

ציון במשפט תפדה

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Tziyon BeMishpat Tipadeh



## FOREWORD

**G**alus, “exile,” is primarily a spiritual condition.

When a Jew wakes up in the morning and what brightens or dampens his mood are his material concerns, he is in exile. Instead, what should he look forward to? What should spark his energy? A *mitzvah* that he will fulfill or Torah knowledge that he can gain. For experiencing redemption in a personal sense means living a life focused on G-dliness. When that is a person’s motivation, he will see every *mitzvah* as a new opportunity to establish a bond with G-d and that will inspire him with energy.

Our Sages highlight the power of the *mitzvos* we perform through their teaching,<sup>1</sup> “One hour of *teshuvah* and good deeds in this world is superior to the entire life of the World to Come.” True, in the World to Come, the souls “derive pleasure from the radiance of the Divine Presence.”<sup>2</sup> They savor the revelation of G-dliness. However, all that can be revealed is a ray of His light. In contrast, in this world a person connects to and draws down G-d’s Essence through his *teshuvah* and good deeds.

When a person views the Torah and its *mitzvos* in such a manner, he is truly alive. His approach to the Torah changes. To borrow our Sages’ words,<sup>3</sup> he does not view the Torah and its *mitzvos* as “an old edict.” Instead, every day, it is “new in his eyes.” Every day and every moment, the Torah presents him with a fresh and vital opportunity to bond with G-d.

What practical steps can a person take to reach such a spiritual focus? It begins with meditation. As the Rebbe explains in the *maamar* that follows – based on a *maamar* of the Alter Rebbe in *Likkutei Torah*<sup>4</sup> – a person can attain such a mindset through contemplating these spiritual truths and taking them to heart.

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1. *Avos* 4:17.

2. See *Berachos* 17a.

3. *Sifri* and *Rashi* on *Devarim* 6:6.

4. *Likkutei Torah, Devarim*, p. 1a.

## THE QUESTIONS THE MAAMAR SETS OUT TO RESOLVE

In the *maamar* cited, the Alter Rebbe states: “All the above is the way it should be, but when this is not so, and instead, one’s bitterness and joy stem from matters of this world, then the G-dly spark within him is in exile, as it were, within his animal soul.”

The Alter Rebbe’s focus on viewing the Torah and its *mitzvos* with continuous newness requires explanation: Seemingly, even when a person sees the *mitzvos* merely as “an old edict,” it is possible that he will observe them with energy and vitality. Even with this sub-optimal perspective, the *mitzvos* – and not matters of this world – can still be the source of his bitterness and joy.

Another statement in the Alter Rebbe’s *maamar* also needs to be clarified: The Alter Rebbe states that the inspiration to regard the Torah and its *mitzvos* as new is possible only through contemplating that through the observance of *mitzvos* in this world, one bonds with and draws down G-d’s Essence.<sup>5</sup> Seemingly, even contemplating the superior nature of the reward to be granted for fulfilling the *mitzvos* will inspire a person to observe them with energy and vitality. Why then does the Alter Rebbe state that such an approach can only be attained through an appreciation of the connection with G-d’s Essence established through the fulfillment of the *mitzvos*?

## WHEN OPPOSITES CAN BE UNITED

The Rebbe begins his *maamar* by focusing on the second question. First, he establishes a foundation based on kabbalistic concepts, explaining that our world has its source in a level of G-dliness that respects – indeed creates – time and space and the other elements that structure our world. This level of G-dly light is known as *memale kol almin*, literally meaning “that fills all the worlds.” This light enclothes itself within the worlds and adapts itself to their limited framework. Since this light is innately limited, it cannot enable a person to continuously view the Torah and its *mitzvos* as new. Only by becoming conscious of a level of G-dliness that transcends that framework can one cultivate such awareness.

This transcendent G-dly light is referred to as *sovev kol almin*, literally meaning “that encompasses all the worlds.” This G-dly light completely transcends the

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5. This concept is alluded to in the phrase “I command you today.”

limits of time and space, and indeed all, limitations. The light that is *sovev kol almin* has no restrictions; it can be manifest in this world as well. Accordingly, this light can enable man to appreciate a timeless dimension.

But therein, lies a difficulty: G-d's light that is *sovev kol almin* enables man to appreciate timelessness, but it does so by lifting a person above the structures of time and space. True, that light is not restricted by the limitations of time and space, but nevertheless its infinite dimension cannot be revealed within those limitations. Either that light will remain hidden and not be revealed within the world, or it will be revealed and nullify the pattern and structure of our world.

The perception of the Torah and its *mitzvos* as new every day must generate energy for a person in his fulfillment of the *mitzvos* in the here and now and the here and now is defined by G-d's light that is *memale kol almin*.

This requires a fusion of opposites: The perception of the Torah and its *mitzvos* as new every day stems from timelessness that transcends the structure of the Spiritual Cosmos, whereas the internalization of that perception within man's feelings involves drawing down this timeless quality within the limits of that structure.

The revelation of timelessness in the structures of this world is possible only as a result of the manifestation of G-d's Essence, for only He is utterly unbounded and undefined. His Essence cannot be described as limited, nor as transcendent, nor can it be said that either limitation or transcendent are beyond Him. Hence, it is through His essential power that His light that is *sovev kol almin* can be fused with His light that is *memale kol almin* making it possible for man to perceive the Torah and its *mitzvos* as new every day.

## TO REMAIN CONTINUOUSLY NEW

This potential for a fusion of opposites is integral to the continuous renewal of the Torah, for newness involves change. Something that did not exist previously has now come into being. Since time is one of the fundamental aspects of the structure of our world, there is no natural way that an entity can remain continuously new. As such, continuous newness represents a fusion of time and timelessness. This is only possible as a result of influence from G-d's Essence, which is completely unbounded and therefore capable of uniting these opposing qualities.

## MIRRORING THE INFLUENCES ABOVE

There is an integral relationship between the fusion of spiritual influences that enables the *mitzvos* to be performed in a manner that they be continuously as new and the mystic purpose of the *mitzvos*. When a Jew performs a *mitzvah*, he brings about “the union of the Holy One, blessed be He, and His *Shechinah*.” The term “the Holy One, blessed be He” refers to G-d as He is “holy,” i.e., distinct and transcendent, relating to G-d’s light that is *sovev kol almin*. The term *Shechinah*, translated as “the Divine Presence,” is related to the word *shochein*, “dwell,” and refers to G-d’s light that “dwells and enclothes itself in the worlds,” His light that is *memale kol almin*.

Man’s Divine service must correspond to the Divine influence that it draws down. A person who observes the *mitzvos* inspired by his perception of them as being new every day, fuses time with timelessness. In this manner, he augments the revelation of the unity of G-d’s light that is *sovev kol almin* with His light that is *memale kol almin*, enabling this spiritual dynamic to become overtly manifest in our world.

## VIBRANT SPIRITUALITY

On the basis of the above concepts, it is possible to resolve the question mentioned at the outset: Why must there be a focus on the Torah’s continuous newness for the Torah to be the source of a person’s bitterness and joy?

When a person lives his life focused on the factors that appear to govern our world, he will unquestionably attach a certain degree of importance to material matters. While he may also have moral and spiritual values, ultimately it is the matters of this world that will affect his mood and cause him either bitterness or joy. It is only when he focuses on the transcendent nature of G-d’s light that he will be able to rise above material consciousness and make spiritual matters his primary focus.

In such an instance, however, it is possible that he will withdraw from material involvement entirely, retreating to a cloistered life focused solely on the spiritual. How can he harmonize the two, centering his life on the spiritual while at the same time living vibrantly in the here and now? Through seeing the Torah as continually new and appreciating its ongoing relevance. Such a perspective will enable him to incorporate the Torah’s vitality into his day-to-day experience.

## OVERCOMING EXILE

Exile has a twofold effect that makes it challenging for a Jew to live in the above manner:

- a) The transcendent dimension of G-d's light is withdrawn and not revealed. This makes it harder to a person to focus on the spiritual. As a result,
- b) the dimension of Divine light which is en clothed in the body and in the Spiritual Cosmos becomes dominated by their material aspects and subjugated to them.

How can a person found in such a predicament extricate himself? An answer is provided by the verse that serves as the title for this *maamar*, "Zion will be redeemed through judgment, and her captives through *tzedekah*."<sup>6</sup>

"Judgment" refers to Torah study, which is described with the analogy of light. The light the Torah radiates enables the revelation of the higher dimensions of the soul and of G-dliness. *Tzedekah*, in an extended sense, refers to all the *mitzvos*, and most particularly to *tzedakah* in the literal sense. *Tzedakah* draws down boundless G-dly light, which leads to the redemption of those dimensions of the soul and G-dliness that were held in captivity within the material dimensions of existence. The combination of these two influences enables a person to draw down and internalize the loftier dimensions of G-dliness within the context of his ongoing life experience.

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6. *Yeshayahu* 1:27.

א) ציון במשפט תפדה ושבי בצדקה, ומביא אדמו"ר הזקן בלקו"ת ד"ה זה הי בתחלתו מ"שי והיו הדברים האלה אשר אנכי מצוך היום, שזה קאי על כל יום, כי בכל יום יהיו בעיניך כחדשים. ומבארה, שבכדי לבוא לזה (שבכל יום יהיו בעיניך כחדשים), הוא ע"י ההתבוננות בפסוק זה גופא – והיו הדברים האלה אשר אנכי

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ציון במשפט תפדה  
ושביה בצדקה, “Zion will be redeemed through judgment, and her captives, through *tzedekah*.”<sup>1</sup>

ומביא אדמו"ר הזקן  
בלקו"ת תורה דבור  
המתחיל זה בתחלתו  
At the beginning of the *maamar* in *Likkutei Torah*<sup>2</sup> that opens with this verse, the Alter Rebbe does not immediately focus on this verse, but instead cites

מה שכתוב והיו  
הדברים האלה אשר  
אנכי מצוך היום, another phrase,<sup>3</sup> “And these words that I command you today shall be,”

שזה קאי על כל יום, which is an ongoing command referring to *every day*.

כי בכל יום יהיו  
בעיניך כחדשים. For, as our Sages teach,<sup>4</sup> “Every day you should regard the words of the Torah as new.”

ומבאר, שבכדי לבא לזה  
And as the Alter Rebbe explains<sup>5</sup> in the *maamar* in *Likkutei Torah*, the way to attain this outlook

(שבכל יום יהיו  
בעיניך כחדשים), (i.e., to regard the words of the Torah as new every day),

הוא על ידי ההתבוננות  
בפסוק זה גופא, is through contemplating the inner meaning of the words of this very phrase,

1. *Yeshayahu* 1:27; the conclusion of the *Haftarah* for *Shabbos Chazon*.

2. *Likkutei Torah, Devarim*, p. 1a. See the glosses of the *Tzemach Tzedek* to this *maamar, Or HaTorah, Devarim*, Vol. 1, p. 28ff.

3. *Devarim* 6:6.

4. See *Sifri* and *Rashi* on the verse; the Alter Rebbe's *Shulchan Aruch* 61:2 and the sources cited there. Although our Sages use the term כחדשים, which means “like new,” which could be understood to mean not actually new, the intent is that they be *genuinely felt* as new. Indeed, the wording in *Likkutei Torah, loc. cit.*, p. 1b, is that the words of the Torah be perceived as “*actually* new.”

5. *Likkutei Torah, loc. cit.*, sec. 2, p. 1b.



מצוץ היום. דהתהוות כל העולמות היא ממדת המלכות שהיא רק הארה בלבד, וע"י קיום המצוות בעוה"ז הוא המשכת העצמות. דזהו אשר אנכי מצוץ היום, אנכי מי שאנכי.

וְהֵיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם. **“And these words that I command you today shall be.”**

דְּהַתְּהוּוּת כָּל הָעוֹלָמוֹת הִיא מְמַדַּת הַמְּלָכוֹת One must realize that **all the worlds** – the entire Spiritual Cosmos as well as our material world – **are brought into being by G-d’s attribute of *Malchus* (kingship),**

שְׁהִיא רַק הָאֵרָה בַּלְבָּד, **which is merely a ray**

of Divine light. *Malchus* is described as a ray because it is of a different nature than the other *sefiros*. The term “ray” refers to the light that radiates outward and not to the actual substance of the luminary. All the other *sefiros* represent Divine intellectual and emotive attributes and are thus considered entities of substance. *Malchus* communicates those attributes to the lower realms; nevertheless, all that it can communicate to them is a mere ray.

To explain by an analogy to our mortal powers: A person’s intellect and emotions tell us something about who that person is. Hence, these qualities, analogous to those of the other *sefiros*, are described as being of substance. On the other hand, a person’s speech, analogous to *Malchus*, tells us nothing about the person himself. A person can speak words of wisdom or love without possessing these qualities. Even when his words do reflect his inner qualities, they are merely a reflection of them; they do not convey the actual substance of the person’s thoughts or feeling. Similarly, in the analogue, *Malchus* is a mere ray, an external dimension of G-d’s light.

וְעַל יְדֵי קִיּוֹם הַמִּצְוֹת בְּעוֹלָם הַנִּהָ הוּא הַמְּשַׁכֵּת הָעֲצָמוֹת. **Through fulfilling the *mitzvos* in this world, G-d’s Essence, which transcends all the *sefiros*, is drawn down into this world.**

דְּזֶהוּ אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם, **This is the implication of the phrase “that I command you today”:**

אֲנִי מִי שְׁאֲנִי that the *mitzvos* are associated with that level of G-dliness referred to as *Anochi*, G-d’s Essence, the only entity that can truly be called “I,”<sup>6</sup>

6. *Ibid.*

ולכן יפה שעה אחת בתשובה ומעשים טובים בעולם הזה מכל חיי העולם הבא, כי עולם הבא הוא שנהנין מזיו השכינה<sup>7</sup>, זיו בלבד, וע"י תשובה ומעשים טובים בעוה"ז הוא המשכת העצמות<sup>8</sup>. וזהו אשר אנכי מצוך היום, היום דוקא, היום לעשותם ולמחר לקבל שכרם, דשכר המצוות שבעוה"ב (למחר) הוא רק זיו, וע"י קיום המצוות בעוה"ז,

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a level of G-dliness that cannot be contained by a name, nor even alluded to by a letter or by a point of a letter.<sup>7</sup>

וְלִכֵּן יִפָּה שְׁעָה אַחַת  
בְּתַשׁוּבָה וּמַעֲשִׂים  
טוֹבִים בְּעוֹלָם הַזֶּה מְכַל  
חַיֵּי הָעוֹלָם הַבָּא,

Therefore, our Sages teach<sup>8</sup> that: "One hour of *teshuvah* and good deeds in this world is superior to the entire life of the World to Come."

כִּי עוֹלָם הַבָּא הוּא  
שְׁנַהֲנִין מִזִּיּוֹ הַשְּׂכִינָה,

For in the World to Come, the souls "derive pleasure from the radiance of the Divine Presence."<sup>9</sup>

זִיּוֹ בְּלִבְדוֹ,  
The source of their pleasure is, however, merely a ray of G-dliness.

וְעַל יְדֵי תְּשׁוּבָה וּמַעֲשִׂים  
טוֹבִים בְּעוֹלָם הַזֶּה הוּא  
הַמְּשַׁכֵּת הָעֲצָמוֹת.

In contrast, through performing *teshuvah* and good deeds in this world, G-d's Essence is drawn down.<sup>10</sup>

וְזֶהוּ אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם,  
This inference can be derived from the phrase, "that I command you today."

הַיּוֹם דּוּקָא,  
The emphasis is on the word "today," which our Sages interpret as referring to this world, as they state,<sup>11</sup>

הַיּוֹם לַעֲשׂוֹתָם וּלְמָחָר  
לְקַבֵּל שְׂכָרָם,  
"Today," to perform them (the *mitzvos*); 'tomorrow,' (i.e., in the World to Come), to receive the reward for them."

דְּשִׁכָּר הַמְּצוּוֹת שֶׁבְּעוֹלָם  
הַבָּא (לְמָחָר) הוּא רַק זִיּוֹ,  
The reward to be received in the World to Come ("tomorrow") for having fulfilled the *mitzvos* in this

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7. *Ibid.*, *Bamidbar*, p. 80b.

8. *Avos* 4:17.

9. *Berachos* 17a.

10. See *Tanya*, ch. 4, which gives this explanation for our Sages' teaching.

11. *Eruvin* 22a.

היום לעשותם, ממשיכים העצמות. וע"י ההתבוננות בהענין דאנכי מצוך היום, שע"י קיום המצוות היום (בעוה"ז) נמשך העצמות (אנכי), עי"ז יהיו אצלו המצוות באופן דהיום, שבכל יום יהיו בעיניו כחדשים ממש. וממשיך בהמאמר<sup>12</sup>, דכל זה הוא כפי

world is **merely a ray**, since, as mentioned above, the souls will “derive pleasure from the *radiance* of the Divine Presence,”

וְעַל יְדֵי קִיּוּם הַמִּצְוֹת  
בְּעוֹלָם הַזֶּה, הַיּוֹם  
לְעֲשׂוֹתָם,

whereas **through the observance of the *mitzvos* in this world, “today’ to perform them,”**

מִמְשִׁיכִים הָעֲצָמוֹת. G-d’s Essence is drawn down.

וְעַל יְדֵי הַהִתְבּוֹנְנוֹת בְּהֶעֱנִין  
דְּאֲנֹכִי מִצְוֶיךָ הַיּוֹם,

In the *maamar* in *Likkutei Torah*, the Alter Rebbe then proceeds to explain that **through contemplating** the implications of the phrase “that I command you today” –

שְׁעַל יְדֵי קִיּוּם הַמִּצְוֹת  
הַיּוֹם (בְּעוֹלָם הַזֶּה)  
נִמְשָׁךְ הָעֲצָמוֹת (אֲנֹכִי),

that **through fulfilling *mitzvos* “today” (in this world) G-d’s Essence (“I”) is drawn down –**

עַל יְדֵי זֶה יִהְיוּ אֶצְלוֹ  
הַמִּצְוֹת בְּאִפְסָן דְּהַיּוֹם,

a person **will then** continuously **approach the *mitzvos*** with fresh vitality and energy, seeing them as having been given “today.”

שְׁבְּכָל יוֹם יִהְיוּ בְּעֵינָיו  
כְּחֻדָּשִׁים מִמֶּשׁ. Indeed, “every day they will be as new in his eyes.”

To borrow our Sages’ words,<sup>4</sup> he will not regard them as “an old edict,” i.e., stale news, but as a new and fresh means via which to bond with G-d, one that was given him only “today.”

וּמִמְשִׁיךְ בְּהִמְאָמְרָא, דְּכָל זֶה  
הוּא כְּפִי שְׁצָרִיךָ לְהֵיוֹת,

In the *maamar* in *Likkutei Torah* the Alter Rebbe proceeds to state that<sup>12</sup> “All the above – i.e. such an approach of freshness and vitality in the fulfillment of the *mitzvos* – is the way it should be,

12. At the beginning of sec. 3 (p. 1b).

שצריך להיות, אבל כשאנו כן, והמרירות והשמחה שלו הם מעניני עוה"ז, אזי, הניצוץ אלקי שבו הוא בגלות בנפשו הבהמית, כרחל לפני גוזזי' נאלמה"י, ועל זה כתיב ציון במשפט תפדה גו' (כדלקמן סעיף ט).

וצריך להבין, דלכאורה, גם כשהמצוות הם כמו דיוטגמא ישנה"י בעינינו, אפשר

אָבֵל כְּשֵׂאִינוּ כֵן, but when this is not so,

וְהַמְרִירוֹת וְהַשְׂמֵחָה שֶׁלֹּו and instead, one's bitterness and joy stem from  
הֵם מֵעֲנִינֵי עוֹלָם הַזֶּה, matters of this world,

אֲזִי, הַנִּצּוֹץ אֱלֹקִי שֶׁבּוֹ הוּא then the spark of G-d within him, i.e., his Divine  
בְּגִלוֹת בְּנַפְשׁוֹ הַבְּהֵמִית, soul, is in exile, as it were, within his animal soul,

When a person is in exile, he retains all his individual potentials; he simply does not possess the means by which to express them. Similarly, when a person's G-dly soul is "in exile" within his animal soul, its G-dly potential remains intact. Unfortunately, however, his preoccupation with his material needs and desires prevents that G-dly potential from expressing itself. His G-dly soul is

כְּרֹחֵל לִפְנֵי גֹזְזֵיהָ נְאֻלְמָה, 'like a sheep that stands mutely before its shearers.'<sup>13</sup>

וְעַל זֶה כְּתִיב צִיּוֹן And concerning such a situation the verse, 'Zion,  
בְּחֻשָּׁפֶט תִּפְדָּה גו' i.e., the G-dly soul, will be redeemed through judgment,' can be applied

(כְּדִלְקָמָן סְעִיף ט.) (i.e., through the means described below in sec. 9, the soul can be redeemed from this state of exile).

וְצָרִיף לְהַבִּין, דְּלְכַאוּרָה, Explanation is, however, necessary: Seemingly,  
גַּם כְּשֶׁהַמְצוֹת הֵם כְּמוֹ even when a person sees the *mitzvos* merely as "an  
דְּיוֹטְגָמָא יִשְׁנָה בְּעֵינָיו, old edict,"<sup>14</sup>

אֲפֹשֶׁר שִׁיקִים אוֹתָם בְּחַיּוֹת, it nevertheless remains possible for him to observe  
themselves with energy and vitality.

In his *Shulchan Aruch*,<sup>15</sup> the Alter Rebbe writes that when a person has heard something many times before, "he will not cherish it like he did when he heard it for the first time."

13. *Yeshayahu* 53:7. See *Likkutei Torah, Bamidbar*, pp. 88d, 89c, where the verse is interpreted as referring to the manner in which the body and the animal soul prevent the G-dly soul from expressing itself.

14. To refer to the wording of *Sifri* and *Rashi* cited above in note 4.

15. In the source cited in note 4.

שיקיים אותם בחיות<sup>16</sup>, ועד, שזה (קיום התומ"צ) יהי' אצלו העיקר. וממ"ש בהמאמר אבל כשאינו כן כו', משמע לכאורה<sup>16</sup> דכאשר המצוות אינם כחדשים בעיניו אז ודאי שהמרירות והשמחה שלו הם מעניני עוה"ז. וגם צריך להבין מ"ש בהמאמר שבכדי לבוא לבכל יום יהיו בעיניך כחדשים הוא ע"י ההתבוננות בהענין דאנכי מצורך היום,

Implied is that he may indeed cherish it, but not to the same degree as he did originally. Similarly, a person who does not regard the Torah and *mitzvos* as "new every day" may not fulfill them with the same energy and vitality as one who *does* regard them as novel and fresh. He may, however, *be inspired* to observe them with energy and vitality

וְעַד, שְׂזָה (קִיּוּם הַתּוֹמ"צ) וּמִצְוֹת (יְהוָה) אֶצְלוֹ הָעֵיקָר. to the extent that (his fulfillment of the Torah and its *mitzvos*) become the primary element of his life.

וּמִמָּה שֶׁכְּתוּב בְּהַמְאָמֵר אָבֵל כְּשֵׁאִינוֹ כֵּן כּו', Nevertheless, the statement in the *maamar* in *Likkutei Torah*, "but when this is not so..."

מִשְׁמַע לְכַאוֹרָה דְּכֹאֲשֶׁר הַמְצֹוֹת אֵינָם כְּחֻדָּשִׁים בְּעֵינָיו seemingly implies<sup>16</sup> that when one does *not* regard the Torah and its *mitzvos* as new,

אִז וְדָאֵי שֶׁהֶמְרִירוֹת וְהַשְׂמֻחָה שְׁלוֹ הֵם it is certain that "his bitterness and joy stem from matters of this world."  
מְעַנְיָנֵי עוֹלָם הַזֶּה.

On the surface, that is not the case. A person who may not necessarily view the Torah and its *mitzvos* as entirely new can nevertheless fulfill them with energy and vitality, to the point that his entire life revolve around them. As such, why does *Likkutei Torah* make such an absolute statement?

וְגַם צָרִיךְ לְהִבִּין מָה שֶׁכְּתוּב בְּהַמְאָמֵר Another statement of the *maamar* also requires explanation:

שֶׁבְּכֻדֵי לְבָא לְבָכֵל יוֹם יְהִיּוּ בְּעֵינֶיךָ כְּחֻדָּשִׁים that attaining the outlook that the Torah and its *mitzvos* be new every day

הוּא עַל יְדֵי הַהִתְבּוֹנְנוֹת בְּהַעֲנִין דְּאֲנֹכִי מְצַוְךָ הַיּוֹם, is accomplished via contemplating the concept alluded to by the phrase "I command you today",

16. Although this appears to be the intent, it is possible to interpret the words of the *maamar* differently, that the words cited in the main text add a further point, when the person does not regard the Torah and its *mitzvos* as new and also, that his "bitterness and joy comes from matters of this world." This, however, is not the simple meaning of the text.

שע"י קיום המצוות בעוה"ז (היום) הוא המשכת העצמות (אנכי), שהוא נעלה הרבה יותר משכר המצוות בעוה"ב שהוא רק זיו, דלכאורה, מכיון שההנאה (והתענוג) מזיו השכינה בעוה"ב הוא תענוג גדול ביותר<sup>17</sup> ונבפרט שהכוונה בעוה"ב כאן היא לא רק לג"ע אלא גם לעולם התחי"י, שהגילוי שיהי' בעולם התחי"י הוא נעלה הרבה יותר מהגילוי דג"ע<sup>18</sup>, הרי גם ע"י ההתבוננות בהעילוי דשכר המצוות (בעוה"ב) יהי' לו

שְׁעַל יְדֵי קִיּוּם הַמִּצְוֹת i.e., that through fulfilling the *mitzvos* in this  
בְּעוֹלָם הַזֶּה (הַיּוֹם) world ("today"),

הוא המְשַׁכֵּת G-d's Essence ("I") is drawn down.  
הַעֲצָמוֹת (אֲנֹכִי),

שְׁהוּא נְעֻלָּה הַרְבֵּה יוֹתֵר This accomplishment is far superior to the reward  
מְשַׁכֵּר הַמִּצְוֹת בְּעוֹלָם הַבָּא to be received in the World to Come for having ful-  
filled the *mitzvos*,

שְׁהוּא רַק זִיו, which is merely the radiance of the Divine Presence.

דְּלִכְאוּרָה, מְכִינֵן It would seem that since the satisfaction (and  
שְׁהַהֲנָאָה (וְהַתְּעוּנֹג) מְזִיו pleasure) derived from the radiance of the Divine  
הַשְּׂכִינָה בְּעוֹלָם הַבָּא Presence in the World to Come constitute over-  
הוּא תְּעוּנֹג גָּדוֹל בְּיֹתֵר, whelmingly great pleasure,<sup>17</sup>

[this is true in particular since in the present con-  
טְוִבְפֶּרֶט שְׁהַהֲנָאָה בְּעוֹלָם הַבָּא text, the term "the World to Come" refers  
הַבָּא כָּאן הִיא

לֹא רַק לְגַן עֵדֶן אֶלָּא not only to *Gan Eden*, the non-corporeal world of  
גַּם לְעוֹלָם הַתְּחִי"י, the souls, but also to the Era of the Resurrection;<sup>18</sup>

שְׁהַגְלוּי שְׂיִהְי' בְּעוֹלָם and the revelation that will characterize the Era  
הַתְּחִי"י הוּא נְעֻלָּה הַרְבֵּה of the Resurrection will be much loftier than the  
יוֹתֵר מִהַגְלוּי דְּגַן עֵדֶן], revelation in *Gan Eden*]<sup>19</sup>

17. See the explanations in the beginning of the *Tzemach Tzedek's Derech Mitzvosecha*, p. 1a, concerning even the pleasure experienced in *Gan Eden*.

18. As explicitly stated in the glosses of the *Tzemach Tzedek* to this *maamar* (*Or HaTorah, Devarim*, Vol. 1, p. 30ff.)

As is well known, at times the term "the World to Come" is used to refer to *Gan Eden*, the non-corporeal world of the souls, i.e., the Afterlife. Nevertheless, it is also used to refer to the Era of the Resurrection.

19. *Tanya, Iggeres HaKodesh*, Epistle 17; *Tzemach Tzedek's Derech Mitzvosecha*, p. 14b, et al. See also the *maamar* entitled *Lehavin Inyan Techiyas HaMeisim, Shabbos Parshas Acharei*, 5746 (*Toras Menachem, Sefer HaMaamarim Melukat*, Vol. 3, p. 221ff.), and the sources mentioned there.

חיות גדול בקיום המצוות, ובהמאמר אומר, שבכדי שהמצוות יהיו בעיניו כחדשים ולא כדיוטגמא ישנה צ"ל ההתבוננות דוקא בהענין דאנכי מצוך היום, המעלה דהיום לעשותם שלמעלה מלמחר לקבל שכרם.

הרי גם על ידי ההתבוננות  
בהעלוי דשכר המצוות  
(בעולם הבא) thus, seemingly, even merely contemplating the  
superior nature of the reward to be granted (in  
the World to Come) for having fulfilled the *mitzvos*

יהי' לו חיות גדול  
בקיום המצוות, will inspire a person to fulfill the *mitzvos* with  
much energy and vitality.

ובהמאמר אומר,  
שבכדי שהמצוות יהיו  
בעיניו כחדשים ולא  
כדיוטגמא ישנה However, in the *maamar* in *Likkutei Torah* the Alter  
Rebbe states that in order that one view the *mitz-*  
*vos* as new and not as an "old edict,"

צריכה להיות ההתבוננות  
דוקא בהענין דאנכי  
מצוך היום, it is necessary that he contemplate the concept  
implied by the phrase "that I command you today":

המעלה דהיום לעשותם i.e., that he develop an appreciation of the virtue of  
the connection with G-d's Essence established through  
fulfilling the *mitzvos* in this world, as implied by the  
phrase "today' to observe them,"

שלמעלה מלמחר  
לקבל שכרם. which surpasses receiving the reward for their  
fulfillment that will occur "tomorrow," i.e., in the  
World to Come.

## SUMMARY

At the beginning of the *maamar* in *Likkutei Torah* that opens with the verse "Zion will be redeemed through judgment and her captives through *tzedekah*," the Alter Rebbe cites the phrase "And these words that I command you today," and then refers to the interpretation that the phrase serves as an ongoing command that "Every day you should regard the words of Torah as new."

The way to achieve this outlook is through contemplating the inner meaning of the words of the phrase "And these words that I command you today," i.e., that through fulfilling the *mitzvos* in this world ("today"), G-d's Essence ("I") is drawn down. In

contrast, the existence of all the worlds – the entire Spiritual Cosmos as well as our material world – are associated with lower dimensions of G-dliness.

On this basis we can understand our Sages' teaching: "One hour of *teshuvah* and good deeds in this world is superior to the entire life of the World to Come." In the World to Come, the souls "derive pleasure from the radiance of the Divine Presence," a mere ray of G-dliness. In contrast, through *teshuvah* and good deeds in this world G-d's Essence is drawn down.

In the *maamar* in *Likkutei Torah*, the Alter Rebbe then proceeds to explain that through contemplating the implications of the phrase "that I command you today," i.e., that through the fulfillment of *mitzvos* "today" (in this world) G-d's Essence ("I") is drawn down, a person will approach the *mitzvos* with unique vitality and energy. He will see them as having been given "today" – "Every day they will be as new in his eyes."

The Alter Rebbe then proceeds to state that "All the above – i.e. such an approach of freshness and vitality in the observance of the *mitzvos* – is the way it should be, but when this is not so, and instead, one's bitterness and joy stem from matters of this world, then the G-dly spark within him is in exile, as it were, within his animal soul; concerning such a situation, the verse states, 'Zion – i.e., the G-dly soul – will be redeemed through judgment,'" i.e., through the means described further on in the *maamar*, the soul can be redeemed from this state of exile.

Explanation is, however, necessary: It would seem that even when a person sees the *mitzvos* merely as "an old edict," it is nevertheless possible that he will observe them with energy and vitality. Nevertheless, the statement in the *maamar* in *Likkutei Torah*, "But when this is not so..." seems to imply that when one does not regard the Torah and its *mitzvos* as new, "his bitterness and joy" both certainly "stem from matters of this world." On the surface, that is not the case. A person who does not necessarily view the Torah and its *mitzvos* in such a manner can nevertheless observe them with energy and vitality. As such, why does *Likkutei Torah* make such an absolute statement?

Explanation is also required concerning another statement in the *maamar*: that attaining the outlook that the Torah and its *mitzvos* are new every day is accomplished through contemplating the concept alluded to by the phrase "I command you today," i.e., that through the observance of *mitzvos* in this world ("today"), G-d's Essence ("I") is drawn down. On the surface, since the satisfaction and pleasure derived from the radiance of the Divine Presence in the World to Come constitute overwhelmingly great pleasure, it would appear that even contemplating the superior nature of the reward to be granted for fulfilling the *mitzvos* will serve to inspire a person to observe them with much energy and vitality. This being the case, why then does the *maamar* state that such an approach can only be attained through an appreciation of the connection with G-d's Essence established through the fulfillment of the *mitzvos* in this world?



ב) ויובן זה בהקדים שבכדי שבכל יום יהיו בעיניך כחדשים הוא ע"י גילוי בחינה שלמעלה משינויים. ומכיון שגדר עולם הוא (מקום ו) זמן, שזמן הוא שינוי, לכן, בכדי שבכל יום יהיו בעיניך כחדשים הוא ע"י הגילוי דאוא"ס שלמעלה מהתלבשות בעולמות, אור הסובב. דהאור המתלבש בעולמות, אור הממלא, הוא

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ויובן זה בהקדים The idea that the possibility of viewing the Torah and its *mitzvos* as new and not merely as an "old edict" can only result from contemplating the implications of the phrase "that I command you today," i.e., a connection with G-d's Essence, can be understood by prefacing the following concept:

שְׁבִכְדֵי שְׁבִכְל יוֹם יִהְיֶה  
בְּעֵינֶיךָ כְּחֻדָּשִׁים הוּא The possibility of regarding the words of the Torah as new each day

עַל יְדֵי גִלּוּי בְּחִינָה  
שְׁלִמְעָלָה מְשֻׁנוּיִים. comes about through the revelation of a dimension of G-dliness that transcends change.

וּמִכֵּיוֵן שֶׁגֵּדֶר עוֹלָם  
הוּא (מְקוֹם ו) זְמַן, Since all the worlds are defined by (space and) time,<sup>1</sup>

שְׁזִמְן הוּא שְׁנוּי, and the very nature of time involves change,

For if there is no change, there can be no measurement of time. Indeed, the transition from past to present and then to future obviously involves change,

לְכֵן, בְּכֵדֵי שְׁבִכְל יוֹם  
יִהְיֶה בְּעֵינֶיךָ כְּחֻדָּשִׁים it follows that in order that for the Torah and its *mitzvos* to be regarded as new every day,

הוּא עַל יְדֵי הַגִּלּוּי  
דְּאוֹר אֵין סוּף there must be a revelation of G-d's infinite light,

שְׁלִמְעָלָה מֵהַתְּלַבְּשׁוֹת  
בְּעוֹלָמוֹת, which transcends being encloded within the worlds,

אוֹר הַסּוֹבֵב. the Divine light that is *sovev kol almin*, encompassing all the worlds.<sup>2</sup>

1. Tanya, Shaar HaYichud VehaEmunah, ch. 7 (p. 82a).

2. Similar statements are found in *Or HaTorah, Vayikra*, Vol. 2, pp. 643, 656. However, in those sources the

בא בציוור מוגבל להחיות את הנבראים לפי ערכם. וכמרז"ל<sup>3</sup> מה הנפש ממלאה את הגוף כך הקב"ה ממלא את עולמו, דכמו שחיות הנפש המתלבש בהגוף הוא לפי אופן אברי הגוף, דבכל אבר החיות הוא לפי ערכו, עד"ז הוא בהחיות דהעולם שנמשך בו

As the Rebbe proceeds to explain in this *maamar*, G-d's light radiates forth and expresses itself in two fundamental manners:

- a) in an encompassing manner, by means of the light that is *sovev kol almin*, which transcends the limitations of *Seder Hahistalshelus*, the Spiritual Cosmos, and which reflects G-d's fundamental infinity, and
- b) in a pervasive manner, by means of the light that is *memale kol almin*, G-d's light that "fills all the worlds," which enclothes itself within them and adapts itself to their limited framework.

דְּהָאֹר הַמְתְּלַבֵּשׁ    **The light that is enclothed in the worlds, the light**  
 בְּעוֹלָמוֹת, אֹר הַמְמַלֵּא,    **that is *memale kol almin*,**

הוּא בֵּא בְּצִיּוּר מְגֻבֵּל    **is conveyed according to a limited pattern so**  
 לְהַחְיֹת אֶת הַנְּבִרָאִים    **that it is able to impart life to the created beings**  
 לְפִי עֲרָכָם.    **according to their individual levels.**

The term "enclothed" implies that just as clothes are tailored to fit the person wearing them, so too does this type of G-dly light adapt itself to conform to the prevailing structures within the Spiritual Cosmos,

וּכְמַאֲמַר רַבּוֹתֵינוּ ז"ל מָה    **as our Sages comment,<sup>3</sup> "Just as the soul fills the**  
 הַנֶּפֶשׁ מְמַלְאָה אֶת הַגּוּף    **body,**

כִּף הַקָּדוֹשׁ בְּרוּךְ הוּא    **so too does the Holy One, blessed be He, fill His**  
 מְמַלֵּא אֶת עוֹלָמוֹ,    **world."**

דְּכִמוֹ שְׁחִיּוֹת הַנֶּפֶשׁ    **Just as the life-energy of the soul that enclothes**  
 הַמְתְּלַבֵּשׁ בְּהַגּוּף הוּא    **itself in the body adapts itself in accordance with**  
 לְפִי אֲפָן אֲבְרֵי הַגּוּף,    **the nature of the limbs and organs of the body,**

דְּבָכֵל אֲבָר הַחַיּוֹת    **enabling each limb and organ to receive vitality suit-**  
 הוּא לְפִי עֲרָכּוֹ,    **able for it,**

explanation follows a different approach.

3. *Midrash Tehilim*, Psalm 103. *Berachos* 10a reverses the comparison, stating that: "Just as the Holy One, blessed be He, fills the entire world, so does the soul fill the entire body."

אור הממלא (זה שהקב"ה ממלא את עולמו), שהחיות דכל נברא הוא לפי ערכו. ומזה מובן במכ"ש<sup>4</sup> בנוגע לגדר העולם בכללותו (מקום וזמן), שמצד אור הממלא, א"א שיהי' בהעולם ענין שלמעלה מזמן ומקום. והגם שגם האור שמתלבש בעולם

The brain is the most refined organ in the body; hence, the vitality it receives is of a more refined nature than that received by other organs. Similarly, the heart is more refined than other organs; the vitality it receives is thus accordingly more refined. This pattern continues progressively throughout all the limbs and organs of the body. The life-energy each one receives is adapted to its unique nature.

על דרך זה הוא בהחיות so too, a similar pattern is reflected in the vitality  
 דהעולם שנמשך of the world, which is drawn down from the G-dly  
 בו אור הממלא light that is *memale kol almin*

(זה שהקדוש ברוך הוא (to refer back to our Sages' words, "the Holy One,  
 ממלא את עולמו), blessed be He, fills His world"),

שהחיות דכל נברא The vitality granted to every created being is adapt-  
 הוא לפי ערכו. ed to suit it, in accordance with its nature.<sup>4</sup>

ומזה מובן במכל From this it is understood that if this is the case  
 שכן בנוגע לגדר with regard to individual created beings, how much  
 העולם בכללותו more so does it hold true with regard to the more  
 comprehensive scope of the world as a whole,<sup>5</sup>

(מקום וזמן), (that it conforms to the limits of time and space).

שמצד אור הממלא, From the standpoint of the light that is *memale*  
*kol almin*,

אי אפשר שיהי' בהעולם it is impossible for any aspect or entity in this world  
 ענין שלמעלה מזמן ומקום. to transcend the structure of time and space.

Hence, the possibility that the Torah and its *mitzvos* be continually new cannot

4. See *Likkutei Torah, Vayikra*, p. 31b, et al.

5. In *Chassidus* (see *Sefer HaMaamarim* 5670, p. 12ff. and *Sefer HaMaamarim* 5708, p. 24ff.) it is explained that two types of vitality are granted to the body: a) *chayus kelallis*, a general vitality that pervades the body as a whole, and b) *chayus peratis*, particular vitality, apportioned to each limb and organ.

The *chayus kelallis* is not limited according to the individual nature of each of the body's limbs and organs; the very same life-energy is found in the head as in the foot. Nevertheless, it too undergoes a descent. This life-energy is by nature spiritual, and yet it adapts itself in relation to the body as a whole and becomes physical in nature. Similarly, in general, G-d's light that is *memale kol almin* allows for the structures of time and space.

אינו נתפס בגדרי העולם, וכמ"ש<sup>6</sup> אין קדוש כהוי' ואיתא בזהר<sup>7</sup> כמה קדישין אינון

come as a result of G-d's light that is *memale kol almin*. Instead, it reflects the influence of His light that is *sovev kol almin*, which transcends the limits of time and space.

וְהִגַּם שְׁגָם הָאוֹר וְהִגַּם שְׁגָם הָאוֹר  
שְׁמַתְלִיבֵשׁ בְּעוֹלָם אֵינוֹ שְׁמַתְלִיבֵשׁ בְּעוֹלָם אֵינוֹ  
נִתְפָּס בְּגִדְרֵי הָעוֹלָם, נִתְפָּס בְּגִדְרֵי הָעוֹלָם,  
True, the above conclusion requires some explanation  
because **even the G-dly light that enclothes itself  
in the world is not defined by the characteristics  
of the world,**

וְכִמוֹ שְׁכַתּוּב אֵין וְכִמוֹ שְׁכַתּוּב אֵין  
קְדוֹשׁ כְּהוֹי' קְדוֹשׁ כְּהוֹי'  
as reflected by the interpretation of the verse,<sup>6</sup> "There  
is none holy like G-d," referring to G-d by the name  
*Havayah*,

וְאִיתָא בְּזֵהַר כְּמָה קְדִישִׁין וְאִיתָא בְּזֵהַר כְּמָה קְדִישִׁין  
אֵינוֹן וְלֵיתָא קְדוֹשׁ כְּהוֹי', אֵינוֹן וְלֵיתָא קְדוֹשׁ כְּהוֹי',  
on which the *Zohar* comments:<sup>7</sup> "There are many  
entities that are holy, but none are holy like  
*Havayah*."

The *Zohar* is referring to spiritual entities such as the angels. Although they, too, are "holy," set apart and distinct from our material world, their holiness nevertheless cannot be compared to that of *Havayah*.

In this context, the name *Havayah* is referring to G-d's light that serves as the life-force for the world.<sup>8</sup> This reflects its uniqueness. Other "holy" entities remain distinct from material existence. By contrast, even as G-d's name *Havayah* enclothes itself in the worlds and in the created beings to grant them life, the life-force remains unaffected by this process.

To explain the uniqueness of such a process: In general, light shines in an "encompassing" manner. Take, for example, the light of the sun: When sunlight enters and illuminates a room, it remains distinct from and unaffected by the room; dirty and murky as it may be, such factors will not affect the light. Conversely, the light will not have an *internalized* effect on the room. Though the light illuminates the room, its effect is limited to the time that it actually shines within the room. If the sunlight is prevented from entering the room, the room will revert to its previous

6. I Shmuel 2:2.

7. *Zohar*, Vol. III, p. 44a.

8. See the sources cited in the following note which explain that though in certain sources, G-d's name *Havayah* is identified with His light that is *sovev kol almin*, in other sources, it is identified with the source of His light that is *memale kol almin*.

ולית קדוש כהוי', דהחידוש בקדוש הוי' הוא שהגם שהוא מלובש<sup>9</sup> בהנבראים<sup>10</sup> ומחי' אותם (בפנימיותם) מ"מ הוא קדוש ומובדל מהם ואינו נתפס בהם וי"ל דזהו פירוש הוא מקומו של עולם ואין העולם מקומו<sup>11</sup>, דהוא מקומו של עולם קאי על אור

state without having undergone any change whatsoever.

For an influence to have an internalized, lasting effect, it must alter its nature and adapt itself to the recipient's capacity. For example, a teacher who seeks to help a student develop his understanding cannot remain aloof and simply deliver a lecture. Instead, he must tailor the content, level, and delivery of his words to suit the faculties of his student and he must interact with the student in a give-and-take relationship. Thus,

דִּהְחִידוּשׁ בְּקִדּוּשׁ הַנִּי' הוּא **the novelty and uniqueness of the holiness of the light of G-d's name *Havayah***

שֶׁהֵגַם שֶׁהוּא מְלַבֵּשׁ **is that even as it is encloded<sup>9</sup> in the created beings<sup>10</sup> and grants them life (encloding itself within them in an internalized manner),**  
 בְּהִנְבְּרָאִים וּמְחִי' אֹתָם (בְּפִנְיָמִיּוּתָם)

מִכֵּל מְקוֹם הוּא **it nevertheless remains holy and distinct from them, without becoming enmeshed within them or affected by them.**  
 קִדּוּשׁ וּמְבָדֵל מֵהֶם  
 וְאִינוּ נִתְפָּס בָּהֶם

וַיֵּשׁ לִזְמַר דְּזִהוּ פְּרוּשׁ **[It is possible to say that this is the meaning of our Sages' teaching:<sup>11</sup> "He is the place of the world, i.e., all existence is brought into being within Him, but the world is not His place."**  
 הוּא מְקוֹמוֹ שֶׁל עוֹלָם  
 וְאִין הָעוֹלָם מְקוֹמוֹ,

9. *Likkutei Torah, Shir HaShirim*, p. 21b (cited in the series of *maamarim* entitled *BeShaah Shehikdimu*, 5672, Vol. 2, sec. 397, p. 818) states that: "Even though it - G-d's infinite light - brings all existence into being, it nevertheless remains holy and distinct from them, operating in a manner that is *sovev kol almin*." However - and this is the approach followed in the main text here - in the series of *maamarim* entitled *BeShaah Shehikdimu*, 5672, *loc. cit.* (and similarly, in *Sefer HaMaamarim* 5664, p. 128, and in the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 502ff., *et al.*), it is explained that the fundamental novelty and uniqueness of the holiness of G-d's name *Havayah* is expressed as that name is identified with the light of the *kav*, which enclodes itself in the *sefiros* and the created beings, the light that is *memale kol almin*.

10. In the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, *op. cit.*, it is explained that this refers to the light of the *kav* that enclodes itself in the *keilim* of *Atzilus*, i.e., entities that are G-dly, (as stated in the Introduction to the *Tikkunei Zohar*, p. 3b: "He and His keilim are one"). *Sefer HaMaamarim* 5664, *loc. cit.*, and the series of *maamarim* entitled *BeShaah Shehikdimu*, 5672, *loc. cit.*, however, extend the concept further, explaining that it applies also to the ray of the *kav* that enclodes itself in the created beings of the worlds of *Beriah*, *Yetzirah*, and *Asiyah*, which view themselves as independent entities.

11. *Bereishis Rabbah* 68:9.

הממלא<sup>12</sup>, שהוא מחי' את העולם, ואעפ"כ אין העולם מקומו, שאינו נתפס בזה, הנה זה שהאור נשאר בפשיטותו (גם לאחרי שמתלבש בהעולם) הוא בנוגע להאור,

דְּהוּא מְקוּמוֹ שֶׁל עוֹלָם    “He is the place of the world” refers to G-d’s light  
 קָאֵי עַל אוֹר הַמְּמַלָּא,    that is *memale kol almin*,<sup>12</sup>

שֶׁהוּא מְחַיֵּי אֶת הָעוֹלָם,    for it conveys vitality to the world, and in order to  
 do so it must enclothe itself in the world in an inter-  
 nalized manner.

וְאֵף עַל פִּי כֵן אֵין    Nevertheless, “the world is not His place,”  
 הָעוֹלָם מְקוּמוֹ,    the world is not His place,

שֶׁאֵינוֹ נִתְפָּס בְּזֶה,    Neither He nor His light is enmeshed in – and  
 therefore not affected by – this process through which  
 vitality is conveyed to the world.<sup>13</sup>

With these explanations the *maamar* is raising a question regarding the statements set forth in the first part of this section. There it was explained that timelessness has its source in G-d’s light that is *sovev kol almin*. Here it states that even His light that is *memale kol almin* transcends the limits of time and space.

In resolution, it can be explained that

הִנֵּה זֶה שֶׁהָאוֹר נִשְׁאָר    the fact that the light that is *memale kol almin*  
 בְּפִשְׁטוּתוֹ (גַּם לְאַחֲרֵי    remains “simple” – above the limits of time and  
 שְׂמַתְלִבּוֹשׁ בְּהָעוֹלָם)    space – (even after enclothing itself in the world)

הוּא בְּנוֹגֵעַ לְהָאוֹר,    applies with regard to the light itself.

12. See the *Sefer HaChakirah* authored by the *Tzemach Tzedek, erech makom* (p. 75b ff.), *et al.* Despite the fact that there are many sources – some cited in other texts of *Chassidus* – that interpret *makom* as referring to the light that is *sovev kol almin*, in that source the *Tzemach Tzedek* explains that according to the interpretation of the Alter Rebbe, *makom*, “place,” refers to the light that is *memale kol almin*. That source (p. 76a) states that according to this interpretation, our Sages’ statement: “He is the place of the world” refers to G-d’s light that is *memale kol almin*.

13. As explained in the *maamar* in *Likkutei Torah, Shir HaShirim*, cited in footnote 9, the concept that “There is none holy like *Havayah*” applies (also) to His light that is *sovev kol almin*, since even though G-d brings existence into being with that light, it remains holy and separate from that existence. In that context, the novel concept implied by “the world is not His place” can (also) be explained in relation to G-d’s light that is *sovev kol almin*, i.e., it must be emphasized that “the world is not His place,” that this light remains unchanged despite its bringing existence into being.

אבל בנוגע להעולם, החיות דהעולם המתלבש הוא מדוד ומוגבל בגדרי העולם. ולכן, בכדי שבכל יום יהיו בעיניך כחדשים (ענין שלמעלה מזמן) הוא ע"י גילוי אור הסובב.

**אָבֵל בְּנוֹגַע לְהַעוֹלָם, הַחַיּוֹת  
דְּהַעוֹלָם הַמְתַּלְבֵּשׁ הוּא  
מְדוּד וּמְגֻבֵּל בְּגִדְרֵי הַעוֹלָם.** **However, with regard to the world, the vitality that enclothes itself in the world is measured and limited according to the structures that prevail in the world.**

This reflects the unique G-dly nature of the light that is *memale kol almin*; even as it enclothes itself and is internalized within the world, it remains above the world. Nevertheless, the vitality the world receives is limited; the infinite dimension of this light is not imparted to the world.

**וְלִכְּנֹן, בְּכֹדֵי שְׁפָכָל יוֹם  
יְהִי כְּעִינֵיךָ כְּחֻדָּשִׁים** **Therefore, the capacity to view the Torah and its mitzvos as new every day**

**(עֲנִיֵן שְׁלִמְעָלָה מִזְמַן)** **(a perspective that transcends the limits of time)**

**הוּא עַל יְדֵי גְלוּי  
אֹר הַסּוֹבֵב.** **is made possible only through the revelation of G-d's light that is *sovev kol almin*.**

## SUMMARY

The possibility of viewing the Torah and its *mitzvos* as new and not merely as an "old edict" comes about through the revelation of a dimension of G-dliness that transcends change, G-d's light that is *sovev kol almin*, which transcends the limits of time and space.

G-d's light that is enclothed within the worlds, the light that is *memale kol almin*, adapts itself to conform to the prevailing structures within the Spiritual Cosmos, as our Sages comment, "Just as the soul fills the body, so does the Holy One, blessed be He, fill His world." Just as each of the body's limbs and organs receives vitality suitable for it, so too is the vitality granted to every created being adapted according to its nature. From this it can be understood that the vitality granted to the world at large does not nullify the structures of time and space. Accordingly, the possibility that the Torah and its *mitzvos* be continually new cannot come about as a result of G-d's light that is *memale kol almin*; rather, it reflects the influence of His light that is *sovev kol almin*, which transcends the limits of time and space.

True, even G-d's light that is *memale kol almin* transcends the limits of time and

space; but nevertheless, that statement applies to the light as it exists unto itself. The vitality that is en clothed in the world, however, is limited; the infinite dimension of this light is *not* imparted to the world. Therefore, the capacity to view the Torah and its *mitzvos* as new every day is possible only through the revelation of G-d's light that is *sovev kol almin*.



ג) והנה מכיון שגדר העולם הוא מקום וזמן, מובן, דוה שע"י גילוי אור הסובב נמשך בעולם ענין שלמעלה מזמן ומקום הוא שגדרי העולם בטלים מפני הגילוי

— 3 —

The previous section explained that the capacity to view the Torah and its *mitzvos* as new every day is possible only through the revelation of G-d's light that is *sovev kol almin*. Sec. 1, however, stated that to attain this outlook it is necessary to contemplate the concept alluded to by the phrase "I command you today," i.e., that the fulfillment of the *mitzvos* in this world draws down G-d's Essence (*Anochi*, "I") – a level that *transcends* His light that is *sovev kol almin*. In this section, the *maamar* explains why the light that is *sovev kol almin* is not sufficient and a connection to G-d's Essence is necessary.

והנה מכיון שגדר העולם הוא מקום וזמן, מובן, דוה ששעל ידי גילוי אור הסובב נמשך בעולם ענין שלמעלה מזמן ומקום הוא שגדרי העולם בטלים מפני הגילוי האור הסובב. גבול שלמעלה מהעולם.

**Since the existence of our world is defined by space and time, it is understood that the possibility that through the revelation of G-d's light that is *sovev kol almin*, a dimension that transcends time and space will be drawn down into the world, results from the fact that the defining characteristics of the world – time and space – are *batel*, become entirely nullified, because of the revelation of G-d's unlimited light that transcends the world.**

This – the revelation of G-d's infinite light in our material world – is what constitutes a miracle: the limits of nature are temporarily suspended, and G-d's limitless and boundless light is revealed. To explain by borrowing a saying of our Sages:<sup>1</sup> "When G-d wills it, 'He Who said that oil should burn can say to vinegar will burn.'"

Nevertheless, such miraculous revelations run contrary to the ordinary, natural pattern of the world and nullify that pattern. Thus, the world itself, within its own context, remains unaffected; its ordinary pattern of existence undergoes no enduring change.

1. *Taanis* 25a.

דאור הבל"ג שלמעלה מהעולם. וע"ד הרצון (דרצון הוא משל על סובב), דזה שהרצון מושל ושולט על האברים שיעשו היפך טבעם הוא מפני שהם בטלים להרצון<sup>א</sup>.

ועל דרך הרצון To illustrate this concept by drawing **an analogy to the power of will**

(דרצון הוא משל (for will serves as an analogy for G-d's light that is על סובב), *sovev kol almin*):

Through a person's sheer will, he can compel his body to act in a manner opposite its nature, for example, to insert his foot into very hot or icy-cold water, something that a person would not ordinarily do. Nevertheless, if – for whatever reason – he desires to do so, he will overcome his natural tendency and act according to his desire.

דזה שרצון מושל Now, **the dominion and control that will exercises**  
 ושולט על האברים **over the body's limbs and organs to the extent that**  
 שיעשו הפך טבעם **they will act contrary to their natural tendencies**  
 הוא מפני שהם **results from their being *batel* to the person's will.**  
 בטלים להרצון.

As explained in *Chassidus*,<sup>2</sup> the manner in which a person's will affects his other faculties, limbs, and organs differs from the manner in which his mind affects them. When a person uses his mind to train his faculties or limbs, his thought "descends," becoming encloded within his other faculties, actively interacting with them. For example, when seeking to acquire a specific skill he first learns what must be done to cultivate that skill. He then repeatedly practices the activities necessary to gain proficiency in that skill, contemplating how his limbs or faculties are functioning and continually guiding them so that they perform according to his intent. In contrast, when he influences these faculties solely through his will, he simply commands them, dictating the manner in which they must function and compelling them to act accordingly.

Similar concepts apply with regard to G-d's light that is *sovev kol almin*. When revealed within the Spiritual Cosmos, that light nullifies the patterns and structures that ordinarily prevail and infuses it with undefined and boundless Divine energy.

2. See the extensive treatment of this subject in *Or HaTorah, Bamidbar*, Vol. 1, p. 228ff, and in the series of *maamarim* entitled *BeShaah Shehikdimu*, 5672, Vol. 1, p. 51ff., et al.

ומכיון שהענין דבכל יום יהיו בעיניך כחדשים הוא שיהי' לו חיות בהמצוות (כבדברים חדשים), דחיות הוא פנימי, לכן, הענין דלמעלה מהזמן שמאיר בהאדם (שעי"ז יהיו בעיניך כחדשים) צריך להיות אצלו בפנימיות. ולכן, הנתינת כח על זה שבכל יום יהיו בעיניך כחדשים הוא זה שאנכי מצוך היום, אנכי מי שאנכי, שלמעלה גם מסובב.

ומכיון שהענין דבכל יום יהיו בעיניך כחדשים הוא שיהי' לו חיות בהמצוות

**The perception of the Torah and its *mitzvos* as new every day generates energy for a person in his fulfillment of the *mitzvos*,**

(כבדברים חדשים), (enabling him to regard them with the same enthusiasm and freshness as he does **new entities**).

דחיות הוא פנימי, Now, **energy and vitality**, by definition, affect a person in **an internalized manner**; he feels more vibrant and alive.

לכן, הענין דלמעלה מהזמן שמאיר בהאדם

**Therefore, for a dimension of timelessness to radiate within a person's consciousness,**

(שעל ידי זה יהיו בעיניך כחדשים) (so that as a result, he will view the Torah and its *mitzvos* as new,)

צריך להיות אצלו בפנימיות. **it must be internalized within him.**

This represents a fusion of opposites: the perception of the Torah and its *mitzvos* as new every day reflects timelessness, which transcends the structure of the Spiritual Cosmos, whereas internalizing that perception within man's feelings indicates how this timeless quality is drawn down within the inherent limits of that structure.

ולכן, הנתינת כח על זה שבכל יום יהיו בעיניך כחדשים

**Therefore, the potential for the feeling that the Torah and its *mitzvos* be new each day**

הוא זה שאנכי מצוך היום, comes as a result of "I... commanding you today,"

אנכי מי שאנכי, influence from *Anochi*, "I," – G-d's Essence – the only One Who can truly be called "I,"

שלמעלה גם מסובב. which transcends even His light that is *sovev kol almin*.

והענין הוא, דאור הבל"ג (השרש דאור הסובב), הוא מוגדר בהגדר דבל"ג, ולכן, זה שא"ס להתפשטותו והוא נמצא בגילוי בכל מקום, גם בעוה"ז הגשמילי, הוא מצד זה שהאור הוא א"ס, אבל אין זה שייך להעולם. ושני אופנים בזה. או שבעולם אינו נרגש

### To explain : וְהַעֲנִין הוּא:

why the light that is *sovev kol almin* is not sufficient to enable viewing the Torah and its *mitzvos* as new entities every day, and why it is therefore necessary that influence also be drawn down from G-d's Essence:

דאור הבל"ג גבול (השרש) G-d's infinite light (which is the source of the light that is *sovev kol almin*),  
, דאור הסובב),

הוא מגדר בְּהִגְדָר is defined by its being unlimited.  
, דכלי גבול,

True, this infinite light is not characterized by any of the limits or definitions that characterize limited existence. Nevertheless, the fact that it is infinite and undefinable is also a definition. It is boundless and not defined – in contrast to other entities that are limited and defined.

וְלִכֵּן, זֶה שְׂאִין סוּף Therefore, the fact that the expression of this light  
לְהִתְפַּשְׁטוּתוֹ is not restricted by any boundaries,

וְהוּא נִמְצָא בְּגִלּוּי and it is present everywhere in a revealed manner,  
בְּכָל מְקוֹם, גַּם בְּעוֹלָם even in this physical world,  
הַזֶּה הַגִּשְׁמִי,

It is explained in *Chassidus*<sup>3</sup> that the intent is not that it is revealed in a manner apparent to and perceptible by created beings, but rather that, from G-d's perspective, the light is revealed. To illustrate by analogy: When a teacher explains a concept to a student with an analogy, the teacher perceives the full depth of the concept he seeks to communicate via the analogy that he is presenting the student. The student, however, will solely be able to understand the analogy. So too the fact that G-d's light extends boundlessly

הוּא מִצַּד זֶה שְׂהָאוֹר is because the light is unlimited.  
הוּא אֵין סוּף,

3. See the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 551. See also the *maamar* entitled *Vechazakta Vehayisa LeIsh*, sec. 3 (*Toras Menachem, Sefer HaMaamarim Melukat*, Vol. 4, p. 105), and the sources mentioned there.

כלל האור<sup>ב</sup>, או שנרגש בו האור, שעיי"ז נמשך בו ענין שלמעלה מזמן ומקום, אבל הוא באופן שגדר העולם בטל מפני האור. ובכדי שהגילוי דאור הבל"ג בעולם יהי בפנימיותו, הוא ע"י העצמות<sup>ג</sup> שאינו מוגדר בשום גדר, לא בגדר הגבול ולא בגדר הבל"ג.

אַבְּל אֵין זֶה שִׁיךְ לְהַעֲלֹם. Nevertheless, this unlimited dimension is not related to the world as it exists within its own context.

וּשְׁנֵי אַפְּנִים בְּזֶה. The manner in which the unlimited dimension of the light does not relate to the world in its own context can be expressed in either of two ways:

אוּ שְׁבַעֲלֹם אֵינוֹ נִרְגָּשׁ כְּלָל הָאוֹר, a) that the unlimited light is not perceived at all within the world,<sup>3</sup>

but rather remains hidden. To refer back to the example of a teacher who presents an analogy to his students: At times the students cannot, at first, perceive the purpose of the analogy, and they see it as an entirely unrelated matter.

אוּ שֶׁנִּרְגָּשׁ בּוֹ הָאוֹר, or b) that the unlimited light is perceived within the world and,

שֶׁעַל יְדֵי זֶה נִמְשָׁךְ בּוֹ עֲנִיָּן שֶׁלְמַעַלָּה מִזְמַן וּמִקוּם, as a result, influence that transcends the structures of time and space is drawn down into the world, as explained above with regard to a miracle.

אַבְּל הוּא בְּאִפְּן שֶׁגִּדֵּר הָעוֹלָם בְּטֵל מִפְּנֵי הָאוֹר. In that instance, however, the structures of the world are nullified due to the revelation of this light.

וּבְכִדֵּי שֶׁהִגְלוּי דְאוֹר הִבְלִי גְבוּל בְּעוֹלָם יִהְיֶה בְּפָנִימִיּוּתוֹ, However, in order that the revelation of G-d's infinite light within the world occur in an internalized manner,

הוּא עַל יְדֵי הָעֲצָמוֹת שֶׁאֵינוֹ מִגְדֵּר בְּשׁוּם גְּדֵר, it must come solely through G-d's Essence, which is not characterized by any definition<sup>4</sup> whatsoever:

לֹא בְּגֵדֵר הַגְּבוּל וְלֹא בְּגֵדֵר הִבְלִי גְבוּל. neither as something that is limited nor as something that is unlimited.

4. See the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 55.

ולכן, ע"י גילוי כח העצמות, נעשה החיבור דבל"ג וגבול, יחוד סובב וממלא, והגילוי דלמעלה מהזמן (שנמשך מהסובב) בעולם (שחיותו הוא מאור הממלא) הוא בפנימיותו.

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וְלָכֵן, עַל יְדֵי גִלּוּי  
פֶּחַ הָעֲצָמוֹת, **Therefore, through the revelation of the power  
of G-d's Essence**

which cannot be described as limited, nor as transcendent, nor can it be said that either limitation or transcendent are beyond it.<sup>5</sup>

נַעֲשֶׂה הַחִיבּוּר הַדְּבָלִי  
גָבוּל וְגָבוּל, **it is possible to bring about a fusion of opposites: of  
the unlimited and the limited,**

יְחוּד סוֹבֵב וּמְמַלֵּא, **the union of the light that is *sovev kol almin* with the  
light that is *memale kol almin*,**

וְהַגִּלּוּי דְלִמְעֵלָה מֵהַזְמַן  
(שְׁנִמְשָׁךְ מֵהַסּוֹבֵב) בְּעוֹלָם  
(שְׁחִיּוּתוֹ הוּא מְאוֹר  
הַמְמַלֵּא) הוּא בְּפִנְיִמְיּוּתוֹ. **As a result of the influence from G-d's Essence, a  
dimension that transcends time (which is drawn  
down from the light that is *sovev kol almin*) is  
revealed within the worlds (whose vitality comes  
from the light that is *memale kol almin*) in an inter-  
nalized manner.**

## SUMMARY

This section explains why the capacity to view the Torah and its *mitzvos* as new every day is dependent on G-d's Essence, and why the light that is *sovev kol almin* is not sufficient to attain that perspective. Our world is defined by time and space. G-d's light that is *sovev kol almin* transcends those, and indeed all, limitations. Moreover, there are no restrictions to the expression of that light; it can be manifest in this world as well. Nevertheless, when it is manifest in this world, it nullifies the structures of this world entirely, forcing the world, as it were, to go against its natural tendencies.

Now, the perception of the Torah and its *mitzvos* as new every day generates energy for a person in his fulfillment of the *mitzvos*. If the perception is genuine, he feels this vitality and vibrancy in an internalized manner. These feelings are defined by the structure of the Spiritual Cosmos, which stems from His light that is *memale kol almin*.

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5. The series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 168.

This represents a fusion of opposites: the perception of the Torah and its *mitzvos* as new every day reflects timelessness that transcends the structure of the Spiritual Cosmos, whereas the internalization of that perception within man's feelings indicates how this timeless quality is drawn down within the limits of that structure.

Such a fusion of opposites - limitation and above limitation together - can only result from a manifestation of influence from G-d's Essence, for only He is utterly unbounded and undefined.

It cannot result from His light that is *sovev kol almin*. True, that light is not restricted by the limitations of time and space, but nevertheless its infinite dimension cannot be revealed within those limitations. Either that light will remain hidden and not be revealed within the world, or it will be revealed and nullify the pattern and structure of our world. The revelation of timelessness in the structures of this world is possible only as a result of the manifestation of His Essence.

ד) **ויש** להוסיף, דזה שהענין דבכל יום יהיו בעיניך כחדשים הוא ע"י יחוד סובב וממלא הוא לא רק בכדי שהענין דלמעלה מהזמן (סובב) יורגש בהאדם בפנימיות, אלא גם מפני שבהענין דבכל יום כחדשים עצמו ישנם שני ההפכים דלמעלה מהזמן וזמן. שהרי הענין דחדשים (והיוקר והחביבות שבזה) הוא השינוי<sup>1</sup>, שבתחלה לא הי' הדבר ונתחדש רק עכשיו. וזה שבכל יום הם בעיניו כחדשים הוא

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**ויש להוסיף, It is possible to add a further point:**

**דְּזֶה שְׁהֶעֱנִין דְּכָל יוֹם יְהִי בְּעֵינֶיךָ כְּחֻדָּשִׁים הוּא עַל יְדֵי יְחִוּד סוּבֵב וּמְמַלֵּא** **The concept that the union of G-d's light that is *sovev kol almin* with His light that is *memale kol almin* is what enables the Torah and its *mitzvos* to be perceived as new every day**

**הוּא לֹא רַק בְּכַדֵּי שְׁהֶעֱנִין דְּלְמַעְלָה מִהַזְּמַן (סוּבֵב) יִרְגַּשׁ בְּהָאָדָם בְּפִנְיָמוּת,** **applies, not only – as explained in the previous section – to man's feeling a timeless dimension, i.e., the unbounded G-dliness en clothed in the *mitzvos* (which stems from the light that is *sovev kol almin*), in an internalized manner,**

**אֲלָא גַם מִפְּנֵי שְׁבֻחַת הַיּוֹם דְּכָל יוֹם כְּחֻדָּשִׁים עֲצֻמוֹ** **but also to the fact that the daily renewal of the Torah and its *mitzvos* itself**

**יִשָּׁנֵם שְׁנֵי הַהֶפְכִּים דְּלְמַעְלָה מִהַזְּמַן וְזָמַן.** **involves fusing two opposites: a dimension transcending time and a dimension that relates to time.**

**שְׁהָרִי הָעֲנִין דְּחֻדָּשִׁים (וְהַיּוֹקֵר וְהַחֲבִיבוּת שְׁבֻחָה) הוּא הַשְּׁנוּי,** **For the unique aspect of something new (the quality that makes it precious and cherished) lies in the change<sup>1</sup> that takes place;**

**שְׁבֻחַתְחֻלָּה לֹא הָיָה הַדָּבָר וְנִתְחַדָּשׁ רַק עַכְשָׁיו.** **initially, the object did not exist and only now did it come into being.**

To explain this concept in reference to the wording of the *Sifri* cited in sec. 1:

1. See *Or HaTorah, Devarim*, Vol. 1, p. 110, which states that the newness of the Torah every day parallels the moon, which is "a place of change" (cf. *Zohar*, Vol. I, p. 221a; Vol. III, p. 107a).

The *Tzemach Tzedek* elaborates on the comparison between the sun and the moon, explaining that the sun's light is continuous and unchanging; every day it always shines in the same manner. In contrast, the moon goes through phases; each night its light shines differently. The sun and the moon reflect the attributes of *Z'eir Anpin*, the emotive attributes of *Atzilus*, and the attribute of *Malchus*, respectively. *Malchus* is described as "a place of change," for it is the source of time.



שהחידוש (השינוי) הוא באופן תמידי שאינו משתנה. ונמצא דזה שהענין דבכל יום כחדשים הוא ע"י יחוד סובב וממלא הוא לא רק שהגילוי דסובב (דלמעלה מהזמן) נרגש אצלו בפנימיות (שע"ז יש לו חיות בהמצוות כדברים חדשים), אלא יתירה

that one should not view the Torah and its *mitzvos* as an “old edict” but rather as something new. Aging has an inherent disadvantage; the entity becomes weaker over the course of time, for as Rabbeinu Bachye states:<sup>2</sup> “From the moment a child is born, [his vitality] begins to become sapped.” That drawback can be overcome by the timeless dimension of G-d’s light that is *sovev kol almin*.

Beyond overcoming the inherent drawback of aging, however, there is also a positive aspect to something new, a freshness and vitality resulting from its very novelty. That quality is associated with change, and change is, as stated above, a function of time, which stems from G-d’s light that is *memale kol almin*. Thus, the uniqueness of the Torah and its *mitzvos*

וְזֶה שְׂבָבֵל יוֹם הַיּוֹם  
בְּעֵינָיו כְּחֻדָּשִׁים הוּא  
**being regarded by a person as “new” every day  
lies in the fact**

שֶׁהַחֲדוּשׁ (הַשְּׂנוּי)  
הוּא בְּאִפְּן תְּמִידִי  
שְׂאִינוּ מִשְׁתַּנָּה.  
**that their newness (change) is continuous and  
unchanging.** This fusion of time and timelessness  
reflects influence from G-d’s Essence, which is not  
bound by any definitions and can, therefore fuse  
opposing qualities.

וְנִמְצָא דְזֶה שֶׁהַעֲנִין דְּבִבְלָא  
יוֹם כְּחֻדָּשִׁים הוּא עַל יְדֵי  
יְחוּד סוּבָב וּמְמַלָּא הוּא  
**Thus, the concept that the Torah and its *mitzvos*  
are renewed daily reflects the ongoing union of  
G-d’s light that is *sovev kol almin* with His light that  
is *memale kol almin* is**

לֹא רַק שֶׁהַגְּלוּי דְּסוּבָב  
(דְּלְמַעְלָה מִהַזְּמַן) נִרְגָּשׁ  
אֲצִלּוֹ בְּפִנְיָמִיּוּת  
**not only that the revelation of G-d’s light that  
is *sovev kol almin*, (which is reflected in the tran-  
scendence of time,) be felt by a person in an  
internalized manner**

(שְׂעַל יְדֵי זֶה יֵשׁ  
לוֹ חַיּוּת בְּהַפְּצוֹת  
כְּבִדְבָרִים חֲדָשִׁים),  
**(enabling him to feel vitality in his performance of  
the *mitzvos* as if they were new entities),**

2. See Rabbeinu Bachye to *Bereishis*, 1:28.

מזו, שהזמן עצמו (שמצד אור הממלא) הוא באופן דלמעלה מזמן ושינוי (גילוי הסובב).

ויש לומר, דזה שקיום המצוות צ"ל באופן של כחדשים ממש הוא לא רק בכדי שעי"ז יהי' קיום התומ"צ ביותר חיות, אלא ש(גם) ענין זה עצמו (דבכל יום יהיו בעיניך כחדשים) נוגע לקיום המצוות. כי ענין המצוות הוא שעל ידם נעשה יחוד קוב"ה ושכינתי"ה, יחוד סובב וממלא"ה. וכיון שעבודת האדם (אתערותא דלתתא) שעל

אָלָא יִתְרָה מְזוּ, שְׁהִזְמַן עֲצָמוֹ (שְׁמַצַד אֹר הַמְּמַלָּא) **but, moreover, that the Torah be revealed in a manner that time itself (which stems from G-d's light that is *memale kol almin*)**

הוּא בְּאִפְּן דְּלִמְעַלָּה מְזַמֵּן וְשִׁנוּי (גְּלוּי הַסּוֹבֵב). **functions in a manner transcending time and change (a revelation of G-d's light that is *sovev kol almin*), enabling the Torah to be continuously new.**

וְיֵשׁ לֹמַר, דְּזֶה שְׁקִיּוֹם הַמִּצְוֹת צָרִיף לְהִיּוֹת בְּאִפְּן שֶׁל כְּחֻדָּשִׁים מְמַשׁ **Moreover, it is possible to say that the directive that the *mitzvos* be performed in a manner that they are continuously as new**

הוּא לֹא רַק בְּכַדִּי שְׁעַל יְדֵי זֶה יִהְיֶה קִיּוֹם הַתּוֹרָה וּמִצְוֹת בְּיִתְרָה חַיּוֹת, **is not solely so that a person's performance of the *mitzvos* be infused with greater vitality.**

אָלָא שְׁ(גַם) עֲנִיָּן זֶה עֲצָמוֹ (דְּבְכָל יוֹם יִהְיֶה בְּעֵינֶיךָ כְּחֻדָּשִׁים) נֹגֵעַ לְקִיּוֹם הַמִּצְוֹת. **Instead, this concept itself (that the Torah and its *mitzvos* be regarded as new every day) is (also) integrally related to the very performance of the *mitzvos*,**

כִּי עֲנִיָּן הַמִּצְוֹת הוּא שְׁעַל יְדֵם נַעֲשֶׂה יְחִיד קְדוֹשׁא בְּרִיף הוּא וְשְׁכִינְתִּי, **for the intent of the *mitzvos* is to bring about the union of the Holy One, blessed be He, and His *Shechinah*,<sup>3</sup>**

יְחִיד סוֹבֵב וּמְמַלָּא. **embodying the fusion of G-d's light that is *sovev kol almin* with His light that is *memale kol almin*.<sup>3</sup>**

In certain Jewish communities, it is customary to recite the phrase, *Lesheim yichud Kudsha Berich Hu uShechintei*, "for the sake of the union of the Holy One, blessed

3. See *Tanya*, ch. 41 (p. 57b ff.); the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, *loc. cit.*

ידה נעשית ההמשכה (אתערותא דלעילא) צריכה להיות מעין ההמשכה, לכן כשקיום המצוות דהאדם הוא באופן שבכל יום הם בעיניו כחדשים, חיבור דזמן עם למעלה מהזמן, עי"ז מיתוסף בגילוי היחוד דסובב וממלא שנעשה ע"י המצוות.

be He, and His *Shechinah*,” before performing many *mitzvos*.<sup>4</sup> The term “the Holy One, blessed be He” refers to G-d as He is “holy,” i.e., distinct and transcendent, relating to G-d’s light that is *sovev kol almin*; the term *Shechinah*, translated as “the Divine Presence,” is related to the word *shochein*, “dwell,” and refers to G-d’s light that “dwells and enclothes itself in the worlds.”<sup>5</sup> The *mitzvos* are G-d’s will which is identified with His light that is *sovev kol almin*. When a Jew performs a *mitzvah* he draws down this essential light into our world, which derives its vitality from G-d’s light that is *memale kol almin*.

וְכִיּוֹן שְׁעִבֹדֶת הָאָדָם (אֲתַעְרוּתָא דְלְתַתָּא) שְׁעַל יְדָה נְעֻשִׁית הַהִמְשָׁכָה (אֲתַעְרוּתָא דְלְעִילָא)

Since man’s Divine service (the arousal from below) which draws down Divine influence (an arousal from Above)

צְרִיכָה לְהִיּוֹת מֵעֵין הַהִמְשָׁכָה, מֵעֵין הַהִמְשָׁכָה, must correspond to the Divine influence it draws down, for G-d’s influence is granted to man in a manner described by our Sages<sup>6</sup> as “measure for measure,”

לְכֵן כְּשֶׁקִּיּוֹם הַמִּצְוֹת דְהָאָדָם הוּא בְּאִפְסָן שְׁבָבֶל יוֹם הֵם בְּעֵינָיו כְּחֻדָּשִׁים, therefore, when a person’s performance of the *mitzvos* is inspired by his perception of them as being new every day,

חִבּוּר דְזִמְנָן עִם לְמַעְלָה מֵהַזְמָן, fusing time – his day-to-day observance – with timelessness,

עַל יְדֵי זֶה מְתוּסָף בְּגִלּוּי הַיְחוּד דְסוּבֵב וּמְמַלָּא שְׁנַעֲשֶׂה עַל יְדֵי הַמִּצְוֹת. he augments the revelation of the union of G-d’s light that is *sovev kol almin* with His light that is *memale kol almin* that is achieved through the performance of the *mitzvos*.

Implied is that regardless of man’s intent, the fusion of these two dimensions of

4. Lubavitch custom is to recite this statement once each day (before reciting *Baruch Sheamar* in the Morning Prayers), with the intent that it cover all the *mitzvos* that the person performs throughout the day (*Sefer HaMaamarim* 5657, p. 198). See *Sefer HaSichos* 5752, Vol. 2, p. 454.

5. The series of *maamarim* entitled *BeShaah Shehikdimu*, 5672, Vol. II, p. 1020.

6. *Sanhedrin* 90a.

G-dly light is achieved. Nevertheless, by performing the *mitzvos* while inspired by the realization of the Torah's continuous newness, a person enables this spiritual dynamic to become overtly manifest in our world.

## SUMMARY

Not only does the union of G-d's light that is *sovev kol almin* with His light that is *memale kol almin* make it possible for man to perceive the Torah and its *mitzvos* as new every day, but moreover, this daily renewal itself also involves fusing together two opposites: a dimension transcending time and a dimension that relates to time.

To explain: Newness involves change. Something that did not exist previously has now, for the first time, come into being. Since time is one of the fundamental aspects of the structure of our world, there is no natural way that an entity can remain continuously new. As such, continuous newness represents a fusion of time and timelessness, something that is possible only as a result of influence from G-d's Essence, which is not bound by any definitions and which is therefore capable of uniting these opposing qualities.

Moreover, it is possible to say that the directive that the *mitzvos* be performed in a manner that they be continuously as new is integrally related to the performance of the *mitzvos*, for the intent of the *mitzvos* is to bring about "the union of the Holy One, blessed be He, and His *Shechinah*." The term "the Holy One, blessed be He" refers to G-d as He is "holy," i.e., distinct and transcendent, relating to G-d's light that is *sovev kol almin*. The term *Shechinah*, translated as "the Divine Presence," is related to the word *shochein*, "dwell," and refers to G-d's light that "dwells and enclothes itself in the worlds."

Man's Divine service, which draws down Divine influence, must correspond to the Divine influence being drawn down. Therefore, when a person observes the *mitzvos* inspired by his perception of them as being new every day, fusing time with timelessness, he augments the revelation of the unity of G-d's light that is *sovev kol almin* with His light that is *memale kol almin*.

ה) וְהִנֵּה שְׁנֵי הָעֵינָיִם דְּסוּבָב וּמִמְלֵא הֵם שְׁנֵי הַשְּׁמוֹת דְּהוּי' וְאַלְקִים. וּכְמִבּוֹאָר בְּכ"מ ל' דְּשֵׁם אֱלֹקִים הוּא לֹא רַק הַמְגֵן וְנִרְתֵק שְׁמַעְלִים וּמִסְתִּיר עַל הָאוֹר דְּשֵׁם הוּי', אֲלֵא שְׁגָם הָאוֹר דְּשֵׁם הוּי' כְּמוֹ שְׁנִמְשֵׁךְ וּמִתְצַמְצֵם ע"י שֵׁם אֱלֹקִים לְהִיּוֹת מְקוֹר לְנִבְרָאִים,

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In sec. 1, the Rebbe quotes the Alter Rebbe's statement in *Likkutei Torah* that when one does not view the Torah and its *mitzvos* as continuously new, "his bitterness and joy stem from matters of this world, and then the spark of G-d within him is in exile within his animal soul." The Rebbe then raises the question: It would seem that even when a person does not operate on such a high level of spiritual consciousness, it is still possible that his life be focused on spiritual values and not material ones. Why, then, does the Alter Rebbe make such an absolute statement? In the present section, the Rebbe uses the concepts explained in the previous sections to begin resolving that question:

וְהִנֵּה שְׁנֵי הָעֵינָיִם דְּסוּבָב וּמִמְלֵא הֵם שְׁנֵי הַשְּׁמוֹת דְּהוּי' וְאַלְקִים. **The two expressions of G-dly light, the light that is *sovev kol almin* and the light that is *memale kol almin*, correspond to two of G-d's names, *Havayah* and *Elokim*, respectively.**

In many sources in *Chassidus*<sup>1</sup> it is explained that G-dly light is identified with His name *Havayah*, and that the *keilim*, the vessels that contain – and by doing so constrict – the revelation of that light, are identified with His name *Elokim*. Nevertheless,

וּכְמִבּוֹאָר בְּכַמְּהָ מְקוֹמוֹת דְּשֵׁם אֱלֹקִים הוּא לֹא רַק הַמְגֵן וְנִרְתֵק שְׁמַעְלִים וּמִסְתִּיר עַל הָאוֹר דְּשֵׁם הוּי', **several other sources in *Chassidus*<sup>2</sup> offer a different explanation: that G-d's name *Elokim* refers not only to the shield and covering that conceals and hides the light of His name *Havayah*;**

אֲלֵא שְׁגָם הָאוֹר דְּשֵׁם הוּי' כְּמוֹ שְׁנִמְשֵׁךְ וּמִתְצַמְצֵם עַל יְדֵי שֵׁם אֱלֹקִים לְהִיּוֹת מְקוֹר לְנִבְרָאִים, **but rather, that even the light of His name *Havayah* as it is drawn down and limited by His name *Elokim* – i.e., the light encloded within the *keilim*, – that becomes the source for the existence of the created beings,**

1. Tanya, Shaar HaYichud VehaEmunah, ch. 6, et al.

2. The series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 222, et al. See also *Derech Mitzvosecha*, p. 62a, which states that the union of G-d's names *Havayah* and *Elokim* corresponds to the fusion of His lights that are *sovev kol almin* and *memale kol almin*, respectively.

שבכללות הוא אור הממלא, נקרא אלקים. וע"פ הידוע<sup>3</sup> דזה שהגוף מעלים על הנפש הוא כי שרש הנפש הוא מהוי' ושרש הגוף הוא מאלקים<sup>ל</sup>, ולכן כמו שאלקים מעלים על הוי' כן הגוף מעלים על הנפש, יש לומר, שעד"ז הוא גם בהענין דסובב וממלא [שגם אור הממלא נק' אלקים, כנ"ל], שבכדי שהאדם ידע וירגיש שהעיקר הוא עניני הנשמה ועניני הגוף הם רק טפל, הוא ע"י יחוד סובב וממלא.

שְׁבַכְלָלוּת הוּא **which as a whole refers to the G-dly light that is**  
אֹר הַמְּמַלֵּא, **memale kol almin,**

נִקְרָא אֱלֹקִים. **is identified with the name Elokim.**

Since the purpose of this light is to shine within the Spiritual Cosmos, and since it adapts itself to the structure that prevails within that framework of existence, it too can be deemed *Elokim*.

וְעַל פִּי הַיְדוּעָה דְזֶה שֶׁהַגּוֹף מְעַלֵּים עַל הַנְּפֶשׁ הוּא **As is well known,<sup>3</sup> the potential for the body to**  
conceal the soul

כִּי שָׂרֵשׁ הַנְּפֶשׁ הוּא מִהַיְוִי' **results from the fact that the source of the Divine**  
soul is G-d's name *Havayah*

וְשָׂרֵשׁ הַגּוֹף הוּא מֵאֱלֹקִים, **and the source of the body is G-d's name Elokim.<sup>4</sup>**

וְלִכֵּן כְּמוֹ שֶׁאֱלֹקִים מְעַלֵּים עַל הַיְוִי' **Therefore, just as G-d's name Elokim conceals the**  
light of His name *Havayah*,

כֵּן הַגּוֹף מְעַלֵּים עַל הַנְּפֶשׁ. **so too, the body conceals the light of the soul.**

יֵשׁ לוֹמַר, שֶׁעַל דֶּרֶךְ זֶה הוּא **It is possible to say that a similar concept applies**  
גַּם בְּהַעֲנִינֵי דְסוֹבֵב וּמְמַלֵּא **with regard to G-d's lights that are *sovev kol almin***  
**and *memale kol almin*,**

[שְׁגַם אֹר הַמְּמַלֵּא נִקְרָא **[for His light that is *memale kol almin* is also called**  
אֱלֹקִים, כַּנֶּזְכָּר לְעֵיל]. **Elokim, as mentioned above]:**

שְׁבַכְדִּי שֶׁהָאָדָם יֵדַע וְיִרְגֹשׁ **For a person to know and feel that the matters of**  
שֶׁהַעֲקָר הוּא עֲנִינֵי הַנְּשָׁמָה **the soul are of primary importance**

וְעֲנִינֵי הַגּוֹף הֵם רַק טַפֵּל, **and that material matters are secondary,**

3. *Derech Mitzvosecha*, p. 5b; *Or HaTorah, Nach*, Vol. 2, p. 739.

4. *Tanya, Shaar HaYichud VehaEmunah*, op. cit.

דבאור הממלא (כמו שהוא מצד עצמו) להיותו מקור לנבראים והנבראים תופסים מקום לגבי, יש תפיסת מקום לעניני הגוף, וע"י היחוד דסוכב וממלא, שגם בהאור כמו שנעשה מקור לעולמות מאיר הגילוי דאוא"ס שלמעלה מעולמות, דכולא קמי' כלא חשיב, עי"ז ישנה ההכרה שעניני הגוף הם רק בשביל הנשמה. ועפ"ז יש לבאר

הוא על ידי יחוד  
סוכב וממלא. there must be a union of G-d's lights that are *sovev kol almin* and *memale kol almin*.

דבאור הממלא (כמו  
שהוא מצד עצמו) The rationale is that from the standpoint of G-d's light that is *memale kol almin* (as it exists in and of itself, as it were),

להיותו מקור לנבראים since it is the source for the created beings  
והנבראים תופסים  
מקום לגבי, and the created beings are significant for it,

True, it is G-d's light that is *memale kol almin* that brings into being, and generates life for, the created beings. Nevertheless, since this light exists for that express purpose, i.e., to generate that vitality, the existence of these created beings is of significance for it; indeed, they are the very reason for its existence. As such,

יש תפיסת מקום  
לעניני הגוף, material matters possess a certain degree of importance.

ועל ידי היחוד  
דסוכב וממלא, Through the fusion of G-d's lights that are *sovev kol almin* and *memale kol almin*,

שגם בהאור כמו שנעשה  
מקור לעולמות מאיר  
הגלוי דאור אין סוף  
שלמעלה מעולמות, i.e., that the revelation of G-d's infinite light that transcends the worlds shine even within G-d's light that becomes a source of the worlds,

דכולא קמי' כלא חשיב, for – from the perspective of G-d's infinite light – all existence is of no importance for Him,

על ידי זה ישנה ההכרה  
שעניני הגוף הם רק  
בשביל הנשמה. it is possible to attain the awareness that material matters exist solely for the sake of the soul.

The influence of G-d's light that is *memale kol almin* engenders a consciousness of the existence of the worlds and of material reality within a person. Nevertheless,

מ"ש בלקו"ת דכאשר לא ישנו הענין דבכל יום כחדשים אזי המרירות והתענוג שלו הם מעניני עוה"ז, כי בכדי שיהי' היחוד דסובב וממלא, שע"ז עניני עוה"ז אינם תופסים מקום אצלו, הוא ע"י שקיום המצוות שלו הוא באופן דבכל יום כחדשים.

due to the fusion of this light with the light that is *sovev kol almin*, the perception of that reality is overwhelmed by the awareness of this higher light, to the extent that it is evident that G-dliness is the purpose of all existence.

וְעַל פִּי זֶה יֵשׁ לְבָאֵר מֵהַ שְׁפָתוֹב בְּלִקְוֵי תוֹרָה **On this basis, it is possible to explain the statement in *Likkutei Torah***

דְּכֹאֲשֶׁר לֹא יִשְׁנוּ הָעֲנִיָּן דְּבִכָּל יוֹם כְּחֻדָּשִׁים אֲזִי הַמְרִירוֹת וְהַתְּעִנוּג שֶׁלּוֹ הֵם מֵעֲנִינֵי עוֹלָם הַזֶּה, **that when one lacks the awareness that the Torah and its *mitzvos* are renewed each day, his bitterness and joy will stem from matters of this world.**

As will be explained in the following section, the lack of spiritual inspiration has a twofold effect: not only is the higher light lacking and thus, the person's performance of *mitzvos* is not infused with heightened spiritual energy, in addition, he is dragged down into worldly matters.

כִּי בְּכַדֵּי שְׁיֵהֵי' הַיְחִוּד דְּסוֹבֵב וּמְמַלֵּא, **For the possibility of the fusion of G-d's lights that are *sovev kol almin* and *memale kol almin*,**

שְׁעַל יְדֵי זֶה עֲנִינֵי עוֹלָם הַזֶּה אֵינָם תּוֹפְסִים מְקוֹם אֲצֵלוֹ, **which leads to the perspective that the matters of this world hold no independent importance for him, as explained in this section,**

הוּא עַל יְדֵי שְׁקִיּוֹם הַמְצוֹת שֶׁלּוֹ הוּא בְּאֶפְן דְּבִכָּל יוֹם כְּחֻדָּשִׁים. **results from a person's performing the *mitzvos* permeated by the realization that they are renewed each day, as explained at the conclusion of the previous section.**

When a person lacks the awareness that the Torah and its *mitzvos* are renewed each day, he is functioning within the constraints of time; he is thus relating to the Divine light that is *memale kol almin*. From the standpoint of that level of Divine light, matters of the world possess a certain measure of importance. Hence, ultimately, matters of this world will affect him and ultimately arouse within him either bitterness or joy. Only through exposure to the transcendent influence of the light that is *sovev kol almin* will he be able to rise above material consciousness and focus primarily on the spiritual.



## SUMMARY

Sec. 1 cites the Alter Rebbe's statement in *Likkutei Torah* that when one does not view the Torah and its *mitzvos* as new continuously, "his bitterness and joy stem from matters of this world, and then the spark of G-d within him is in exile within his animal soul."

From the standpoint of G-d's light that is *memale kol almin* (as it exists in and of itself, as it were), since it is the source of the created beings and since the created beings are significant for it, material matters possess a certain degree of importance. Hence, ultimately, matters of this world will affect a person and eventually arouse either bitterness or joy. Only through exposure to the transcendent influence of the light that is *sovev kol almin* will he be able to rise above material consciousness and focus primarily on the spiritual.

ו) **וְעַפְ"ן יֵשׁ לְבָאֵר הַשְּׂיִיכוֹת דְּגִלוֹת לְשִׁכְחָה**, כַּמִּשְׁלֵט לְמָה לְנִצָּח תִּשְׁכַּחְנוּ גּוֹר, כִּי סִיבַת הַשִּׁכְחָה הִיא שֶׁהִיֵּדְעָה שֶׁהִיֵּתָה אֲצִלּוֹ מִקּוֹדֵם הִיֵּתָה מוֹגְבֵּלֶת, וְלִכֵּן בַּמִּשְׁךְ הַזְּמַן הִיא נִפְסָקֶת.<sup>1</sup> וּמִזֶּה מוֹבֵן בְּעֵנִיִן הַזְּכוּרֹן וְהַשִּׁכְחָה (כְּבִיכּוֹל) לְמַעֲלָה,

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This section further develops the concepts explained in the previous sections, connecting them to a verse from *Eichah* and to the concept of exile.

**וְעַל פִּי זֶה יֵשׁ לְבָאֵר הַשְּׂיִיכוֹת דְּגִלוֹת לְשִׁכְחָה**, Based on the above, it is possible to explain the connection between exile and forgetting,

**כְּמוֹ שֶׁפְּתוּב לְמָה לְנִצָּח תִּשְׁכַּחְנוּ גּוֹר,** as reflected in the verse from the Book of *Eichah*:<sup>1</sup> “Why do You forget us forever?...”

**כִּי סִבַּת הַשִּׁכְחָה הִיא שֶׁהִיֵּדְעָה שֶׁהִיֵּתָה אֲצִלּוֹ מִקּוֹדֵם הִיֵּתָה מְגִבֵּלֶת,** For the reason that it is possible for a person to forget is that the knowledge that he originally possessed was limited,

**וְלִכֵּן בַּמִּשְׁךְ הַזְּמַן הִיא נִפְסָקֶת.** and therefore, over the course of time that knowledge ceases.<sup>2</sup>

A person never forgets a point of information or a concept with which he totally identifies. When is it possible to forget? When at the outset he does not comprehend the idea or concept in its entirety and he only grasps certain dimensions of it. Since his conception was initially limited, over the course of time his awareness of it fades.

**וּמִזֶּה מוֹבֵן בְּעֵנִיִן הַזְּכוּרֹן וְהַשִּׁכְחָה (כְּבִיכּוֹל) לְמַעֲלָה,** Similar concepts apply (as it were) with regard to the spiritual counterparts of remembering and forgetting:

**דְּעֵנִיִן הַזְּכוּרֹן הוּא בְּסוֹבָב,** Remembering is associated with G-d’s infinite light that is *sovev kol almin*.

1. *Eichah* 5:20.

2. See *Or HaTorah, Nach*, Vol. 2, p. 1085, which explains that forgetting is like “the lying waters.” That term is used by the *Mishnah, Parah* 8:9, to refer to streams that dry up once every seven years or less. Since they dry up from time to time, even when they are flowing they are not categorized as “living waters” and are not acceptable to be used in the purification process involving the ashes of the Red Heifer.

The cause-and-effect relationship here is significant. It is specifically because they are not “living waters” that they cease flowing from time to time. Similarly with regard to forgetting, it is due to the fact that one has not grasped the core of the idea that it is possible for him to forget.

דענין הזכרון הוא בסובב, דכיון שהוא בל"ג, אין שייך שם הפסק, וענין השכחה הוא במלכות, דמלכות היא שרש הנבראים, ממלא"א.<sup>3</sup> ולכן, כשקיום התומ"צ דהאדם הוא באופן דבכל יום הם כחדשים, שעיי"ז מאיר הגילוי דאור הבל"ג גם באור המוגבל, אין שייך ענין השכחה, אבל כאשר קיום התומ"צ דהאדם הוא בהגבלה,

דְּכִיּוֹן שֶׁהוּא פְּלִי גְבוּל,      Since this light is essentially boundless, it is not  
אִין שִׁיךְ שֶׁם הַפְּסֵק,      appropriate to speak of its influence ceasing.

וְעִנִּין הַשְּׁכָחָה      Forgetting, by contrast, is associated with the *sefirah*  
הוּא בְּמַלְכוּת,      of *Malchus*,

דְּמַלְכוּת הִיא שְׂרֵשׁ      for *Malchus* is the source of the existence of the  
הַנְּבְרָאִים,      created beings

מְמַלְא      and is thus identified with G-d's light that is *memale*  
*kol almin*.<sup>3</sup>

Since the light that is *memale kol almin* is fundamentally limited, there exists the possibility that its influence will cease to be expressed.

As explained in the previous sections, man's Divine service has the potential to bring about the fusion of the finite and infinite expressions of Divine light, *memale kol almin* and *sovev kol almin*. Their combined influence is then reflected in man's Divine service.

וְלִכֵּן, כְּשֶׁקִּיּוֹם הַתּוֹרָה      Therefore, when a person observes the Torah and  
וּמִצְוֹת דְּהָאָדָם הוּא בְּאִפְּן      its *mitzvos* inspired by the awareness that every day  
דְּבְכָל יוֹם הֵם כְּחֻדָּשִׁים,      they are as new,

שֶׁעַל יְדֵי זֶה מְאִיר      and, as a result, G-d's infinite light shines in a  
הַגְּלוּי דְּאֹר הַפְּלִי גְבוּל      revealed manner even within His light that is  
גַּם בְּאֹר הַמְּגֻבָּל,      limited,

אִין שִׁיךְ עִנִּין הַשְּׁכָחָה,      there is no possibility of forgetting.

אָבֵל כְּאֶשֶׁר קִיּוֹם      When, however, a person's observance of the  
הַתּוֹרָה וּמִצְוֹת דְּהָאָדָם      Torah and its *mitzvos* is limited in scope,  
הוּא בְּהַגְבָּלָה,     

3. See the extensive exposition of this concept in *Or HaTorah*, loc. cit., and in *Sefer HaLikkutim – Dach*, *Tzemach Tzedek*, *erech shichechah*.

שאז, כשמקיים אותה המצוה בפעם שני' ושלישית אין לו אותו החיות כמו שהי' אצלו בפעם הראשונה, שעי"ז גורם גם למעלה שבאור המוגבל לא יהי' הגילוי דאור הבל"ג, מזה נמשך ענין השכחה. וכמו שבאדם, כשקיום התומ"צ שלו הוא באופן דהגבלה, משתלשל מזה שהתענוג שלו הוא בעניני עוה"ז, שזה (התענוג בעניני עוה"ז, גם בתאוות היתר) הוא היפך הקדושה, עד"ז הוא למעלה, דע"י שז"א (סוכב)

שְׂאֵז, כְּשִׁמְקִים אוֹתָהּ in which instance, when he performs a *mitzvah*  
הַמְצִוָּה בְּפַעַם שְׁנֵי for the second or third time, it does not inspire  
וּשְׁלִישִׁית אֵין לוֹ אוֹתוֹ him with the same energy and vitality that he  
הַחַיּוּת כְּמוֹ שֶׁהָיָה אֶצְלוֹ originally experienced,  
בְּפַעַם הָרִאשׁוֹנָה,

שְׁעַל יְדֵי זֶה גּוֹרֵם this also has a negative effect Above, in the spiritu-  
גַּם לְמַעְלָה שְׁבְּאוֹר al realms, causing the revelation of G-d's infinite  
הַמְגִבֵּל לֹא יִהְיֶה הַגְּלוּי light not to shine within His light that is limited.  
דְּאוֹר הַבְּלִי גְּבוּל,

מְזֵה נִמְשָׁךְ עֲנֵן הַשְּׁכָחָה. This, in turn, brings about the possibility of forgetting.

וְכִמוֹ שְׁבְּאָדָם, כְּשִׁקְיוֹם Just as with regard to a person, when his inspi-  
הַתּוֹרָה וּמִצְוֹת שְׁלוֹ ration to observe the Torah and its *mitzvos* is  
הוא באפן דהגבלה, limited,

מִשְׁתַּלְשֵׁל מְזֵה שֶׁהַתְּעִנוּג the ultimate result is that he derives pleasure  
שְׁלוֹ הוא בעניני עולם הזה, from matters of this world, as explained in the  
previous section,

שְׁזֵה (הַתְּעִנוּג בְּעֵנֵינִי and this (pleasure from matters of this world,  
עוֹלָם הַזֶּה, גַּם בְּתַאוּוֹת even if only pleasure from permissible desires), is  
הַתֵּר) הוּא הַפֶּךְ הַקְּדוּשָׁה, the opposite of holiness.

Thus, the lack of spiritual inspiration leads to a twofold impairment: not only is the person's fulfillment of the *mitzvos* not infused with the desired spiritual intent due to the absence of the loftier, transcendent light; in addition, he is dragged down to a lower level, and becomes involved in worldly matters.

עַל דְּרָף זֶה הוּא לְמַעְלָה, A similar process takes place Above, in the spiritu-

מסתלק, קוב"ה סליק לעילא<sup>4</sup>, ונשאַר רק המלכות (ממלא), זה גורם ירידת המלכות להחיות הקליפות, גלות השכינה.

al realms, for man's conduct determines the nature of the spiritual influences manifest in this world.<sup>4</sup>

דעל יְדֵי שְׁז"א  
(סוֹבֵב) מְסַתְּלֵק,

As a result of the withdrawal of *Z'eir Anpin*, which comprises the emotive attributes of *Atzilus* (in which G-d's light that is *sovev kol almin* is reflected) –

קְדָשָׁא בְּרִיךְ הוּא  
סָלִיק לְעִילָא,

using the terminology of *Kabbalah*,<sup>5</sup> **the Holy One, blessed be He, withdraws upward** –

וְנִשְׁאַר רַק הַמְּלָכוֹת  
(מְמַלָּא),

the light **that remains** and that is drawn down into the lower realms is **only** that of the *sefirah* of *Malchus* (which is identified with G-d's light that is *memale kol almin*).

זֶה גּוֹרֵם יְרִידַת הַמְּלָכוֹת  
לְהַחְיֹת הַקְּלִפּוֹת,

There is thus a twofold disadvantage to the withdrawal of *Z'eir Anpin*: not only is the loftier, transcendent light withdrawn; in addition, **it causes *Malchus* to descend and endow the *kelipos*, the source of the forces of evil, with vitality.**

גְּלוֹת הַשְּׂכִינָה.

This descent is referred to as **the exile of the *Shechinah*,**

the Divine Presence; G-d's light, the source of all vitality, is drawn down into a realm in which it can neither be revealed nor express itself. Moreover, it is compelled, as it were, to provide influence for the negative forces within the Spiritual Cosmos.

## SUMMARY

Based on the above, it is possible to explain the connection between exile and forgetting: There exists the possibility for a person to forget because the knowledge that

4. In this vein, the Alter Rebbe (as cited in *Igros Kodesh* of the Rebbe Rayatz, letter no. 763, Heb. Vol. 3, p. 303) interpreted the statement (*Avos* 3:1) "Know what is above you (יָדַע מִמֶּנּוּ)" as follows: "Know that what is Above is *from you*" – that is, the dynamics in the spiritual realms depend on you.

5. See *Zohar*, Vol. I, p. 210a, Vol. III, p. 20b; *Siddur im Dach*, p. 58b ff.; *Or HaTorah, Nach*, Vol. 2, pp. 1050, 1058, *Sefer HaLikkutim – Dach Tzemach Tzedek, erech galus*, sec. 3 (p. 323ff.), and the sources cited there.

he originally possessed was limited. Therefore, over the course of time, it ceases.

Similar concepts apply (as it were) with regard to the spiritual counterparts of remembering and forgetting: Remembering is associated with G-d's light that is *sovev kol almin*. Since this light is fundamentally boundless, it is not appropriate to speak of its ceasing. Forgetting, by contrast, is associated with the *sefirah* of *Malchus*, which is identified with G-d's light that is *memale kol almin*.

As explained in the previous sections, man's Divine service has the potential to bring about the fusion of these two expressions of Divine light; their combined influence is then reflected in the person's Divine service. Thus, when a person observes the Torah and its *mitzvos* inspired by the awareness that every day they are new, G-d's infinite light shines in a revealed manner even within His light that is limited. Hence, there is no possibility of forgetting.

When, however, a person's fulfillment of the Torah and its *mitzvos* is limited and his repetitive observance of the *mitzvos* lacks the energy and vitality he originally experienced, it has an effect in the spiritual realms, causing the revelation of G-d's infinite light to not shine within His light that is limited. This, in turn, brings about the possibility of forgetting.

When a person's inspiration to fulfill the Torah and its *mitzvos* is limited, this absence of spiritual inspiration leads to a twofold impairment: not only is his performance of the *mitzvos* not infused with the desired spiritual intent due to the absence of the loftier, transcendent light; in addition, he sinks to a lower level, and becomes involved in worldly matters.

A similar process takes place Above, in the spiritual realms, for man's conduct determines the nature of the spiritual influences manifest in this world. Here, too, there is a twofold impairment: not only is the higher, transcendent light withdrawn, but as a result, *Malchus* descends and endows the *kelipos* with vitality. This descent is referred to as the exile of the *Shechinah*, the Divine Presence.

(ז) וַיֵּשׁ לְקֶשֶׁר זֶה עִם מִ"שׁ בַּהֲפֹטְרָה דְּשַׁבַּת חֲזוֹן מִגַּד יָדַע שׁוֹר קֹנְהוּ גֹר־יִשְׂרָאֵל לֹא יָדַע עֲמִי לֹא הִתְבּוֹנֵן, וּפִירֵשׁ הָאַרְיִז לִמְדָּה [שֶׁהַיּוֹם הוּא עֶרֶב יוֹם הַהִלּוּלָא שְׁלוֹמִיָּהּ], דְּשׁוֹר קָאִי עַל הָעֵגְלָא שְׁעָשׂוּ הָעֶרֶב רַב בְּמִדְבָּר, ע"י שֶׁהִשְׁלִיכוּ הַטַּס שִׁכְתָּב בּוּ מִשֶּׁהָ עַל־הָ

— 7 —

This *maamar* was delivered on the 4th of Menachem-Av, the day preceding the *yahrzeit* of the *Arizal*. In commemoration of that date, the Rebbe introduces a teaching of the *Arizal*, stating that

וַיֵּשׁ לְקֶשֶׁר זֶה עִם מִ"שׁ בַּהֲפֹטְרָה דְּשַׁבַּת חֲזוֹן the concepts explained in the previous section can be connected with a verse from the *Haftarah* of *Shabbos Chazon*, the *Shabbos* preceding Tish'ah Be'Av:

יָדַע שׁוֹר קֹנְהוּ גֹר־יִשְׂרָאֵל לֹא יָדַע עֲמִי לֹא הִתְבּוֹנֵן, “An ox knows its master... yet Israel did not know, nor did My people contemplate.”<sup>1</sup>

וּפִירֵשׁ הָאַרְיִז לִמְדָּה [שֶׁהַיּוֹם הוּא עֶרֶב יוֹם הַהִלּוּלָא שְׁלוֹמִיָּהּ] The *Arizal*, [whose *yahrzeit* will be commemorated tomorrow,]<sup>2</sup> interpreted<sup>3</sup> that verse as follows:

דְּשׁוֹר קָאִי עַל הָעֵגְלָא שְׁעָשׂוּ הָעֶרֶב רַב בְּמִדְבָּר, The “ox” refers to the Golden Calf made by the mixed multitude<sup>4</sup> in the desert.

עַל יְדֵי שֶׁהִשְׁלִיכוּ הַטַּס שִׁכְתָּב בּוּ מִשֶּׁהָ עַל־הָ שׁוֹר בְּכַדֵּי לְהַעֲלוֹת אֶרְוֹנוֹ שֶׁל יוֹסֵף. The sorcerers among them cast the plate on which Moshe had inscribed “Ascend, O ox,”<sup>5</sup> to cause Yosef’s coffin to ascend<sup>6</sup> from the depths of the Nile River, into the molten gold, enabling the Golden Calf to emerge.

1. *Yeshayahu* 1:3.

2. The *Arizal* passed away on the 5th of Menachem-Av, 5332 (as recorded in *Shem HaGedolim* by the *Chida* and others).

3. In *Shaar HaPessukim* on this verse. Similar interpretations are found in the *Arizal*’s *Likkutei Torah* on this verse and on *Parshas Ki Sissa*.

4. The non-Jews who accompanied the Jews out of Egypt. Sorcerers among them fashioned the Golden Calf, as explained in the sources cited in note 6.

5. *Bereishis* 49:22. We have translated the phrase according to the interpretation given in the sources cited in the following note. In the context of the original verse, this phrase would be translated differently.

6. *Pirkei DeRabbi Eliezer*, ch. 45; *Midrash Tanchuma*, *Parshas Ki Sissa*, sec. 19 (see also *loc. cit.*, *Parshas Be-Shalach*, sec. 2); *Rashi*, *Shmos* 32:4, et al.

שור בכדי להעלות ארונו של יוסף<sup>11</sup>. ומבאר, דבטס זה הי' כתוב השם יל"י (שם השני של השם בן ע"ב שמות), שהוא הממונה על כח השור העליון. וזהו ידע שור קונהו גו' ישראל לא ידע גו', שהשור עצמו ידע שהוא משם קדוש, וישראל לא ידע עמי לא

וּמְבַאֵר דְּבִטְסַּזְה הַי' The *Arizal* explains that on this plate was written  
כְּתוּב הַשֵּׁם יל"י the mystical name of G-d, *Yeli*,

(שֵׁם הַשֵּׁנִי שֶׁל הַשֵּׁם) (the second name of G-d's name comprising 72  
כֶּן ע"ב שְׁמוֹת), names<sup>7</sup>).

*Kabbalah* speaks of a name of G-d whose numerical value is 72. That number is reached by calculating the numerical equivalent of the *milui* of the letters of the name *Havayah*, *Yud-Hei-Vav-Hei*, when spelling out the letters with the letter *yud*, i.e., the letter *yud* is spelled *yud-vav-dalet*, the letter *hei* is spelled *hei-yud*, and the letter *vav*, *vav-yud-vav*.

This mystical name is reflected in three verses in *Shmos* 14: 19, 20, and 21; each of these verses comprises 72 letters. According to *Kabbalah* there are 72 mystical names of G-d that are formed by combining specific letters from these verses. The pattern is that one letter is taken from each verse: the first of these 72 mystical names is formed by taking the first letter of the first verse, the last letter of the second verse, and the first letter of the third verse; the second name by taking the second letter of the first verse, the penultimate letter of the second verse, and the second letter of the third verse; the pattern continues on in this manner.

The second letter of the first verse is a *yud*, the penultimate letter of the second verse is a *lamed*, and the second letter of the third verse is a *yud*, these three letters thus form the name *Yeli*.

שֶׁהוּא הַמְּמַנֶּה עַל This name has dominion over the power of the  
כֶּחַ הַשּׁוֹר הָעֲלִיּוֹן. supernal ox.

The *Arizal* explains that in addition to the Biblical phrase that Moshe had written on the plate that he cast into the Nile, he also wrote the mystical name *Yeli*, and through its mystical power, the coffin of Yosef, who is identified with an ox, ascended. Later, when the sorcerers among the mixed multitude cast this plate into the molten gold, its mystical power caused the Golden Calf to ascend and be invigorated with supernatural energy.



התבונן, לא ידעו ולא התבוננו בזה, ואמרו שהעגל עלה מעצמו ולכן טעו אחריו. וזהו שהר"ת של ישראל לא ידע עמי לא התבונן הוא יל"י על"ה, שלא ידעו ולא התבוננו דזה שעל"ה (השור) הוא ע"י שם יל"י, ולכן אמרו שעלה מעצמו.

וְזֶהוּ יָדַע שׁוֹר קִוְיָהוּ גו'    This is the inner meaning of the verse, **"An ox knows its master... yet Israel did not know..."**  
 יִשְׂרָאֵל לֹא יָדַע גו',

שֶׁהַשׁוֹר עֲצָמוּ יָדַע    The "ox" itself, i.e., the Golden Calf, knew that it  
 שֶׁהוּא מְשֵׁם קָדוֹשׁ,    derived its energy from a holy name of G-d.

וְיִשְׂרָאֵל לֹא יָדַע    "Yet Israel did not know, nor did My people  
 עָמִי לֹא הִתְבוֹנֵן,    contemplate,"

לֹא יָדַעוּ וְלֹא הִתְבוֹנְנוּ בְּזֶה,    i.e., the Jews **"did not know and did not contem-  
 plate"** the mystical process through which the Golden  
 Calf came into being and through which it derived its  
 energy.

וְאָמְרוּ שֶׁהָעֵגֶל עָלָה מֵעֲצָמוֹ    Instead **they said that the Golden Calf ascended as  
 a result of its own powers.**

וְלָכֵן טָעוּ אַחֲרָיו.    They therefore went astray and followed it.

וְזֶהוּ שֶׁהָרֵאשִׁי תְּבוּתָהּ שֶׁל    It is on this basis that the *Arizal* explains that the  
 יִשְׂרָאֵל לֹא יָדַע עָמִי לֹא    initial letters of the words of the phrase, **"Israel did  
 הִתְבוֹנֵן הוּא יל"י עַל"ה,**    not know, nor did My people contemplate" form  
 an acronym for the words **"Yeli ascended."**

שֶׁלֹּא יָדַעוּ וְלֹא הִתְבוֹנְנוּ    The implication is that the Jews **did not know and  
 דָּוָה שֶׁעַל"ה (השור)**    did not contemplate that (the ox) ascended by  
 הוּא עַל יְדֵי שֵׁם יל"י,    virtue of the mystical name *Yeli*.

וְלָכֵן אָמְרוּ שֶׁעָלָה מֵעֲצָמוֹ.    It was because they lacked this awareness that **they  
 therefore said that the Golden Calf ascended by  
 virtue of its own powers.**

וַיֵּשׁ לֹאמַר,    It is possible to say:

With these words, the Rebbe introduces a deeper understanding of the *Arizal's* teaching that enables the Jews' conduct at the time of the sin of the Golden Calf to be viewed in a more positive light:

ויש לומר, דפירוש זה בישראל לא ידע עמי לא התבונן הוא לימוד זכות על ישראל. שהסיבה לזה שטעו אחרי העגל, היתה מפני שלא התבוננו בהענינים (השם יל"י) שלמעלה מהעולם, היינו שגם אז עבדו את הוי', אלא שכיון שאז הי' לפני הציווי

דפּרוּש זֶה בְּיִשְׂרָאֵל לֹא יָדַע עַמִּי לֹא הִתְבּוֹנֵן הוּא לְמוֹד זְכוּת עַל יִשְׂרָאֵל. **This interpretation of the verse, "Israel did not know, nor did My people contemplate" enable one to judge the Jewish people more favorably.**

שְׁהִסְבָּה לְזֶה שִׁטְעוּ אַחֲרֵי הָעֵגֶל, הִיְתָה **Based on this interpretation, it can be explained that the reason they went astray and followed the Golden Calf was**

מִפְּנֵי שֶׁלֹּא הִתְבּוֹנְנוּ בְּהַעֲנִינִים (הַשֵּׁם יל"י), שֶׁלְּמַעַלָּה מִהָעוֹלָם, **that they did not contemplate the dimensions of G-dliness (reflected in the mystic name *Yeli*) that transcend the spiritual structure that defines the characteristics of our world.**

G-d's name *Havayah*, as expressed with its *milui* when spelled out with the letter *yud*, reflects the transcendent dimension of G-dliness associated with His infinite light that is *sovev kol almin*. At the time the Jews made the Golden Calf, their error lay in the fact that they did not contemplate this higher dimension of G-dliness,

הֵינּוּ שִׁגְם אִז עֲבָדוּ אֶת הַיְוִי, **i.e., even then, they served G-d.**

אַלֵּא שֶׁכִּיּוֹן שָׂאָז הָיָה לְפָנֵי הַצְּוִי דְּבְכָל יוֹם, יְהִיּוּ בְּעֵינֵיךָ פְּחָדְשִׁים, **Nevertheless, since these events took place before<sup>8</sup> the Jews were given the command that each day the Torah and its *mitzvos* be perceived as new, which, as explained above, involves the fusion of G-d's light that is *sovev kol almin* with His light that is *memale kol almin*,**

8. For the verse, "And these words that I command you today," from which is derived the directive that each day the Torah and its *mitzvos* should be perceived as new, was first related in *Parshas Vaeschanan*, as part of Moshe's address to the Jewish people before his passing. Moshe delivered this address in the 40th year of the Jews' journey through the desert; the sin of the Golden Calf, by contrast, transpired in the first year of that journey.

A question can be raised regarding this explanation, based on *Rashi's* commentary to *Shmos* 19:1, which states that the term *bayom hazeh*, "on that day," in that verse, teaches that "the words of the Torah should always be new for you as if they were given today." This poses a problem since the narrative in *Shmos* preceded the sin of the Golden Calf. In resolution, it can be explained that the verse in *Shmos* was related in the context of a narrative and not - in contrast to the verse in *Parshas Vaeschanan* - as a command. Further analysis of the matter is nevertheless still required.

דבכל יום יהיו בעיניך כחדשים<sup>9</sup>, לכן היתה עבודתם בהגבלה, שלכן, הגילוי שהאיר להם אז הוא רק האור שמלוּבש בהעולם. ומזה נשתלשל שטעו אחרי העגל<sup>10</sup>. וזהו

לְכֵן הִיְתָה עֲבוֹדָתָם  
בְּהִגְבֻלָּה,      their Divine service was consequently characterized by the limitations that prevail within the structure of the Spiritual Cosmos.

שְׁלֵכֵן,      It was for this reason,

i.e., because the revelation of G-dliness granted the Jews is “measure for measure,” commensurate with their Divine service, as explained above, that

הַגְּלוּי שֶׁהָאִיר לָהֶם אָז הוּא  
רַק הָאֹר שֶׁמְלֻבָּשׁ בְּהָעוֹלָם.      the revelation of G-dliness that shone forth for them at that time was solely the G-dly light that is encloded within the world, His light that is *memale kol almin*.

וּמִזֶּה נִשְׁתַּלְּשֵׁל שְׁטָעוּ  
אֲחֵרֵי הָעֵגֶל.      This led to the Jews’ going astray and following the Golden Calf.

The fact that they were not exposed to a higher dimension of G-dly revelation was what gave rise to the possibility of their sinning.

The statement that the fact that, at the time of the sin of the Golden Calf, the Jews were exposed only to the finite dimension of G-dliness that is *memale kol almin*<sup>9</sup> is what led to such a severe sin may seem radical. However, it is explained in *Chassidus*<sup>10</sup> that **the knowledge that *Havayah*, which reflects the transcendent Divine light that is *sovev kol almin*, and *Elokim*, which is associated with the limited Divine light that is *memale kol almin*, are one, is necessary in order to preclude the possibility of worshipping false deities.** Otherwise, matters of this world can take on independent importance and, as a result, one finds himself on a slippery slope that can ultimately lead to the worship of false deities.

This concept relates to the expression used by the *Zohar* regarding exile (cited in sec. 6), that “the Holy One, blessed be He, withdrew upward.” The term, “the Holy One, blessed be He,” refers to the transcendent dimension of G-dliness. The absence of the revelation of this infinite dimension of G-dliness generates the potential that can ultimately lead to the possibility of sin and exile.

To extend this concept further:

9. At the time of the Exodus from Egypt and of the Giving of the Torah, the higher dimensions of G-dliness had certainly been revealed to the Jews; but at the time of the sin of the Golden Calf, only the dimension that is *memale kol almin* was revealed.

10. See the *maamar* entitled *VeYadaata*, 5657 (*Sefer HaMaamarim* 5657, p. 55ff.).

גם שחטא העגל גרם לשבירת הלוחות שעי"ז נעשה האפשרות דשכחת התורה<sup>מט</sup>, היינו שגם לאחר החטא נשאר הקשר שלהם עם התורה, ורק שלימוד התורה שלאחרי שבירת הלוחות הוא בהגבלה שלכן שייך בזה הפסק (שכחה). ועי"ז נעשה אפשרות שתהי' אומה ולשון שולטת בהם<sup>נ</sup>, כי כשהגילוי הוא רק מבחינת המלכות, יש נתינת מקום לגלות, כנ"ל.

וְזֶה גַם שְׁחָטָא הָעֵגֶל  
גַּרְם לְשִׁבְרֵית הַלְּחֹת  
**On the basis of the above concepts, it can also be understood that the sin of the Golden Calf led to the shattering of the Tablets upon which the Ten Commandments were inscribed,**

שְׁעַל יְדֵי זֶה נִעְשָׂה  
הָאֶפְשָׁרוּת דְּשִׁכְחַת הַתּוֹרָה,  
**which, in turn, led to the possibility that the Torah be forgotten,**

as our Sages stated,<sup>11</sup> "Had the First Tablets not been shattered, the Torah would never have been forgotten by the Jewish people."

הֵינּוּ שְׁגַם לְאַחֲרֵי  
הַחֲטָא נִשְׁאַר הַקֶּשֶׁר  
שֶׁלָּהֶם עִם הַתּוֹרָה,  
**The implication is that even after the sin of the Golden Calf, the connection between the Jewish people and the Torah remained intact.**

וְרַק שְׁלִמּוּד הַתּוֹרָה  
שְׁלְאַחֲרֵי שְׁבִירַת  
הַלְּחֹת הוּא בְּהִגְבֻלָּה  
**It is only that, after the shattering of the Tablets, the Jews' Torah study was characterized by limitation; they had lost touch with the *essence* of the Torah.**

שְׁלֶכְנָן שִׁיךְ בְּזֶה  
הַפֶּסֶק (שְׁכָחָה).  
**Therefore, there existed the possibility that their connection with the Torah be interrupted (that the Torah be forgotten), as explained in sec. 6.**

וְעַל יְדֵי זֶה נִעְשָׂה  
אֶפְשָׁרוּת שְׁתִּהְיֵי אֲמָה  
וְלִשׁוֹן שׁוֹלְטַת בָּהֶם,  
**This descent in the Jews' spiritual level in turn gave rise to the possibility for other nations to rule over them,<sup>10</sup>**

כִּי כְּשֶׁהִגְלוּי הוּא רַק  
מִבְּחִינַת הַמְּלָכוּת,  
**for when the only dimension of G-dliness that is revealed is the attribute of *Malchus*, the G-dly light that is defined by the limitations of the Spiritual Cosmos,**

11. Eruvin 54a.

יש נתינת מקום לַגְלוּת, כַּנְזָכָר לְעֵיל. **there exists the possibility of exile, as mentioned above (sec. 6).**

## SUMMARY

This section develops a connection between the concepts explained previously and a teaching of the *Arizal* based on a verse from the *Haftarah* of *Shabbos Chazon*: “An ox knows its master... yet Israel did not know, nor did My people contemplate.” The *Arizal* interpreted that verse as follows: The “ox” refers to the Golden Calf made by the mixed multitude in the desert. The sorcerers among them cast the plate on which Moshe inscribed “Ascend, O ox,” in order that Yosef’s coffin would ascend from the Nile River into the molten gold, enabling the Golden Calf to emerge. The *Arizal* explains that on this plate was written the mystical name of G-d, *Yeli*, a name that stems from a level of G-dliness that transcends the Spiritual Cosmos. This mystical name of G-d was the source of the powers of the Golden Calf.

The “ox” itself, i.e., the Golden Calf, knew that it derived its energy from a holy name of G-d. “Yet Israel did not know, nor did My people contemplate,” the Jews did not know and did not contemplate the mystical process through which the Golden Calf came into being and through which it derived its energy, i.e., the reason that they went astray and followed the Golden Calf was that they did not contemplate those dimensions of G-dliness transcending the spiritual structure that defines the characteristics of our world.

Even then, they served G-d. However, their Divine service was characterized by the limitations that prevail within the structure of the Spiritual Cosmos. The revelation of G-dliness that shone forth for them was solely the G-dly light that is encloded in the world, G-d’s light that is *memale kol almin*.

This led to the Jews’ going astray and following the Golden Calf. The sin of the Golden Calf in turn led to the shattering of the Tablets on which the Ten Commandments were inscribed, which in turn made it possible for the Torah to be forgotten.

This descent in the Jews’ spiritual level, in turn, generated the possibility of exile – for other nations to rule over them – for when the only dimension of G-dliness that is revealed is the G-dly light that is defined by the limitations of the Spiritual Cosmos, there exists the possibility of exile.

ח) וְזָהָר מ"שנא זכור הוי' מה הי' לנו, ומבאר הצ"צ<sup>1</sup> דמה הוא שם הוי' (במילוי אלפיי"ן בגימטריא מ"ה) ולנו הוא בגימטריא אלקים, ופירוש מה הי' לנו הוא, שהוי' נעשה בבחינת אלקים. ויש לומר, דענין מה הי' לנו בעבודת האדם הוא, דהוי' הוא למעלה מהטבע ואלקים בגימטריא הטבע<sup>2</sup>, שגם כשישנה לאדם

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וְזָהָר מַה שְׁפָתוֹב זְכוֹר  
הַיְי' מָה הַיְי' לָנוּ, On the basis of the above concepts, it is possible  
to explain the meaning of the verse from *Eichah*:<sup>1</sup>  
“Remember, O G-d, what has befallen us.”

וּמְבַאֵר הַצְּמַח צְדָק  
דְּמָה הוּא שֵׁם הַיְי' The *Tzemach Tzedek* explains<sup>2</sup> that מַה (“what”)  
refers to G-d’s name *Havayah*

(בְּמִלּוּי אֲלֵפֵי"ן  
בְּגִימְטְרִיָּא מ"ה) (for the numerical value of the name *Havayah*,  
when calculated with a *milui* using *alefs*,<sup>3</sup> is 45,  
the same as the numerical equivalent of the word מַה).

וְלָנוּ הוּא בְּגִימְטְרִיָּא  
אֱלֹקִים, לנו (“us”) shares the same numerical value as G-d’s  
name *Elokim*.<sup>4</sup>

וּפְרוּשׁ מָה הַיְי' לָנוּ  
הוּא, שְׁהַיְי' נַעֲשֶׂה  
בְּבַחֲיַנַּת אֱלֹקִים. Thus, the phrase “what has befallen us” can be  
interpreted as meaning that *Havayah* has become  
*Elokim*.

וְיֵשׁ לוֹמַר, דְּעֵנִין מַה הַיְי'  
לָנוּ בְּעַבְדוּת הָאָדָם הוּא, It is possible to explain that the implication of the  
phrase “what has befallen us” in terms of man’s  
Divine service is

דְּהַיְי' הוּא לְמַעְלָה מִהַטָּבַע  
that *Havayah* refers to the dimension of G-dliness  
that transcends nature,

וְאֵלֵקִים בְּגִימְטְרִיָּא הַטָּבַע,  
whereas *Elokim* shares the same numerical  
equivalent of הטבע (“nature”),<sup>5</sup>

1. *Eichah* 5:1.

2. *Or HaTorah, Nach*, Vol. 2, p. 1086, commenting on the verse cited.

3. I.e., the letters *hei* are spelled out *hei-alef*, and the *vav*, *vav-alef-vav*.

4. The numerical equivalent of each is 86.

5. *Pardes, Shaar* 12 (*Shaar HaNesivos*), ch. 2; *Reishis Chochmah, Shaar HaTeshuvah*, ch. 6 (p. 121b); *Tanya, Shaar HaYichud VehaEmunah*, ch. 6; see also the sources cited in *Toras Menachem, Sefer HaMaamarim Melukat*, Vol. 4, p. 263, note 76.

הצלחה שלמעלה מהטבע הוא חושב שזה טבע. ויתירה מזו, שלפעמים, ההצלחה שלמעלה מהטבע גורמת לו לחשוב שכחו ועוצם ידו עשה לו את החיל הזה<sup>6</sup> וְעַד שֶׁהִי בַעֲגָל, דוּה שֶׁעַיִי הַשֵּׁם יל"י נַעֲשֶׂה עֲלֵיית הַשּׁוֹר (עֲנִין שְׁלִמְעֵלָה מֵהַטֵּבַע)

i.e., *Elokim* refers to the dimension of G-dliness that brings the natural order into being and grants it vitality.

שָׁנָם כְּשִׁישְׁנָה לְאָדָם In a personal sense, this reflects a descent in spiritual awareness. **Even when a person enjoys success over and beyond the natural order** – stemming from G-d's name *Havayah* – **he perceives this success as a natural phenomenon** (stemming from *Elokim*).

הַצְּלָחָה שְׁלִמְעֵלָה מֵהַטֵּבַע  
הוּא חוֹשֵׁב שֶׁזֶה טֵבַע.

The previous section explained that when a person fails to maintain a connection with the level of G-dliness that transcends nature, it is possible for the natural order to take control of his life to the extent that his G-dly soul is “in exile,” dominated by his animal soul. This section describes a further descent: In truth, since G-d's name *Havayah*, i.e., G-dliness that transcends nature, is the source of the very life of every Jew, it can thus bring him success that transcends the natural order. Nevertheless, due to his lack of spiritual awareness, a person may fail to recognize and appreciate the true source of his success.

וַיִּתְיַרָה מְזוֹ, שְׁלִפְעָמִים, **Moreover, there are times when his supra-natural success may lead him to false pride, causing him to think that “It is my strength and the power of my hand that have brought me this success.”**<sup>6</sup>

הַהַצְּלָחָה שְׁלִמְעֵלָה  
מֵהַטֵּבַע גּוֹרֶמֶת לוֹ לְחֹשֵׁב  
שֶׁכַּחוּ וְעֹצֵם יָדוֹ עָשָׂה  
לוֹ אֶת הַחִיל הַזֶּה

He is aware that he is being granted extraordinary, supra-natural success, but rather than seeing it as a gift of Divine Providence, he attributes it to his own prowess.

וְעַל דֶּרֶךְ שֶׁהִי בַעֲגָל, **[To refer to the concepts explained in the previous section: As in the instance of the Golden Calf: The fact that the Golden Calf ascended from the molten gold via the mystical power of G-d's name *Yeli***

דָּזָה שָׁעַל יְדֵי הַשֵּׁם יל"י  
נַעֲשֶׂה עֲלֵית הַשּׁוֹר

(עֲנִין שְׁלִמְעֵלָה מֵהַטֵּבַע) **(a supra-natural force)**

6. Cf. *Devarim* 8:17.

הביא אותם לחשוב שעלה מעצמן].

והעצה לזה הוא זכור הוי', שהעבודה תהי' באופן דזכרון, למעלה מהגבלה (בכל יום יהיו בעיניך כחדשים), שעיי"ז מאיר הגילוי דהוי', אור הסובב גם שלמעלה מהתלבשות. ויש לקשר זה עם פירוש הבעש"ט עה"פיה, דמה הי' לנו הוא גילוי מ"ה

As explained above, the mystical name *Yeli* is associated with the *milui* of G-d's name *Havayah* when its letters are spelled out with a *yud*, which reflects the ultimate transcendent expression of that name.

הביא אותם לחשוב **caused the Jews to think that the Calf ascended by**  
שעלה מעצמו]. **virtue of its own powers**].

והעצה לזה הוא זכור הוי', **The advice how to halt and reverse this downward**  
רוחניותה הי' **spiritual spiral is "Remember, O G-d,"**

שהעבודה תהי' באופן **that one's Divine service follow the mode of**  
דזכרון, למעלה מהגבלה **"remembering,"** which, as explained above (sec. 6),  
רוחניותה הי' **reflects a transcendence of the limits of time, i.e., a**  
רוחניותה הי' **level above the natural order,**

(בכל יום יהיו בעיניך **(as explained with regard to the directive to perceive**  
פחדים), **the Torah and its mitzvos as new each day).**

שעל ידי זה מאיר **By stepping beyond the limits of nature in his Divine**  
הגילוי דהוי', **service, a Jew evokes a commensurate revelation of**  
רוחניותה הי' **G-dliness. G-d's name *Havayah*, which is identified**  
רוחניותה הי' **with**

אור הסובב גם שלמעלה **His light that is *sovev kol almin*, which transcends**  
מהתלבשות. **being encloded** within the natural order, becomes  
רוחניותה הי' **overtly manifest.**

ויש לקשר זה עם פרוש **The above concepts can be connected to the Baal**  
הבצל שם טוב על הפסוק, **Shem Tov's interpretation<sup>7</sup> of the verse from**  
רוחניותה הי' ***Eichah* cited previously. The Baal Shem Tov explains**  
רוחניותה הי' **that the phrase,**

7. Cited in *Sefer HaMaamarim – Yiddish*, p. 212.



דהנשמה, כי מ"ה דהנשמה הוא עצם הנשמה שלמעלה מהתלבשות, שקשורה עם הוי' שלמעלה מהתלבשות בעולם, ועי"ז באים להעבודה דזכור, עבודה שלמעלה מהגבלה.

דְּמָה הָיָה לָנוּ הוּא גְלוּי מ"ה דְּהַנְשָׁמָה, "what has befallen us" refers to the revelation of the level of מה possessed by the soul.

כִּי מ"ה דְּהַנְשָׁמָה הוּא עֶצֶם הַנְשָׁמָה שְׁלֹמְעָלָה מֵהַתְּלַבְּשׁוֹת, The מה possessed by the soul refers to the essence of the soul that is above being encloded in the body

שְׁקִשׁוּרָה עִם הָוִי שְׁלֹמְעָלָה מֵהַתְּלַבְּשׁוֹת בְּעוֹלָם, and which is connected to G-d's name *Havayah* that is above being encloded in the world.

וְעַל יְדֵי זֶה בְּאִים לְהַעֲבֹדָה דְּזִכּוֹר, It is as a result of the revelation of this level of the soul that one reaches the Divine service of "remembering,"

עֲבֹדָה שְׁלֹמְעָלָה מֵהַגְּבֻלָּה. i.e., Divine service that transcends the limitations of the natural order.

## SUMMARY

The previous section explained that when a person fails to maintain a connection with the level of G-dliness that transcends nature, it is possible for the natural order to take control of his life to the extent that his G-dly soul be "in exile," dominated by his animal soul. This section describes a further descent: In truth, G-d's name *Havayah*, the level of G-dliness that transcends nature, is the source of the very life of every Jew and can thus bring him supra-natural success. Nevertheless, due to his lack of spiritual awareness, a person may fail to recognize and appreciate the true source of his success.

This concept relates to the *Tzemach Tzedek's* interpretation of the verse "Remember, O G-d, what has befallen us," for מה ("what") refers to G-d's name *Havayah*, whereas לנו ("us") shares the same numerical equivalent as G-d's name *Elokim*. Thus, the phrase "what has befallen us" can be interpreted as meaning that *Havayah*, the G-dly light that transcends the natural order, is perceived as *Elokim*, nature.

The advice how to halt and reverse this downward spiritual spiral is "Remember, O G-d"; i.e., that one's Divine service follow the mode of "remembering," which as explained above reflects transcending the limits of the natural order. Such service

evokes a commensurate revelation of G-dliness: G-d's light that transcends the natural order becomes overtly manifest.

The above concepts can be connected to the Baal Shem Tov's interpretation of the verse from *Eichah* cited previously. The Baal Shem Tov explains that the *מה* possessed by the soul refers to the essence of the soul that is above being en clothed in the body. Through the revelation of this level of the soul, it is possible to carry out the Divine service of "remembering," a level of service that transcends the limitations of the natural order.

ט) וְזָהָרִי צִיּוֹן בְּמִשְׁפָּט תִּפְדֶּה וּשְׁבִי בְצִדְקָה, שֶׁהֵם ב' דְּרָגוֹת בְּנִשְׁמָה. צִיּוֹן היא דְּרָגַת הַנִּשְׁמָה שֶׁלֹּא מְעַלָּה מִהַתְּלַבְּשׁוֹת בְּגוּף (מ"ה דְּנִשְׁמָה), דְּבַחֲנִינָה זֶה אֵין שִׁיךְ שֶׁתִּהְיֶה בְּשִׁבְיָ בְּנַפְשׁ הַבְּהֵמִית, שֶׁהִמְרִירוֹת וְהַשְׂמֵחָה שֶׁלָּהּ יֵהְיוּ מֵעֲנִינֵי עוֹה"ז, וְרַק שֶׁהִיא בְּגִלּוֹת, שֶׁאֵינָה מְאִירָה בְּגִלּוּי (כִּהְנִשְׁמָה שְׁבִּגּוּף).

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In this section, the *maamar* returns to the verse cited at the outset, explaining that

וְזָהָרִי צִיּוֹן בְּמִשְׁפָּט תִּפְדֶּה וּשְׁבִי בְצִדְקָה, on the basis of the concepts explained above, we can understand<sup>1</sup> the verse, “Zion will be redeemed through judgment, and her captives through *tzedakah*.”

שֶׁהֵם ב' דְּרָגוֹת בְּנִשְׁמָה. “Zion” and “her captives” refer to two levels within the soul.

צִיּוֹן הִיא דְּרָגַת הַנִּשְׁמָה שֶׁלֹּא מְעַלָּה מִהַתְּלַבְּשׁוֹת בְּגוּף “Zion” refers to the level of the soul that is above being able to be encloded in the body

(מ"ה דְּנִשְׁמָה), (the level of *mah* within the soul, as was discussed in the previous section).

דְּבַחֲנִינָה זֶה אֵין שִׁיךְ שֶׁתִּהְיֶה בְּשִׁבְיָ בְּנַפְשׁ הַבְּהֵמִית, It is not relevant to speak of this dimension of the soul as being held “in captivity” by the animal soul,

שֶׁהִמְרִירוֹת וְהַשְׂמֵחָה שֶׁלָּהּ יֵהְיוּ מֵעֲנִינֵי עוֹלָם הַזֶּה, i.e., that its bitterness and joy be motivated by matters of this world.<sup>2</sup>

The level of *mah* within the soul is fundamentally transcendent and thus above being emotionally affected by material concerns.

וְרַק שֶׁהִיא בְּגִלּוֹת, It is merely “in exile,”

שֶׁאֵינָה מְאִירָה בְּגִלּוּי (בְּהַנִּשְׁמָה שְׁבִּגּוּף). i.e., it does not shine forth in a revealed manner (within the lower level of the soul that is encloded in the body).

1. With regard to the explanations that follow, see the *maamar* entitled *Tziyon BeMishpat in Likkutei Torah*, sec. 3 (*Devarim*, p. 1b). See the *maamar* of this title delivered in 5735 (*Toras Menachem, Sefer HaMaamarim Melukat*, Vol. 4, p. 125ff.) and the sources cited there.

2. As mentioned in the *maamar* from *Likkutei Torah* cited above.

ושבִי' היא דרגת הנשמה שבהתלבשות, דבחינה זו שייך שתהי' בשבִי' בנה"ב, שהמרירות והשמחה שלה הם מעניני עוה"ז. ויש לומר, שהוא ע"ד המבואר<sup>3</sup> בפירוש הכתובי<sup>4</sup> ותאמר ציון עזבני הוי' ואד' שכחני, דשכחה הוא שיש דבר המשכח ולא רק העדר הזכרון.

A person in exile still possesses the full range of his individual powers. Moreover, he is not compelled to make use of them in the service of anyone. He is, however, prevented from expressing them freely. In contrast, a person in captivity is subject to the control of his captors, and as such is compelled to use his powers in their service.

In the analogue, the transcendent dimension of our G-dly souls is above being drawn down into matters of the world. Its transcendent qualities are, however, withdrawn and not revealed within the aspect of our souls that controls our life on this material plane.

וְשִׁבִי' הִיא דְרָגַת  
הַנְּשָׁמָה שֶׁבְּהִתְלַבְּשׁוּת,

“Her captives” refers to the level of the soul that is enclotted in the animal soul and that is thus involved in our lives on this material plane.

דְּבַחְיִנָּה זוֹ שִׁיף שֶׁתְּהִי'  
בְּשִׁבִי' בְּנַפְשׁ הַבְּהֵמִית,

It is therefore relevant to speak of this dimension of the soul as being in captivity within the animal soul,

שֶׁהַמְרִירוּת וְהַשְׂמִיחָה שְׁלָה  
הֵם מֵעֲנִינֵי עוֹלָם הַזֶּה.

i.e., that its bitterness and joy be motivated by matters of this world.

יִישׁ לֹמַר, שֶׁהוּא עַל  
דְּרָף הַמְבַאֵר בְּפִרוּשׁ  
הַכָּתוּב וְתֵאמָר צִיּוֹן עֲזָבָנִי  
הַיְוִ' וְאֲדָנִי שָׁכַחְנִי,

It is possible to say that the above concepts correspond to the ideas explained in the interpretation<sup>3</sup> of the verse,<sup>4</sup> “Zion said, ‘G-d (*Havayah*) has abandoned me, and the L-rd (*A-donai*) has forgotten me.’”

דְּשִׁכְחָה הוּא שִׁישׁ  
דְּכַר הַמְשַׁכַּח וְלֹא  
רַק הָעֵדֶר הַזְּכָרוֹן.

“Forgetting” implies not only that one fails to remember, but that there is another entity that causes the forgetfulness.

3. The series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 243ff. See also *op. cit.*, p. 245, and *Or HaTorah, Devarim*, Vol. 2, p. 514ff.

4. *Yeshayahu* 49:14.

וזהו עזבני הוי' ואד' שכחני, דבהוי' שהוא אור הסוכב שלמעלה מהתלבשות בעולמות אין שייך ענין השכחה ח"ו ורק ענין העזיבה, והוא שבגלותא קוב"ה סליק לעילא ואינו מאיר בגילוי למטה (ע"ד הגלות בבחינת ציון, שאינה מאירה בהנשמה שבגוף<sup>5</sup>),

וְזֶהוּ עֲזַבְנִי הַוְי'      On this basis, the verse, “G-d (*Havayah*) has abandoned me, and the L-rd (*A-donai*) has forgotten me” can be explained.  
וְאֲדָנִי שָׁכַחְנִי,

דְּבִהְוִי' שְׁהוּא אור      With regard to G-d's name *Havayah*, which is identified with the Divine light that is *sovev kol almin* and which is above being able to be enlothed in the worlds,  
הַסּוֹכֵב שְׁלִמְעָלָה  
מִהַתְּלַבְּשוֹת בְּעוֹלָמוֹת

אֵין שֵׁיף עֲנִין הַשְּׁכָחָה      “forgetting” – that another entity will have an effect on this light and thereby cause forgetfulness – is not relevant, Heaven forbid,  
חַס וְשָׁלוֹם

וְרַק עֲנִין הָעֲזִיבָה,      there solely exists the possibility of “abandoning,” that this higher light will withdraw.

וְהוּא שְׁבָגְלוֹתָא קְדָשָׁא      This recalls the *Zohar's* statement (cited in sec. 6) that during the era of exile, “the Holy One, blessed be He, withdraws upward,”  
בְּרִיף הוּא סְלִיק לְעִילָא

וְאִינוּ מְאִיר בְּגִלּוּי לְמַטָּה      and does not shine forth in a revealed manner on this lowly, material plane.

Nevertheless, although this light is withdrawn, its power is neither subjugated by – nor diverted towards – matters of this world.

(על דרך הגלות בבחינת ציון, שאינה מאירה בהנשמה שבגוף),      (This parallels the exile of the attribute of Zion, which although not affected by material matters, nevertheless does not shine forth in the dimension of the soul enlothed in the body.)<sup>5</sup>

5. The series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 246.

ואד' (מלכות<sup>ט</sup>) שבכללות הוא אור הממלא, שייך בו גם ענין השכחה, ירידת המלכות להחיות הקליפות (ע"ד השבי' בדרגת הנשמה שבבחינת התלבשות<sup>ט</sup>, שהמרירות והשמחה שלה יכולים להיות מעניני עוה"ז). וזהו ציון במשפט תפדה ושבי' בצדקה, שהפדי' דבחינת ציון מהדברים המכסים עלי' ומונעים הגילוי

וְאֵדֵן (מְלֻכּוּת) The verse continues, "the L-rd (*A-donai*) has forgotten me." With regard to *A-donai*, (the name of G-d associated with the *sefirah* of *Malchus*),<sup>6</sup>

שֶׁבְכָל־לּוֹת הוּא אֹר הַמְּמַלֵּא, which in a general sense refers to G-d's light that is *memale kol almin*,

שֵׁיךְ בּוֹ גַם עֲנִיֵן הַשְּׁכָחָה, it is also relevant to speak about "forgetting."

יְרִידַת הַמְּלֻכּוּת In the higher realms, this reflects the descent of the *sefirah* of *Malchus* in order to convey vitality to the *kelipos*,

i.e., not only is the higher light withdrawn; Divine energy is subjugated and compelled to enliven the forces opposing holiness.

(עַל הַרְף הַשְּׁבִי' בְּדִרְגַת הַנְּשָׁמָה שֶׁבְּבְחֵינָת הַתְּלַבְּשׁוֹת, (This corresponds to the "captivity" suffered by the level of the soul that is encloded within the animal soul,<sup>5</sup>

שֶׁהַמְרִירוֹת וְהַשְּׂמֵחָה שְׁלָהּ יְכוּלִים לְהִיֹּת מִעֲנִיֵי עוֹלָם הַזֶּה). as a result of which it is possible that its bitterness and joy be motivated by matters of this world.)

וְזֶהוּ צִיּוֹן בְּמִשְׁפֵּט תְּפִדָּה וְשָׁבִיהָ בְּצִדְקָה, On this basis, it is possible to explain the verse, "Zion will be redeemed through judgment, and her captives through *tzedakah*."

שֶׁהַפְּדִי' דְּבְחֵינָת צִיּוֹן מִהַדְּבָרִים הַמְּכַסִּים עָלֶיהָ וּמוֹנְעִים הַגְּלוּי שְׁלָהּ בְּהַנְּשָׁמָה שֶׁבְּגוּף, The redemption of the attribute of "Zion" from those forces that conceal it and prevent its revelation within the dimension of the soul encloded in the body

6. Tanya, Shaar HaYichud VebaEmunah, ch. 7.

שלה בהנשמה שבגוף, הוא ע"י התורה [משפט הוא הלכות התורה, כמו שמתרגם ע"פס"א כמשפט הראשון כהלכתא קדמייתא], כי התורה היא אור (תורה אורס) ולכן על ידה נעשה הגילוי דבחינת ציון. והפדי' דדרגת הנשמה שבהתלבשות שהיא בשבי' בנה"ב (ושבי') הוא בצדקה, היינו כללות המצוות שנקראו צדקהס,

הוא על ידי התורה is achieved through Torah study.

[מִשְׁפָּט הוּא הַלְכוֹת] [The word “judgment” refers to the *halachos* of the Torah. Thus, Onkelos translates the phrase,<sup>7</sup> פְּסוּק פְּמִשְׁפָּט הָרִאשׁוֹן “according to the original judgment,” as “according to the original *halachah*.”]

כִּי הַתּוֹרָה הִיא אוֹר The redemption of this level of the soul is achieved through Torah study because the Torah illuminates (as it is written,<sup>8</sup> “The Torah is light”).

וְלִכֵּן עַל יְדֵי הַתּוֹרָה נִגְלָה הַגִּלּוּי דְּבַחֲיַנַּת צִיּוֹן. Therefore, it is through the medium of the Torah that the attribute of the soul referred to as “Zion” is revealed.

While in exile, this aspect of the soul is withdrawn and is not revealed. An increase in Torah study empowers it and leads to its revelation.

Since this aspect of the soul is fundamentally spiritual, it is above being held captive within the animal soul. Hence, it can be redeemed by a spiritual activity, Torah study.

וְהַפְּדֵי דְּרִגְתַּת הַנְּשָׁמָה For the redemption of the level of the soul שְׁבִיחַת הַלְבוּשׁוֹת שֶׁהִיא enclothed in, and in captivity within, the animal שְׁבִיחַת הַבְּהֵמִית soul (“her captives”), such spiritual acts are not (וְשִׁבְיָהּ) הוּא בְּצַדָּקָה, sufficient. Its redemption must be brought about through *tzedakah*.

הֵינּוּ כְּלֻלּוֹת הַמִּצְוֹת This term includes the *mitzvos* as a whole, which שְׁנִקְרְאוּ צְדָקָה, are all referred to as *tzedakah*.<sup>9</sup>

7. Bereishis 40:13.

8. Mishlei 6:23.

9. The *maamar* entitled *BeRabos, Parshas Ekev in Likkutei Torah, Devarim*, p. 1d, in explanation of the phrase “and her captivity through *tzedakah*.” See *Tanya*, ch. 37 (p. 48b).

ובפרט ע"י צדקה כפשוטה<sup>10</sup>, דבצדקה כתיב<sup>11</sup> רחבה מצותך מאד, שע"י מצות צדקה נמשך הגילוי דאור הבל"ג<sup>12</sup>, והגילוי הוא גם בהנשמה המלוכשת בגוף<sup>13</sup>, ונעד"ז למעלה – בספירת המלכות שנקראת בשם שכינה על שם<sup>14</sup> שמתלבשת

ובפרט על ידי צדקה כפשוטה, In particular, such redemption is achieved through giving *tzedakah*, “charity,” in a literal sense.<sup>10</sup>

דבצדקה פתיב רחבה מצותך מאד, The capacity that *tzedakah* possesses to redeem this level of the soul is alluded to by the verse,<sup>11</sup> “Your *mitzvos* are very broad.”

שעל ידי מצות צדקה נמשך הגילוי דאור הבל"ג גבול, *Me'od*, translated as “very,” reflects a boundless quality. The implication is that through the *mitzvah* of *tzedakah* G-d's boundless light is drawn down in a revealed manner,<sup>12</sup> and this boundless light enables the redemption of the dimension of the G-dly soul that is “held in captivity” by the animal soul.

It is explained in numerous *maamarim* in *Chassidus* that *tzedakah* is necessary to bring about this redemption because *tzedakah* involves material entities. Hence, it has the power to redeem the dimension of the soul that is held in captivity by materially oriented forces. This *maamar* adds a different emphasis: that to break the hold of these forces, it is necessary to draw down influence from G-d's unlimited light. Because this light is unlimited in nature,

והגילוי הוא גם בהנשמה המלכשת בגוף, Its revelation consequently affects even the aspect of the soul that is en clothed in the body.<sup>13</sup>

ויעל דרך זה למעלה [Similarly, since man's conduct influences the revelations in the spiritual realms Above, giving *tzedakah* on this earthly plane draws down boundless G-dly light

בספירת המלכות שנקראת בשם שכינה into the *sefirah* of *Malchus*, which is called *Shechinah*

10. This is stated at the end of the *maamar* entitled *Tziyon BeMishpat in Likkutei Torah (Devarim, p. 1c)*.

11. *Tehillim* 119:96.

12. *Tanya, Iggeres HaKodesh*, Epistle 17.

13. *Ibid.*, Epistle 18.



בתחתונים להחיותם<sup>14</sup>, ובאופן דהתלבשות. ועי"ז נמשך גם הגילוי דעצם הנשמה ממש, שלמעלה גם מדרגת הנשמה שלמעלה מהתלבשות, וע"ד שנת"ל (סעיף ג) שהיחוד דסובב וממלא הוא ע"י גילוי כח העצמות. וכיון שגם את העולם נתן בלבם

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על שם שמתלבשת because it dwells<sup>14</sup> (*shochein*) and enclothes itself  
בתחתונים להחיותם, in the lower realms to convey vitality to them<sup>13</sup>

ובאופן דהתלבשות. in a manner tailored and adapted to the prevailing  
structures of those realms.

The *Zohar*<sup>15</sup> speaks of the *Shechinah*'s being in exile; the infinite dimension of *tzedakah* enables its redemption.

Moreover, in addition to Torah study and *tzedakah*'s enabling the revelation of the infinite dimension of the soul referred to as "Zion,"

ועל ידי זה נמשך גם הגילוי through such actions, an even higher dimension, the  
דעצם הנשמה ממש, very essence of the soul, is also drawn down and  
manifest in a revealed manner.

שלמעלה גם מדרגת This refers to a dimension of the soul that is even  
הנשמה שלמעלה loftier than the level of the soul that transcends  
מהתלבשות, being enclothed in the animal soul.

The level of soul referred to as "Zion" transcends involvement in material matters. Nevertheless, this transcendence defines its very nature; it is too lofty to be en-clothed in material things. There is, however, a yet-higher level of the soul, its very essence, that is above both transcendence and limitation. The redemption of the soul through Torah study and *tzedakah* enables the revelation of this level of the soul.

ועל דרך שנתבאר This parallels the concepts explained above (sec.  
לעיל (סעיף ג) שיהיחוד 3): that the union of the Divine lights that are *sovev*  
דסובב וממלא הוא על *kol almin* and *memale kol almin* is brought about  
ידי גילוי כח העצמות. through the revelation of the power of G-d's  
Essence, for it is only through a power that surpasses  
the definitions of both transcendence and limitation  
that these dimensions of Divine light can be fused.

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14. The meaning of the root *shin-chaf-nun*. See *Tanya*, ch. 41 (p. 57b).

15. *Zohar*, Vol. III, pp. 66a, 75a, et al. See *Megilah* 29a; *Sifri* at the end of *Parshas Masei*.

של בני האדם<sup>16</sup>, הנה עי"ז נמשך גם בעולם, שהגילוי דלמעלה מהטבע (שנמשך מהסובב) יהי' בגילוי גם בהטבע (שנמשך מממלא), ועי"ז יהי' גם גילוי העצמות (שמחבר את שניהם), שעי"ז תושלם הכוונה דדירה לו ית' בתחתונים<sup>17</sup>, לו לעצמותו<sup>18</sup>. ויהי רצון, שבקרוב ממש תקויים ההבטחה והיעוד ציון במשפט תפדה ושבי' בצדקה, שיעמוד<sup>19</sup> מלך מבית דוד הוגה בתורה (משפט) ועוסק במצוות (צדקה),

וכיון שגם את העולם נתן  
בלבם של בני האדם, Since G-d implanted the world in the hearts of  
mankind,<sup>16</sup>

הנה על ידי זה נמשך  
גם בעולם, through man's engaging in such spiritual activities,  
G-d's essential power is also drawn down into the  
world, enabling

שהגילוי דלמעלה מהטבע  
(שנמשך מהסובב) the revelation that transcends nature (which is  
drawn down from the light that is *sovev kol almin*)  
יהי' בגילוי גם בהטבע to be revealed within nature (which is drawn  
(שנמשך מממלא), down from the light that is *memale kol almin*).

ועל ידי זה יהי' גם  
גילוי העצמות (שמחבר את שניהם), In this manner, there will also be a revelation of  
G-d's Essence (which unites together these two  
opposing thrusts),

שעל ידי זה תשלם  
הכוונה דדירה לו יתברך and through this, G-d's ultimate intent in creation –  
בתחתונים, לו לעצמותו. that there be a dwelling for Him, for His Essence,<sup>17</sup>  
in these lowly worlds<sup>18</sup> – will be fulfilled.

ויהי רצון, שבקרוב  
ממש תקים ההבטחה May it be G-d's will that the Divine promise and  
pledge – “Zion will be redeemed through judg-  
והיעוד ציון במשפט ment, and her captives through *tzedakah*” – be  
תפדה ושבי' בצדקה, fulfilled in the very near future, and that

שיעמד מלך מבית דוד  
הוגה בתורה (משפט) “there arise a king from the House of David,<sup>19</sup>  
who contemplates the Torah ('judgment')

16. Cf. *Koheles* 3:11. See *Likkutei Torah, Bamidbar*, p. 5b.

17. The series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, pp. 3, 445, et al. See the sources cited in *Toras Menachem, Sefer HaMaamarim Melukat*, Vol. 2, p. 308, note 32.

18. *Midrash Tanchuma, Parshas Naso*, sec. 16, *Parshas Bechukosai*, sec. 3; *Bamidbar Rabbah* 13:6; *Tanya*, ch. 36.

19. *Rambam, Hilchos Melachim UMilchamoseihem VeHilchos Melech HaMashiach* 11:4.

וילחום מלחמת ה' וינצח [די"ל שזה שילחום מלחמת ה' הוא ע"י העבודה ע"י בדרגת הנשמה המלוכשת בגוף, שהעבודה בדרגא זו"ע היא באופן דמלחמה עם נה"ב], ויבנה מקדש במקומו [שעי"ז יהי' הגילוי גם בכל העולם, דהחלונות דביהמ"ק היו שקופים אטומים ע"י שמהם אורה יוצאת לכל העולם ע"י ויקבץ נדחי ישראל

ויעוסק במצוות (צדקה), and who is occupied in the fulfillment of the *mitzvos* ('*tzedakah*'),

וילחום מלחמת ה' וינצח and who will fight the wars of G-d and be victorious

[It is possible to say that *Mashiach's* "fighting the wars of G-d" will be through Divine service carried out<sup>20</sup> on the level of the soul that is encloded in the body;

Divine service on this level<sup>21</sup> involves battle with the animal soul]

and he will build the *Beis HaMikdash* in its place

[which will bring about the revelation of G-dliness in the entire world as well,

for the windows of the *Beis HaMikdash* were "broad on the inside, and narrow on the outside,"<sup>22</sup>

and from them "light emanated forth to the entire world"],<sup>23</sup>

20. See *Tanya*, ch. 37, which states that all the revelations of the Ultimate Future are dependent on our deeds and Divine service that we perform in the era of exile. Thus, each individual's victory in his battles with his animal soul will serve as a catalyst for *Mashiach's* future victories.

21. In contrast to the Divine service resulting from the level of the soul that transcends being encloded in the animal soul and the body. Divine service resulting from this higher level leads to the desires of the animal soul being nullified as a matter of course (see the *maamar* entitled *Padah BeShalom*, 5739, sec. 3 (*Toras Menachem, Sefer HaMaamarim Melukat*, Vol. 2, p. 40ff.), and the sources cited there. Nevertheless, such Divine service does not lead to the refinement of the animal soul. That can only be achieved through Divine service that involves a confrontation with the animal soul.

22. *I Melachim* 6:4.

23. *Vayikra Rabbah* 31:7.

ויתקן את העולם<sup>24</sup> כולו לעבוד את ה', וכל זה – בקרוב ממש ובעגלא דידן.

וּיִקְבֹּץ נְדָחֵי יִשְׂרָאֵל and he will gather together the dispersed of Israel  
וּיְתַקֵּן אֶת הָעוֹלָם כְּלוּ and perfect the entire world<sup>24</sup> to serve G-d.”  
לְעִבּוֹד אֶת ה',

וְכָל זֶה – בְּקֶרֶב מְמָשׁ May all of this take place very speedily, in the  
וּבְעֵגְלָא דִּידָן. immediate future.

## SUMMARY

In this section, the *maamar* returns to the verse cited at the outset, “Zion will be redeemed through judgment, and her captives through *tzedekah*,” explaining that exile has a twofold effect, both on the souls of the Jewish people and in the spiritual realms Above: a) the higher dimension of light, which is above being en clothed in the body and in the worlds, is withdrawn and not revealed within them, and b) the lower dimension, which is en clothed in the body and in the worlds, is subjugated to them and held captive, as it were.

These two undesirable effects are remedied by “judgment,” which refers to Torah study, and by *tzedakah*, which refers to all the *mitzvos*, and most particularly to *tzedakah* in the literal sense. Torah study is referred to as “light,” and thus leads to the revelation of the higher dimensions of the soul and of G-dliness; *tzedakah* draws down a boundless G-dly light, which leads to the redemption of those dimensions of the soul and G-dliness that were held in captivity.

Moreover, through these activities, the essence of the soul and the Essence of G-d will be drawn down, for it is through the revelation of the Essence that the other dimensions of the soul can be fused. This will lead to the fulfillment of G-d’s intent in creation: the establishment of a dwelling for Him on this lowly physical plane.

24. This will transpire in addition to the revelation of G-dly light in the world to be brought about by the *Beis HaMikdash*.

(\* יצא לאור בקונטרס שבת חזון – תשמ"ט, "לקראת ש"ק פ' דברים, שבת חזון, ד' מנחם-אב.. ר"ח מנ"א, ה'תשמ"ט".

- (א) ישע'י א, כז. סיום וחותם הפטורת שבת חזון.  
 (ב) ריש פרשתנו (דברים). וראה הגהות הצ"צ לד"ה זה – אוה"ת דברים ע' כח ואילך.  
 (ג) ואתחנן ו, ו.  
 (ד) ראה ספרי ופרש"י עה"פ. שו"ע אדה"ז או"ח סי' סא סעיף ב (וש"נ). ולהעיר, דהגם שהלשון במרז"ל זה הוא כחדשים (בכ"ף הדמיון) – הכוונה היא שהענין ד"כחדשים" יהי' באמת. ולהעיר מהלשון בלקו"ת שם (א, ב) – נעתק לקמן בפנים) "כחדשים ממש".  
 (ה) בד"ה הנ"ל ס"ב (א, ב).  
 (ו) לקו"ת שם. וראה לקו"ת פינחס (פ, ב), ד"אנכי מי שאנכי" "הוא בחי' דלא אתפס בשם ולא אתרמיז בשום אות וקוצא כלל".  
 (ז) אבות פ"ד מי"ז.  
 (ח) ברכות יז, א.  
 (ט) כ"ה גם בתניא ספ"ד.  
 (י) עירובין כב, א. וש"נ.  
 (יא) רפ"ג (א, סע"ב).  
 (יב) לשון הכתוב – ישע'י נג, ז. וראה לקו"ת מסעי פח, ד. פט, ג.  
 (יג) לשון הספרי ופרש"י שבהערה 4.  
 (יד) להעיר משו"ע אדה"ז שם, דכששמע דבר אחד הרבה פעמים "אינו חביב אצלו כבתחלה", היינו שגם אז הוא חביב אצלו אלא שאינו כבתחלה.  
 (טו) כי י"ל שזהו עוד ענין.  
 (טז) ראה בארוכה סה"מ צ" להצ"צ בתחלתו (גם) בנוגע התענוג שבג"ע.  
 (יז) כמ"ש להדיא בהגהות הצ"צ לד"ה זה (אוה"ת פרשתנו ס"ע ל ואילך).  
 (יח) אגה"ק סי"ז. ספה"מ צ" להצ"צ יד, ב. ועוד. וראה ד"ה לה"ע תחיית המתים דש"פ אחרי ה'תשמ"ו (לעיל ח"ג ע' רכא ואילך). וש"נ.  
 (יט) שעה"ה פ"ז (פב, א).  
 (כ) כ"ה גם באוה"ת בחוקות ע' תרמג. תרנו. אלא שהביאור שם הוא באו"א.  
 (כא) מדרש תהלים זממור קג. ובברכות י, א: מה הקב"ה מלא כל העולם אף נשמה מלאה את כל הגוף.  
 (כב) ראה בארוכה לקו"ת אמור לא, ב. ובכ"מ.  
 (כג) להעיר מזה שגם חיות הכללי שאינו מתצמצם לפי אופן אברי הגוף, מ"מ, בנוגע דכללות הגוף – הוא נעשה חיות בשרי (ראה סה"מ עת"ר ע' יב ואילך. ה'תש"ח ע' 24 ואילך. ועוד).  
 (כד) שמואל-א ב, ב.  
 (כה) ח"ג מד, א.  
 (כו) בלקו"ת שה"ש כא, ב (הובא בהמשך תער"ב ח"ב פשצ"ז ע' תתיח) "ואע"פ שמהוה את הכל אעפ"כ הוא קדוש ומובדל מהם בבחי' טו"כע", אבל בהמשך תער"ב שם (וכ"ה בסה"מ תרס"ד ע' קכה. המשך תרס"ו ע' תקב ואילך. ובכ"מ) שיעיקר החידוש ד"אין קדוש כהו"י" הוא באור הקו שבא בהתלבשות.  
 (כז) בהמשך תרס"ו שם מדובר בנוגע אור הקו שמתלבש בכלים. אבל בסה"מ תרס"ד והמשך תער"ב שם שכ"ה גם בנוגע להארת הקו שמתלבשת בהנבראים.  
 (כח) ב"ר פס"ח, ט.  
 (כט) ראה ספר החקירה להצ"צ ערך מקום (עה, סע"ב ואילך) ובכ"מ, דלפירוש אדה"ז – מקום הוא בחי' ממכ"ע. ושם (עו, סע"א באופן הא'), שלפי פירוש זה – גם "הוא מקומו של עולם" קאי על ממלא.  
 (ל) וע"פ מ"ש בלקו"ת שה"ש שבהערה 26, דענין אין קדוש כהו"י הוא (גם) באור הסובב, שעם היותו מהוה מ"מ הוא קדוש ומובדל – יש לבאר החידוש ד"אין העולם מקומו" (גם) הפירוש שקאי על סובב.  
 (לא) ראה בארוכה אוה"ת נשא ע' רכח ואילך. המשך תער"ב ח"א פנ"א ואילך. ובכ"מ.  
 (לב) ראה המשך תרס"ו ע' תקא. וראה ד"ה וחזקת והיית לאיש תשכ"ח ס"ג (לעיל ע' קה). וש"נ.

- לג) ראה עד"ז המשך תרס"ו ע' נה.  
 לד) להעיר גם מאוה"ת ואתחנן ע' קי, שהענין דבכ"י כחדשים הוא בבחי' ירח, אתר דמשתני.  
 לה) ראה תניא פמ"א (נז, ב ואילך). המשך תרס"ו שם. ובכ"מ.  
 לו) המשך תרס"ו ע' רכב. ובכ"מ. וראה גם סהמ"צ להצ"צ סב, א דענין יחוד הוי' ואלקים הוא היחוד דסובב וממלא.  
 לז) סהמ"צ להצ"צ ה, ב. אוה"ת נ"ך ח"ב ע' תשלט.  
 לח) שעהיזה"א פ"ו (פא, רע"א).  
 לט) איכה ה, כ.  
 מ) ראה אוה"ת נ"ך ח"ב ע' א'פה, ששכחה היא בדוגמת נהרות המכזבים.  
 מא) ראה בכ"ז אוה"ת שם. וראה גם ס' הליקוטים – דא"ח צ"צ ערך שכחה בתחלתו. וש"נ.  
 מב) ראה זהר ח"א ר"י, א. ח"ג כ, ב. וראה סידור (עם דא"ח) נח, ב ואילך. אוה"ת נ"ך כרך ב ע' א'נ. שם ע' א'נח. סה"ל שם ערך גלות ס"ג (ע' שכג ואילך). וש"נ.  
 מג) ישעי' א, ג.  
 מד) בשער הפסוקים עה"פ. ועד"ז הוא בל"ת להאריז"ל עה"פ. ל"ת פ' תשא. ועוד.  
 מה) ה' מנחם-אב ה'של"ב (שה"ג להחיד"א בערכו. ובכ"מ).  
 מו) פדר"א פמ"ה. תנחומא תשא יט (וראה ג"כ שם בשלח ב). פרש"י עה"פ תשא לב, ד. ועוד.  
 מז) דהפסוק והיו הדברים האלה אשר אנכי מצוך היום, שממנו למדים שבכ"י יהיו בעיניך כחדשים – נאמר בפ' ואתחנן. בפרש"י יתרו יט, א "מהו ביום הזה שיהיו דברי תורה חדשים עליך כאילו היום ניתנו", אבל ביתרו שם נאמר זה בדרך סיפור. ועצ"ע.  
 מח) להעיר מד"ה וידעת תרנ"ז (סה"מ תרנ"ז ע' נה ואילך) שבכדי שלא יהי' נתינת מקום לע"ז צ"ל הידיעה שהוי' ואלקים כולא חד.  
 מט) כמארז"ל (עירובין נד, א) אלמלי לא נשתברו לוחות הראשונות לא נשתכחה תורה מישראל.  
 נ) עירובין שם.  
 נא) איכה ה, א.  
 נב) אוה"ת נ"ך ח"ב עה"פ (ע' א'פו).  
 נג) פרדס שער יב (שער הנתיבות) פ"ב. ר"ח שער התשובה פ"ו ד"ה והמרגיל (קכא, ב). שעהיזה"א רפ"ו. וראה בהנסמן לקמן ע' רסג הערה 76.  
 נד) ראה עקב ח, יז.  
 נה) סה"מ אידיש ע' 212.  
 נו) בהבא לקמן – ראה לקו"ת ד"ה זה ס"ג (א, סע"ב ואילך). וראה ד"ה זה תשל"ה (לעיל ע' ככה ואילך) וש"נ.  
 נז) המשך תרס"ו ע' רמג ואילך. וראה שם ע' רמה. וראה גם אוה"ת עקב ע' תקיד ואילך.  
 נח) ישעי' מט, יד.  
 נט) ראה המשך תרס"ו שם ע' רמו.  
 ס) שעהיזה"א רפ"ז.  
 סא) וישב מ, יג.  
 סב) משלי ו, כג.  
 סג) לקו"ת פרשתנו ד"ה ברבות פ' עקב (א, ד) בענין ושבי' בצדקה. וראה תניא פרק לז (מת, ב).  
 סד) כ"ה בלקו"ת ד"ה ציון בסופו (א, ג).  
 סה) תהלים קיט, צו.  
 סו) אגה"ק סי"ז.  
 סז) אגה"ק סוס"ח.  
 סח) ראה גם תניא פמ"א (נז, ב).  
 סט) קהלת ג, יא. וראה לקו"ת במדבר ה, ריש ע"ב.  
 ע) ראה תנחומא נשא טז. בחוקתי ג. ב"ר ספ"ג. במדב"ר פי"ג, ו. תניא רפ"ו.  
 עא) המשך תרס"ו ס"ע ג. שם ע' תמה. ובכ"מ. – נסמנו לעיל ח"ב ע' שח הערה 32.  
 עב) רמב"ם הל' מלכים ומלחמותיהן והלכות מלך המשיח ספ"א.

- עג) ראה תניא רפל"ז שכל הענינים דלעת"ל תלויים במעשינו ועבודתינו.
- עד) משא"כ ע"י העבודה שמצד דרגת הנשמה שלמעלה מהתלבשות בטלים במילא הרצונות דנה"ב – ראה בארוכה ד"ה פדה בשלום תשל"ט ס"ג (לעיל ח"ב ע' מ ואילך). וש"נ.
- עה) מלכים-א ו, ד.
- עו) ויק"ר פל"א, ז.
- עז) נוסף על הגילוי בעולם שע"י ביהמ"ק.