



# 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

דבור המתחיל

אדם כי יקריב

“Offering Ourselves to Hashem”

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ב"ה

**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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**Please Donate to Keep this Project Going**

Translating these maamarim takes many hours of work per week, and funding is needed to cover the expenses to make this possible. Please donate at our website [www.LearnChassidus.com](http://www.LearnChassidus.com)

For comments and questions please email me at [avraham.t.katz@gmail.com](mailto:avraham.t.katz@gmail.com)

# Likutay Torah

## לקוטי תורה

### פרשת ויקרא

#### דבור המתחיל

#### אדם כי יקריב<sup>1</sup>

דף ב עמוד ב'

## “Offering Ourselves to Hashem”

(א) Chapter 1

”[וַיִּקְרָא אֶל מֹשֶׁה, וַיְדַבֵּר ה' אֵלָיו מֵאֹהֶל מוֹעֵד  
לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם: אָדָם  
כִּי יִקְרִיב מִכֶּם [קֹרְבַן לַה', מִן הַבְּהֵמָה מִן הַבֶּקֶר  
וּמִן הָעֶזְאִן תִּקְרִיבוּ אֶת קֹרְבָנְכֶם].” (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)

<sup>1</sup> (נֶאֱמַר שְׁבֶת פְּרִשַׁת וַיִּקְרָא, הַחֹדֶשׁ, רֹאשׁ חֹדֶשׁ נִסְחָן תִּקְעוּ בַּסַּעֲוֹדָה ג. נֹסַח א - הַנֶּחֱת כְּבוֹד קְרוֹיֶשֶׁת אֲדָמוֹר הָאֲמָצְעִי - נִדְפֵס בַּסֶּפֶר הַמֵּאֲמָרִים תִּקְעוּ בַּעֲמֹד רִיא. נֹסַח ב - הַנֶּחֱת הַצִּמְח צֶדֶק - נִדְפֵס שֵׁם עֲמֹד רִטוֹ (וּבִמְאָמְרֵי אֲדָמוֹר הַזֶּקֶן עַל הַתּוֹרָה חֶלֶק בַּעֲמֹד תִּקְעוּ). לְפָנֵינוּ הוּא סְעִיפִים א-ג מִהֵמָּאֲמָר שְׁנֵאֲמָר עַל יְדֵי הַצִּמְח צֶדֶק בְּשֶׁבֶת פְּרִשַׁת וַיִּקְרָא תִקְעוּ אֶת הַתּוֹסֶפֶת הַגְּדוּלוֹת, וְהוּא מִיּוֹסֵד עַל ב' הַנּוֹסְחָאוֹת הַנִּל. נִדְפֵס בְּשִׁלְיֻמוֹת בְּאוֹר הַתּוֹרָה וַיִּקְרָא כָּרֶךְ ג עֲמֹד תִּשְׁכָּא. הַמֵּאֲמָר בְּשִׁינּוּיִים וּבְאִרְכּוּת - בְּמֵאֲמָרֵי אֲדָמוֹר הָאֲמָצְעִי וַיִּקְרָא עֲמֹד א וְאֵילָךְ. כְּמָה מַעֲנִינֵי הַמֵּאֲמָר נִתְבָּאֵרוּ בְּלִקוּטֵי שִׁיחוֹת חֶלֶק יז עֲמֹד 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 “צֹאן” refers to both sheep and goats.

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

לְהֵבִין הַחִילוֹ שֶׁלֹא לְנוֹכַח: "אָדָם כִּי יִקְרִיב" - לְשׁוֹן נִסְתָּר, וְסִיּוּם (שָׁם): "תִּקְרִיבוּ אֶת קָרְבְּנֵכֶם" - לְשׁוֹן נוֹכַח?

1) We need to understand: Why does the verse start out not in the second person, saying: "when a man from you will offer" speaking in the third person, but it concludes saying "you shall bring your offering," speaking in the second person?

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

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

וְגַם, דִּהְיוּ לִיה לְמִימַר מֵלֵת "מִכֶּם" קוֹדֵם "כִּי יִקְרִיב", הֵינּוּ: "אָדָם מִכֶּם כִּי יִקְרִיב כִּי?"

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 "אָדָם כִּי יִקְרִיב מִכֶּם-when a man will offer from among you?"

The way Hashems writes seems to imply that 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:

<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.

אֲשֶׁר נִפְש־הָאֱלֹקִית שְׂרָשָׁהּ מִבְּחִינַת  
'אָדָם' - כְּמוֹ שֶׁכָּתוּב (בְּרֵאשִׁית א. כו): "וַיִּבְרָא  
אֱלֹקִים אֶת הָאָדָם בְּצַלְמוֹ," וְכָתִיב  
(יְחֶזְקֵאל א. כו): "וְעַל דְּמוּת הַכִּסֵּא דְמוּת  
כְּמִרְאֵה אָדָם",<sup>5</sup>

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 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 total selfless dedication to Hashem (ביטול). The numerical value of א-ד-ם is 45, which in Hebrew is "מה," which means "what it is it?" referring to something transparent that is hardly noticeable. 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 "אֶדְמָה-I will be compared" in verse "אֶדְמָה לְעֵלְיוֹן-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 somethings 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>

<sup>5</sup> וְכָמוֹ שֶׁנִּתְבָּאֵר בְּמָקוֹם אֲחֵר, בְּדִבְיֹר הַמִּתְחִיל "וְתַחַת רַגְלֵיוֹ כְּמַעֲשֵׂה לְבִנְתָּ כו'" (תּוֹרָה אֹר עו, ד).

<sup>6</sup> In the Mittler Rebbe's maamar based on this maamar, he explains that this level is called "Ze'eir 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.

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.

וְהִשְׁתַּלְשְׁלוֹת שָׁלָה לְמִטָּה הוּא עַל יָדֵי  
בְּחִינַת "פְּנֵי אָדָם" (שם. ז') שֶׁבְּמֶרְכָּבָה.

**This soul descends below through a chain-like series of spiritual levels through the aspect of "the face of Adam" (Yechezkal 1:10) as it appears in the Merkavah.**

The word "מֶרְכָּבָה-Merkavah" literally means chariot or vehicle. It refers to a spiritual level of angels that are totally subservient to Hashem. Their total lack of ego and self-nullification to Hashem is compared to how a horse and chariot are 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 "face" 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 הֵם, הֵיא וְלִקְחָהּ מִ"שְׁמֵרֵי  
הָאוֹפָנִים," וְשִׁרְשָׁהּ 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 angles 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 drained 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 in its source were a passion and longing for Hashem, has 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 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 that 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.

וְתִכְלִית יְרִידַת הַנִּשְׁמָה לְעוֹלָם־הַזֶּה,  
הוּא כְּדִי לְבָרֵר נֶפֶשׁ־הַבְּהֵמָה, לְהִיּוֹת  
בְּבַחֲנִית אֶתְכַפֵּיִיא וְאֶתְהַפָּא.

**The purpose of the descent of the Divine soul into this world is to refine the animal soul so that it should be tamed and transformed.<sup>7</sup>**

וְהֵינּוּ עַל יְדֵי נֶפֶשׁ־הָאֱלֹקִית  
הַמְתַּלַּבֶּשֶׁת בָּהּ, וּמִתְבּוֹנֶנֶת בִּ"ה' אֶחָד"  
(וְאַתְחֵן ו' ד') בְּקִרְיַאת־שְׁמַע: "שְׁמַע יִשְׂרָאֵל  
כו" (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 וְאַהֲבָתָ [ . ] בְּכָל לְבָבְךָ  
(שם, ה) - "בְּשֵׁנֵי יִצְרֶיךָ כו"<sup>8</sup>.

**Through this a person will come to experience the following verse, "and you shall love Hashem...with all**

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

<sup>8</sup> (בְּכָל לְבָבְךָ - בְּשֵׁנֵי יִצְרֶיךָ, בְּרַכּוֹת פָּרָק ט מִשְׁנָה ה).

**לבבך-your heart,” meaning, with both inclinations,** the inclination of the Divine soul and the inclination of the animal soul.

The word **לבבך**-heart is usually spelled with one letter **ב**, **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 and of the animal soul. Both should come to love Hashem when a Jew thinks about Hashem's Oneness when reciting the Shema.

**אַךְ קודם קריאת-שמע תקנו חכמים  
"שתיים לפניך" - 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 כו",**

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

The name "חיות-Chayos" literally means "lively creatures" and usually refers to wild animals. Here, it refers to angels that have tremendous liveliness and excitement in their connection to Hashem, and are compared to a lion and ox in terms of the 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 הדינין 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 world cannot be turned into revealed good except by revealing their source in Holiness.”**

והנה על ידי זה נעשה עליה גם לנפש-האלקית - על דרך "והחיות נושאות את הכסא"<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, through Malchus refining these angels, it receives an elevation by receiving the Light of Tohu previously trapped in these angels. This is how the Chayos ‘lift up’ the Throne.

<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 עץ 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).

<sup>11</sup> (בחיי תרומה כה, י בשם פרקי דרבי אלעזר. וראה פרקי דרבי אלעזר סוף פרק ד. שמות רבה כג, טו. ראה לעיל פקודי ח, א ושם נסמן) וכמו שנתבאר מזה בדבור המתחיל "זכור ושמו בדבור אחד נאמר" (תורה אור יתרו עא, א ואילך).

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 the Divine soul receives through refining the animal soul.

וְהִנֵּה, עַל יְדֵי הַעֲלָאת מִיֵּין נֹקְבִין  
וְאֶתְעֲרוּתָא־דְּלִתָּתָא  
אֶתְעֲרוּתָא־דְּלִעִילָא.

Now, through the person **picking himself up** spiritually through prayer to be able to receive Hashem's revelation,<sup>12</sup> and the "Isarusa 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 עֵינֵן שְׁנֵאֵמַר בְּקִרְבָּנוֹת (פְּרָשְׁתָּנוּ א, ט):  
"רִיחַ נִיחוּחַ לַהֲוִיָּה"<sup>13</sup>.

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

<sup>12</sup> In Hebrew, the phrase is: "הַעֲלָאת מִיֵּין נֹקְבִין" (or in shorthand: "הַעֲלָאת מ") 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, 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> וְכִמּוֹ שְׁנֵתְבָאָר בְּדְבוּר הַמִּתְחִיל "וְהִקְרַבְתֶּם עֹלָה אִשָּׁה" (לִקְמָן שְׁמִינִי עֲצֶרֶת צב, ד).

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

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

“נִחְיָה”-pleasing” is related to the word “חֹרֶת” which means to descend or go down in level.

“לְהִוָּה”-to Hashem” meaning that through our spiritual elevation accomplished during prayer (רִיחַ) we cause that Hashem (לְהִוָּה) should want to descend (נִחְיָה) to be revealed in us.

וְהָיָה בְּחִינָה זֹאת, וְהוּא עֵינִן מֵהַ  
שְׂבָאֵת עֲרוּתָא דְלִתְתָּא - אֲתַעֲרוּתָא  
דְּלַעֲיָלָא,

Now, this process follows the system that first there needs to be an “Isarusa Dele’sata” from one’s own initiative, and this brings about afterward an “Isarusa Dele’eila.”

אֲךָ יֵשׁ גַּם כֵּן אֲתַעֲרוּתָא דְּלַעֲיָלָא  
מִלְּמַעְלָה הַנִּמְשָׁךְ לְעוֹרֵר אֲתַעֲרוּתָא  
דְּלִתְתָּא.

However, there is also another system, where there is first an “Isarusa Dele’eila,” which is initiated from Above and comes to wake up the person to have an “Isarusa Dele’sata.”

דְּהֵיִינוּ, לְעוֹרֵר אֶת הָאָדָם, לְהַקִּיצוֹ  
מִשְׁנֵתוֹ 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 בְּחֹסֶד חָנֻם - "כִּי חָפֵץ חֹסֶד  
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; rather, 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.

ואַחַר כֵּן תּוֹלָה בְּמַעֲשֵׂה הַתְּחִתּוֹנִים<sup>14</sup>,  
כְּמוֹ שֶׁכָּתוּב (בְּרֵאשִׁית ב, טו): "וַיִּנְחֵהוּ בַּגֶּן-  
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 takes care of 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 from right after he was created and given the ability to serve Hashem.

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

אַבֵּל מִכָּל מְקוֹם, עִם הָיִוֹת שְׂצָרִיךְ  
לְהִיּוֹת אֶתְעָרוּתָא דְּלִתְתָּא דְּוָקָא,

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

אַבֵּל עִם כָּל זֶה נִמְשָׁךְ אֶתְעָרוּתָא-  
דְּלַעֲיָלָא לְעוֹרֵר אֶתְעָרוּתָא דְּלִתְתָּא<sup>15</sup>.

Nonetheless, Hashem provides an **"Isarusa Dele'eila"** to awaken the

<sup>14</sup> (עַץ חַיִּים שְׁעַר דְּרוֹשֵׁי הַנְּקוּדוֹת סוֹף פֶּרֶק ו).

<sup>15</sup> וְכֵמוֹ שֶׁנִּתְבָּאָר מִזֶּה בְּדְבוּר הַמִּתְחִיל "וְעֵשִׂית בְּגִדֵי קֹדֶשׁ" (תּוֹרָה אֹר פב, א). וְעֵינֵינוּ מֵה שֶׁנִּתְבָּאָר: סוֹף דְּבוּר הַמִּתְחִיל "וְאֶתְחַנֵּן אֶל ה'וּיָהּ" (לִקְטָן וְאֶתְחַנֵּן ג, א). וְסוֹף דְּבוּר הַמִּתְחִיל "וַיִּשְׁכֶּם לְבָן" (תּוֹרָה

person that he should come to have an “Awakening from below.”

וְיִוָּכֵן זֶה בְּעִבּוּדַת ה', דְּהֵנָּה אָנוּ רוֹאִים  
שִׁישׁ ב' מִדְּרָגוֹת בְּעִבּוּדָה:

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

הָא': בְּחִינַת אֶתְעָרוּתָא־דְּלִתָּא  
בִּיגִיעַת נַפֶּשׁ וִיגִיעַת בָּשָׂר, בְּהַעֲמַקַּת  
הַדַּעַת בְּהִתְבּוֹנְנוּת, וְ"לֵב נִשְׁבָּר" (תְּהִלִּים נא,  
(ט) -

**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 hard and deep 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 יָבֹא בְּנַפְשׁוֹ גִּילּוּי אֹר  
קִרְבַּת אֱלֹקִים,

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

- וְהֵינּוּ: 'בְּאֶתְעָרוּתָא־דְּלִתָּא  
אֶתְעָרוּתָא־דְּלַעִילָא.

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

וּמִדְּרָגָה הַב': הֵינּוּ שְׁלִפְעָמִים יֻכַּל  
לְהִיּוֹת הִתְפַּעְלוּת בְּנַפֶּשׁ שְׁלֵא עַל יְדֵי  
הַכְּנָה וִיגִיעָה כָּלָל.

**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 שֶׁאֵנּוּ רוֹאִים, שֵׁישׁ הֶרְבֵּה אָנָּשִׁים  
שֶׁמִּתְעוֹרְרִים פְּתָאוֹם, וַיִּתְּלֶהֱב לָבָם  
וּמוֹחָם בְּתַפְלָה מְשֻׁךְ זְמַן מָה, בְּלִי נֹדֵעַ  
לָהֶם הַסִּבָּה מֵאֵין בָּא אֲלֵיהֶם  
הַתְּעוֹרְרוֹת זֹאת,

As we see, there are many people that get excited about Hashem all of a sudden, 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 זְמַן יִכָּלֶה כַּח הַתְּעוֹרְרוֹת זֹאת.

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

וְהֵינּוּ, שֶׁהִיא בֹאֶמֶת הָעֶרָה מִלְּמַעְלָה,  
רַק אֶתְעוֹרֶתָא־דְּלֵעִילָא לְעוֹרֵר  
אֶתְעוֹרֶתָא־דְּלִתְתָּא<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 מָה שֶׁבִּאתְעוֹרֶתָא־  
דְּלִתְתָּא - אֶתְעוֹרֶתָא־דְּלֵעִילָא, וּבֵין  
הָאֶתְעוֹרֶתָא־דְּלִתְתָּא הַנִּמְשָׁךְ רַק מִצַּד  
אֶתְעוֹרֶתָא־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?

שֶׁכַּאֲשֶׁר יֵשׁ אֶתְעוֹרֶתָא־דְּלִתְתָּא מִמֶּשׁ  
עַל יְדֵי יְגִיעַת נַפֶּשׁ, אִזִּי הוּא דִּבְרַר שֶׁיִּכּוֹל  
לְהִתְקִיִּים לְעַד.

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

<sup>16</sup> וְעֵינֵינוּ מָה שֶׁנִּתְבָּאֵר בְּדִבּוּר הַמִּתְחִיל "שִׁיר הַשִּׁירִים", בְּעֵנֵינוּ פִּירוּשׁ (תְּהִלִּים קה, ג) "הַתְּהַלְלוּ בְּשֵׁם  
קְדֻשּׁוֹ" (לְקַמֵּן שִׁיר הַשִּׁירִים ב, ג).

שְׁהָרִי עַל יְדֵי אֶתְעָרוּתָא־דְּלִתָּא  
נִתְעוֹרֵר אֶתְעָרוּתָא־דְּלֵעִילָא,

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

וְהִיא הַמְאִירָה וּמִתְגַּלָּה בְּנֶפֶשׁ בְּבַחֲנָה  
פְּנִימִית, כִּיּוֹן שֶׁהָכִין לְבוֹ לְזֶה תַּחֲלָה,

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 בְּנֶפֶשׁוֹ  
לְהִיּוֹת עוֹד אֶתְעָרוּתָא־דְּלִתָּא.

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 בֶּן כְּשֹׂאִין יִגִּיעַת נֶפֶשׁ וִיגִיעַת  
בְּשׂוֹר מְלֻמָּטָה, רַק מֵה שְׁנִתְעוֹרֵר נֶפֶשׁוֹ  
עַל יְדֵי הַהֶעֱרָה מְלֻמָּעָה, וְלֹא הָכִין  
לְבוֹ לְעוֹרֵר אַחֵר כֶּן נֶפֶשׁוֹ, הִנֵּה יוֹכֵל  
לְהִיּוֹת חוֹלָף וְעוֹבֵר הַהִתְפַּעֲלוּת, 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 עֲלִיּוֹנָה זֹו, שְׂאִינָה  
מְאִירָה רַק בְּעֵת רְצוֹן, אֲזִי הִיא כְּלֹא  
הִיא<sup>17</sup> הַהִתְפַּעֲלוּת, מֵאַחֵר שֶׁלֹּא הִיָּתָה

Since when this Light from Above leaves the person, which only shines at special times of Hashem's

<sup>17</sup> (עַל פִּי עוֹבְדֵיהָ א, טז: "וְהָיוּ כְּלֹא הָיוּ").

רק בסיבת הערה והארה עליונה,

Good Will, then this excitement vanishes, since it was only a result of this Awakening and Light from Above,

לכן בהסתלק האור בטילה האהבה  
שנסתעף ממנה.

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

וזהו ענין "איש מזריע תחלה - יולדת  
נקבה"<sup>18</sup>, ו"נשים דעתן קלות"<sup>19</sup>, ותוכל  
להתפתות אחר התפלה לתאוות  
העולם;

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.

אבל אם "אשה מזרעת תחלה", להיות  
באתערותא דלתתא - אתערותא  
דלעילא, אזי "יולדת זכר" - שהוא דעת  
חזק בעבודה<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>18</sup> (ברכות ס, א. נדה לא, א: איש מזריע תחלה יולדת נקבה, אשה מזרעת תחלה יולדת זכר, שנאמר (ויקרא יב, ב) "אשה כי תזריע וילדה זכר").

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

<sup>20</sup> ועיין מה שנתבאר מענין "איש מזריע תחלה", סוף דבור המתחיל "והיה מספר בני ישראל", גבי "בת קול מְכַרְזֵת" (לקמן במדבר ו, ג). ומה שנתבאר בדבור המתחיל "שׁוֹשׁ תְּשִׁישׁ וְתִגַּל" (לקמן תזריע, 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 שְׁקוֹבִלִים אֶת  
עַצְמָם<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 הַיּוֹת בָּהֶם רוּחַ טְהוֹרָה וְהִתְעוֹרְרוּת  
לְעֲבוֹדַת ה' עַל כֵּן כְּמָה שָׁבוּעוֹת, וְאַחֵר  
כֵּן 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, לְפִי שֶׁהִתְעוֹרְרוּת זֶה  
הִיָּתָה מִלְּמַעְלָה לְבַד, לְכֵן אַחֵר הַפֶּסֶק  
וְהַסְתַּלְקוֹת אֹרֶךְ הָאֲתָעָרוֹת אֲדִלְעִילָא  
נִשְׁאַר עַל עֲמָדוֹ וְטִבְעוֹ<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.**

## Chapter 1:

- 1- The beginning of the Parshah says: "וַיְדַבֵּר ה' אֶל מֹשֶׁה, וַיֹּאמֶר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי יִקְרִיב מִכֶּם קָרֵבָן לַה' מִן הַבְּהֵמָה מִן הַבֶּקָר וּמִן הָעֶצֶם תִּקְרִיבוּ אֶת קָרְבָּנְכֶם - And He [Hashem] called to Moshe, and Hashem

<sup>21</sup> (אֶת עַצְמָם: צָרִיךְ לַהֲיוֹת: עַל עַצְמָם - הָעֵרַת כְּבוֹד קְדוּשַׁת אֲדָמוֹר בְּהַעֲרוֹת וְתִקְוִנִים).

<sup>22</sup> וְעֵינָיו מֵה שֶׁנִּתְבָּאָר עַל פֶּסוּק (תְּהִלִּים קכו, א) "הֵינִינוּ כְּחֹלְמִים" (תּוֹרָה אור כח, ג).

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 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 אֶת קִרְבְּנֵכֶם-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, "אָדָם מִכֶּם כִּי יִקְרִיב-When a man from among you will offer" instead of saying "אָדָם כִּי יִקְרִיב מִכֶּם-when a man will offer from among you?"
- 3- To explain this, he first explains the difference between the source of the Divine soul and that of the animal soul:

The Divine soul comes from the level of "אָדָם-Adam/Man," which refers to Hashem's revelation in the world of Atzilus, where Hashem 'limits' Himself into the 10 Sefiros that correspond to the ten soul powers of a person (a human "אָדָם-Adam/Man."). This is called "אָדָם הַעֲלִיּוֹן-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 that 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, this 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 His service. The person of this "awakening" is for him to use it out in his own effort of self-refinement and prayer. Then it will have a lasting effect. However, if he doesn't use out that inspiration from Above to translate it into his own effort in

serving Hashem and prayer, then the inspiration will be short-lived and have no lasting effect.

## ב Chapter 2

וזהו "אָדָם כִּי יִקְרִיב מִכֶּם":<sup>23</sup>

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

כִּי הִנֵּה בְּחִינַת "אָדָם" הוּא כְּמוֹ שְׁכָתוּב: "וְעַל 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 בְּאֵמֶת, "לֹא מִכָּל אֵלִין מְדוּת אִיהוּ כָּלִל"<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 שֶׁמֶתְלַבֵּשׁ בְּעֶשֶׂר סְפִירוֹת,

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

וְנִקְרָאוּ "רַמ"ח אַבְרָיִם דְּמַלְכָּא" –

**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

<sup>23</sup> (תְּקוּנֵי זוֹהַר בְּהַקְדָּמָה, פֶּתַח אֱלֹהֵינוּ יז, ב).

interaction with the world is only through the limbs of the body; similarly, Hashem interacts with the creations through the Sefiros.

בְּדִי לְהָאִיר 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.

וְאִזִּי נִקְרָא "כְּמֵרֶאֱהָ 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 "שִׁיעוֹר 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 established that the term "Adam" could also be a reference to Hashem (as He is expressed in 10 Sefiros), he will apply that to our verse quoted above:

<sup>24</sup> וְעֵין מֶה שֶׁנִּתְבָּאֵר בְּדְבוּר הַמִּתְחִיל "צִאֲנָהּ וְרִאֲנָהּ", בְּעֲנִין "שִׁיעוֹר קוֹמָה" - "חֻסֵּד דְּרוּעָא יְמִינָא, וּגְבוּרָה דְּרוּעָא שְׁמָאלָא כו'" (לְקַמֵּן שִׁיר הַשִּׁירִים כ"א, ד סוף אוֹת ג).  
וְעֵין מֶה שֶׁנִּתְבָּאֵר [בְּאַגְרַת הַקֹּדֶשׁ\* (סִימָן ז)] דְּבוּר הַמִּתְחִיל "מֶה טוֹב חֻלְקֵנוּ." וּבְדְבוּר הַמִּתְחִיל  
"וְאַלֶּה הַמְשֻׁפָּטִים" (תּוֹרָה אור עו, ב), בְּעֲנִין "אָדָם" - "אֲדָמָה לְעֵלְיוֹן" (יִשְׁעִיָּה יד, יד). וְעֵין מֶה  
שֶׁנִּתְבָּאֵר בְּדְבוּר הַמִּתְחִיל "וְיֹאכִילֶךָ אֶת הַמֶּן" (לְקַמֵּן עֲקֵב יד, א).  
[\* נוסף על פי הָעֵרַת כְּבוֹד קְדוּשַׁת אֲדָמוֹ"ר].

וְעַל זֶה נֹאמֵר "אָדָם כִּי יִקְרִיב,"

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

הֵיינוּ הַמְשַׁכֵּת אֶתְעֲרוּתֵא־דְלַעִילָא  
מִבְּחִינַת 'אָדָם הָעָלְיוֹן' לְהִקְרִיב לֵב  
הָאָדָם שְׁלִמְטָה לָהּ.

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.

וְכִמּוֹ שֶׁכָּתוּב (משלי כו, יט): "כַּמִּים הַפָּנִים  
לַפָּנִים כֵּן לֵב הָאָדָם לְאָדָם"<sup>25</sup>.

As it is written, "as water reflects the image of the face looking at it, so too 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 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 His service.

וְזֶהוּ "כִּי יִקְרִיב מִכֶּם" - "מִכֶּם" מִמֶּשׁ,  
שִׁיקְרִיב 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

<sup>25</sup> וְעֵינֵינוּ מֵה שֶׁנִּתְבָּאָר סוּף דְּבוּר הַמִּתְחִיל "כִּי תִצֵּא" (לְקַמֵּן תִּצֵּא לָהּ, ב).

וְעֵינֵינוּ מֵה שֶׁנִּתְבָּאָר בְּבִיאור עַל פְּסוּק (רֵאָה יג, ה) "אֲחֵרֵי ה' אֱלֹקֵיכֶם תִּלְכוּ", בְּעֵנֵינוּ פִּירוּשׁ  
שֶׁ"כִּפָּה עֲלֵיהֶם הָר" (שְׁבַת פח, א), שֶׁהוּא הַמְשַׁכֵּת אֶהְבָּה רַבָּה מִלְמַעְלָה, שֶׁעַל יְדֵי זֶה  
מִמִּילָא נִתְעוּרְרוּ גַם כֵּן בְּאֶהְבָּה-רַבָּה. וְזֶהוּ עֵנֵינוּ "כִּי יִקְרִיב מִכֶּם".  
וְעֵינֵינוּ בְּרִבּוּת (סֵדֶר בְּמִדְבָּר, פְּרָשָׁה ג') עַל פְּסוּק (תְּהִלִּים סה, ה) "אֲשֶׁרִי תִבְחַר וְתִקְרַב".

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 “קָרִבָּן” which usually means “offering” or “sacrifice” comes from the word “קָרוֹב-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 “מִמֶּכָּם-from you” isn’t referring to who will bring the offering, but who the “offering” 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.

וְלָכֵן אָמַר תִּיבַת "מִמֶּכָּם" אַחֲרֵי אוֹמְרוֹ  
 "כִּי יִקְרִיב" וְלֹא אָמַר "אָדָם מִמֶּכָּם כִּי  
 יִקְרִיב,"

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

שָׁאֵם כֵּן, הָיָה הַפִּירוּשׁ רַק כְּפִשּׁוּטוֹ  
 לְבָד - שֶׁאָדָם הַגִּשְׁמִי שֶׁלִּמְטָה יִקְרִיב,

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

אָבָל בְּאוֹמְרוֹ "כִּי יִקְרִיב מִמֶּכָּם" בָּא לְרַמֵּז  
 אֶל עֵינֵינוּ הַגָּדוֹל.

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

וְלָכֵן נֶאֱמַר "כִּי יִקְרִיב" - לְשׁוֹן יְחִיד,  
 דִּקְאִי 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 מֶה שֶׁכָּתוּב בְּרַבּוֹת (בְּרֵאשִׁית, פֶּרֶשָׁה כ"א) עַל פָּסוּק (ג, כב) "הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ" - "כִּיחִידוֹ שֶׁל עוֹלָם, דִּהְיִינוּ כְּמוֹ בְּחִינַת אָדָם-הָעֶלְיוֹן.

This interpretation that Hashem is referred to in the singular **is similar to 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 “כְּאַחַד”-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.

וְאַחֵר כֵּן נֹאמֵר (פֶּרֶשְׁתָנוּ א, ב:) "מִן הַבְּהֵמָה כו', תִּקְרִיבוּ אֶת קִרְבְּנֵכֶם.

**After this, the verse continues and says, “from the domestic animals, from the cattle, sheep, and goats you shall bring your offering,”**

זֶהוּ בְּחִינַת הַקֶּרְבֵּן שֶׁהָאָדָם שְׁלַמָּה יִקְרִיב,

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

וְלָכֵן נֹאמֵר "תִּקְרִיבוּ" - לְשׁוֹן רַבִּים, לְפִי דִקְאִי עַל בְּנֵי יִשְׂרָאֵל.

**Therefore, it says, "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: שְׂמִיד בְּעֵת-רִצּוֹן זֶה, אֲשֶׁר נִמְשָׁךְ מִלְמַעְלָה הַתְּעוּרָרוֹת לְהַעֲרִיר אֶת נַפְשׁ 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,**



תִּיכֹף וּמִיד תִּתְחִילוּ אַתֶּם גַּם כֵּן לְעוֹרֵר  
אֶתְעֲרוּתָא דְלִתְתָּא גַם כֵּן, דִּהְיִינוּ  
לְאִכְפִּיָּא וּלְאַהֲפָכָא אֶת מִדּוֹת נִפְשׁ-  
הַבְּהֵמָיִת,

וְהוּא עֲנִין "תִּקְרִיבוּ אֶת קֶרְבְּנֵכֶם",  
שֶׁהוּא "מִן הַבְּהֵמָה, מִן הַבָּקָר כו'"  
כְּדִלְקָמֵן.

וְזֶהוּ כְּמוֹ שֶׁכָּתוּב (שִׁיר הַשִּׁירִים א, ד): "מִשְׁכְּנִי  
- אַחֲרֶיךָ נָרוּצָה."

פִּירוּשׁ: כַּאֲשֶׁר תִּמְשְׁכֵנִי בְּאֶתְעֲרוּתָא  
דְּלַעֲלִילָא - אִזֵּי מִיד "אַחֲרֶיךָ נָרוּצָה,"

אֲבָל אִם לֹא יִתְאַמֵּץ לַעֲבֹד עֲבוֹדָתוֹ  
לְבַרֵּר נִפְשׁ-הַבְּהֵמָיִת, אִזֵּי אָף שֶׁנִּמְשָׁךְ  
אֶתְעֲרוּתָא דְּלַעֲלִילָא לְעוֹרֵר הַנִּפְשׁ  
הָאֱלֹקִית - לֹא יִהְיֶה לָּזֶה קִיּוּם  
וְהִתְמַדָּה.

אֲבָל כַּאֲשֶׁר מִיד שְׁאָדָם הָעֲלִיּוֹן "יִקְרִיב  
מִכֶּם קֶרְבֵּן," דִּהְיִינוּ בְּשִׁיחִיָּה  
אֶתְעֲרוּתָא דְּלַעֲלִילָא  
אֶתְעֲרוּתָא דְּלִתְתָּא -

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,

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

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

Meaning, that as soon as You  
Hashem **pull me up** spiritually  
through an "**Isarusa Dele'eila,**"  
then immediately **"אַחֲרֶיךָ נָרוּצָה-  
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 be able 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,

אָזי תִּיכַף וּמִיד תִּתְחִילוּ גַם אַתֶּם  
 לְהַקְרִיב אֶת קַרְבְּנֵכֶם מִן <sup>ג, ד</sup> הַבְּהֵמָה  
 כִּי, אָזי יִהְיֶה דְבַר הַמִּתְקַיִּים.<sup>26</sup>

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

וְהִנֵּה, קַרְבֵּן זֶה שֶׁתְּקַרְבוּ אִתָּם - הוּא  
 "מִן הַבְּהֵמָה כִּי", מֵה שְׂאִין כֵּן "אָדָם כִּי  
 יִקְרִיב", הִנֵּה הַקְרָבֵן הוּא "מִכֶּם".

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.

וְהִינֵנוּ כְּמוֹ שֶׁנִּתְבָּאָר לְעֵיל, שֶׁבְּכָל אֶחָד  
 יֵשׁ בְּחִינַת נַפְשׁ-הָאֱלֹקִית וְנַפְשׁ-  
 הַבְּהֵמִית.

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

וְהִנֵּה, בַּעֲנֵן "אָדָם כִּי יִקְרִיב", שֶׁהוּא  
 הָאֲתַעְרוּת-אֲדִלְעִילָא הַנִּמְשָׁךְ  
 מִלְּמַעְלָה לְעוֹרֵר וּלְהַקְרִיב נַפְשׁ הָאָדָם  
 שְׁלִמְטָה, הִנֵּה הָעֶרָה זֹו מַגִּיעַ לְנַפְשׁ-  
 הָאֱלֹקִית לְבָד, שֶׁהוּא "חֶלֶק אֱלֹהִים  
 מִמַּעַל" (איוב לא, ב); וְנִקְרָא (משלי כ, כו): "נֵר  
 הָיָה נִשְׁמַת אָדָם", שֶׁהִיא בְּחִינַת אָדָם

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

<sup>26</sup> (וְעֵינֵינוּ מֵה שֶׁנִּתְבָּאָר סוּף דְּבוּר הַמִּתְחִיל "מִשֶּׁה יִדְבֹּר" (תּוֹרָה אֹר סח, ג), בַּעֲנֵן  
 "וְהָאֱלֹקִים יַעֲנֵנו" (יִתְרוּ יט, יט), שֶׁבְּחִינַת יְחֻדָּא-תַתָּא יַעֲנֵה לְהַמְשִׁכָּה זֹו שֶׁל מִשֶּׁה  
 שֶׁהִמְשִׁיךְ מִבְּחִינַת יְחֻדָּא-עִילָאָה - לְהִיּוֹת מִלְּמַטָּה לְמַעְלָה כְּמוֹ מִלְּמַעְלָה לְמַטָּה.  
 וְעַל דֶּרֶךְ זֶה יוֹבֵן כָּאן: עֲנֵן "אָדָם כִּי יִקְרִיב" הוּא הַהַמְשָׁכָה מִלְּמַעְלָה לְמַטָּה מִיְחֻדָּא-  
 עִילָאָה, ו"מִן הַבְּהֵמָה [ ] תִּקְרִיבוּ" הוּא בַּעֲנֵן "יַעֲנֵנו כִּי".

ו"גְּדוֹל הָעוֹנָה אֲמֵן" (בְּרָכוֹת נג, ב), כִּי יִתְרוֹן הָאוֹר הוּא מִן הַחוּשָׁךְ' (על פִּי קֹהֶלֶת ב, יג),  
 שֶׁעַל יְדֵי בִירוֹר נַפְשׁ-הַבְּהֵמִית נִמְשָׁךְ לְהִיּוֹת "וְהַחֲיוֹת נוֹשְׂאוֹת אֶת הַכֶּסֶּא", ו"כִּמְרָאָה  
 אָדָם" שֶׁעָלִיו לְבְּחִינַת "כִּי לֹא אָדָם הוּא" (שְׁמוּאֵל א' טו, כט). וְכְמוֹ שֶׁנִּתְבָּאָר מִזֶּה בְּדְבוּר הַמִּתְחִיל  
 "זְכוֹר וְשִׁמּוֹר" הֵנ"ל (הָעֶרָה 11)).

"נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ  
(בראשית א, כו): כְּדִמוּתֵנוּ";<sup>27</sup>

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 here below in this world.

Since the Divine soul is essential 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."

וַיֵּשׁ בָּהּ אֱהָבָה טְבִיעִית מִצֵּד שְׂרָשָׁה  
וּמְקוֹר חוּצָבָה, 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.**

וְצִרִיךְ לְהוֹצִיָאָה מִן הַהֶעָלִם אֶל הַגִּילוי,

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

עַל כֵּן, עַל יְדֵי הַגִּילוי וְהַאֲתַעְרוּתָא-  
דְּלַעֲלֵא תֵצֵא אֱהָבָה זוֹ מִהֶעָלִם אֶל  
הַגִּילוי, לְהִיּוֹת בְּטֵל לָהּ כְּנֵר בְּפָנֵי  
הָאֲבוּקָה.

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

<sup>27</sup> עֵינֵינוּ מֵה שְׁנוֹתָבָאָר בְּדְבוּר הַמִּתְחִיל "אֵלֶּה מִסְעֵי" (לְקַמֵּן מִסְעֵי פִט ג וְאֵילָךְ).

Hashem so strongly that it doesn't feel as anything separate.

אָבֵל הַנֶּפֶשׁ-הַבְּהֵמִית, שֶׁכָּבַר יְרֵדָה וּבְלוּלָה מְטוֹב וְרַע, רוּבָה כְּבוּלָה רַע כּוּ, לֹא שׂוֹיָר בָּהּ לומר בּוּן.

**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 is has a natural love for Hashem that is just waiting to be revealed.

וְלִכֵּן אִם נִמְשָׁךְ אֶתְעֲרוּתָא-דְלַעִילָא אִין זֶה שׂוֹיבוֹת לִנְפֶשׁ-הַבְּהֵמִית וְהַגּוֹף,

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

כִּי הִגַּם שׁ"רוּחַ . . . הָאָדָם הָעוֹלָה הִיא לְמַעַלָּה" (קֹהֵלֶת ג. כא), עִם כָּל זֶה, הִיא<sup>28</sup> בְּהֵמָה וְיורֶדֶת 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 שֶׁזֶהוּ עֲבוּדַת הָאָדָם דּוֹקָא לְבָרַר נַפְשׁוֹ-הַבְּהֵמִית;

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

וְנִקְרָא "עוֹבֵד אֱלֹקִים" (מְלָאכִי 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 on himself אֱלֹקִים-to serve**

<sup>28</sup> "וְרוּחַ הַבְּהֵמָה הַיֹּרֶדֶת הִיא לְמַטָּה לְאָרֶץ." (שם).

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

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

**Hashem,” just as processed animal skins are called “עֲבוּרֵי עוֹרוֹת” – 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"ל<sup>31</sup> בַּמִּלָּאָה הַמְּמוֹנָה עַל  
הַהֲרִיזוֹן, שְׁשׂוֹאֵל: "טָפָה זֶה מֵהַ תִּהְיֶה  
עָלֶיהָ כֹּי"? וְאִילוּ "צָדִיק אוֹ רָשָׁע לֹא  
קָאֱמַר"<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 serve Hashem truly is dependent on his own choice and hard work, not on revelations from above.

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רַעֲיָתִי" (לְקַמֵּן שִׁיר הַשִּׁירִים לֵה, א).

וְעֵינַי מֵהַ שְׁנֵתִבְאָר כְּהֵא גִּוּנָא כְּמוֹ שֶׁכְּתוּב כָּאן – בְּדַבּוּר הַמִּתְחִיל "וְסִפְּרָתֶם לָכֶם" – בְּפָרָשַׁת  
אֲמֹר (לְקַמֵּן אֲמֹר לֵה, ד).

<sup>31</sup> (נִדְהָ טו, ב).

<sup>32</sup> (" – בְּדַרְבֵּי חֲנִינָא. דְּאֵמַר רַבִּי חֲנִינָא: הַכֹּל בְּיַדֵּי שְׁמַיִם חוּץ מִיִּרְאַת שְׁמַיִם". שָׁם).

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

This is the idea of "when He will offer from you": Meaning, the word "מִכֶּם-from you" is only referring to the Divine soul, only it is brought close by Divine revelation and "Isarusa Dele'eila."

אָבֵל "קִרְבְּנֵכֶם" הוּא "מִן הַבְּהֵמָה כו',  
 הֵינּוּ לְבָרֵר הַנֶּפֶשׁ-הַבְּהֵמִית, לְהִיּוֹת  
 בְּבַחֲיִנַת אֲתִכְפִּיא וְאֲתִהַפְּכָא,

However, "קִרְבְּנֵכֶם-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  
 אֶהְבֶּה עֲזָה גַם בַּנֶּפֶשׁ-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.

וּמִתְחִלָּה צָרִיךְ לְהִיּוֹת אֲתִכְפִּיא  
 בְּשִׁלְשָׁה לְבוּשֵׁי הַנֶּפֶשׁ: מַחְשְׁבָה, דְּבוּר  
 וּמַעֲשֵׂה ב' סוּר מֵרָע וְעֲשֵׂה טוֹב" (תהלים לד,

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."

;טו)

וְאַחֲרֵי כֵן יָבוֹא לְבַחֲיִנַת אֲתִהַפְּכָא.

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 "בִּי יִקְרִיב-bring an offering" from us? The word "בִּי יִקְרִיב" 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 כִּי יִקְרִיב 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 "בִּי יִקְרִיב-when He will offer," since it is referring to the singular One and Only Hashem, who awakens our Divine soul.
- 5- However, the second half of the verse writes in the plural "תִּקְרִיבוּ-you (many) shall offer," since it is referring to how we Jewish People need to "offer up" and bring close our own animal soul to Hashem, using that awakening of our Divine soul.
- 6- The lesson of this verse is: Whenever a person becomes inspired to serve Hashem or all of a sudden has a strong feeling for Hashem, he should right away use out 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 קִרְבְּנֵכֶם"-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 needed 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 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 כְּמִבּוֹאָר לְעֵיל,

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

שְׂכָדֵי לְהַכְנִיעַ וּלְבָרֵר נַפְש־הַבְּהֵמִית, הוּא דוֹקָא עַל יְדֵי שְׂרָשָׁה וּמְקוֹרָהּ

**In order to subdue and refine the animal soul, this process is**



מִבְּחִינַת "פְּנֵי שׁוֹר" שְׁבִמְרֻכָּהּ. 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 הַבָּקָר וּמִן הַצֹּאן תִּקְרִיבוּ אֶת קִרְבְּנֵכֶם—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 it 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 "מִן הַבְּהֵמָה מִן הַבָּקָר וּמִן הַצֹּאן תִּקְרִיבוּ אֶת קִרְבְּנֵכֶם—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 שְׁמֹכִירִים ב' שְׁתֵּים שְׁלֹפְנִיהָ  
דְּקִרְיַת־שְׁמַע אֵיךְ שֶׁהַמְּלָאכִים וְחֵיוֹת  
הַקֹּדֶשׁ "מְקַדִּישִׁים וּמְמַלִּיכִים כו" -

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

שְׁמֵהּ דְּיוֹקָא תִּתְפַּעַל הַנֶּפֶשׁ הַבְּהֵמִית.

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

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

**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" (פְּרָשְׁתִּנוּ א, ב),  
הֵייוֹנוּ שְׁנֵי מַדְרָגוֹת חֲלוּקוֹת – שֵׁישׁ ב'  
נִפְשוֹת 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:**

יֵשׁ מִי שֶׁהוּא מְבַחֲיֵנֶת 'בָּקָר' – "כִּי שׂוֹר  
נִגַּח הוּא"<sup>34</sup>, בְּחִינַת 'גְּבוּרוֹת קְשׁוֹת'.

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

וְהֵייוֹנוּ מִי שֶׁהוּא כַּעֲסָן בְּטַבְּעוֹ, שְׂמֵדָה  
רָעָה זֶה הֵיא בּוֹ בְּתִגְבוּרַת יוֹתֵר, וְיִכּוֹנֶנָה  
בְּשֵׁם 'בָּקָר' עַל שֵׁם הַרְתָּחוֹנוֹת כו'.

**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  
שָׁבוּ הוּא הֵיוֹתוֹ 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 הַבְּהֵמִיּוֹת הֵיא מְבַחֲיֵנֶת  
'צֹאן', שֶׁאֵינָן נִגְחָנִים, אֲדַרְבָּה, קוֹלָם  
בְּרַחֲמָנוֹת,

**his animal soul is from the aspect of "sheep and goats," that does 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,**

<sup>33</sup> The word “צֹאן” refers to both sheep and goats.

<sup>34</sup> (לְשׁוֹן הַכְּתוּב מִשְׁפָּטִים כּא, לו').

אֲלֹא שֶׁהֵם בְּעֲלֵי תַאֲוֹת כִּי. 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 צָרִיךְ לְאַכְפֹּיָא, וְזֶהוּ שְׁכָתוּב: "מִן הַבָּקָר וּמִן הַצֹּאן תִּקְרִיבוּ אֶת קָרְבַּנְכֶּם,"

**All of these aspects bad character traits need to be subdued and this is the intention of what is written: "מִן הַבָּקָר וּמִן הַצֹּאן תִּקְרִיבוּ אֶת קָרְבַּנְכֶּם** [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 מֶה דִּידַע בְּנַפְשׁוֹ - מֵהוּתוֹ וְטַבְעוֹ, כִּי יִרְאֶה לְאַכְפֹּיָא מִדֶּה זֶה, וְאִזּוּ יִהְיֶה דְבַר הַמִּתְקַיֵּים כִּי.

**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 a person'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:

<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.

- 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, “בָּקָר-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 on working 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 happens to him comes directly from Hashem, as explained in Igeres Hakodesh chapter 26.)

Chapter 4 (ד) <sup>36</sup>

וְזָהוּ "מִשְׁכָּנִי - אַחֲרֶיךָ נָרוּצָה" (שִׁיר הַשִּׁירִים א.ד.):

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

"מִשְׁכָּנִי" - לְשׁוֹן יְחִיד - הוּא אֲתַעְרוּתָא דְלַעִילָא לְעוֹרֵר הָאֱהָבָה הַטְּבָעִית שֶׁבְנֶפֶשׁ הָאֱלֹקִית.<sup>37</sup>

The phrase "מִשְׁכָּנִי" [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 כֵּן הַנֶּפֶשׁ-הַבְּהִמִית כְּנֻזָּר לְעִיל,

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

וְזָהוּ "אַחֲרֶיךָ נָרוּצָה" - לְשׁוֹן רַבִּים, בְּשֵׁנֵי הָרְצוֹנוֹת - דְּנֶפֶשׁ-הָאֱלֹקִית וְנֶפֶשׁ-הַבְּהִמִית.

This is the meaning of "אַחֲרֶיךָ נָרוּצָה" **we shall run after You** [Hashem]" in the **plural form**, meaning that we run after Hashem with both sets of ours desires, of the Divine soul and of the animal soul.

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 that 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

<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 אחריה' תלכו (ע' תר"צ ואילך)

<sup>37</sup> וְעֵינֵינוּ מֵה שְׁנֵתִבְאָר מַעֲנִין מְשִׁיכָה, גְּבִי בְרִכַּת הַמְּזוּן, בְּפֶרֶשֶׁת עֶקֶב, בְּדְבוּר הַמִּתְחִיל "שְׂיִיכוֹת בְּרִית וְתוֹרָה לְבְרִכַּת הַמְּזוּן" (לְקַמֵּן עֶקֶב טו, ג).

to love Hashem, then both together run to Hashem with a yearning to connect to Him through Torah and Mitzvos.

וְזֶהוּ "יָפָה אֶת רַעֲיָתִי כְּתָרְצָה" <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):

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 action if he decides to use that 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.

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 "כְּתָרְצָה-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 -"כְּתָרְצָה-like something desired [in our mind]."

This is the meaning of the verse:

"יָפָה אֶת רַעֲיָתִי-you, my love for Hashem, is beautiful כְּתָרְצָה-when it expresses my intellectual desire for Hashem."

This concept reflects the theme explained in our maamar:

<sup>38</sup> עֵינֵינוּ מֵה שְׁנֵתָבְאָר בְּדְבוּר הַמִּתְחִיל "הִנֵּה יָפָה רַעֲיָתִי" (לְקַמֵּן שִׁיר הַשִּׁירִים יג, ד).

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 נֵאמָר (שִׁיר הַשִּׁירִים א. ד.): "הֵבִיאֲנִי  
הַמֶּלֶךְ חֲדָרָיו" -

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

לְשׁוֹן יָחִיד, כִּי "חֲדָרָיו" הֵינּוּ שִׁתָּא  
סְדְרֵי 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

רֵאשִׁי-תִיבוֹת חֶדֶר,

which form the acronym "חֶדֶר-  
Chamber," thus the 'chamber' here  
is a reference to the Mishna built  
around these three attributes.

שֶׁמֶהֱם נִמְשָׁךְ בְּשֵׁר וּפְסוּל; טָמֵא  
וְטָהוֹר; חַיִּיב וְזָכָא.

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

וְ"הֵבִיאֲנִי" - לְשׁוֹן עֶבֶר, דִּהְיִינוּ כְּמֵאמֹר

The verse says "He [Hashem] has  
brought me [to His 'chambers'],"  
using the past tense, as our Sages  
have said (Nidah 30b): "When a

רז"ל<sup>39</sup>: כִּשְׁ"הִתִּינוּק בְּבֶטֶן אִמּוֹ מִלְמַדִּין  
 אוֹתוֹ הַתּוֹרָה בּוֹלָה,  
**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. This is why the past tense is used.

דְּהֵיינוּ בְּעוֹד הַנֶּשְׁמָה בְּבִחִינַת עֵיבוֹר  
 לְמַעְלָה<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 literal 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 this Divine soul that learned the entire Torah during its spiritual 'gestation' process in the spiritual realm.

וּמִזֶּה נִמְשָׁךְ הַכֹּחַ אַחֵר כִּךְ שְׂיֵאִיר לוֹ  
 אֹרֶה, וְכֵחַ הָאֱהָבָה וְיִרְאַה לַהֲיוֹת  
 "מְשֻׁכְּנִי",  
**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.**

<sup>39</sup> (נדרה ל, ב).

<sup>40</sup> וְעֵיין מַה שֶּׁנִּתְבָּאֵר מִזֶּה בְּדַבְּבוֹר הַמִּתְחִיל "וְהָיָה לָכֶם לְצִיצִית" (לְקַמֵּן שְׁלַח מֵד, א). וּבְדַבְּבוֹר הַמִּתְחִיל "רְאֵה אֲנִי נוֹתֵן" (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.



דְּהֵינּוּ לְפִי שֶׁמֶכְבֵּר "הִבִּיאֲנִי 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, it still has engraved deep within it the connection to Hashem's Essential Will and Wisdom.

For this reason, when it learns Torah here below, it 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, that 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 דְלַעֲיֵלָא זֹו  
ד'אָדָם כִּי יִקְרִיב" - הוּא עַל יְדֵי עֶסֶק  
הַתּוֹרָה, שֶׁהִיא בְּחִינַת אָדָם - רַמ"ח  
פְּקוּדִין - רַמ"ח אֵיבָרִין, וְשֵׁס"ה לֹא-  
תַעֲשֶׂה - שֵׁס"ה גִּידִים.<sup>43</sup> 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 configured corresponding to the

<sup>42</sup> (וְעֵינֵינוּ מַעֲנִין "מִשְׁכְּנִי אַחֲרַי נְרוּצָה" (בִּזְהָר) בְּפֶרֶשֶׁת אַחֲרֵי, דָּף נ"ט עמוד א'. וּבְפֶרֶשֶׁת וַיְחִי, דָּף רכ"ט, ב'.

וּמַעֲנִין "חֲדָרָיו": (בִּזְהָר) בְּפֶרֶשֶׁת וַיִּקְרָא, דָּף ד', עמוד א'. וּבְפֶרֶשֶׁת לֶךְ לָךְ, דָּף צ', עמוד א'.  
וְעֵינֵינוּ מַעֲנִין "מִשְׁכְּנִי" בְּגִמְרָא חֲגִיגָה, דָּף ט"ו, סוף עמוד ב'. וּבִרְבּוּת: וַיֵּשֶׁב, רִישׁ פְּרָשָׁה פ"ו. בְּשִׁלַּח,  
סוף פְּרָשָׁה כ"ד. אָמור, פְּרָשָׁה כ"ז. פְּנִינִשׁ בְּסִפּוּר בֵּית אֶהֱרֹן).  
<sup>43</sup> וְכַמוֹ שֶׁנִּתְבָּאָר בְּדִבּוּר הַמִּתְחִיל "וַיֹּאכִלְךָ אֶת הַמֶּן" (לְקַמֵּן עֶקֶב יג, ג).

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

ולכן על ידי עסק התורה נמשך להיות  
"כי יקריב."

Therefore, through occupying oneself in Torah study, one brings about that “כי יקריב-He will bring close to Himself your Divine soul.”

We are interpreting the verse now as follows:

“אדם-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, כי יקריב-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,  
וְאֵין אֵמֶת אֶלָּא תוֹרָה"<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>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. ובבבבכות ה, ב: "אמת זו תורה")

<sup>46</sup> ועיין מה שנתבאר בדבור המתחיל "רני ושמחי" (תורה אור לו, ג), גבי "כי אתה [ . ]

'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.

וְזֶהוּ שְׁבַעֲסֵק הַתּוֹרָה נֶאֱמַר (ישעיה כו, ה):  
 "אוּ יִחְזַק בְּמַעוֹזֵי 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,**

וְהֵינּוּ כְּמוֹ שֶׁכָּתוּב (ישעיה נ, יט): " [בְּזֶרַע נִיב  
 שְׁפָתַי] שְׁלוֹם שְׁלוֹם - לָרָחוֹק וְלִקְרוֹב  
 [אָמַר ה' וְרִפְאֵתִי]".<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 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 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."

נֵרִי: א"ת הֵם בְּחִינַת אוֹתִיּוֹת הַתּוֹרָה כו'. וְנִמָּה שֶׁנִּתְבָּאָר מִזֶּה בְּדִבּוּר הַמִּתְחִיל "וְאַתָּה תִּצְוֶה",  
 גְּבִי "מֵאֵת בְּנֵי יִשְׂרָאֵל" (תּוֹרָה אור פא, ד).

<sup>47</sup> וְכְמוֹ שֶׁנִּתְבָּאָר בְּמָקוֹם אַחֵר, בְּדִבּוּר הַמִּתְחִיל "בְּיָוֶם הַשְּׁמִינִי עֲצָרְתָּ" (לְקַמֵּן שְׁמִינִי עֲצָרְתָּ פג, ד).

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 close." Since the person who does Teshuva must reveal the deepest part of his Divine soul to re-connect fully, Hashem also connects to that Jew from His deepest Essence, which is usually 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 how 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., making Hashem as He seems far removed and making Him close to us.

וְכִיּוֹן שָׁכֵן, נִמְשָׁךְ מִזֶּה גַם כֵּן בְּחִינַת  
שְׁלוֹם ד' לְרַחוּק' - שִׁיחִיָּה נַעֲשֶׂה קְרוֹב.

**Since this is so, that the Torah study contains a 'double aspect' of peace, so 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 transforming his way. 2) The Torah enables us to bring Hashem's Essence that seems "far" from any revelation that it should come down 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 מִכֶּם."

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

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

וְזֶהוּ "[צוֹ אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת קִרְבְּנִי לַחֲמִי לֹאשִׁי רֵיחַ נִיחָחִי] תִּשְׁמְרוּ לְהִקְרִיב לִי [בְּמוֹעֲדוֹ]." (פְּנִיחָס 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, שְׁמְרוּ תִשְׁמְרוּ—you shall guard לְהִקְרִיב—to offer to Me at the appointed time.”**

"שְׁמור זוֹ מִשְׁנָה"<sup>48</sup>, שְׁעַל יְדֵי זֶה נִמְשָׁךְ לַהֲיוֹת "לְהִקְרִיב לִי"<sup>49</sup>.

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

וּבִרְבוּת, בְּקִהְלֹת עַל פְּסוּק (ז, כח) "אָדָם אֶחָד מֵאַלְפֵי מִצְּאֹתַי" –

**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.”**

"זֶה מֹשֶׁה שָׁבָא לְאַלְפֵי דוֹר כו'. הָדָא הוּא דְכָתִיב (תְּהִלִּים קה, ח): 'דְּבָר צוּה לְאַלְפֵי

**The Midrash comments: “This is Moshe Rabeinu, who came after a thousand generations to give us the**

<sup>48</sup> ("שְׁמור וְשִׁמְעָתָא אֶת כָּל הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִכִּי מִצְוָה" (ראה יב, כח) – שְׁמור. זוֹ מִשְׁנָה – רש"י).

<sup>49</sup> וְעֵינֵינוּ מֵה שֶׁנִּתְבָּאֵר מִזֶּה סוֹף דְּבוּר הַמִּתְחִיל "צוֹ אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת קִרְבְּנִי" (לְקַמֵּן פְּנִיחָס עו, ב).

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

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.

**אָדָם כִּי יִקְרִיב** Regarding this, it says " **אָדָם כִּי יִקְרִיב**-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 is through our Torah study that we ‘cause’ Him to wake up our Divine soul:

**וְזֶהוּ דְּבַר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם: אָדָם כִּי יִקְרִיב כו'.** This is the inner meaning of “ **דְּבַר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם**—speak to the Children of Israel and tell them they are the ones who cause that **אָדָם כִּי יִקְרִיב**-Hashem, as He is called “Adam on High” **will bring close** the Divine soul,” and this is accomplished through their Torah study.

**וְעַל יְדֵי זֶה גַּם כֵּן אַחֲרֵי כֵן: "מִן הַבְּהֵמָה לַתְּקִירָבוֹ", וְכֵן ל, וְהוּא עַל יְדֵי קִיּוּם הַמִּצְוֹת.** 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

<sup>51</sup> וְעֵינֵינוּ מֵה שְׁנֵתִבְאָר לְעֵיל בְּעֵינֵינוּ "מִשָּׁה יְדַבֵּר כו'" (תּוֹרָה אֹר יתרו). (וְעֵינֵינוּ עוֹד מְעַנֵּין "אָדָם כִּי יִקְרִיב כו'" בְּרַבּוֹת: סֵדֶר בָּא, פְּרָשָׁה י"ז. וִיקְרָא, פְּרָשָׁה ב'. וְרִישׁ פְּרָשַׁת בְּלָק).

the animal soul is through fulfilling Mitzvos.

שְׁהַמְצוּהַ יֵשׁ לָהּ סְגוּלָה פְּרָטִית  
לְהַעֲלוֹת אֶת נַפְש־הַבְּהִמִּית וּלְקַשְׂרָהּ  
בְּאוֹר אֵין-סוֹף בְּרוּךְ-הוּא, כִּי "צְדָקָה  
תְּרוֹמֵם גּוֹי"<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:

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 lift them up spiritually.

### Summary of Chapter 4:

- 1- Now, we will understand the verse (Shir HaShirim 1:4) “אַחֲרֶיךָ נָרוּצָה -מְשַׁכְּנִי [Hashem, please] pull me up, and we shall run after You [Hashem].” The phrase “מְשַׁכְּנִי [Hashem, please] pull me up” is written in the singular form, which refers to the “Isarusa Dele’eila” of the One Hashem to awaken the natural love which is hidden in the Divine soul. Through this, the Divine soul can also refine the animal soul. Then “אַחֲרֶיךָ נָרוּצָה-we shall run after You [Hashem],” in the plural form, meaning that we run after Hashem with both sets of our desires, of the Divine soul and of the animal soul.
- 2- After this, the verse in Shir HaShirim continues: “הֵבִיאֵנִי הַמֶּלֶךְ הַיְּהוָה-the King [Hashem] has brought me into his 'chambers.'” This means: 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 in the level of Atzilus. Because it has this

<sup>52</sup> וְכִמּוֹ שֶׁנִּתְבָּאֵר בְּמִקּוֹם אַחֵר – בְּדִבּוּר הַמִּתְחִיל “הַמְּגִבִּיחַ לְשִׁבְתָּ” (תוֹרָה אוֹר לַח, ג).

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 בִּי יִקְרִיב מִמָּךְ קָרְבָן לֹה" -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 מִמָּךְ קָרְבָן לֹה" -when "Adam-the Torah" will bring close from you 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, for example, 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

וְהָיָה, עַל פִּי כָל הַנָּ"ל יוֹבֵן גַּם בֵּן עֶנְיָן  
פֶּסַח וּסְפִירַת הָעוֹמֶר:

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



כִּי בַפֶּסַח הוּא אֶתְעֲרוּתָא־דְּלַעִילָא  
לְעוֹרֵר אֶתְעֲרוּתָא־דְּלַתְתָּא,  
וְהָאֶתְעֲרוּתָא־דְּלַעִילָא הוּא לְעוֹרֵר  
הָרָצוּא בְּנַפְש־הָאֱלָקִית,

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.

אָבֵל הַנֶּפֶשׁ־הַבְּהֵמִית לֹא נִתְהַפְּכָה  
עַד־יֵין.

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

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

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

In Tanya chapter 31 the Alter Rebbe explains: Even though they didn't need to run away from Pharoh since he freed them, but they had to "run away" from their own animal souls who were still strong even after witnessing all the miracles of the Ten Plagues, and was pushing them to stay in the unholiness of Mitzrayim, G-d forbid.

וְזֶהוּ כְּעֵינֵן "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 “when Hashem, the “Adam on High” will bring close your Divine soul,”

וְכִמּוֹ שֶׁכָּתוּב (שִׁיר הַשִּׁירִים ב, ח): "קוֹל דּוֹדִי כו"  
מְדַלֵּג עַל הַהָרִים,

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

שֶׁהוּא בְּזָכוֹת הַתּוֹרָה שֶׁנִּקְרָאת 'הַר',  
כִּמּוֹ שֶׁכָּתוּב (תְּהִלִּים עב, ג): "יִשְׁאוּ הָרִים

since it happens in the merit of the Torah, he studies, which is referred to as a “mountain,” as it is written

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

שָׁלוֹם לָעָם, "כְּמוֹ שֶׁנִּתְבָּאֵר בְּמָקוֹם אַחֵר<sup>54</sup>. (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.

לְבֵן אַחֵר כֶּךָ תִּיכֶף וּמִיָּד בְּיוֹם שְׁנֵי הוּא  
קָרְבֵן הָעוֹמֵר - שְׁעוּרִים, שֶׁהוּא מֵאֲכָל  
בְּהֵמָה - לְהִיּוֹת בִּירוּר נֶפֶשׁ 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)  
כַּג, 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.'"

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

בְּחִינַת בִּירוּר ז' מִדּוֹת דִּנְפֵשׁ הַבְּהֵמִית.

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.

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

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

1- love for connecting to Hashem 2- anger towards oneself for his own shortcomings, 3- pride in being Jewish and doing what Hashem wants, 4- overcoming obstacles in the service of Hashem, 5- holding oneself back from going against Hashem's Will and overindulging in physical desires, 6- passionate connection to Hashem in prayer, 7- accepting Hashem as his King.

וְהוּא כְּעֵינִן "מִן הַבְּהֵמָה מִן הַבֶּקָר כֹּי  
תִקְרִיבוּ", דִּהְיִינוּ אֶתְעֲרוּתָא-דְלִתְתָּא.

**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.**

וְאִי עַל יְדֵי זֶה אַחֲרֵי כֵן בְּשָׁבוּעוֹת -  
מִתֵּן-תּוֹרָה, הוּא בְּחִינַת אֶתְעֲרוּתָא-  
דְלֵעִילָא שְׁאַחֲרֵי אֶתְעֲרוּתָא-דְלִתְתָּא -  
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 Shavuot. 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 Shavuot.

כִּי הִנֵּה בְּחִינַת "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,

אָבֵל בְּמַתֵּן־תּוֹרָה כְּתִיב (יִתְרוֹ יֵט, ב): "וַיֵּרֶד  
ה' עַל הָרִי סִינַי לְהִיּוֹת הַמִּשְׁכָּה  
לְמֹטֶה<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 בְּחִינַת עֵסֶק הַתּוֹרָה  
שְׁקוּדָם הָרְצוּא, דְּהֵיִינוּ בְּחִינַת "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],"

לְבְּחִינַת עֵסֶק הַתּוֹרָה שְׁאַחַר הָרְצוּא  
וּבִירוֹר נֶפֶשׁ־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 Torah study [learning Chassidus before prayer] that inspired him to be excited during prayer?

If the process of prayer and the following 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?

<sup>55</sup> וַעֲיִין בְּרַבּוֹת פְּרָשִׁית וְאַתְחִנֵּן עַל פֶּסוּק (ד, ז) "אֲשֶׁר לוֹ אֱלֹקִים קְרוֹבִים אֵלָיו."

הַיֵּינוּ: שֶׁעַל יְדֵי זֶה הִרְצוּא וּבִירוּר נִפְשֵׁי  
הַבְּהֵמָה נִמְשָׁךְ בְּעֶסֶק הַתּוֹרָה  
מִבְּחִינַת "כִּי לֹא אָדָם הוּא" (שְׁמוּאֵל א' טו, כט),

The answer is: Through the Yearning for Hashem in prayer and 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  
בְּבְחִינַת 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 is 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 called: 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 use out the inspiration from Pesach to awaken love and fear for Hashem in our animal soul. This process culminates in 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 all is that it came down into the gross 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 his effort. When that happens, he needs to use out that inspiration to put in his own effort. 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 that he has naturally or has developed over time.
- 4- When a person is uninspired and doesn't feel motivated to work on himself, he needs Hashem to help pick him up. The way to do that is to learn Torah. Since the highest levels of the Torah are embedded deep in the subconscious of every Jew from before he was born, when he learns Torah, his Divine soul reconnects to the Torah that he learned Above. This creates an "awakening" in the deeper part of his soul, which reflects back into his consciousness as a greater desire to reconnect to Hashem through prayer.
- 5- In addition, by performing mitzvos, like charity or kindness, for example, this refines the animal soul and makes it receptive to being affected by prayer.
- 6- When we put in the effort to work on awakening a feeling for Hashem during prayer, this enables us to connect to Hashem more deeply in the Torah we learn after prayer. We connect to a deeper level of Hashem, and it permeates into a deeper level of us.

The main instruction coming from this is that we need to have two types of learning. The first type of learning is before prayer, like Chassidus, which wakes up our Divine soul and gives us the power to awaken a love for Hashem in prayer. The second type of learning after prayer, when we take our newfound appreciation for Hashem and apply that to fully internalize His Will and Wisdom in the Torah, that He gives us to unite with Him.

- 7- This daily process of prayer and the learning that proceeds 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 out 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 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 “כִּי יִקְרִיב מִכֶּם אָדָם-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 of Divine service.

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



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

“אָדָם בִּי יִקְרִיב-when a person will want to come close [to Hashem through prayer], מִמֶּכָּם קָרָבָן לָהּ, then it is dependent on you [the person himself] to make himself an offering to Hashem.”

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

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

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

This is the meaning of “אָדָם בִּי יִקְרִיב-when a person will want to come close to Hashem, מִמֶּכָּם-it depends on you to just want to do it and to actually do.” In addition, not only does “מִמֶּכָּם-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 in 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 contemplate on similar ideas to what the angels contemplate on, 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 basic information to do so:

- 1- What are "malachim/angels" anyway? They are described as "שבדים נבדלים-beings of pure intelligence." This means that are completely spiritual beings whose entire existence is just to know about Hashem and 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 about 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): "וַיִּקְרְאוּ זֶה אֶל זֶה וְאָמַר קְדוֹשׁ וַיִּקְרְאוּ 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, see also maamar for 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 צְבָא-army and אות-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 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): "וַתִּשָּׂאֵנִי רוּחַ וְאֶשְׁמַע אַחֲרַי קוֹל "בָּרוּךְ ה' מִמְּקוֹמוֹ" -and I [Yechezkal] was lifted by a spirit, and I heard behind me a great roaring sound saying: 'Blessed be the glory of Hashem from its place.'"

Chassidus explains this verse (see series of maamarim from Rosh Hashana until after Sukkos 5661): The word "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, but 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 "בָּרוּךְ" to realize that Hashem's Essence that is even higher than

revelation is actually found in them where they are already. This is because His Essence is expressed in the creative power behind everything. By revealing the source of Hashem's creative power, they can connect to His Essence without having to return their source and leave their whole existence.

- 5- These two types of contemplation described above are able to 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.

# לזכות ההתקשרות לכ"ק אדונינו מורינו ורבינו

In honor of the Mrs. Cyrel Deitsch  
and Mrs. Yocheved Lipskier  
by the Deitsch Family - Chandler AZ

מנחם מענדל בן צירל  
שטערנא בת יוכבד

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מרדכי דובער בן שטערנא חי"ה שרה  
אסתר בת מירל

יוסף יצחק בן שטערנא  
חיה מושקא בת שטערנא  
שלום ישעי בן  
שטערנא

רחל בת שטערנא  
יהודית בת שטערנא  
לובא אלטא טויבא בת שטערנא  
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