְׁמִי שְׁלִמְטָה יִקְרִיב,

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

אָבַל בְּאוֹמְרוֹ "כִּי יִקְרִיב מִכֶּם" בָּא לְרַמֵּז אֶל עֲנִיֵּן הַנִּלְאָה.

But now that it says “כִּי יִקְרִיב מִכֶּם-when He will bring an offering from among you” it hints to the concept explained above.

וְלֹכֵן נֶאֱמַר "כִּי יִקְרִיב" - לְשׁוֹן יְחִיד, דְּקֵאִי עַל 'אָדָם הָעֶלְיוֹן' - שֶׁהוּא אֶחָד.

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

וְעַל דֶּרֶךְ מַה שְּׁכָתוּב בְּרַבּוּת (בְּרֵאשִׁית, פְּרָשָׁה כ"א) עַל פֶּסוּק (ג, כב) "הֵן הָאָדָם הִזָּה כְּאֶחָד מִמֶּנּוּ" - "כִּיחִידוֹ שֶׁל עוֹלָם", דִּהְיִינוּ כְּמוֹ בְּחִינַת אָדָם-הָעֶלְיוֹן.

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.

וְאַחֲרֵי כֵן נֶאֱמַר (פְּרָשֵׁתוֹ א, ב): "מִן הַבְּהֵמָה כו',

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

תִּקְרִיבוּ אֶת קָרְבְּנֵכֶם:

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

זֶהוּ בְּחִינַת הַקָּרְבֵּן שֶׁהָאָדָם שְׁלֵמָה יִקְרִיב,

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

וְלִכֵּן נֶאֱמַר "תִּקְרִיבוּ" - לְשׁוֹן רַבִּים, לְפִי דְקָאֵי עַל בְּנֵי יִשְׂרָאֵל.

**Therefore, it says, "you-tikribo-you (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.

וְזֶהוּ עֵצָה טוֹבָה מִמֶּנּוּ יִתְבָּרַךְ: שְׁמִידַת בְּעַת-רָצוֹן זֶה, אֲשֶׁר נִמְשָׁךְ מִלְמַעְלָה הַתְעוּרוֹרוֹת לְהַעִיר 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,**

תִּיכֶף וּמִיד תִּתְחִילוּ אַתֶּם גַּם כֵּן לְעוֹרֵר אֶתְעוּרוֹתַי-דְּלִתָּתָא גַּם כֵּן, דְּהֵיִינוּ לְאַכְפָּיָא וּלְאַהֲפָא אֶת מַדּוֹת נֶפֶשׁ-הַבְּהֵמִית,

**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 עֵינֵן "תִּקְרִיבוּ אֶת קָרְבְּנֵכֶם," שֶׁהוּא "מִן הַבְּהֵמָה, מִן הַבֶּקָר כו'" כְּדִלְקָמֶן.

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

וְזֶהוּ כְּמוֹ שֶׁכָּתוּב (שִׁיר הַשִּׁירִים א, ד): "מִשְׁכִּנִּי - אֲחֲרֶיךָ נִרְוָצָה."

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

פִּירוּשׁ: כַּאֲשֶׁר תִּמְשְׁכֵנִי בְּאַתְעוּרוֹתַי-דְּלַעִילָא - אֲזִי מִיד "אֲחֲרֶיךָ נִרְוָצָה,"

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

immediately “אֲחֲרַיִךְ נִרְצָה-we will run after You [Hashem]” through own effort in refining the animal soul.

However, if he will not work hard to serve Hashem in refining the animal soul, then even if there will come an “Isarusa Dele'eila” 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'eila” 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.

אָבֵל אִם לֹא יִתְאַמֵּץ לְעֲבוֹד עֲבוֹדָתוֹ לְבָרֵךְ נֶפֶשׁ־הַבְּהֵמָה, אִזִּי אֵף שְׁנִמְשָׁךְ אֶתְעֲרוֹתֶא־דְּלֵעִילָא לְעוֹרֵר הַנֶּפֶשׁ הָאֱלֵקִית - לֹא יִהְיֶה לָּזֶה קִיּוֹם וְהִתְמַדָּה.

אָבֵל בְּאֶשֶׁר מִיַּד שְׂאֵדָם הָעֲלִיּוֹן "יִקְרִיב מִכֶּם קֶרְבֵּן," דִּהְיִינוּ כְּשִׁיְהִיָּה אֶתְעֲרוֹתֶא־דְּלֵעִילָא לְעוֹרֵר אֶתְעֲרוֹתֶא־דְּלִתְתָּא -

אִזִּי תִּיכֵף וּמִיַּד תִּתְחִילוּ גַם אַתֶּם לְהִקְרִיב אֶת קֶרְבְּנֵכֶם "מִן" <sup>ג</sup> <sup>ד</sup> הַבְּהֵמָה כו', אִזִּי יִהְיֶה דְּבַר הַמִּתְקִיָּים<sup>26</sup>.

וְהִנֵּה, קֶרְבֵּן זֶה שֶׁתִּקְרִיבוּ אַתֶּם - הוּא "מִן הַבְּהֵמָה כו'", מִה שְׂאִין פֶּן "אָדָם כִּי יִקְרִיב," הִנֵּה הַקֶּרְבֵּן הוּא "מִכֶּם".

<sup>26</sup> (וַעֲיִין מַה שֶּׁנִּתְבָּאֵר סוֹף דְּבוּר הַמִּתְחִיל "מֹשֶׁה יִדְבֹּר" (תוֹרָה אֹר סח, ג), בְּעִנְיָן "וְהָאֱלֹקִים יַעֲנֶנּוּ" (יִתְרוֹ יט, יט), שֶׁבַחֲנִית יְחִוּד־תִּתָּאָה יַעֲנֶה לְהַמְשִׁכָּה זֶה שֶׁל מֹשֶׁה שֶׁהַמְּשִׁיךְ מִבַּחֲנִית יְחִוּד־עִילָאָה - לְהִיּוֹת מִלְמַטָּה־לְמַעֲלָה כְּמוֹ מִלְמַעֲלָה־לְמַטָּה.

וְעַל דֶּרֶךְ זֶה יוֹבֵן כָּאן: עֲנִין "אָדָם כִּי יִקְרִיב" הוּא הַהַמְשָׁכָה מִלְמַעֲלָה־לְמַטָּה מִיְחִוּד־עִילָאָה, ו"מִן הַבְּהֵמָה [...] תִּקְרִיבוּ" הוּא כְּעִנְיָן "יַעֲנֶנּוּ כו'".

וְ"גְדוֹל הַעוֹנָה אִמֵּן" (בְּרֻכּוֹת נג, ב), כִּי "יִתְרוֹן הָאוֹר הוּא מִן הַחוּשׁ" (עַל פִּי קֹהֶלֶת ב, יג), שֶׁעַל יָדֵי בִּירוֹר נֶפֶשׁ־הַבְּהֵמָה נִמְשָׁךְ לְהִיּוֹת "וְהַחֲיוֹת נוֹשְׂאוֹת אֶת הַכֶּסֶּף", ו"כְּמִרְאָה אָדָם" שֶׁעָלִיו לְבַחֲנִית "כִּי לֹא אָדָם הוּא" (שְׁמוּאֵל א' טו, כט). וְכֵמוֹ שֶׁנִּתְבָּאֵר מִזֶּה בְּדִבוּר הַמִּתְחִיל "זְכוֹר וְשִׁמּוֹר" הַנֶּ"ל (הַעֲרָה 11)).



וְהִינּוּ כִּמוֹ שְׁנֵתְבָאָר לְעִיל, שְׂבִכָּל אֶחָד יֵשׁ  
בְּחֵינַת נֶפֶשׁ־הָאֱלֹקִית וְנֶפֶשׁ־הַבְּהֵמִית.

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

וְהֵנָּה, בְּעֵנִין "אָדָם כִּי יִקְרִיב", שֶׁהוּא  
הָאֲתֵעְרוּת־אֲדִלְעִילָא הַנִּמְשָׁךְ מִלְמַעְלָה  
לְעוֹרֵר וּלְהַקְרִיב נֶפֶשׁ הָאָדָם שְׁלֵמָטָה,  
הֵנָּה הָעֵרָה זֶה מְגִיעַ לְנֶפֶשׁ־הָאֱלֹקִית לְבָר,  
שֶׁהוּא "חֶלֶק אֱלֹהִים מִמְּעַל" (אִיּוֹב ל"א, ב); וְנִקְרָא  
(מִשְׁלִי ב, כו): "נֵר הַיּוֹהָ נִשְׁמַת אָדָם", שֶׁהִיא  
בְּחֵינַת אָדָם (בְּרֵאשִׁית א, כו): "נִעֲשֶׂה אָדָם  
בְּצַלְמֵנוּ בְּדְמוּתֵנוּ";<sup>27</sup>

Now, regarding this process of "when Adam [on High] will offer," which refers to the "Isarusa Dele'eila" 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'eila."

וְיֵשׁ בָּהּ אֲהָבָה טְבִיעִית מִצֵּד שְׂרָשָׁהּ וּמִקּוֹר  
חֻצְבָּהּ, רַק שֶׁהִיא מוּסְתָּרָה,

**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.**

וְצִירָהּ לְהוֹצִיָּאה מִן הַהֶעָלִם אֶל הַגִּילּוּי,

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

עַל כֵּן, עַל יְדֵי הַגִּילּוּי וְהָאֲתֵעְרוּת־  
אֲדִלְעִילָא תֵּצֵא אֲהָבָה זֶה מִהַהֶעָלִם אֶל  
הַגִּילּוּי, לְהִיּוֹת בָּטֵל לַה' כִּנּוּר בַּפָּנִי

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

<sup>27</sup> עֵיין מֵה שְׁנֵתְבָאָר בְּדְבוּר הַמִּתְחִיל "אֵלֶּה מִסְעֵי" (לְקַח מִן מִסְעֵי פֶס ג וְאֵילָךְ).

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.

אָבֵל הַנֶּפֶשׁ-הַבְּהֵמִית, שֶׁכָּבֵד יְרֵדָה וְכִלּוּלָה מְטוֹב וְרַע, רוֹבָה כְּכֹלֶה רַע נֹי, לֹא שִׁיּוּרָה בָּהּ לֹמֵר כֵּן.

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.

וְלָכֵן אִם נִמְשָׁךְ אֶתְעֲרוּתָא-דְּלַעֲיָלָא אֵין זֶה שִׁיּוּכֹת לְנֶפֶשׁ-הַבְּהֵמִית וְהַגּוֹף,

Therefore, even when there comes an “Isarusa Dele’eila,” it does not affect the animal soul or the body.

כִּי הִגֵּם שֶׁ"רוּחַ הַאָּדָם הָעוֹלָה הִיא לְמַעַלָּה" (קֹהֵלֶת ג, כֹּא), עִם כָּל זֶה, הִיא<sup>28</sup> בְּהִמָּה וְיוֹרֶדֶת 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.

אֵלָּא שְׂוָהוּ עֲבוּדַת הָאָדָם דּוֹקָא לְבִרְרָה נִפְשׁוֹ-הַבְּהֵמִית;

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

וְנִקְרָא "עוֹבֵד אֱלֹקִים" (מִלָּאכִי ג, יח) - כְּמוֹ 'עוֹרוֹת עֲבוּדִין'<sup>29</sup> - שֶׁמַּעֲבֵד אוֹתָן וּמִתְקַנֵּן.<sup>30</sup>

Someone who refines his animal soul is called “עוֹבֵד-One who works hard

<sup>28</sup> ("וְרוּחַ הַבְּהֵמָה הִירֵדָה הִיא לְמַטָּה לָאָרֶץ". שם).

<sup>29</sup> (לְשׁוֹן הַמִּשְׁנָה בְּכוּרוֹת ד, ז: "עוֹרוֹת שְׂאִינָן עֲבוּדִין").

<sup>30</sup> וְכִמּוֹ שְׂנוֹתָבָאָר בְּמָקוֹם אַחֵר, בְּבִיאוֹר עַל פֶּסוּק (שִׁיר הַשִּׁירִים ה, ב) "אֲנִי יִשְׁנָה", בְּעִנְיָן "אַחוּתִי

on himself **אֶלֶּקִים**-to serve Hashem," just as processed animal skins are called **עֲבוּדֵי עוֹרוֹת**-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.

וּבְמֶאֱמַר רַ"ז לִי<sup>31</sup> בְּמִלְאָךְ הַמְּמוֹנָה עַל הַהֲרִיזוֹן, שְׂשׂוֹאֵל: "טֶפֶה זֶה מֵהַ תְּהֵא עָלֶיךָ כִּי?" וְאִילוּ "צִדִּיק אִוֹרֶשֶׁעַ לֹא קָאָמַר"<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.

וְזֶהוּ "כִּי יִקְרִיב מִכֶּם": כְּלוּמַר, לְשׁוֹן "מִכֶּם" הֵינּוּ הַנֶּפֶשׁ-הָאֱלֵקִית לְבַד,

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

רַעֲיָתִי" (לְקַמֵּן שִׁיר הַשִּׁירִים לֵה, א). וְעֵינֵינוּ מֵהַ שְׁנֵתִבְאָר כֶּהָי גּוֹנָא כְּמוֹ שֶׁכְּתוּב כָּאן - בְּדַבְּרוֹ הַמְּתַחִיל "וּסְפִרְתָּם לָכֶם" - בְּפִרְשֵׁת אֲמֹר (לְקַמֵּן אֲמֹר לֵה, ד).

<sup>31</sup> (נדה טז, ב).

<sup>32</sup> (" - כְּדִרְבֵּי חֲנִינָא. דְּאָמַר רַבִּי חֲנִינָא: הַכֹּל בְּיַדֵּי שְׁמַיִם חוּץ מִיִּרְאַת שְׁמַיִם". שם).

“מִמֶּכָּם—from you” is only referring to the Divine soul, only it is brought close by Divine revelation and “Isarusa Dele’eila.”

אָבֵל "קָרְבָּנֵכֶם" הוּא "מִן הַבְּהֵמָה כו",  
הֵינּוּ לְבָרֵר הַנֶּפֶשׁ-הַבְּהֵמִית, לִהְיוֹת  
בְּבַחֲיִנַת אֲתִכְפִּיָּא וְאַתְהֶפְכָּא,

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

עַל יְדֵי הַהִתְבּוֹנְנוֹת בְּגִדּוּלַת ה' כְּפִי אֲשֶׁר  
שָׁכְלוּ יוֹכֵל שְׂאֵת, לְהוֹלִיד מִזֶּה אֶהְיָ עֲנֵה  
גַּם בְּנֶפֶשׁ-הַבְּהֵמִית.

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.

וּמִתְחַלֶּה צִרְיָךְ לִהְיוֹת אֲתִכְפִּיָּא בְּשִׁלְשָׁה  
לְבוּשֵׁי הַנֶּפֶשׁ: מַחֲשָׁבָה, דְּבוּר וּמַעֲשֵׂה  
ב' סוּר מִרַע וְעֵשֶׂה טוֹב" (תהלים לד, טו);

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.”

וְאַחֲרֵי כֵן יָבוֹא לְבַחֲיִנַת אֲתִהֶפְכָּא.

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 "בְּיָקָרִיב-bring an offering" from us? The word "בְּיָקָרִיב" 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'eila - Awakening from Above."
- 3- This is why the verse says "אָדָם בְּיָקָרִיב מִכֶּם - 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 "בְּיָקָרִיב-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 קֶרְבְּנֵכֶם-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

גַּם פִּירוּשׁ "מִן הַבְּהֵמָה", הֵינּוּ בְּמִבּוֹאָר לְעֵיל,

**Another explanation of bringing an offering “מִן הַבְּהֵמָה from the animal” based on what was previously explained:**

שְׂכָדֵי לְהַכְנִיעַ וּלְבַרֵּר נַפְש־הַבְּהֵמִית, הוּא דוֹקָא עַל יְדֵי שְׂרָשָׁה וּמִקּוּרָה מִבְּחִינַת "פְּנֵי שׁוֹר" שֶׁבְּמִרְכָּבָה.

**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.”**

The second half of the verse states: “מִן הַבְּהֵמָה מִן הַבֶּקֶר וּמִן הַצֹּאן תִּקְרִיבוּ אֶת הַקָּרְבָּנִים—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 "תִּקְרִיבוּ אֶת קָרְבְּנֵכֶם" -you shall bring your [spiritual] offering" of the animal soul to Hashem, it is through revealing its spiritual source "מִן הַבְּהֵמָה" -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.

וְזֶהוּ שְׂמֹכִירִים בְּ"שְׁתֵּים שְׁלֹפְנִיה"  
דְּקִרְיַת־שְׁמַע אֵיךְ שֶׁהַמְּלָאכִים וְחַיּוֹת  
הַקֹּדֶשׁ "מְקַדִּישִׁים וּמְמַלְכִּים כו'" -

**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."**

שְׂמֵחָה דְּוָקָא תִּתְפַּעַל הַנֶּפֶשׁ הַבְּהֵמִית.

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

וְזֶהוּ "מִן הַבְּהֵמָה" [תִּקְרִיבוּ], הֵינּוּ  
בְּחִינַת "פְּנֵי שׁוֹר" שֶׁבְּמִרְכָּבָה.

**This is the meaning of "מִן הַבְּהֵמָה" -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:

וּפִירוּשׁ "מִן הַבָּקָר וּמִן הַצֹּאן" (פֶּרֶשׁתְּנוּ א, ב),  
הֵינּוּ שְׁנֵי מַדְרָגוֹת חִלּוּקוֹת - שֵׁשׁ ב'  
נִפְשׁוֹת הַבְּהֵמִיּוֹת:

**The deeper meaning of "מִן הַבָּקָר וּמִן הַצֹּאן" -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 "צֹאן" refers to both sheep and goats.

יֵשׁ מִי שֶׁהוּא מִבְּחִינַת 'בָּקָר' - "כִּי שׁוֹר  
נִגָּח הוּא"<sup>34</sup>, בְּחִינַת 'גְּבוּרוֹת קִשּׁוֹת'.

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

וְהֵינּוּ מִי שֶׁהוּא כַּעֲסָן בְּטַבְּעוֹ, שְׂמֵדָה  
רָעָה זֶה הוּא בּוֹ בְּתַגְבוּרַת יוֹתֵר, וַיְכַוְּנָה  
בְּשֵׁם 'בָּקָר' עַל שֵׁם הֶרְתַּחְנוּת מוֹ.

**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.**

וְיֵשׁ מִי שֶׁאֵינוֹ רִתְחָן בְּטַבְּעוֹ, וְחֶלֶק הָרַע  
שֶׁבּוֹ הוּא הַיּוֹתוֹ בְּעַל תַּאֲוָה;

**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,**

וְהוּא שֶׁנִּפְשׁוֹ הִבְהֵמִית הִיא מִבְּחִינַת  
'צֹאן', שֶׁאֵינוֹ נִגָּחִים, אֲדָרְבָּהּ, קוֹלָם  
בְּרַחֲמָנוֹת,

**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,**

אֶלָּא שֶׁהֵם בְּעָלֵי תַאֲוֹת מוֹ.

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

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).

הִנֵּה כָּל אֵלֶּה צָרִיר לֹא כַּפִּיָּא, וְזֶהוּ שְׂכָתוֹב:  
"מִן הַבָּקָר וּמִן הַצֹּאן תִּקְרִיבוּ אֶת  
קִרְבָּנְכֶם,"

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

<sup>34</sup> (לְשׁוֹן הַכְּתוּב מִשְׁפָּטִים כ"א, לו').

<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].”

כָּל אֶחָד לְפִי מֵה דִידַע בְּנַפְשׁוֹ - מֵהוּתוֹ  
וְטַבְעוֹ, כִּי יִרְאֶה לְאַכְפִּיָּא מִדָּה זֹה, וְאֵז  
יִהְיֶה דְבַר הַמִּתְקַיִּים כֵּן.

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 הַבְּהֵמָה”-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 הַבְּהֵמָה”-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, “בְּקָר”-cattle,” and small domestic animals, “צֹאן”-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).

#### 36(ד) Chapter 4

וְזֶהוּ "מִשְׁכְּנִי - אֶחְרִיקָה נְרוּצָה" (שיר השירים א, ד):

**This is the meaning of "מִשְׁכְּנִי - אֶחְרִיקָה נְרוּצָה-and we shall run after You [Hashem]" (Shir HaShirim 1:4).**

"מִשְׁכְּנִי" - לְשׁוֹן יְחִיד - הוּא אֶתְעַרְוֹתָּ דְלֵעִילָא לְעוֹרֵר הָאֱהָבָה הַטְּבָעִית שְׁבִנְפֵּשׁ הָאֱלֹקִית<sup>37</sup>.

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

וְהִנֵּה עַל יְדֵי זֶה הַנֶּפֶשׁ הָאֱלֹקִית מְבַרֶּרֶת גַּם בֵּין הַנֶּפֶשׁ הַבְּהֵמִית כְּנוֹכַח לְעִיל,

**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 אדמו"ר הצ"צ, על פי המבואר במאמר אדה"ז תקס"ג ח"ב, ד"ה אחרי ה' תלכו (ע' תר"צ ואילך)

<sup>37</sup> וְעֵינֵינוּ מֵה שְׁנֵתִיבָאָר מַעֲנִין מְשִׁיכָה, גְּבִי בְּרֶכֶת הַמְּזוּן, בְּפֶרֶשֶׁת עֶקֶב, בְּדְבוּר הַמִּתְחִיל "שִׁיכּוֹת בְּרִית וְתוֹרָה לְבְרֶכֶת הַמְּזוּן" (לְקַמֵּן עֶקֶב טו, ג).

וְהוּא "אַחֲרֶיךָ נִרְוָצָה" - לְשׁוֹן רַבִּים, בְּשֵׁנִי  
הַרְצוֹנוֹת - דְּנִפְשׁ-הָאֱלֹקִית וְנִפְשׁ-  
הַבְּהֵמִית.

This is the meaning of “אַחֲרֶיךָ נִרְוָצָה-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.

וְהוּא "יָפָה אֶת רַעֲיָתִי כְּתִרְצָה" <sup>38</sup> (שִׁיר הַשִּׁירִים ו, ד).

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> עֵינַי מֵה שְׁתַּבָּאָר בְּדְבוּר הַמִּתְחִיל "הִנֵּה יָפָה רַעֲיָתִי" (לְקַמֵּן שִׁיר הַשִּׁירִים יג, ד).

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

The first type of desire is called “כְּתִרְצָה-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 - “רַעֲיָתִי-my love [for Hashem]” - that corresponds to our desire for Hashem in our mind - “כְּתִרְצָה-like something desired [in our mind].”

This is the meaning of the verse:

“יָפָה אֶת רַעֲיָתִי - you, my love for Hashem, is beautiful כְּתִרְצָה-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.

וְאַחֲרֵי כֵן נֶאֱמַר (שיר השירים א, ד): “הִבִּיאֲנִי  
הַמֶּלֶךְ חֲדָרָיו” -

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

לְשׁוֹן יָחִיד, כִּי “חֲדָרָיו” הֵינּוּ שִׁתָּא סְדְרִי  
מִשְׁנָה,

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

שֶׁהֵן בְּחִינַת חֶסֶד גְּבוּרָה תַפְאָרַת -

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,

רַחֲמִים,

רַחֲמִים-Mercy/Compassion

רִאשֵׁי-תִיבוֹת חֶדֶר,

which form the acronym “חֶדֶר-  
Chamber,” thus the ‘chamber’ here is

a reference to the Mishna built around these three attributes.

שְׁמֵהֶם נִמְשָׁךְ כָּשֶׁר וּפָסוּל; טָמֵא וְטָהוֹר;  
חַיִּיב וְזָכָאי.

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

וְ"הִבִּיאֵנִי" - לְשׁוֹן עֶבֶר, דִּהְיִינוּ כְּמֵאֵמֶר  
רַז"ל<sup>39</sup>: בְּשֵׁ"הַתִּינוּק בְּבֶטֶן אִמּוֹ מְלַמְּדִין  
אוֹתוֹ הַתּוֹרָה כּוּלָּהּ,

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.

דִּהְיִינוּ בְּעוֹד הַנֶּשְׁמָה בְּבִחִינַת עִיבוֹר  
לְמַעַלָּה<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> (נדה ל, ב).

<sup>40</sup> וַעֲיִין מֵה שְׁנֵתבְּאָר מִזֶּה בְּדַבּוֹר הַמֵּתְחִיל "וְהָיָה לָכֶם לְצִיצִית" (לְקַמֵּן שְׁלַח מִד, א). וּבְדַבּוֹר הַמֵּתְחִיל "רְאֵה אֲנִי נֹתֵן" (לְקַמֵּן פ' רֵאָה יח, 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.

וּמִזֶּה נִמְשָׁךְ הַכֹּחַ אַחֵר כֶּךָ שֶׁיֵּאִיר לוֹ אֹר  
ה', וְכֹחַ הָאֱהָבָה וְיִרְאָה לֵהִיּוֹת "מִשְׁכְּנִי",

**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.**

דִּהְיִינוּ לְפִי שֶׁמִּכְבֵּר "הֵבִיאֲנִי הַמֶּלֶךְ  
חֲדָרָיו"<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.

וְהִנֵּה לְהַמְשִׁיךְ אֶתְעֲרוּתָא-דְלַעִילָא זֹו  
ד'אָדָם כִּי יִקְרִיב" - הוּא עַל יְדֵי עֶסֶק  
הַתּוֹרָה, שֶׁהֵיא בְּחִינַת אָדָם - רַמ"ח  
פְּקוּדִין - רַמ"ח אֵיבָרִין, וְשֵׁס"ה לֹא-

**Now, in order to draw down this “Isarusa Dele'eila” from “אָדָם כִּי יִקְרִיב - 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> (וְעֵינֵינוּ מַעֲנִין "מִשְׁכְּנִי אַחֲרֶיךָ נְרוּצָה" (בְּזֶהָר) בְּפֶרֶשֶׁת אַחֲרֵי, דָּף נ"ט עמוד א'. וּבְפֶרֶשֶׁת וַיְחִי, דָּף רכ"ט, ב'. וְיַמְעִינֵנוּ "חֲדָרָיו": (בְּזֶהָר) בְּפֶרֶשֶׁת וַיִּקְרָא, דָּף ד', עמוד א'. וּבְפֶרֶשֶׁת לֶךְ לָךְ, דָּף צ', עמוד א'. וְעֵינֵינוּ מַעֲנִין "מִשְׁכְּנִי" בְּגִמְרָא חֲגִיגָה, דָּף ט"ו, סוף עמוד ב'. וּבְרַבּוֹת: וַיֵּשֶׁב, רִישׁ פְּרָשָׁה פ"ו. בְּשִׁלַּח, סוף פְּרָשָׁה כ"ד. אֲמֹר, פְּרָשָׁה כ"ז. כִּנְרָשָׁם בְּסִפְרֵי בֵּית אֶהָרֹן).

תַּעֲשֶׂה - שֵׁשׁ"ה גִּידִים.<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.

וְלָכֵן עַל יְדֵי עֵסֶק הַתּוֹרָה נִמְשָׁךְ לְהִיּוֹת "כִּי יִקְרִיב."

**Therefore, through occupying oneself in Torah study, one brings about that "כִּי יִקְרִיב" - 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, כִּי יִקְרִיב - He, Hashem, will bring close to Himself your Divine soul."<sup>44</sup>

וּכְמוֹ שֶׁכָּתוּב (תהלים קמה, יח): "קָרוֹב ה' לְכָל קוֹרְאָיו, לְכָל אֲשֶׁר יִקְרְאוּהוּ בְּאֵמֶת," וְ"אֵין אֵמֶת 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> וּכְמוֹ שֶׁנִּתְבָּאֵר בְּדִבּוּר הַמִּתְחִיל "וַיֹּאכִלְךָ אֶת הַמֶּן" (לִקְמָן עֶקֶב 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.

<sup>45</sup> (ירושלמי ראש השנה סוף פרק ג, הלכה ח. ובברכות ה, ב: "אֵמֶת זוֹ תּוֹרָה")

<sup>46</sup> וַעֲיִין מַה שֶׁנִּתְבָּאֵר בְּדִבּוּר הַמִּתְחִיל "רְנֵי וְשִׁמְחִי" (תּוֹרָה אור לו, ג), גִּבִּי "כִּי אַתָּה [ . ] נִרִי": א"ת הֵם בְּחִינַת אוֹתִיּוֹת הַתּוֹרָה כו'. וּמַה שֶׁנִּתְבָּאֵר מִזֶּה בְּדִבּוּר הַמִּתְחִיל "וְאַתָּה תִּצְוֶה", גִּבִּי "מֵאֵת 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.

וְהוּא שְׁבַעסָק הַתּוֹרָה נֹאמֵר (ישעיה כו, ה): "אוֹ יִחְזַק בְּמַעֲוֹזֵי יַעֲשֶׂה שְׁלוֹם לִי, שְׁלוֹם יַעֲשֶׂה לִּי" -

**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' פְּעָמִים שְׁלוֹם,

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

וְהִיָּינוּ כְּמוֹ שְׂכָתוֹב (ישעיה נ, יט): " [בְּנֹרָא נִיב שְׂפָתֵינוּ] שְׁלוֹם שְׁלוֹם - לָרְחוֹק וְלִקְרוֹב [נֹאמֵר ה' וְרָפָאתֵינוּ]"<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

יִשְׂרָאֵל" (תּוֹרָה אֹר פֶּא, ד).

<sup>47</sup> וְכִמּוֹ שְׁנִיתְבָּאָר בְּמָקוֹם אַחֵר, בְּדִבּוּר הַמִּתְחִיל "בְּיוֹם הַשְּׁמִינִי עֲצֶרֶת" (לְקַמֵּן שְׁמִינִי עֲצֶרֶת פֶּג, 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.

וְכִיּוֹן שָׁבוֹן, נִמְשַׁךְ מִזֶּה גַם בֵּין בְּחִינַת שְׁלוֹם  
ד' לַרְחוֹק - שִׁיחָיָה נִעְשֶׂה קָרוֹב.

**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.

וְזֶהוּ "אָדָם כִּי יִקְרִיב מִמֶּךָ."

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

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

וְזָהוּ"צו את בני ישראל ואמרת אליהם את קרבני לחמי  
לאשי ריח ניחחי] תשמרו להקריב לי[במועדו]."  
[פנחס כח, 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, **תשמרו-you shall guard, להקריב-to offer to Me** at the appointed time.”

"שמור זו משנה"<sup>48</sup>, שעל ידי זה נמשך  
להיות "להקריב לי"<sup>49</sup>.

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

וברבות, בקהלת על פסוק (ז, כח) "אדם אחד  
מאלף מצאתי" -

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 כו'. הלא הוא  
דכתיב (תהלים קה, ח): 'דבר צוה לאלף דור'."

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> ("שמר ושמעת את כל הדברים האלה אשר אנכי מצוה" (ראה יב, כח) - שמור. זו משנה - רש"י).

<sup>49</sup> ועיין מה שנתבאר מזה סוף דבור המתחיל "צו את בני ישראל ואמרת אליהם את קרבני" (לקמן פנחס עו, ב).

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

ועל זה נאמר גם כן "אדם כי יקריב",  
דהיינו על ידי התורה<sup>51</sup>,

Regarding this, it says "אדם כי יקריב-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:

וזהו "דבר אל בני ישראל ואמרת אליהם:  
אדם כי יקריב כו."

This is the inner meaning of "דבר אל בני ישראל ואמרת אליהם-speak to the Children of Israel and tell them they are the ones who cause that אדם כי יקריב-Hashem, as He is called "Adam on High" will bring close the Divine soul," and this is accomplished through their Torah study.

ועל ידי זה גם כן אחר כך: "מן הבהמה  
תקריבו", וכנ"ל, והוא על ידי קיום  
המצוות.

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.

שהמצוה יש לה סגולה פרטית להעלות  
את נפש הבהמית ולקשרה באור אין  
סוף ברוך הוא, כי "צדקה תרומם גוי"<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> ועיין מה שנתבאר לעיל בענין "משה ידבר כו" (תורה אור יתרו). (ועיין עוד מענין "אדם כי יקריב כו" ברבות: סדר בא, פרשה י"ז. ויקרא, פרשה ב'. וריש פרשת בלק).  
<sup>52</sup> וכמו שנתבאר במקום אחר - בדבור המתחיל "המגביהי לשבת" (תורה אור 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) “מִשְׁכְּנִי [Hashem, please] pull me up, אֶחֱרִיךְ נְרוּצָה-and we shall run after You [Hashem].” The phrase “מִשְׁכְּנִי- [Hashem, please] pull me up” is written in the singular form, which refers to the “Isarusa Dele’eila” of Hashem to awaken the natural love hidden in the Divine soul. Through this, the Divine soul can also refine the animal soul. Then “אֶחֱרִיךְ נְרוּצָה-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, “הָבִיאֵנִי הַמֶּלֶךְ 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 קָרְבָן לַיהוָה - 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, "אָדָם בִּי יִקְרִיב מִכֶּם קָרְבָן לַה'" - 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

וְהָנֵחַ, עַל פִּי כָל הַנֶּ"ל יוֹבֵן גַּם כֵּן עֲנֵן פֶּסַח  
וּסְפִירַת הָעוֹמֶר:

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

כִּי בַּפֶּסַח הוּא אֲתַעְרוּתָא-דְלַעִילָא לְעוֹרֵר  
אֲתַעְרוּתָא-דְלִתְתָא, וְהֶאֱתַעְרוּתָא-  
דְלַעִילָא הוּא לְעוֹרֵר הָרָצוּא בְנַפְשֵׁ-  
הָאֱלֵקִית,

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

אֲבָל הַנֶּפֶשׁ-הַבְּהֵמִית לֹא נִתְהַפְּכָה עַדִּין.

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

וְלָכֵן נֶאֱמַר (בְּשַׁלַּח יד, ה): "כִּי בָרַח הָעָם".<sup>53</sup>

**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 Pharoh (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

<sup>53</sup> וְכַמוֹ שֶׁנִּתְבָּאֵר בְּ"סֵפֶר שֶׁל בֵּינוּנִים", סוּף פֶּרֶק ל"א.

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

וְזוּהוּ כְּעֵנִין "אָדָם כִּי יִקְרִיב 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 כִּי יִקְרִיב מִכֶּם - when Hashem, the "Adam on High" will bring close your Divine soul,"**

וּכְמוֹ שֶׁכָּתוּב (שִׁיר הַשִּׁירִים ב, ח): "קוֹל דּוֹדִי כִּי מְדַלֵּג עַל הַהָרִים,"

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

שֶׁהוּא בְּזִכּוֹת הַתּוֹרָה שֶׁנִּקְרָאת 'הַר', כְּמוֹ שֶׁכָּתוּב (תְּהִלִּים עב, ג): "יִשְׁאוּ הָרִים שְׁלוֹם לְעָם: כְּמוֹ שֶׁנִּתְבָּאֵר בְּמָקוֹם אַחֵר.<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.

לָכֵן אַחֵר כֵּן תִּיכַף וּמֵיד בְּיוֹם שְׁנֵי הוּא קָרְבֵּן הָעוֹמֵר - שְׁעוֹרִים, שֶׁהוּא מֵאֵכֶל בְּהֵמָה - לִהְיוֹת בִּירוֹר נַפְשֵׁי הַבְּהֵמִית,

**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,**

וּסְפִירַת הָעוֹמֵר - "וּסְפַרְתֶּם לָכֶם" (אֲמֹר ב, טו),

**and together with this offering is the mitzvah of counting the Omer, which is (Vayikra 23:15): "וּסְפַרְתֶּם-and you shall 'count' לָכֶם-for 'yourselves.'"**

<sup>54</sup> (לְקַמֵּן שִׁיר הַשִּׁירִים טו, ד).

The word “וּסְפַרְתֶּם-and you shall count,” is related to the term that means to shine, as in (Tehilim 19:2): “הַשָּׁמַיִם-the heavens מְסַפְּרִים-shine forth ל-כְּבוֹד-the Glory of Hashem.” Accordingly, we can read it as, “וּסְפַרְתֶּם-and, you shall make shine לָכֶם-yourselves,” referring to your own animal soul.

**בְּחִינַת בִּירוּר ז' מִדּוֹת דִּנְפֶּשׁ הַבְּהֵמָה.** **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.

**וְהָיָא כְּעֵנִין "מִן הַבְּהֵמָה מִן הַבָּקָר כו' תִּקְרִיבוּ, דְּהֵיִינוּ אֶתְעָרוּתָא דְּלִתְתָּא.** **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.**

**וְאֵיזִי עַל יְדֵי זֶה אַחֲרֵי כֵן בְּשָׁבוּעוֹת - מִתֵּן תּוֹרָה, הוּא בְּחִינַת אֶתְעָרוּתָא דְּלִעִילָא שְׂאֲחֵר אֶתְעָרוּתָא דְּלִתְתָּא - הַתְגַּלוּת רְצוֹנוֹ וְחֻכְמָתוֹ לְמַטָּה.** **Through this process, then afterward on Shavuot, the time of the Giving of the Torah, Hashem will bring forth the level of “Isarusa Dele'eila” 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 הִנֵּה בַּחֲנִינָת "כִּי יִקְרִיב" וְ"תִקְרִיבוּ" זֶהוּ  
הַעֲלָאָה מִמַּטָּה-לְמַעְלָה,

**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,**

אֲבָל בְּמִתְנִי-תוֹרָה כְּתִיב (וַתְּרוּ יט, כ): "וַיֵּרֶד ה'  
עַל הָרֹם סִינַי" לְהִיּוֹת הַמִּשְׁכָּה לְמַטָּה<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.

וְהַפֶּרֶשׁ שֶׁבֵּין בַּחֲנִינָת עֵסֶק הַתּוֹרָה  
שְׁקוּדָם הָרְצוּא, דְּהֵינּוּ בַּחֲנִינָת "אָדָם כִּי  
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],"**

לְבַחֲנִינָת עֵסֶק הַתּוֹרָה שֶׁאַחֲרֵי הָרְצוּא  
וּבִירוּר נַפְש־הַבְּהֵמִית,

**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> וַעֲיִין בְּרַבּוֹת פְּרָשֶׁת וְאַתְחַנֵּן עַל פֶּסוּק (ד, ז) "אֲשֶׁר לוֹ אֱלֹקִים קְרוֹבִים 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'eila,” 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?

הַיִּינוּ: שֶׁעַל יְדֵי זֶה הִרְצוּא וּבִירוּר נִפְשֵׁי  
הַבְּהֵמִית נִמְשָׁךְ בְּעֶסֶק הַתּוֹרָה מִבְּחִינַת  
"כִּי לֹא אָדָם הוּא" (שְׁמוּאֵל א' טו, 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,**

לְהַמְשִׁיךְ מִשָּׁם הַמְשָׁכָה חֲדָשָׁה בְּבִחִינַת  
אָדָם, וְכֵמוֹ שֶׁנִּתְבָּאֵר בְּמָקוֹם אֲחֵר׃

**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'eila" 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 Shavuot:
- 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 Shavuot, 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.



### **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, weather 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 mitzvot, 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.



### 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 “אָדם בִּי יִקְרִיב מִכֶּם”-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:

“אָדם בִּי יִקְרִיב-when a person will want to come close [to Hashem through prayer], מִכֶּם קָרְבָן לֵה-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.

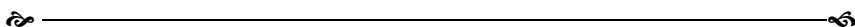
In fact, every Jew is able to ask of himself: “When will my deeds be similar to those of my ancestors, Avraham, Yitzchok, and Yaakov?”

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 “אָדם בִּי יִקְרִיב-when a person will want to come close to Hashem, מִכֶּם-it only depends on you to want to do it and to actually do.” In addition, not only does “מִכֶּם-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 הַבְּהֵמָה-from the animal.” Meaning, which part of yourself do you need to offer up to Hashem? Your animal soul.

The Frierdiker 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.



## 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 קְדוֹשׁ וְקָרָא זֶה אֶל זֶה וְאָמַר קְדוֹשׁ ה' צְבָאוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ -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 "קְדוֹשׁ-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 "צְבָאוֹת" which is a combination of two words צֶבֶא-army and אוֹת-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): "וַתִּשְׁאָנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל '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 "בָּרוּךְ-blessed" comes from the word for "drawing down." The idea of saying that Hashem's glory is "בָּרוּךְ" 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 “קְדוֹשׁ” to want to return to their source in Hashem and leave behind all limitation, they get excited about the second verse “בְּרוּךְ,” 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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