



LESSONS IN TORAH OR

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

תּוֹרַה אֹר

פְּרִשְׁת מִשְׁפָּטִים

דְּבוּר הַמִּתְחִיל

לֹא תִהְיֶה מִשְׁכָּלָה וְעֵקֶרָה

“Filling our Days with Love of Hashem”

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Torah Or English translation project:

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.

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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ב"ה

Torah Or

תורה אור

פְּרִשְׁת מִשְׁפָּטִים

דבור המתחיל

לא תהיה משפלה ועקרה¹

דף עח,ד - עט,ב

“Filling our Days with Love of Hashem”

(א) Chapter 1

“לא תהיה משפלה ועקרה בארצה, את מספר ימיה אמלא” (פְּרִשְׁתנו כג, כו):

הנה מודעת זאת, כי יש למעלה בחינת “ארץ החיים”, שממנה נשפע חיים ומזון לכללות נשמות ישראל, “לאהבה את ה” (עקב יא, יג), לעשות כל מצותיו² “אשר יעשה אותם האדם וחי בהם” (אחרי יח, ה), חיים אמיתיים.

דוגמת ארץ הלזו התחתונה הגשמית,

“There will be no women who will miscarry or who will be barren in your land, I will grant you the full count of your days.” (Shemos 23:26)

The following idea is known: There is a supernal “Land of Life” on High, Malchus of Atzilus, from which flows life and sustenance to the collective Jewish people, thereby producing within them a Love for Hashem, inspiring us to perform all His commandments “which man must do and live through them” (Vayikra 18:5), which is the ultimate, true life.

As is the case with the physical Earth which produces all kinds of

¹ (נאמר שבת פְּרִשְׁת מִשְׁפָּטִים, מְבָרְכִים הַחֹדֶשׁ וְעָרַב רֹאשׁ חֹדֶשׁ אֶדְר, כ”ט שְׁבַט תַּקְנִיזו).
² (תבוא כח, א. טו: “לעשות את כל מצותיו”).

שְׂמֵצֵמַחַת כָּל מֵינֵי מִגְדִּים³ "לְהַחִיּוֹת בָּהֶם
נֶפֶשׁ כָּל חַי" - חַיִּים גְּשָׁמִיִּים.

וּזְלוֹתָהּ אֵין קִיוֹם וְחַיּוֹת לְכָל הַדְּרִים
עָלֶיהָ, כִּי לֹא יוֹעִיל הוֹן וְעוֹשֶׁר, זָהָב וְכֶסֶף
אִם לֹא יִהְיֶה צִמַּח הָאֲדָמָה חֵס וְשָׁלוֹם.

וְכֶךָ כָּל חַיּוֹת רוּחָנִי הַנִּמְשָׁךְ לְאָדָם לְתוֹרָה
וְלַעֲבוּדָה, הַכֹּל הוּא עַל יַדֵּי אֶרֶץ הַחַיִּים
הָעֲלִיוֹנָה, וְכִמוֹ שִׁכְתוּב (תְּהִלִּים קטו, ט):
"בְּאֲרָצוֹת הַחַיִּים."

enjoyable foods providing life --
physical life -- to every living
creature.

And without it there is no
sustainable life to all those dwelling
on Earth, for all the wealth and
richness of gold and silver will not
sustain without produce from the
earth, Heaven forbid.

Similarly, the spiritual life that is
provided to man for his study of
Torah and service of Hashem is all
produced from the "Land of Life"
on High, Malchus of Atzilus, as it
states in the verse "[I shall walk
before Hashem] in the Lands of
Life." (Tehillim 116:9)

Since the verse uses the plural expression "Lands of Life," this shows that there are two "Lands of Life" that are corresponding to each other, as the Rebbe will explain:

(וּמָה שִׁכְתוּב "בְּאֲרָצוֹת", הֵינּוּ כִּי יֵשׁ
אֶרֶץ-עֲלִיָּה וְאֶרֶץ-תַּתְּמָא. דְּהֵינּוּ כְּנִסְתֵּי-
יִשְׂרָאֵל דְּלַעֲיָלָא וְכְנִסְתֵּי-יִשְׂרָאֵל דְּלַתְּמָא.
כִּי גַם לְמַעְלָה יֵשׁ בְּחִינַת כְּנִסְתֵּי-יִשְׂרָאֵל,
כִּי "יִשְׂרָאֵל עָלוּ בְּמַחְשָׁבָה")

The intention of the verse using the plural term "Lands (of Life)" is to represent the levels of the "Land on High" and the "Land Below": These are the inner aspect of Malchus of Atzilus, called "Keneses Yisrael" as they exist Above, and the Jewish People that live on the physical earth who are called "Keneses Yisrael" down here. Since, the "Keneses Yisrael-Collective Jewish People" also exist Above in the world of Atzilus, as in the teaching: "Yisrael arose in His thought (before He actually created the physical world,

³ ("כִּן יִקְרָא דְבָר מְשׁוּבָח וּמְעוּלָה". מְצוּדַת דָּוִד שִׁיר הַשִּׁירִים ד, יג).

i.e., in Atzilus).” (See Midrash Bereishis Rabbah 1:4)

Resultantly, there are two “Lands:” The physical land, where the physical Jewish People live, which was created in the merit of the Jewish People so they can learn Torah and fulfill Mitzvos. This physical land produces vegetation that all physical life depends on.

Then there is the spiritual “Land” of Malchus of Atzilus. The inner dimension of this level is how it is the collective source of the souls of the Jewish People. From this level comes all spiritual life of love and fear of Hashem and ability to connect to Hashem [which all spiritual existence depends on].

וְנִקְרָא בְשֵׁם "אֶרֶץ": כִּי כִּמוֹ אֶרֶץ הַלְלוּ
הַגִּשְׁמִית אֵין כַּח צְמִיחָתָהּ מִצֵּד עֲצֻמָּה,
אֶלָּא מִן הַזְרִיעָה וְכַח הַצּוּמָח אֲשֶׁר נִיתַן
בָּהּ, לְהִיּוֹת מִמֶּנָּה וְעַל יְדֵהּ נִגְדַל וְנִצְמַח
כָּל הַזְּרָעִים שְׁבִתוּכָה,

The term “Land” in this context is precise: Just as it is regarding the physical earth (land), that its ability to produce does not come from it itself, rather through a combination of planting and the power of growth that Hashem put in it, allowing it to produce and sprout all kinds of plants;

כִּן הַחַיִּים הַרוּחָנִיִּים הַנִּמְשָׁכִים וְנִשְׁפָּעִים
מֵאֶרֶץ הַחַיִּים, הֵם נִמְשָׁכִים מִמְקוֹר וְחַיֵּי
הַחַיִּים בְּרוּךְ-הוּא. כִּי הוּא הַנוֹתֵן כַּח
בְּאֶרֶץ לְהוֹצִיא צִמְחָה.

the same is true with the spiritual life that is provided to us from the heavenly “Land of Life:” the ability it has to produce and sprout (within us) spiritual life comes from the Source of Life, Hashem Himself, for He provides the ability for the heavenly “Land” to produce spiritual life in us.

אִךְ זֹאת עֲבוּדַת הָאָדָם - לְחֵרוֹשׁ וְלִזְרוֹעַ
בָּהּ.

However, one’s divine service of sewing and planting the Supernal “Land” is necessary as well.

וְהֵינּוּ כִּמוֹ שְׁפָתוֹב (תְּהִלִּים צו, יא): "אֹר
זְרוֹעַ לְצַדִּיק".

This is the meaning of the verse “a light is planted for the Tzadik (Righteous person).” (Tehillim 97:11)

כִּי "זְרוֹעַ" כָּלֵם צַדִּיקִים" (שְׁעִיחָה ס, כא) כְּתִיב,
וְאֵינוֹ שֵׁם הַתּוֹאֵר, דְּהֵינּוּ מִדְּרַגַּת צַדִּיק

For the word Tzadik in this verse is not referring only to one who is

אִמִּיתִי שֶׁנִּתְבָּאֵר בְּמִקּוּם אַחֵר, אֲלֵא רּוֹצֵה לּוֹמֵר מִדְּרַגַּת אָדָם כָּשֵׁר שְׂאִינוּ רָשָׁע חֵס וְשָׁלוֹם, וְכִמּוֹ שְׂאֵמְרוּ: "צְדִיק וְרָשָׁע לֹא קָאֵמֵר".

indeed at the spiritual level of a Tzadik, [as explained elsewhere], rather it refers to any decent person who is not intentionally a sinner. As it states in the verse, “and all of your nation are Tzadikim.” (Yeshaya 60:21) Rather, the meaning of “Tzadik” in this verse is the same meaning as in the phrase “Hashem doesn’t decide before someone is born whether he will be a Tzadik or a Rasha (wicked person)” (Sota 2a), which obviously just means that Hashem doesn’t predetermine if someone will do Mitzvos or Aveiros (sins), not referring to the “level” of a true “Tzadik.”

In the beginning of Tanya, it explains the essential level of Tzadik-Righteous, Beinoni-Average, and Rasha-Wicked. The level of a true Tzadik is someone who has completely eradicated his evil inclination, his Yetzer Hara. However, anyone who still has desires for unholy things is not on the level of a Tzadik; he can only aspire to be a Beinoni, one who has total self-control and always uses his thought, speech and action in the way that Hashem wants.

When the verse says that “light is planted for a Tzadik” it is not referring to that sublime level of a Tzadik that has no Yetzer Hara. It simply means that every single Jew, who is called a Tzadik in the sense of one who wants to do the right thing, plants Light in the Land of Life Above through every Mitzvah he performs.

וְהָ"אֹר", הִיא אֶהְבֵּת ה', וְתִשׁוּקָתוֹ אֵלָיו יִתְבָּרַךְ הַנִּמְשָׁךְ לְאָדָם, הִנֵּה הוּא זְרוּעַ בְּאֶרֶץ הַחַיִּים לְצְדִיק, פִּירוּשׁ: לְהִיּוֹת צְדִיק וּמְקוֹשֵׁר בֵּה' לְדַבְּקָהּ בּוֹ.

This “Light” which is planted in the “Land of Life” Above refers to the sprouting of Love for Hashem within the person, which creates a yearning for Hashem and a pull to connect to Him. This “Light” of love is “planted” in the “Land of Life” Above (Malchus) for the purpose of making the person into a Tzadik, meaning to be able to truly connect to Hashem, similar to a Tzadik.

This is the meaning of the verse: “זרוע-Light (of love of Hashem) was planted (in Malchus of Atzilus) לצדיק-for the purpose of coming down into the soul of a Jew and make him like a Tzadik by experiencing a true love of Hashem.”

וזאת ישים האדם אל לבו, וידע נאמנה, ונאמין באמונה שלימה: כי כל אהבה ויראה הנמשכים אליו הוא "מתת אלקים"⁴, שנותן כח הצומח בארץ העליונה להצמיח אהבת ה' ויראתו על פניו, ואינם נמשכים מכח האדם העובד עצמו.

A person should take this idea to heart and know well and fully believe in the following: Any love and fear of Hashem that a person has is just a gift from Hashem, Who gives power to the Land Above (Malchus) to make the love and fear of Hashem grow inside the person. These feelings do not come to the person only from his own effort.

ועל כן כל עיקר עבודתו לא תהיה לאהוב ה' מעצמו - שיהיה הוא העובד והוא האוהב כו',

Thus, the essence of one's divine service should not be love of Hashem that is accredited to one's own efforts, considering himself that he is the dedicated servant and he is the one who has reached the level of love of Hashem,

כי אם כמו שכתוב (פרשתנו כג, כה): "ועבדתם את הו' אלקיכם".

Rather our service of Hashem should be as it is written in the verse: "and you shall serve *Havaya* (Hashem) your G-d." (Shemos 23:25)

ופירושו לפי פשוטו אינו מובן: וכי הוא יתברך לעבודתנו הוא צריך? ובלום חסר חס ושלוש? ו"אם צדקת מה תתן לו?" (איוב לה, ז).

Now, according to the simple meaning of the verse it is not understood, for does Hashem need our service? Is he really deficient without us Heaven forbid? Does it not say (Iyov 35:7) "If you are righteous what are you giving him?"

אלא הענין, כי הו' פירושו: "היה, הוה, ויהיה",

Rather, the idea is: The meaning of the name *Havaya* (Hashem's

⁴ ("וגם כל האדם שיאכל ושתה וראה טוב בכל עמלו מתת אלקים היא". קהלת ג, יג. "גם כל האדם אשר נתן לו האלקים עשר ונבסים, והשליטו לאכל ממנו, ולשאת את חלקו ולשמח בעמלו זה מתת אלקים היא". קהלת ה, יח).

name of ה-ו-ה (י-ה-ו-ה) is a combination of three words: ה-היה-Was, ה-הוה-Is, and ה-יהיה-Will be,

This refers to Hashem as He is beyond time and not affected by it, that He always was, presently is, and always will be, without any change.

ו"אֲנִי ה' לֹא שָׁנִיתִי" (מְלֹאכֵי ג, ו) And as the verse states “**I, Havaya have not changed**” (Malachi 3:6) through the creation of the world,

ו"כֹּלֵא קָמִיהּ כְּלָא חָשִׁיב." And as the Zohar says (vol I, 11b) “**before Hashem everything else is completely insignificant,**”

Since all the creations are insignificant compared to Hashem, their existence doesn't change Hashem in any way.

In the continuation of the passage of Zohar quoted, it describes how the true service of Hashem is not for any personal gain, or to avoid suffering. Rather, the true service of Hashem is based on the recognition of the fact that Hashem is the Supreme Master and the Source of all existence, and that compared to Him nothing has any significance.

The Alter Rebbe will give a similar explanation, that the true service of Hashem is based on a realization that Hashem is the One and Only true Existence, Who was, is, and will be, eternally, unchanging.

This lofty recognition of Hashem is described as knowing “Havaya,” knowing Hashem as He is beyond the limits of time and change, which shows that He is the Absolute and True Existence.

וְתַהֲיֶה עֲבוֹדַתְכֶם כָּל כֹּהֵן, עַד שְׂבָחִינָהּ זֶה תַּהֲיֶה אֶעֱלֶכֶם בְּבַחֲיִנַת "אֱלֹהֵיכֶם" - כְּאֵלֹהֵי הוּא אֱלֹקִים שְׁלֵכֶם. A person's service of Hashem in recognizing the level of Havaya should be so diligent that this level should come to be “**אֱלֹהֵיכֶם-your Elokim,**” meaning your life and strength, as if the person feels that this level of Havaya is his ‘Elokim.’

The name “אֱלֹהִים-Elokim (G-d)” refers to Hashem as He is the source of all power, life, and strength, and that He is All-Powerful. Saying that Havaya should be your Elokim means that a person should feel how his personal life, power and strength truly derive from Hashem as He is on the level of Havaya, beyond all limitation of time, space, or definable levels.

Thus, in addition to the basic meaning of “Havaya is our Elokim” in the sense of how Hashem is our G-d, it also means that we feel how even as we live in the multifaceted world, everything in our life is from the True Essence of Hashem as He transcends all limitations.

דְּהֵינּוּ, שְׂוִיָּה שׁוֹרָה וְקָבוֹעַ בְּמוֹחַ
וּמַחְשָׁבָה, וּמִוִּרְגָשׁ וְנִתְפָּס בְּשִׁבְלוֹ בְּאֵמֶת
לְאֵמֶתוֹ, כְּאִלּוּ עֵינָיו רוֹאוֹת גִּילּוּי אֱלֹהוּתוֹ
יִתְבַּרַךְ מִמֶּשׁ.

Meaning, that this awareness of Hashem on the level of Havaya should be permanently fixed in his mind and thoughts, and be passionately felt and grasped in his mind in truth, as though he is seeing an actual revelation of Hashem Himself on the level of Havaya.

We explained that the idea of “Havaya is our Elokim” means that Hashem as He is beyond time and space lowers Himself to create us and give us life in our world.

Now we will understand that all the meaning of all the other praises of Hashem are describing how He lowers Himself into limited attributes in order to relate to us:

וְעַל דֶּרֶךְ זֶה הוּא סֵדֶר כָּל הַשְּׁבָחִים:
"אֱלֹהֵי אַבְרָהָם כּו', הַגָּדוֹל כּו':"

A similar idea applies to the order of all of the praises of Hashem, such as those mentioned in Shemona Esrai “G-d of Avraham..., the Great..., etc.”

כִּי "בְּמִקּוֹם שָׂאֲתָה מוֹצֵא גְדוּלָתוֹ, שָׁם
אֲתָה מוֹצֵא עֲנֻתָנוֹתוֹ"⁵.

For, “Wherever you can find the greatness of Hashem, that is where you are actually finding His humility,” (Megilla 31a).

Hashem’s true greatness is completely beyond our grasp or perception, and Hashem “humbled” Himself to descend and express Himself in a limited manner that we can grasp and appreciate as being “greatness.”

כִּי בְּאֵמֶת "כּוֹלָא קָמִיָּה כְּלָא חָשִׁיב",
וְהַתְּלַבְּשׁוֹתוֹ בְּבַחֲיִנַת גְּדוּלָה כְּבִיכּוֹל -
עֲנָה הִיא.

For truthfully, “all of creation in relation to Hashem is of no value,” and his effort in manifesting the attribute of greatness is, as it were, an act of humility, for He infinitely transcends the various attributes as we know them.

⁵ (מְגִילָה לָא, א).

וְהוּא בְּאֵמֶת עֵינֵי הָעֲבוּדָה, וּמִכָּאן עֵינֵי
הַתְּחִלָּה מִלְּמַעְלָה לְמַטָּה.

This perspective is truly the foundation for one's genuine divine service, and the foundation of a person starting out his service from below to Above.

The foundation of Divine service is to recognize that Hashem's existence is beyond all limitations, beyond time, space, and levels, and we request from this Infinite Hashem to place love and fear of Him in our mind and heart.

וְזֶהוּ בְּאֵמֶת עֲבוּדָה גְּדוּלָה - שְׂיֻכַּל מוּחוֹ
הַגִּשְׁמִי לְקַבֵּל וּלְתַפּוֹס בּוֹ גִּילּוּי אֱלֹהוֹתוֹ
יְתַבָּר.

This itself takes a great deal of work- to enable one's physical mind to receive and grasp a revelation from Hashem.

The main labor of the person in his prayer and contemplation is to make himself a vessel to be able to receive the revelation from Above so that it should permeate one's mind and heart.

וְהִנֵּה, בְּכָאן נֹלְדָה וְנִתְעוֹרְרָה מִדַּת
אֶהְבֶּה-וַיִּרְאָה וְנִקְרָא בְּשֵׁם הַנּוֹלְדָה.

It is with this attitude that a love and fear of Hashem can be awakened and produced in our prayer and contemplation. Hence, it is referred to as being "born."

Physical children are born from a mother who receives and gestates the seminal drop from the father. Similarly, the spiritual "children" of love and fear of Hashem are "born" from the Jew's prayer and contemplation when he receives and "gestates" the inspiration he receives from Above.

כִּי אֶהְבֶּה-וַיִּרְאָה הֵם בְּחִינַת בֶּן וּבַת:

For, love of Hashem mystically represents a "son" and fear of Hashem mystically represents a "daughter."

שְׂאֵהְבָה הִיא בְּחִינַת בֶּן, כְּמוֹ שְׂכָתוֹב
(תהלים צח, ג): "זְכֹר חֲסֵדוֹ",

Love corresponds to a son as it is written (Tehillim 98:3) "זְכֹר-remember חֲסֵדוֹ-His kindness,"

The root-letters "ז.כ.ר." can mean "remember" or can mean "a male." Thus, we can interpret the above verse (nonliterally) to mean "זְכֹר-a male child חֲסֵדוֹ-is the idea of kindness (love)."

וְהִירָאָה הִיא בְּחִינַת בַּת.

And fear of Hashem corresponds to a daughter.

וְזֶהוּ "בַת תְּחִלָּה סִימָן יָפֵה לְבָנִים" -

This is the deeper interpretation of the statement from our Rabbis that “a ‘daughter’ born first is a good sign for ‘sons’ to come.”

שְׁצַרִיךְ לְעוֹרֵר יִרְאַת ה' וּפְחָדוֹ תְּחִלָּה, כִּי
 "זֶה הַשְּׁעָר לֵה" (תהלים קיח, כ). כְּמוֹ
 שְׁנֵתְבָאָר בְּמָקוֹם אַחֵר.

Since first one should awaken an awe and fear of Hashem (a “daughter” born first), and “this is the gateway to Hashem,” (Tehillim 118:20) as explained elsewhere.

מֵה שְׂאִין בֶּן כְּשֵׁאִין עֲבוּדְתוֹ עַל דְּרָךְ זֶה
 וּבְחִינָה זֹה, רַק שְׂרוּעָה לְאַחוּזוֹ בְּמִדּוֹת
 אֲהֶבָה-וִירָאָה - לְהִיּוֹת אוֹהֵב וְיִרָא כו',
 הִנֵּה הִיא לֹא תִצְלַח בְּיָדוֹ, וְלַעוֹלָם לֹא
 יוֹלִיד שׁוֹם אֲהֶבָה וִירָאָה אֲמִיתִיִּים כִּי אִם
 דְּמִיוֹנוֹת שְׂוָא, שֶׁהוּא דָּבָר שְׂאִין לוֹ קִיּוֹם
 אֶלָּא לְפִי שְׂעָה.

However, when one does not serve Hashem with this awareness and humility, rather, he serves Hashem with love and fear considering it his own achievement, then he will not succeed in producing a true love and fear, rather a superficial fantasy, a feeling which will only last temporarily.

וְנִקְרָא בְּחִינָה זֹה "מְשַׁבְּלָה" - שְׂיֹלְדֶת
 וְקוֹבֶרֶת;

These “self-made” temporary feelings of love and fear are referred to as written in the opening verse, “מְשַׁבְּלָה- a women who buries her fetus.”

The verse is indicating that there is a type of love and fear of Hashem that does not last.

"וְעִקְרָה" - הֵיִינוּ שְׂאִינָה יוֹלְדֶת אֲהֶבָה
 וִירָאָה כָּלֵל.

Another category in the verse is the “the infertile women,” reminiscent of one who does not produce any type of love and fear altogether.

וְזֶהוּ "לֹא תִהְיֶה מְשַׁבְּלָה וְעִקְרָה בְּאַרְצֶךָ",

This is the meaning of the verse: “There shall not be a woman who will miscarry or who is infertile in your land”.

כי סבת היות בחינות אלו - "משפלה ועקרה", הוא מחמת כי הם "בארצך" ואינם באים מארץ עליונה :

Meaning, the cause for this spiritual experience of a "miscarriage and infertility" is because these feelings of love and fear are produced independently from "your land," (i.e., from feeling that it comes directly from your own efforts), **and are not derived from the "Land Above"** (Malchus of Atzilus), therefore they will not be true and everlasting.

The lesson is: In order for us to have the true, lasting spiritual offspring of love and fear of Hashem, then we must recognize that we are completely dependent on Hashem, even in our spiritual efforts. Not only when it comes to physical success we need to know that our efforts are only a vessel to receive Hashem's blessings of livelihood, but our spiritual 'livelihood' works the same way. Even though we need to put in the effort of concentrating in our prayers and contemplation of Hashem during prayer, we cannot think that we are 'self-made' servants of Hashem. We need to realize that any true perception of Hashem and true feelings for Him are a gift from Him, in His kindness, to us. When we truly humble ourselves, we will be able to receive lasting inspiration from Hashem during prayer that will produce long lasting feelings for Him.

(ב) Chapter 2

אִם הִנֵּה יֵשׁ עוֹד בְּחִינַת עֵקֶרָה.

However, there is yet another state of "infertility" in one's divine service.

וְהוּא כְּעֵנִין מֵאֵמֶר רַבּוֹתֵינוּ זְכוֹרִים לְבָרְכָהּ⁶ עַל פְּסוּק (נח יא, ל) "אֵין לָהּ וְלֹד" - "אֲפִילוּ בֵּית וְלֹד אֵין לָהּ",

This is what our Sages say on the verse (Bereishis 11:30) "[and Sarah was a barren woman,] she had no child." From the double expression ('barren' and 'had no child') the Sages learned as follows: "Not only did she

⁶ (יבמות סד, א"ב ורש"י: "אמר רבי אמי: אברהם ושרה טומטמין היו, שנאמר (ישעיה נא, א): "הביטו אל צור חצבתם (נעשה לו זכרות), ואל מקבת בור נקרתם" (נעשה לה נקבות כמו) (ישעיה לו): "אני קרתי ושתיתי מים"), וכתב (שם ב): "הביטו אל אברהם אביכם ואל שרה תחוללכם".

אמר רב נחמן אמר רבה בר אבהו: שרה אמנו אילונית היתה, שנאמר: "ותהי שרי עקרה אין לה ולד" (קרא ותירא הוא דהא כתיב "עקרה") - אפילו בית ולד אין לה).

not have any children, **she didn't even have a place**, i.e., a womb, **for a child.**" (Yevamos 64b)

וְשֵׁי הָיוּ טוֹמְטוּמִים", פִּירוּשׁ: שֶׁנִּסְתָּם כָּל כֶּהֱ, עַד שֶׁאֵין לָהּ כְּלִי קְבוּל לְקַבֵּל הָרִיוּן.

Since, as the Gemara (ibid.) explains that when Avraham and Sarah were born **"they were *tumtum*,"** meaning that their reproductive organs were **covered and sealed off** (by a layer of skin), **to the point that she [Sarah] did not possess the physical capacity to receive pregnancy.**

וְעַל דֶּרֶךְ זֶה הִנֵּה יֵשׁ בְּאָדָם גַּם כֵּן בְּחֵינָה זֹו לְעִבּוּדַת ה', שֶׁאֵינוּ תוֹפְסִים בְּמוֹחוֹ וְשֶׁכֵּלּוּ הָאֵמֶת כְּאֶשֶׁר הוּא, מִחֲמַת שֶׁאֵין לוֹ כְּלִי מִחֲזִיק.

The parallel of this phenomenon in one's divine service is when one cannot grasp the real truth of Hashem in his mind and intellect, since he is not a befitting vessel to contain it.

כִּי בְּנִסְתֵי־יִשְׂרָאֵל נִקְרָאת "כּוּס יְשׁוּעוֹת" (תהלים קטז, יג), שֶׁהוּא כְּלִי קְבוּל לְקַבֵּל הַחֲסָדִים הָעֲלִיוֹנִים.

To elaborate: **The collective Jewish people are described** in the verse (Tehillim 116:13) as a **"cup of salvation,"** since they are vessels who receive the Kindnesses from Above.

וְנִקְרָאת "כּוּס שֶׁל בְּרָכָה" -

They are also referred to as "a cup of blessings (such as the cup of wine that Birkas Hamazon is recited over),"

שֶׁמִּקְבֻלַּת "יַיִן הַמְּשֻׁמַּח", דֵּהֵינּוּ בְּחֵינַת הַתְּבוּנָנוֹת הַנִּל. וְהֵינּוּ כְּשֶׁהוּא 'כְּלִי רִיקוֹן'.

which can receive "wine that brings one to joy," referring to the potential joy and pleasure one achieves through **contemplation** on the Greatness of Hashem **described previously.** **However, this is only possible when one is an "empty vessel,"** i.e., humble, and therefore able to receive.

מֵה שֶׁאֵין בּוֹ אִם מִחֲזִיק מְקוּם לְעַצְמוֹ, וְנִחְשָׁב בְּעַצְמוֹ לִישׁ וְדָבָר בְּפָנֵי עַצְמוֹ,

However, when one considers himself having his own importance (not connected to his service of

Hashem), and he thinks of himself as an independent entity, (separate from Hashem),

ולכן הוא עוסק ברצונותיו לומר: כִּן אֲנִי רוצה; וכִּן טוב לי; זה אֲנִי יכול לעשות; וכיוצא בדברים.

and he therefore occupies himself with his own desires, arrogantly expressing: "This is what I desire, this is good for me, this is not worthwhile for me," and so on,

ויש בזה פְּרָטִים וּפְרָטִים פְּרָטִים עַד אֵין מִסְפָּר,

of which there are endless possibilities as to how this attitude expresses itself.

אך דרך כלל יש בחינה זו לכל אחד ואחד למצוא בנפשו, הן העוסקים במשא ומתן, הן יושבי אוהלים -

Generally speaking, however, this attitude can be found in each person, whether those involved in business or those involved in learning Torah,

בכל דבר שאומר: "אני כן". ומחמת זה נטמטם ונסתם מוחו. :

each time someone says, "This I like and this I don't like, etc.," this builds up his ego. Because of this buildup of ego, his mind becomes blocked off and sealed from perceiving the real truth of Hashem.

והנה העצה לעשות 'כלי ריקן', הוא כמו שכתוב (תהלים נא, יט): "לב נשבר ונדכה כן", "אשכון את דכא וגו'".?

Now, the pathway to become an 'empty vessel,' i.e., receptive to Hashem, is as it states in the verse (Tehillim 51:19) "A heart that is broken and crushed Hashem does not despise," and it says (Yeshaya 57:15) "I (Hashem) dwell with someone who has a crushed and humble spirit."

והוא כמשל אומן העושה כלי קבול, שצריך להכותה בפטיש סביב סביב עד שנעשה חלל בתוכה,

By way of analogy: A blacksmith who forms a receptacle out of a block of metal must hit around the inner surface area of the future

⁷ (ישעיה נז, טו: "מרום וקדוש אשכון, ואת דכא ושפל רוח").

vessel with a hammer until he creates an empty space within [the block of metal].

וְכִּי יִהְיֶה הָאָדָם, יִדְבֶּה וַיִּשׁוּחַ לְהִיּוֹת
שֶׁפֶל רוּחַ, שְׁלֵא יִתְפּוֹס מְקוּם בָּלָל, שִׁיְהִי
מְקוּמוֹ פְּנוּי וְחֻלְלָל בְּאֵלוֹ אֵין וְאִפְסֵי מִמֶּשׁ.

So too, regarding a person: He must truly humble himself, regarding himself as having no importance independent of his mission given to him from Hashem, thus forming an empty space within himself as though his ego is totally nonexistent.

אך עוד אחת היא מה שאמרו רז"ל:

Another (second) aspect needed to receive insight and inspiration from Hashem is what our Sages said (Brachos 51a):

"כוס של ברכה צריך הדחה מבפנים."

"A cup [of wine] used for blessings [i.e. reciting Birkas Hamazon while holding this cup], the inside [of the cup first] needs to be washed out [before the wine is poured into it]."

והענין הוא:

The idea behind this:

כִּי אֶפִּילוֹ מִי שֶׁהוּא נִדְבָה בְּטַבֵּעַ, כְּגוֹן
שֶׁהוּא עָנִי וְאֵין לוֹ מִצַּח לְהָרִים רֹאשׁ, עוֹד
צָרִיךְ הוּא שְׁלֵא יִטֶּה לְבוֹ אֶפִּילוֹ לְדַבְּרִים
הַמוֹתְרִים, לְהִיּוֹת מְקוּשֶׁר בָּהֶם בְּכָל לֵב
וְנַפְשׁ.

Even someone who is naturally humbled, like a poor man who does not have a sense of arrogance and conceit, still needs to guard himself so that his heart should not turn to indulging even in permissible matters, to the extent that he is bound up with them with all his heart and soul.

כִּי אֶפְשֶׁר לְעוֹלָם שִׁיתְקַיִּים עֲשִׂיית דְּבָרִים
הַמוֹתְרִים בְּלֹא לֵב גַּם כֵּן.

For it is always possible to perform one's permissible material activities (such as eating etc.) without passion or indulgence.

וְאִם הִטָּה לְבוֹ וְנִקְשֶׁר לְהִיּוֹת בְּהַבְּלִי
הָעוֹלָם, אֵי אֶפְשֶׁר לְהִיּוֹת כְּלִי קְבוּל עַד

And if one allows his heart to become strongly bound up with the vanities of the physical world, he

שִׁיטְהָר. **cannot be a vessel for the Divine until he becomes purified.**

A love for materialism and a love for Hashem cannot coexist within man, just as fire and water cannot exist together.

וְהוּא כְּמוֹ לְמִשְׁלַח כּוֹס הַמְּלוּבָּלָה, שְׂאִי אֶפְשָׁר לְהִטִּיל בּוֹ יַיִן עַד שִׁירְחָצְנּוּ. **This condition is analogous to a dirty vessel, which one cannot fill with wine until he washes it out.**

וְכֵן הָאִשָּׁה לֹא תוּכַל לְקַבֵּל הַרְיוֹן אֶפִּילוּ יֵשׁ לָהּ בֵּית-זָלָה, אִם לֹא נִטְהָרָה מִטּוּמְאָתָהּ. **It is also analogous to a woman who cannot conceive even if she possesses a functioning womb, until she purifies herself (from her prior cycle of impurity, through immersion in a mikveh).**

(ג) Chapter 3

וְהִנֵּה אַחַר שְׁעֵשָׂה כְּלֵי קְבוּל נִקְיָה וּמוֹדַחַת, הִנֵּה הוּא עוֹד צָרִיךְ לְשִׁית עֲצוֹת בְּנַפְשׁוֹ. וְהוּא עֲנִין מֵה שְׂכָתוֹב⁸: "וְתִתְפַּלֵּל חֲנָה עַל ה' וּבְכָה תְּבַכֶּה". **Now, even after one made himself into a rinsed and cleaned vessel, able to receive the Divine, he still needs to work on himself in another (third) aspect of Divine service. This aspect is described in the verse (Shmuel I 1:10) "And Chana called 'עַל-upon' Hashem 'וְתִתְפַּלֵּל-in prayer' and she cried greatly."**

The verse describes Chana's prayer to Hashem asking for children. It uses the phrase saying that she beseeched 'עַל-upon' Hashem, instead of the usual wording of 'אֶל-to' Hashem. The Alter Rebbe will explain this wording soon.

כִּי הִנֵּה בְּנִסְתֵי-יִשְׂרָאֵל יֵשׁ לָהּ כַּמָּה בְּחִינּוֹת וְשִׁמוֹת. **The idea is that the collective Jewish people have many aspects and names.**

⁸ (שְׂמוּאֵל א' א, י: "וְתִתְפַּלֵּל עַל ה' וּבְכָה תְּבַכֶּה").

וּבְשֵׁהִיא בְּבַחֲיִנַת הוֹלָדָה נִקְרָאת בְּשֵׁם
לֵאָה - "אִם הַבָּנִים" (תהלים קיג, ט).

When a Jew is in a state of spiritually 'giving birth,' to love and fear of Hashem, they are called by the name 'Leah,' the wife of Yaakov who was "The mother of (many) children."

וּבְשֵׁהִיא בְּבַחֲיִנַת עֲקָרָה, שְׂאִינָה מוֹלְדֵת
אֶהְבֶּה-וַיִּרְאָהּ, נִקְרָאת בְּשֵׁם חַנָּה, כְּמוֹ
שֶׁכְּתוּב (שְׁמוּאֵל א' א, ב): "וּלְחַנָּה אֵין יְלָדִים".

And when a Jew is spiritually barren, that is, they do not produce feelings of love and fear of Hashem, then they are called by the name 'Chana,' as it is written: (Shmuel I 1:2) "and Chana did not have any children."

וְהַעֲצָה הַיָּא: "וַתִּתְפַּלֵּל חַנָּה עַל הַיּוֹי"ה".

The solution for this spiritual 'infertility' is as the verse continues to say: "And Chana beseeched 'עַל-upon' Havaya (Hashem)."

וְהַעֲנִין: כִּי הִנֵּה שֵׁם הַיּוֹי"ה מוֹרָה עַל
שְׁמֵהוּוֹה אֶת הַכֹּל מֵאֵין לִישׁ.

The meaning of this: The Divine name *Havaya* denotes Hashem as He creates everything in a way of something from nothing, known as creation ex-nihilo.

וְשֵׁם זֶה הוּא בְּכָל עוֹלָמוֹת - אֲצִילוֹת,
בִּי"ע -

This name of Havaya, Hashem's creative power, is expressed in all the words of Atzilus, Beriah, Yetzira, and Asiya.

שְׂאֵין חִילוּק בֵּינֵיהֶם אֶלָּא שְׁוֶה בְּרָא וְזֶה
יִצְר כו',

The differences between these worlds are only in terms of how this creative power is expressed in each world. For example, the world of Beria was created in such a way as to perceive the creative power in it, and the world of Yetzirah was formed in such a way as to allow the creation to perceive a sense of independence from their source, etc.

אֲבָל דֶּרֶךְ כָּלֵל, הִנֵּה הוּא מְחִיָּה אֶת כּוֹלָם
וּמֵהוּוֹה אוֹתָם מֵאֵין לִישׁ.

However, generally speaking, this creative power of *Havaya* gives life to

all beings and creatures **and brings them into existence** in a manner of **something from nothing**.

אַךְ אֲמַתוֹת שֵׁם זֶה אֵינוֹ אֶלָּא לְגַבִּי
הָעוֹלָמוֹת הַנֶּאֱצָלִים, וְהַנִּבְרָאִים,
וְהַנוֹצְרִים, וְהַנִּעָשִׂים.

Now this Divine name, describing Hashem as the creator, is in truth only applicable to the worlds of Atzilus, Beriah, Yetzira, and Asiya and their inhabitants.

אֲבָל לְגַבִּי הַקָּדוֹשׁ בְּרוּךְ-הוּא בְּכַבּוֹדוֹ
וּבְעֶצְמוֹ לֹא שׂוּיךְ כָּלֵל לֹמֵר שֵׁם זֶה -
ד' כּוֹלָא קַמִּיהָ כָּלָא חֲשִׁיב", וְאֵינָם
נִתְפָּסִים אֶצְלוּ בְּגֵדֵר מְצִיאוֹת כָּלֵל, כְּמוֹ
שִׁכְתוּב (מִלְאכֵי ג, ו): "אֲנִי הוּי"ה לֹא שְׁנִיתִי",
וְ"אֲתָה הוּא קוֹדֵם שֶׁנִּבְרָא כו', וְאֲתָה הוּא
לְאַחֵר שֶׁנִּבְרָא כו'".

However, regarding Hashem Himself in His true essence and glory, He cannot be called by this divine name *Havaya* representing His creative power, since “before Hashem, everything else is completely insignificant,” and they are not considered to be in the category of true existence compared to His True Existence, as it is written (Malachi 3:6) “I Hashem have not changed” through the process of creation, and “You are the same before and after the creation of the world.”

The fact that the process of creation does not change Hashem at all means that His existence is a completely different category than the existence of His creations. Because His existence is so much higher than the category of the existence of the worlds, describing Hashem as a “Creator” does not accurately describe Hashem as He is in His Essence.

וְזֶהוּ מֵה שִׁכְתוּב בְּפִרְקֵי דְרַבִּי אֲלֶעָזָר (פֶּרֶק
ג'): "עַד שֶׁלֹּא נִבְרָא הָעוֹלָם הָיָה הַקָּדוֹשׁ
בְּרוּךְ-הוּא וְשְׁמוֹ בְּלִבְד". פִּירוּשׁ "שְׁמוֹ
לְבָד" - שֶׁשְׁמוֹ אֵינוֹ בְּגֵדֵר מֵהוּוֹה וּמִחִיָּה
כָּלֵל, אֶלָּא הוּא "לְבָד".

This sheds light on what is written in the Midrash of Pirkei D'Rebbe Eliezer (chap. 3): “Before the world was created, there was only He (Hashem) and His Name ‘alone’.” “His Name ‘alone’” refers to Hashem’s name as He is “alone” by Himself, beyond the category of being involved in creating and giving life to creatures.

The idea of Hashem's "Name alone" refers to how Hashem relates to Himself when He is alone, by Himself. That "Name 'alone'" of how He relates to Himself is above and beyond anything that has to do with worlds.

וּבְעֵינַיִן נִשְׁגָּב שְׁמוֹ לְבַדּוֹ" (תהלים קמח, יג),
וְ"נִשְׁגָּב" הוּא מוֹרָה עַל הַפְּלִגָּה יְתִירָה,
שֶׁהוּא מוּפְלָג הַרְבֵּה מֵעוֹלָמוֹת הַנְּאֻצִּים
כִּי.

This is expressed in the following verse: (Tehillim 148:13) "[Praise the name of Hashem, for] **His 'name alone' is exalted,**" which shows on the extreme distance between it and the creations, **that it is exceedingly far removed from the worlds of Atzilus, Beriah, Yetzira, and Asiya.**

רק כִּי "הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם" (שם),
פִּירוּשׁ: שֶׁנִּמְשָׁךְ הוֹד וְזִיו מִשְׁמוֹ לְחַיּוֹת
אֶרֶץ וְשָׁמַיִם.

His investment in creation is **only** (ibid.) "**Its radiance is upon heaven and earth.**" That is, He brought out **only a radiance of Light from His name to give life to the heavens and earth.**

אך "וַיִּרְם קֶרֶן לְעַמּוֹ" (תהלים קמח, יד) כְּתִיב,
לְהַיּוֹת לוֹ לְ"עַם קְרוֹבוֹ" (שם) - לְהַיּוֹת
קְרוֹבִים אֵלָיו בְּעֵצְמוֹ, כְּדִי לְקַרְבֵּם אֵלָיו
לִיכַלֵּל בְּיַחְדּוֹ יִתְבַּרְךָ, כְּמוֹ שְׂאוֹמְרִים:
"חֻמְלָה גְדוֹלָה וַיְתִירָה כִּי", כְּמוֹ שֶׁנִּתְבָּאָר
בְּמִקּוֹם אַחֵר.

However, it is written in the continuation of the above verse "and He raises the glory of His people" in order to be "the nation close to Him," to be close to Hashem Himself, i.e., to draw them close to Himself to become included in His Oneness, as we say (in the Shachris Prayer) "You (Hashem) have showed us great and abounding mercy" by choosing us to be His chosen people who proclaim His Oneness by reciting Shema.

This contrast is what we should think about: On the one hand, the power of life and existence of all the worlds, even the beings of Atzilus, is only from the radiance of His Name, whereas His essential name that is 'alone' with Hashem is beyond the process of creation. However, the Jewish People have a connection to Hashem beyond any name, even beyond His name that is 'alone' with Him, rather, with Hashem Himself. Hashem brought them close to His very Essence to be bound up in His true Oneness, that there is nothing besides for Him whatsoever. We express

this when we say Shema, proclaiming His True Oneness that He brought us to experience.

וּמִזֶּה תִּתְּלֶהֱט נַפְשׁוֹ, לְהַשְׁלִיךְ נַפְשׁוֹ מִנְּגֻד,
לְמִסּוֹר נַפְשׁוֹ עַל קְדוּשַׁת־הַשֵּׁם בְּפוּעַל
מִמֶּשׁ, לְהִיּוֹת נַפֵּשׁ צְמָאָה וְכִלְתָּהּ לַה',
לֹא תִדְבַק אַרְוּחָא בְּרוּחָא."

דְּהֵינּוּ, שְׂיֵהִיָּה כָּל מַחְשְׁבָהּ, דְּבוּר
וּמַעֲשֵׂה שְׁלוֹ, בְּמַחְשְׁבָהּ, דְּבוּר וּמַעֲשֵׂה
שֶׁל הַקְּדוּשׁ בְּרוּח־הוּא, וּמִצְוֹת מְעוּמְקָא
דְּלָבָא בְּדְבִיקָה וְחִשְׂיָקָה כו', כְּמוֹ שְׂכַתּוּב
בְּזֶהָר עַל פְּסוּק (ישעיה כו, ט) "נַפְשִׁי אֲוִיתִיךָ
כו'", כְּמוֹ שְׁנֵתְבָאָר בְּמִקּוּם אַחֵר.

This awareness should fire up a person's soul, causing him to want to throw away one's physical desires (i.e., his passion towards materialism), and completely give over one's life (one's passion and desire) for actually doing whatever it takes to reveal Hashem, coming from a great yearning for Hashem to "connect our spirit to His 'Spirit' (as it were)."

Meaning, that one should want to dedicate all of his thought, speech, and deed to being the thought, speech, and deed that Hashem desires, and fulfill Mitzvos with the depth of his heart, with a great passion and excitement, as it is written in the Zohar on the verse (Yeshaya 26:9) "My true 'Soul,' (Hashem), I yearn for you, [in the night]."

In Tanya, (chap. 44) the Alter Rebbe quotes this Zohar, which explains the verse to mean that a person should have such a great desire to connect to Hashem, as much as he loves his own life, that he should want to wake up in the middle of the night to study Torah so he can connect to Hashem.

וְזֶהוּ "וְתִתְּפַלֵּל חָנָה עַל הַיּוֹי" ה': כִּי תִפְלֶה
הוּא מְלִשׁוֹן הַתְּקַשְּׁרוֹת, שֶׁהַתְּקַשְּׁרָה
עֲצָמָה "עַל ה'" -

This is the meaning of "And Chana called 'על-upon' Havaya וְתִתְּפַלֵּל in prayer": The word 'תִּתְּפַלֵּל - prayer' is related to the word "binding together," meaning connecting, i.e., she connected herself in prayer 'על-upon' Havaya,

פִּירוּשׁ לְמַעֲלָה מְעֵלָה מְבַחֵינַת שֵׁם הַיּוֹי"ה
הַמּוֹרָה עַל הַתְּהוּוֹת הָעוֹלָמוֹת וְחַיּוּתוֹן, כִּי
אִם לִיבְטֵל וְלִיכָלֵּל בִּיחּוּדוֹ יִתְבָּרַךְ

This means that she connected herself to Hashem the way He is above and beyond the level of the Name

בְּמִסִּירַת־נַפְשׁ בְּפָנִימִיּוֹת עֲצֻמוֹתוֹ.

Havaya which refers to how Hashem creates and gives life to the worlds. Instead, she gave herself over to Hashem to become part of His Oneness with total dedication of her entire innermost being and essence.

In other words, Chana connected herself in prayer to Hashem on a level higher than He is ‘merely’ the Creator of the world. In order to connect to such a lofty level, she needed to reach inside of herself and bring out her innermost connection to Hashem from her very essence. At that level a Jew feels that there is absolutely nothing besides for Hashem and gives themselves over to Hashem completely and unconditionally, to the point of self-sacrifice. It is at that innermost level of the soul that a Jew connects to the Essence of Hashem, higher even than the Name Havaya.

וְהִנֵּה, מִשָּׁם נִמְשָׁךְ בְּחִינַת רַחֲמִים רַבִּים
עַל נִצּוּץ אֱלֹהוֹת שְׁבִנְפָשׁוֹ.

From there, from Hashem’s Essence, higher than Havaya, there is drawn down abundant mercies on the ‘spark of Hashem’ in the person’s soul.

וְזֶהוּ "בְּכֵה תִּבְכֶּה" לְעוֹרֵר רַחֲמִים רַבִּים.

This is why, as above the verse continues, “she cried greatly,” in order to awaken abundant mercies from Hashem’s Essence on the ‘spark of Hashem’ trapped in her animal soul.

וְזֶהוּ "הַמֶּלֶךְ הַמְרוֹמֵם לְבָדוֹ כִּי,
וְהַמְתַּנְשֵׂא מִימּוֹת עוֹלָם" - פִּירוּשׁ: שֶׁהוּא
רַם וְנִשָּׂא מִגָּדֵר וּבְחִינַת 'עוֹלָם'.

This is also the meaning of our reference to Hashem in prayer as “the King who alone is elevated... and exalted from the time of the existence of the world,” meaning, He is exalted beyond the entire category of the existence of worlds.

וּלְפִיכֵן "בְּרַחֲמֶיךָ הַרְבִּים", שְׁמַחַמַת
הַתְּנַשְׂאוֹתוֹ "מִימּוֹת עוֹלָם" עַד אֵין חֶקֶר,
גְּדֻלָּה בְּעֵינֵינוּ הַרְחַמְנוֹת עַל כָּל הָעוֹלָם.

We therefore ask of Hashem to help us “with Your great compassion;” meaning, since You are infinitely exalted above the existence of the world, therefore from Your

perspective the world is so small and lowly, and in need of Your mercy,

וְאִפִּילוּ עַל עוֹלָמוֹת עֲלִיוֹנִים, אִפִּילוּ עַל
בְּחִינַת גַּן-עֵדֶן הָעֲלִיּוֹן, וְלִמְעַלָּה מֵעַלָּה עַד
רוּם כָּל הַמְעַלּוֹת, שִׁיָּר אֲצִלוּ רַחֲמָנוֹת כִּי
כּוֹלֵם שְׂפִלִים אֲצִלוּ.

even on the Higher Worlds, and even on the Higher Gan Eden, and even higher, to the loftiest possible levels, they are still in need of mercy from Hashem's perspective, since they are all lowly compared to Hashem's Essence.

מֵה שְׂאִין כֵּן בְּעוֹלָמוֹת הַנְּאֻצִּלִּים
וְהַנְּבְרָאִים כּו', כָּל מֵה שִׁיּוֹרֵד מִטָּה מִטָּה
מִתְמַעֵט בְּחִינַת רַחֲמִים,

This is not the case from the perspective of the worlds themselves, neither from the worlds of Atzilus, Beriah, Yetzirah, or Asiyah. The lower the level of the world, the less its inhabitants perceive the need for mercy,

עַד שֶׁבְּבְחִינַת אֶרֶץ הַלְּוֹז הַגִּשְׁמִית אֵין אָנוּ
מְשִׁיגִים הֶרַחֲמָנוֹת אִפִּילוּ שֶׁעַל עוֹלָם הַזֶּה
הַגִּשְׁמִי, כִּיּוֹן שֶׁאֲנַחְנוּ בְּתוֹכָהּ.

until in this physical world we do not perceive the need for Hashem's mercy on us (in our spiritual matters) even as we find ourselves in the physical world, since we live in this world, and cannot perceive the contrast between our lowly spiritual state and the real truth of Hashem.

From Hashem's perspective, He sees the real truth of reality and how far the creations are from perceiving the ultimate truth, and so He knows how much mercy is needed on the worlds in order to perceive the real truth of Hashem.

However, from our perspective, since we are not aware of the ultimate truth of Hashem, we do not even know what we are missing and cannot truly perceive how much we need Hashem's mercy to shine His truth into our reality.

כִּי הֶרַחֲמָנוֹת הוּא אֲצִל גְּדוֹל עַל הַקָּטָן, כִּי
כְּמוֹ שֶׁהוּא מִתְנַשֵּׂא עַד אֵין חֶקֶר כָּךְ
רַחֲמָיו מְרוֹבִּים,

For compassion comes from one who is great (like a king) upon someone of lesser status, therefore, since Hashem is infinitely exalted, so too His mercies will be boundless.

אף "כי נשגב שמו לְבָדוֹ", מְכַל מְקוֹם הָרִי
 "אֱלֹהֵי עוֹלָם כִּי". וְזֶהוּ "אֱלֹהֵי עוֹלָם
 בְּרַחֲמֵיךְ".

Even though "even His Name is exalted and alone," and Hashem Himself is even more exalted from creation, **nonetheless**, Hashem is called "the G-d of the world," and He lowers Himself to have compassion on the world. **This is the meaning of "G-d of the world 'in Your mercies,'" meaning the fact that Hashem is the G-d of the world and creates and gives life to the world is due to His great mercies.**

וּבְקִשְׁתֵּנוּ הוּא: שְׁלֹפֵי שָׂאִין אָנוּ מְשִׁיגִים
 בְּשִׁכְלֵנוּ הָרַחֲמָנוּת, אֲתָה תְעוֹרֵר "רַחֲמֵיךְ
 הָרַבִּים", שֶׁלֹּא נִטְבַע וְנִשְׁקַע בְּזֶה הָעוֹלָם,
 וְתִהְיֶה "מָגֵן יִשְׁעֵנוּ מִשְׁגָּב בְּעֵדְנוּ".

This is our request to Hashem: Since our minds cannot perceive the great need for mercy upon us, **You should awaken "Your great mercies upon us,"** meaning the mercies that You know that we really need, **which are needed to protect us from becoming sunken and submerged in materialism, and that You should be a "shield for our salvation and a stronghold on our behalf."**

פִּירוּשׁ "מִשְׁגָּב" - כְּמוֹ חוֹמָה נִשְׁגָּבָה
 וּמוֹקֶפֶת. וְכֵן "מָגֵן" - הוּא מְחַסֶּה לְהִסְתִּיר
 בְּפָנֵי הָאוֹיְבִים.

A 'מִשְׁגָּב-stronghold' is, for example, a tall wall that encompasses those inside of it. Similarly, a 'מָגֵן-shield' is a protection that hides one from enemies.

(כִּי בְּחִינַת הַמְּקִיף מְסַמָּא עֵינֵי הַחִיצוֹנִים
 שֶׁלֹּא יִשְׁלֹטוּ): :

The Encompassing Light of Hashem blinds the 'eyes of the unholy forces,' thus acting as a shield and stronghold by blocking them from being able to harm us.

In other words, we ask Hashem that He should have mercy on us according "to His understanding of how much mercy we need," which is infinitely more than how much we think we need. We ask Hashem to show us that mercy, which will protect

us from the forces of unholiness and materialism from trying to suck us in, so that we should remain sensitive to holiness and our connection to Hashem.

(ד) Chapter 4

וְהָיָה כְּתִיב (חיי שְׂרָה כד, א): "וְאַבְרָהָם זָקֵן
בָּא בַיָּמָיו":

Now, the Torah writes about our forefather Avraham (Bereishis 24:1): **“Avraham was ‘זָקֵן-old,’ coming along in his days.”**

פִּירוּשׁ "זָקֵן" - "זֶה שֶׁקָּנָה חִכְמָה".

The deeper meaning of ‘זָקֵן-old’ is that it is an acronym for ‘זֶה שֶׁקָּנָה זֶה חִכְמָה-this is one who has acquired wisdom.’

וְאָמְרוּ עַל פְּסוּק (איוב יב, יב) "בִּישׁוּשִׁים
חִכְמָה" - "שֶׁדַעְתָּם מְתִישֶׁבֶת עֲלֵיהֶם".

As our Sages said on the verse (Iyov 12:12) “In the elderly there is wisdom,” that “as a Torah scholar ages, his mind becomes more settled.”(Kidushin 82b)

This tells us about Avraham’s divine service, it was settled, structured, and consistent. This is the idea of referring to Avraham as ‘זָקֵן-old,’ meaning that his service of Hashem was in a manner of ‘זֶה שֶׁקָּנָה חִכְמָה-this is one who has acquired wisdom’ through consistently serving Hashem. This consistency caused him to constantly acquire new levels of wisdom.

דְּהֵינּוּ שֶׁתְּהִיָּה עֲבוּדָה בְּקִבְעוּת וּבִישׁוּב
הַדַּעַת, וְלֹא יִהְיֶה פְּעַם כֶּךָ וּפְעַם כֶּךָ.

This is the lesson we derive: One’s divine service ought to be consistent and performed in a settled and structured manner, (similar to Avraham), not constantly changing.

כִּי צְרִיךְ לְהִיּוֹת כָּל הַיָּמִים שְׁלֵמִים, כְּמוֹ
שֶׁכְּתוּב בְּזוֹהַר.

For all of one’s days must be complete, as interpreted in the Zohar.

The Zohar (vol I, 129a) explains the above verse: “Avraham was old, בָּא בַיָּמָיו-coming along in his days.” If the verse says that he was old, then what is it adding by saying that he was ‘בָּא בַיָּמָיו-coming along in his days?’ The answer is that these ‘יָמָיו-days’ represent actions that bring Divine Light, as it says ‘וַיִּקְרָא ה’

and Hashem called Light ‘Day.’” These acts that bring Divine Light are Mitzvos. Thus, the meaning of ‘בַּיָּמִים בָּא - coming along in his Days’ is that he came with all the mitzvos that bring Light, which he performed every single day of his life.

וְהַיָּמִים שֶׁנִּתְּנוּ לוֹ מִן הַשָּׁמַיִם לְחַיּוֹת בָּהֶם
כַּיְמֵי שְׁנוֹתָיו, לֹא נִתְּנוּ לְבַטָּלָה -

Every day of every year of a person’s life that Hashem gives him to live cannot be wasted,

אֲפִילוּ שְׂעָה אַחַת יִתְּרָה עַל הַשִּׁיעוּר
שֶׁשִּׁיעְרוּ כִּמָּה הוּא צָרִיךְ לְהַשְׁלִים אֶת
נַפְשׁוֹ.

since a person is not given even one hour of time that is more than the amount of time needed for him to complete all the Mitzvos connected to his soul.

וּמִזֶּה יִתְּבוּנָן הַמְּשֻׁכָּל לְהִיּוֹת מִמְּאָרֵי
דְּחוּשְׁבָנָא, לְחָשׁוּב כָּל הַמַּחְשְׁבוֹת
וְהַדְּבוּרִים וְהַמַּעֲשִׂים דְּכָר יוֹם בְּיוֹמוֹ.

An intelligent person will think about this well, and realize that he should therefore make himself into someone who constantly evaluates his conduct, to evaluate his thought, speech, and deed every single day.

This daily accounting is needed to make sure that he uses every day to the fullest in the fulfillment of the Torah and Mitzvos in thought, speech, and deed. Since every day of a person’s life is determined by Hashem to fulfill the mission given to him, the person also needs to realize the importance of his actions every day.

וְהֵנָּה, הַיָּמִים הֵם בְּחִינַת לְבוּשִׁים, וְהֵם
לְבוּשֵׁי הַתּוֹרָה וְהַמִּצְוֹת שְׁלוּמֵד וְעוֹשֶׂה
בְּכָל יוֹם.

Now, these ‘Days-יָמִים’ are ‘garments’ for the soul, and they are the ‘garments’ of the Torah and Mitzvos that one learns and performs every day.

וּבְלְבוּשִׁים אֵלּוּ יִכּוֹל הָאָדָם לְקַבֵּל גְּלוּי
אֱלֹהוֹתוֹ יִתְּבַרְךָ, וְאֶהְבֶּה וְיִרְאֶה
הַנִּמְשָׁכִים מֵאֶרֶץ עֲלִיּוֹנָה בְּתוֹסֶפֶת אוֹרָה.

These ‘garments’ allow one to receive the revelation of Hashem, and to experience an abundance of love and fear of Hashem that emanates from the “Land Above (Malchus of Atzilus),” as mentioned in the beginning of the maamar.

כִּי אִף שְׁלוּמֵד פְּשׁוּטֵי הַתּוֹרָה וְאִינוּ מַגִּיעַ

Even someone whose Torah study is on a rather simple level and he does

לו מזה שום אהבה ויראה בשעת מעשה,

not have feelings of love and fear of Hashem at the time,

מכל מקום הרי התורה - "אור זרוע" בארץ עלינו, ומשם תצמיח צדקה, ורב-חסד, דהיינו בחינת אהבה רבה על נפשות ישראל, להאיר להם בלבושים אלו.

Nonetheless, his Torah study 'plants a seed of Light' in the "Land Above (Malchus)," which produces charity from Hashem and His abounding kindness, in the form of shining a great love for Hashem in the souls of the Jewish People, which shines to them through these 'garments' of Torah study and Mitzvah performance.

וזהו "את מספר ימיה אמלא" (פרשתנו כג, כו):

This then is the deeper meaning of the opening verse "את מספר -the number of ימיה -your days אמלא -I will fill."

פירוש: כי הנה בחינת הימים עצמן שהן הלבושים, מוטל עליך לעשותן;

The meaning of 'ימיה -your days' refers to the garments of the Mitzvos that you are required to perform (every day),

ו"מספר ימיה" הוא אור שבתוך הימים,

and the 'מספר -number' of your days refers to the Divine Light that is shining in those 'Days-garments.'

כמו שכתוב בזהר על פסוק (תהלים יט, ב) "השמים מספרים"⁹, ופירש: "מנהרין", ומנצצין כספירין.

As it is written in the Zohar (vol I, 8a) on the verse (Tehillim 19:2) "מספרים -the Heavens recount [the glory of Hashem]": What is the meaning of saying that the Heavens 'מספרים -recount' the glory of Hashem? It means they "shine and glimmer like ספירין -sapphires," i.e., they radiate Hashem's glory like a sapphire radiates light.

⁹ (הקדמת הזהר ח, א: "השמים מספרים כבוד אל" . . "מספרים" - מנהרין כוהרא דספיר, דנהיר וזהיר מספירי עלמא ועד ספירי עלמא". תרגום: מאירים כוהר הספיר שמאיר וזהר מסוף העולם ועד סוף העולם).

We see from the Zohar that the word ‘מְסַפְּרִים’ can mean to shine and illuminate. Similarly, the word ‘מְסַפֵּר’ in our verse “אֶת־מִסְפָּרְךָ-the number of יְמֵיךָ-your days אֶמְלֵא-I will fill,” means not just the ‘number’ of our days, but also the Light of Hashem shining in each day/garment/mitzvah will be filled by Hashem.

וּבְחִינַת 'מְסַפֵּר' זֶה, עָלֵי לְמֵלְאוֹתוֹ, שִׁיאִיר
עָלֶיךָ מִכַּח הַצּוּמָח שֶׁבְּאַרְץ הַחַיִּים.

Thus, in our verse Hashem is saying, **“This ‘מְסַפֵּר-Light’ of your ‘Days’ (garments of mitzvos) I (Hashem) will fill,” since He will shine into you from the power of growth of “the Land of Life (Malchus).”**

Since every Jew does mitzvos, which plant ‘seeds of Light’ in the ‘Land of Life’ (Malchus), this sprouts forth into a revelation of Divine Light from Malchus into the soul of the Jew in this world, shining and illuminating back into the Jew who fulfills those mitzvos, giving him Light and power to experience true love and fear of Hashem.

Hashem says that it is His job to “fill in the illumination” provided by the mitzvos. In other words, it is our job to actually learn Torah and fulfill mitzvos, and the spiritual awakening resulting from that is Hashem’s job. We can only try our best to experience the Light of Hashem in our prayer, but ultimately it depends on Hashem how much Light of our Torah and Mitzvos we experience. This means that it is not our job to worry about how much Light we experience, just to focus on the actual fulfillment of Torah and Mitzvos and trying to connect in contemplation and prayer, regardless of if we always feel the Light or not.

The Mittler Rebbe in Toras Chayim (Shemos vol. II, pp. 603-4) offers an alternative explanation of this passage:

The actual ‘garments’ of Mitzvos are dependent on us to make. However, the Light that shines through them into our soul in Gan Eden is Hashem’s job. In other words, through our Torah and Mitzvah performance in this world, we plant ‘seeds of Light’ in Malchus of Atzilus, which sprout forth into intense Divine revelation to our souls in Gan Eden after we pass away.

Or better yet: The ‘planted Light’ will sprout into intense Divine revelation in our physical world (while physically alive) after Moshiach comes (very soon) and we are able to perceive what each Mitzvah really accomplished. It is up to us to just do as many Mitzvos now as possible, and then Hashem will “fill in” the Light connected to each Mitzvah in the immediate future when Moshiach comes!

וְכֵן בְּעֵינַי "סוּר מֵרַע" אָמַר (פְּרָשְׁתֵנוּ כג, כה):

Similarly, regarding our ability to completely “turn away from bad,”

"וְהִסִּירְתִּי מִחֻלָּה מִקֶּרְבְּךָ."

even in the recesses of our heart, Hashem says: "I will remove (spiritual) 'sickness' from inside of you."

פירושו: המחלה אשר נדבקה ונשרשה בקרבה.

Meaning: He will remove the spiritual 'sickness' which is attached and imbedded inside of a person, i.e., the Yetzer Hara-Evil Inclination.

והוא ענין מאמר רז"ל (בבא בתרא יז, א): "ד' מתו בעטיו של נחש",

As our Sages tell us: "There were four righteous people who died only resulting from the 'poison of the Snake' (i.e., from the effect of the Sin of the Tree of Knowledge)," (Bava Basra 17a)

שאף על פי שהם צדיקים גמורים, מכל מקום נשאר בהם עדיין איזה שמץ מזוהמת הנחש שלא יכלו להסירו מכל וכל.

For even though they were entirely righteous people, nevertheless there remains a trace of the original 'filth of the Snake' that cannot be completely removed, which remains part of every individual, causing death in otherwise perfectly righteous people.

והוא עיקר נקודת קליפת גסות הרוח, שנעשה בטבע האדם - בחטאו "מעץ הדעת טוב ורע" (בראשית ב, יז).

This embedded 'poison of the Snake' refers to the essential point of the unholiness of ego, which became part of the nature of mankind, through the sin of eating from the fruit of the "Tree of Knowledge of Good and Bad." (See Bereishis 2:17)

דהיינו, שרואה את עצמו ומכיר חסרונו, או יודע שזה טוב לו. כמו שכתוב (בראשית ג, 1): "ותרא האשה כי טוב העץ למאכל וגו'".

This 'essential point of ego' means that a person notices and feels himself strongly, he recognizes and feels what he needs, or he perceives things around himself in the context of how they could be beneficial to himself, not in the context of a higher Divine purpose. As it is written: "And the woman (Chavah) saw that

(the fruit of) **the Tree would be good for her to eat...**" (Bereishis 3:6)

When Hashem first made Adam and Chavah they were aware of Hashem and His Light, and they perceived everything in this world, including themselves, in the context of how it reveals Hashem and fulfills Hashem's plan.

Even though they were aware intellectually of their existence, they had no emotional attachment to their personal needs or what would be beneficial for themselves personally.

This was because they felt that their entire purpose of existence was to fulfill Hashem's plan and mission for them, and their entire desire was only to connect to Hashem and perceive Him in everything.

However, when the Snake convinced Chavah to eat from the Tree of Knowledge, he introduced a purely selfish way of thinking into her mind, which led her to commit the sin of actually eating the fruit of that Tree.

Through this sin, the selfish way of thinking turned into a selfish emotional feeling that the world revolves around me (at least to some extent), and I am here to fulfill my own personal needs and take pleasure in whatever I am able to.

וְזֶהוּ שְׂרֵשׁ הַזּוּהָמָא וּמְקוֹר לְכָל הַתַּאֲוֹת
וְהַעֲבִירוֹת, כִּי בּוֹחֵר בְּזֶה לְטוֹבָתוֹ אוֹ
לְרַעְתּוֹ.

This selfish feeling is the root of spiritual filth and the source of all lust and sins, since a person selfishly chooses things for his own benefit or loss, regardless if it is good or bad in Hashem's eyes.

מֵה שְׂאִיִן בֵּן קוֹדֵם הַחֲטָא הָיוּ עֲרוּמִים,
בְּדַבְּרֵיב (שָׁם, יֵא): "מִי הִגִּיד לְךָ כֹּי"¹⁰,

However, prior to the sin they were naked, yet were not embarrassed since they had no material lust whatsoever, as it is written: "(Hashem asked Adam) Who told you that you are naked, [did you eat from the Tree that I commanded you not to?!]"

Rashi explains this verse to mean that Hashem asked Adam, "From where do you know there is something embarrassing about being naked?"

¹⁰ ("כִּי עִירַם אֶתֶּר").

In other words, the verse tells us that only because they ate from ‘the Tree’ did they feel any material lust, and, as a result, they felt embarrassed to be naked.

כִּי לֹא הָיוּ מְרַגְּשִׁים שׁוֹם הַרְגֵּשׁ חֶסְרוֹנָם
 אוֹ טוֹבָה לְעֵצְמוֹ, רַק שֶׁהָיוּ מְשִׁיגִים גְּלוּי
 אֱלֹהוֹתוֹ יִתְבָּרֵךְ. וְדִי לְמַבִּין. :

This is because before the sin, they didn’t feel their personal needs or what would benefit them on an emotional level, since they only perceived and felt the revelation of Hashem.

However, now, after this sin, every person automatically has [at least] a trace of ego and selfishness embedded in him. This trace of ego, which is what makes it possible to sin, cannot be completely removed only through a person’s own efforts. Only Hashem Himself can remove that trace of ego.

This is why the verse says “I (Hashem) will remove ‘sickness’ that is inside of you,” since we need to ask Hashem to remove even the most remote trace of ego embedded inside of us.

Through this we will be a proper vessel, fully receptive to receive the Light of Hashem.



לעילוי נשמת הרה"ת

ר' חיים שניאור זלמן יהודה ז"ל בן יבלחט"א ר' אהרן לייב שיחי

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

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

לזכות חיזוק ההתקשרות

לכ"ק אדמו"ר נשיא דורנו

שרצונו הקי שכל אחד ואחת ילמדו תורה אור ולקוטי תורה
שעי"ז מזרזים הגאולה האמיתית והשלימה

לעילוי נשמת הרה"ח הרה"ת וכו'

הרב יואל בן הרב רפאל נחמן הכהן ז"ל,

חוזר הראשי של כ"ק אדמו"ר

ומשפיע ראשי ב770 ומפיץ דא"ח בכל קצוי תבל

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 והקיצו ורוננו שוכני עפר והיא בתוכם

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