



LESSONS IN TORAH OR

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

תורה אור

פֶּרֶשֶׁת מִשְׁפָּטִים

דְּבוּר הַמִּתְחִיל

לֹא תִהְיֶה מִשְׁכָּלָה וְעִקְרָה

“Filling our Days with Love of Hashem”

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ב"ה

Torah Or English translation project:

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

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

The Goal

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

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Please Donate to Keep this Project Going

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

For comments and questions please email me at avraham.t.katz@gmail.com

ב"ה

Torah Or

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דבור הַמִּתְחִיל

לֹא תִהְיֶה מִשְׁפָּלָה וְעִקְרָה¹

דף עח, ד - עט, ב

“Filling our Days with Love of Hashem”

(א) Chapter 1

“לֹא תִהְיֶה מִשְׁפָּלָה וְעִקְרָה בְּאַרְצְךָ,
אֶת מִסְפַּר יְמֶיךָ אֲמַלֵּא” (פֶּרֶשְׁתָּנוּ כג, כו):

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

הַנִּה מוֹדַעַת זֹאת, כִּי יֵשׁ לְמַעַלָּה בְּחִינַת
“אֶרֶץ הַחַיִּים”, שֶׁמִּמֶּנָּה נִשְׁפָּע חַיִּים
וּמִזּוֹן לְכָל־לֹוֹת נִשְׁמֹת יִשְׂרָאֵל,
“לְאַהֲבָה אֶת ה'” (עֲקֵב יא, יג), לַעֲשׂוֹת כָּל
מִצְוֹתיו² “אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וְחַי
בָּהֶם” (אַחֲרֵי יח, ה), חַיִּים אֲמִיתִיִּים.

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

¹ (נֹאמַר שֶׁבֶת פֶּרֶשֶׁת מִשְׁפָּטִים, מְבָרְכִים הַחֹדֶשׁ וְעָרֵב רֹאשׁ חֹדֶשׁ אָדָר, כ"ט שְׁבַט תְּקנ"ז).

² (תְּבוּאָה כח, א. טו: "לַעֲשׂוֹת אֶת כָּל מִצְוֹתיו").

through them” (Vayikra 18:5), which is the ultimate, true life.

דוגמת ארץ הליו התחתונה הגשמית, שמצמחת כל מיני מגדים³ "להחיות בהם נפש כל חי" - חיים גשמיים.

As is the case with the physical Earth which produces all kinds of enjoyable foods providing life -- physical life -- to every living creature.

וזולתה אין קיום וחיות לכל הדברים עליה, כי לא יועיל הון ועושר, זהב וכסף אם לא יהיה צמח האדמה חס ושלום.

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

וכך כל חיות רוחני הנמשך לאדם לתורה ולעבודה, הכל הוא על ידי ארץ החיים העליונה, וכמו שכתוב (תהלים קטז, ט): "בארצות החיים".

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

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

(ומה שכתוב "בארצות", היינו כי יש ארץ-עלאה וארץ-תתאה. דהיינו בנסת-ישראל דלעילא ובנסת-ישראל דלתתא. כי גם למעלה יש בחינת בנסת-ישראל, כי "ישראל עלו במחשבה")

The intention of the verse using the plural term "Lands (of Life)" is to represent the levels of the "Land on High" and the "Land Below": These are the inner aspect of Malchus of Atzilus, called "Keneses Yisrael" as they exist Above, and the Jewish People that live on the physical earth who are called

³ ("בן יקרא דבר משובח ומעולה". מצודת דוד שיר השירים ד, יג).

“Keneses Yisrael” down here. Since, the “Keneses Yisrael-Collective Jewish People” also exist Above in the world of Atzilus, as in the teaching: “Yisrael arose in His thought (before He actually created the physical world, i.e., in Atzilus).” (See Midrash Bereishis Rabbah 1:4)

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

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

וְנִקְרָא בְשֵׁם “אֶרֶץ”: כִּי כִּמוֹ אֶרֶץ הָלֹז
הַגִּשְׁמִית אֵין כַּח צְמִיחָתָהּ מִצֵּד עֲצָמָה,
אֶלֶּא מִן הַזְרִיעָה וְכַח הַצּוּמָח אֲשֶׁר
נִיתֵן בָּהּ, לִהְיוֹת מִמֶּנָּה וְעַל יָדָהּ נִגְדֵּל
וְנִצְמָח כָּל הַזְרָעִים שְׁבִתוּכָהּ,

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

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

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

אך זאת עבודת האדם - לחרוש ולזרוע בה.

However, one's divine service of sewing and planting the Supernal "Land" is necessary as well.

והיינו כמו שכתוב (תהלים צו, יא): "אור זרוע לצדיק".

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

כי "ועמך כלם צדיקים" (ישעיה ס, כא) כתיב, ואינו שם התואר, והיינו מדרגת צדיק אמיתי שנתבאר במקום אחר, אלא רוצה לומר מדרגת אדם בשר שאינו רשע חס ושלום, וכמו שאמרו: "צדיק ורשע לא קאמר".

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

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

When the verse says that "light is planted for a Tzadik" it is not referring to that sublime level of a Tzadik that has no Yetzer Hara. It simply means that every single Jew, who is called a Tzadik in the sense of one who wants to do

the right thing, plants Light in the Land of Life Above through every Mitzvah he performs.

וְהָ"אור", היא אֶהְבֶּת ה', וּתְשׁוּקָתוֹ
אֵלָיו יִתְבָּרַךְ הַנִּמְשָׁךְ לְאָדָם, הִנֵּה הוּא
זֶרֶע בְּאֶרֶץ הַחַיִּים לְצַדִּיק, פִּירוּשׁ:
לְהִיּוֹת צַדִּיק וּמְקוֹשֶׁר בִּה' לְדַבְּקָה בּוֹ.

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

This is the meaning of the verse: "וְזֶרֶע-אור (of love of Hashem) was planted (in Malchus of Atzilus) לְצַדִּיק-for the purpose of coming down into the soul of a Jew and make him like a Tzadik by experiencing a true love of Hashem."

וְזֹאת יָשִׁים הָאָדָם אֶל לְבוֹ, וַיֵּדַע
נֶאֱמָנָה, וַיֵּאֱמִין בְּאֵמוּנָה שְׁלִימָה: כִּי כָל
אֶהְבָּה וַיִּרְאֶה הַנִּמְשָׁכִים אֵלָיו הוּא
"מִתַּת אֱלֹקִים"⁴, שְׁנוֹתָן כַּח הַצּוּמָח
בְּאֶרֶץ הָעֲלִיוֹנָה לְהַצְמִיחַ אֶהְבֶּת ה'
וַיִּרְאֶתוּ עַל פָּנָיו, וְאֵינָם נִמְשָׁכִים מִכָּח
הָאָדָם הַעוֹבֵד עֲצָמוֹ.

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

וְעַל כֵּן כָּל עֵיקַר עֲבוֹדָתוֹ לֹא תְהִיָּה
לְאַהֲבָה ה' מַעֲצָמוֹ - שְׂיִהְיֶה הוּא

Thus, the essence of one's divine service should not be love of Hashem that is accredited to one's

⁴ ("וְגַם כָּל הָאָדָם שִׂיאֵכֶל וְשִׂתָּה וְרָאָה טוֹב בְּכָל עֲמָלוֹ מִתַּת אֱלֹקִים הִיא". קהלת ג, יג. "גם כל האדם אשר נתן לו האלקים עֶשֶׂר וּנְכָסִים, וְהִשְׁלִיטוֹ לְאֵכָל מִמֶּנּוּ, וְלִשְׁאֵת אֶת חֻלְקוֹ וְלִשְׁמֹחַ בְּעֲמָלוֹ זֶה מִתַּת אֱלֹקִים הִיא". קהלת ה, יח).

הַעֹבֵד וְהוּא הָאוֹהֵב כּו',

own efforts, considering himself that he is the dedicated servant and he is the one who has reached the level of love of Hashem,

כִּי אִם כְּמוֹ שֶׁכָּתוּב (פְּרָשְׁתֵנוּ כג, כה):
"וְעַבַדְתֶּם אֶת ה' אֱלֹהֵיכֶם".

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

וּפִירוּשׁוֹ לְפִי פְשׁוּטוֹ אֵינוֹ מוֹבֵן: וְכִי
הוּא יִתְבָּרַךְ לַעֲבֹדָתֵנוּ הוּא צָרִיךְ?
וּכְלוּם חָסֵר חָס וְשְׁלוֹם? וְ"אִם צְדָקָתְךָ
מִה תִתֵּן לוֹ"? (איוב לה, ז).

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

אֶלָּא הָעִנְיָן, כִּי הָיָה הַפִּירוּשׁ: "הָיָה,
הָיָה, וְיִהְיֶה",

Rather, the idea is: The meaning of the name *Havaya* (Hashem's name of יה-ה-וה) is a combination of three words: **יהיה**-Was, **הוה**-Is, and **יהיה**-Will be,

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

וְ"אֲנִי ה' לֹא שָׁנִיתִי" (מלאכי ג, ו)

And as the verse states "**I, *Havaya* have not changed**" (Malachi 3:6) through the creation of the world,

וְ"כֹלֵא קִמְיָה בְּלֹא חֲשִׁיב".

And as the Zohar says (vol I, 11b) "**before Hashem everything else is completely insignificant,**"

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

In the continuation of the passage of Zohar quoted, it describes how the true service of Hashem is not for any personal gain, or to avoid suffering. Rather,

the true service of Hashem is based on the recognition of the fact that Hashem is the Supreme Master and the Source of all existence, and that compared to Him nothing has any significance.

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

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

וְתִהְיֶה עֲבוֹדַתְכֶם כָּל כֶּן, עַד שֶׁבְּחִינָה
זוֹ תִּהְיֶה אֲצִלְכֶם בְּבַחֲיִנַת "אֱלֹהֵיכֶם" –
כָּאִלוּ הוּא אֱלֹקִים שְׁלָכֶם.

A person's service of Hashem in recognizing the level of Havaya should be so diligent that this level should come to be “your אֱלֹהֵיכֶם,” meaning your life and strength, as if the person feels that this level of Havaya is his ‘Elokim.’

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

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

דְּהֵיינוּ, שִׁיְהִיָּה שׁוֹרָה וְקבוע בְּמוֹחַ
וּמַחְשָׁבָה, וּמורגֵשׁ וְנִתְפָּס בְּשִׁכְלוֹ
בְּאַמַּת לְאַמַּתוֹ, כָּאִלוּ עֵינֵינוּ רוֹאוֹת גִּילּוֹי
אֱלֹהוּתוֹ יִתְבָּרַךְ מִמֶּשׁ.

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

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

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

וְעַל דֶּרֶךְ זֶה הוּא סֵדֶר כָּל הַשְּׁבָחִים:
"אֱלֹהֵי אֲבֹרָהֶם נוֹ, הַגָּדוֹל נוֹ":

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

כִּי "בְּמָקוֹם שֶׁאַתָּה מוֹצֵא גְדוּלָתוֹ, שָׁם
אַתָּה מוֹצֵא עֲנוּתָנוֹתוֹ"⁵.

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

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

כִּי בִּאֲמַת "כּוֹלֵא קִמְיָה כָּלֵא חָשִׁיב",
וְהִתְלַבְּשׁוּתוֹ בְּבַחֲנֵינֵת גְּדוּלָּה כְּבִיכּוֹל -
עֲנוּהָ הִיא.

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

וְהוּא בִּאֲמַת עֵיקַר הָעֲבוּדָה, וּמִכָּאן
עֵיקַר הַהִתְחַלָּה מִלְּמַעְלָה לְמַטָּה.

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

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

וְזֶהוּ בִּאֲמַת עֲבוּדָה גְּדוּלָּה - שְׂיוּכָל
מוֹחוֹ הַגִּשְׁמִי לְקַבֵּל וּלְתַפּוֹס בּוֹ גִּילּוֹי

This itself takes a great deal of work- to enable one's physical

⁵ (מְגִילָה לֵא, א).

mind to receive and grasp a revelation from Hashem.

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

וְהִנֵּה, בְּכָאֵן נִלְדָּה וְנִתְעוֹרְרָה מִדָּת
אֱהָבָה וִירָאָה וְנִקְרָא בְּשֵׁם הַוִּלְדָּה.

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

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

כִּי אֱהָבָה וִירָאָה הֵם בְּחִינַת בֶּן וּבֵת:

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

שְׁאֵהָבָה הִיא בְּחִינַת בֶּן, כְּמוֹ שְׁכָתוֹב
(תְּהִלִּים צח, ג): "זָכֹר חֲסִדּוֹ",

Love corresponds to a son as it is written (Tehillim 98:3) “זָכֹר-remember His kindness,”

The root-letters “ז.כ.ר.” can mean “remember” or can mean “a male.” Thus, we can interpret the above verse (nonliterally) to mean “זָכֹר-a male child-remember His kindness (love).”

וְהִירָאָה הִיא בְּחִינַת בֵּת.

And fear of Hashem corresponds to a daughter.

וְזֶהוּ "בֵּת תְּחִלָּה סִימָן יָפֶה לְבָנִים" -

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

שְׁצָרִיךְ לְעוֹרֵר יִרְאָת ה' וּפְחִידוֹ תְּחִלָּה,
כִּי "זֶה הַשְּׁעָר לָהּ" (תְּהִלִּים קיח, ב). כְּמוֹ

Since first one should awaken an awe and fear of Hashem (a “daughter” born first), and “this is

שְׁנֵתִבְאָר בְּמָקוֹם אֲחֵר.

the gateway to Hashem,” (Tehillim 118:20) as explained elsewhere.

מִה שְׂאִין בֶּן כְּשֹׂאִין עֲבוֹדָתוֹ עַל דֶּרֶךְ זֶה
וּבְחִינָה זוֹ, רַק שְׂרוּעָה לְאַחֲזוֹ בְּמִדּוֹת
אַהֲבָה-וְיִרְאָה - לְהִיּוֹת אוֹהֵב וְיִרָא כִּי,
הִנֵּה הֵיא לֹא תַצְלַח בִּידּוֹ, וּלְעוֹלָם לֹא
יִוֹלִיד שׁוֹם אַהֲבָה וְיִרְאָה אֲמִיתִיִּים כִּי
אִם דְּמִיוֹנוֹת שְׂוָא, שֶׁהוּא דָּבָר שְׂאִין לוֹ
קִיּוֹם אֲלֹא לְפִי שְׂעָה.

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

וְנִקְרָא בְּחִינָה זוֹ "מִשְׁכָּלָה" - שִׁיּוֹלְדֵת
וְקוֹבֶרֶת;

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

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

"וְעֵקְרָה" - הֵיִינוּ שְׂאִינָה יוֹלְדֵת אַהֲבָה
וְיִרְאָה כָּלָל.

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

וְהוּא "לֹא תִהְיֶה מִשְׁכָּלָה וְעֵקְרָה
בְּאַרְצֶךָ",

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

כִּי סִבֵּת הֵיּוֹת בְּחִינּוֹת אֵלּוּ - "מִשְׁכָּלָה
וְעֵקְרָה", הוּא מַחֲמֵת כִּי הֵם "בְּאַרְצֶךָ"
וְאֵינָם בָּאִים מֵאַרְץ עֲלִיּוֹנָה. :

Meaning, the cause for this spiritual experience of a “miscarriage and infertility” is because these feelings of love and fear are produced independently from “your land,” (i.e., from feeling that it comes directly from

your own efforts), **and are not derived from the “Land Above”** (Malchus of Atzilus), therefore they will not be true and everlasting.

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

(ב) Chapter 2

אָן הֵנָּה יֵשׁ עוֹד בְּחִינַת עֲקָרָה.

However, there is yet another state of “infertility” in one’s divine service.

וְהוּא כְּעֵינֵן מֵאִמֵּר רַבּוּתֵינוּ וְכִרּוֹנָם לְבָרְכָהּ⁶ עַל פָּסוּק (נח יא, ל) “אֵין לָהּ וָלֵד” – “אֶפִּילוּ בֵּית וָלֵד אֵין לָהּ”,

This is what our Sages say on the verse (Bereishis 11:30) “[and Sarah was a barren woman,] **she had no child.**” From the double expression (‘barren’ and ‘had no child’) the Sages learned as follows: “Not only did she not have any children, **she didn’t even have a place, i.e., a womb, for a child.**” (Yevamos 64b)

וְשׁ”הִיו טוֹמְטוּמִים”, פִּירוּשׁ: שְׁנִסְתָּם כָּל בָּר, עַד שֶׁאֵין לָהּ כְּלִי קְבוּל לְקַבֵּל הָרִיוֶן.

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

וְעַל דֶּרֶךְ זֶה הֵנָּה יֵשׁ בְּאָדָם גַּם כֵּן בְּחִינָה זֹאת לְעִבּוּדַת ה', שֶׁאֵינוּ תוֹפְסִים בְּמוֹחוֹ וּשְׂכֵלוֹ הָאֵמֶת כְּאֶשֶׁר הוּא, מִחֲמַת שֶׁאֵין לוֹ כְּלִי מַחְזִיק.

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

כִּי בְּנִסְת־יִשְׂרָאֵל נִקְרָאת “כּוֹס

To elaborate: The collective Jewish people are described in the verse

⁶ (יבמות סד, א"ב ורש"י: "אמר רבי אמי: אברהם ושרה טומטמין היו, שנאמר (ישעיה נא, א): "הביטו אל צור חצבתם (נעשה לו זכרות), ואל מקבת בור נקרתם" (נעשה לה נקבות כמו (ישעיה לו): "אני קרתי ושתיתי מים"), וכתוב (שם ב): "הביטו אל אברהם אביכם ואל שרה תחוללכם". אמר רב נחמן אמר רבה בר אבוא: שרה אמנו אילונית היתה, שנאמר: "ותהי שרי עקרה אין לה ולד" קרא יתירא הוא דהא כתיב "עקרה" – אפילו בית ולד אין לה").

ישועות" (תהלים קטז, יג), שהוא כלי
קבול לקבל החסדים העליונים.

(Tehillim 116:13) as a "cup of salvation," since they are vessels who receive the Kindnesses from Above.

ונקראת "כוס של ברכה" -

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

שמקבלת "יין המשמח", דהיינו בחינת
התבוננות הנ"ל. והיינו כשהוא 'כלי
ריקן'.

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

מה שאין בן אם מחזיק מקום לעצמו,
ונחשב בעצמו ליש ודבר בפני עצמו,

However, when one considers himself having his own importance (not connected to his service of Hashem), and he thinks of himself as an independent entity, (separate from Hashem),

ולכן הוא עוסק ברצונותיו לומר: כך
אני רוצה; וכך טוב לי; זה אני יכול
לעשות; וכיוצא בדברים.

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

ויש בזה פרטים ופרטי פרטים עד אין
מספר,

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

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

Generally speaking, however, this attitude can be found in each person, whether those involved in

business or those involved in learning Torah,

בְּכֹל דְּבַר שְׂאוֹמֵר: "אֲנִי כו'". וּמַחֲמַת זֶה
נִטְמָטֵם וְנִסְתָּם מוֹחֹ. :

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

וְהִנֵּה הָעֵצָה לַעֲשׂוֹת 'בְּלִי רִיקָן', הוּא
כְּמוֹ שִׁכְתוּב (תְּהִלִּים נא, יט): "לֵב נִשְׁבֵּר
וְנִדְכָּה כו'", "אֲשַׁכּוֹן אֶת דָּכָא וְגו'⁷."

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

וְהוּא כְּמִשַּׁל אוֹמֵן הָעוֹשֶׂה בְּלִי קְבוּל,
שֶׁצָּרִיךְ לְהַכּוֹתָהּ בְּפִטְיֵשׁ סָבִיב סָבִיב
עַד שֶׁנִּצְעָשָׂה חֲלָל בְּתוֹכָהּ,

By way of analogy: A blacksmith who forms a receptacle out of a block of metal must hit around the inner surface area of the future vessel with a hammer until he creates an empty space within [the block of metal].

וְכֵן יִהְיֶה הָאָדָם, יִדְכָּה וְיִשׁוּחַ לְהִיּוֹת
שִׁפְל רֹחַ, שְׁלֹא יִתְפּוֹס מְקוֹם כָּלֵל,
שִׁיְהִיָּה מְקוֹמוֹ פְּנוּי וְחֲלָל כְּאֵלוֹ אֵין
וְאִפְסֵי מִמֶּשׁ.

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

אך עוד אחת היא מה שֶׁאָמְרוּ רַ"ל:

Another (second) aspect needed to receive insight and inspiration from

⁷ (יִשְׁעִיָּה נז, טו): "מְרוֹם וְקָדוֹשׁ אֲשַׁכּוֹן, וְאֶת דָּכָא וְשִׁפְל רֹחַ".

Hashem is what our Sages said (Brachos 51a):

"כוס של ברכה צריך הדחה מבפנים."

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

והענין הוא:

The idea behind this:

כי אפילו מי שהוא נדכה בטבע, כגון שהוא עני ואין לו מצח להרים ראש, עוד צריך הוא שלא יטה לבו אפילו לדברים המותרים, להיות מקושר בהם בכל לב ונפש.

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

כי אפשר לעולם שיתקיים עשיית דברים המותרים בלא לב גם כן.

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

ואם הטה לבו ונקשר להיות בהבלי העולם, אי אפשר להיות בלי קבול עד שיטהר.

And if one allows his heart to become strongly bound up with the vanities of the physical world, he cannot be a vessel for the Divine until he becomes purified.

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

והוא כמו למשל כוס המלוכלך, שאי אפשר להטיל בו יין עד שירחצנו.

This condition is analogous to a dirty vessel, which one cannot fill with wine until he washes it out.

וכן האשה לא תוכל לקבל הריון אפילו יש לה בית-זלד, אם לא נטהרה

It is also analogous to a woman who cannot conceive even if she possesses a functioning womb, until

מְטוּמְאַתָּהּ. : **she purifies herself** (from her prior cycle of impurity, through immersion in a *mikveh*).

(ג) Chapter 3

וְהָיָה אַחֲרֵי שֶׁעָשָׂה כָּלִי קָבוֹל נִקְיָה
וּמוֹדֶחַת, הִנֵּה הוּא עוֹד צָרִיךְ לְשִׁית
עֲצוֹת בְּנִפְשׁוֹ. וְהוּא עֲנִין מֵה שְׁכָתוֹב⁸:
"וְתִתְפַּלֵּל חָנָה עַל ה' וּבְכָה תִבְכֶּה":

Now, even after one made himself into a rinsed and cleaned vessel, able to receive the Divine, he still needs to work on himself in another (third) aspect of Divine service. This aspect is described in the verse (Shmuel I 1:10) "And Chana called 'על-upon' Hashem 'וְתִתְפַּלֵּל-in prayer' and she cried greatly."

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

כִּי הִנֵּה בְּנִסְת־יִשְׂרָאֵל יֵשׁ לָהּ כַּמָּה
בְּחִינּוֹת וְשִׁמוֹת.

The idea is that the collective Jewish people have many aspects and names.

וּבְשֶׁהִיא בְּבָחִינַת הוֹלָדָה נִקְרָאת בְּשֵׁם
לֵאָה - "אִם הַבָּנִים" (תְּהִלִּים קיג, ט).

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

וּבְשֶׁהִיא בְּבָחִינַת עֲקָרָה, שְׂאִינָה
מוֹלֶדֶת אֶהְבֶּה-וְיִרְאַהּ, נִקְרָאת בְּשֵׁם
חָנָה, כִּמוֹ שְׁכָתוֹב (שְׁמוּאֵל א' א, ב):
"וְלִחְנָה אֵין יֻלְדִים".

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

וְהָעֶצָה הִיא: "וְתִתְפַּלֵּל חָנָה עַל
הוֹי"ה".

The solution for this spiritual 'infertility' is as the verse continues

⁸ (שְׁמוּאֵל א' א, י: "וְתִתְפַּלֵּל עַל ה' וּבְכָה תִבְכֶּה").

to say: "And Chana beseeched 'על-
upon' *Havaya* (Hashem)."

וְהַעֲנִין: כִּי הִנֵּה שֵׁם הַיְי"ה מוֹרֶה עַל
שְׁמֵהוּוֹה אֶת הַכֹּל מֵאֵין לִישׁ.

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

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

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

שְׂאִין חִילוֹק בֵּינֵיהֶם אֲלֵא שׁוֹה בְּרָא וְזֶה
יִצְרָ כו',

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

אֲבָל דֶּרֶךְ כָּלֵל, הִנֵּה הוּא מְחִיָּה אֶת
כוֹלָם וּמְהוּה אוֹתָם מֵאֵין לִישׁ.

However, generally speaking, this creative power of *Havaya* gives life to all beings and creatures and brings them into existence in a manner of something from nothing.

אֶךְ אֲמִתּוֹת שֵׁם זֶה אֵינוֹ אֲלֵא לְגִבִּי
הָעוֹלָמוֹת הַנֶּאֱצָלִים, וְהַנִּבְרָאִים,
וְהַנוֹצְרִים, וְהַנֶּעֱשִׂים.

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

אֲבָל לְגִבִּי הַקָּדוֹשׁ בְּרוּךְ-הוּא בְּכַבּוֹדוֹ
וּבַעֲצָמוֹ לֹא שֵׁיךְ כָּלֵל לוֹמֵר שֵׁם זֶה -
ד"כּוֹלָא קָמִיָּה כָּלָא חָשִׁיב", וְאֵינָם

However, regarding Hashem Himself in His true essence and glory, He cannot be called by this divine name *Havaya* representing

נִתְפָּסִים אֶצְלוֹ בְּגֵדֵר מְצִיאוֹת כָּלֶל, כְּמוֹ
שֶׁכָּתוּב (מֵלָאכִי ג, ו): "אֲנִי הָיִיתִי לֹא
שְׁנִיתִי, וְ"אַתָּה הוּא קוֹדֵם שֶׁנִּבְרָא כו',
וְאַתָּה הוּא לְאַחֵר שֶׁנִּבְרָא כו'".

His creative power, since **“before Hashem, everything else is completely insignificant,” and they are not considered to be in the category of true existence** compared to His True Existence, **as it is written** (Malachi 3:6) **“I Hashem have not changed”** through the process of creation, **and “You are the same before and after the creation of the world.”**

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

וְזֶהוּ מֵה שֶׁכָּתוּב בְּפָרְקֵי דְרַבִּי אֶלְעָזָר
(פָּרָק ג'): "עַד שֶׁלֹּא נִבְרָא הָעוֹלָם הָיָה
הַקְדוּשׁ בְּרוּךְ-הוּא וּשְׁמוֹ בְּלִבְדּוֹ".
פִּירוּשׁ "שְׁמוֹ לְבַד" - שֶׁשְׁמוֹ אֵינוֹ בְּגֵדֵר
מִהוּוֹה וּמִחַיָּה כָּלֶל, אֲלֵא הוּא "לְבַד".

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

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

וּבִעֲנֵן "נִשְׁגָּב שְׁמוֹ לְבַדּוֹ" (תְּהִלִּים קמח,
ג), וְ"נִשְׁגָּב" הוּא מוֹרָה עַל הַפְּלָגָה
יְתִירָה, שֶׁהוּא מוּפְלָג הֶרְבֵּה מֵעוֹלָמוֹת
הַנִּצְעָלִים כו'.

This is expressed in the following verse: (Tehillim 148:13) “[Praise the name of Hashem, for] His ‘name alone’ is exalted,” which shows on the extreme distance between it and the creations, that it is exceedingly

far removed from the worlds of Atzilus, Beriah, Yetzira, and Asiya.

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

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

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

This awareness should fire up a person’s soul, causing him to want to throw away one’s physical desires (i.e., his passion towards materialism), **and completely give over one’s life** (one’s passion and desire) **for actually doing whatever**

רק כי "הודו על ארץ ושמים" (שם),
פירוש: שנמשך הוד וזיו משמו להיות
ארץ ושמים.

אך "וירם קרן לעמו" (תהלים קמח, יד)
בתיב, להיות לו ל"עם קרובו" (שם) -
להיות קרבים אליו בעצמו, כדי
לקרבם אליו ליכלל ביחודו יתברך,
כמו שאומרים: "חמלה גדולה ויתירה
כו", כמו שנתבאר במקום אחר.

ומזה תתלהט נפשו, להשליך נפשו
מנגד, למסור נפשו על קדושת השם
בפועל ממש, להיות נפש צמאה
ובלתה לה', "לא תדבק רוחא
ברוחא".

it takes to reveal Hashem, coming from a great yearning for Hashem to “connect our spirit to His ‘Spirit’ (as it were).”

דְּהֵיִינוּ, שִׁיְהִי כָּל מַחְשָׁבָה, דְּבוּר וּמַעֲשֶׂה שְׁלוֹ, בְּמַחְשָׁבָה, דְּבוּר וּמַעֲשֶׂה שֶׁל הַקָּדוֹשׁ בְּרוּךְ־הוּא, וּמִצְוֹת מְעוּמָקָא דְּלִבָּא בְּדִיקָה וַחֲשִׁיקָה כו', כְּמוֹ שֶׁכָּתוּב בְּזֶהָר עַל פְּסוּק (יִשְׁעִיָּה כו, ט) "נַפְשִׁי אֶוִיתִיךָ כו'", כְּמוֹ שֶׁנִּתְבָּאָר בְּמָקוֹם אַחֵר.

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

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

וְזֶהוּ "וַתִּתְּפַלֵּל חַנָּה עַל הָיוּ"ה: כִּי תִפְּלָה הוּא מַלְשׁוֹן הַתַּקְשָׁרוֹת, שֶׁהַתַּקְשָׁרָה עֲצָמָה "עַל ה'" -

This is the meaning of “And Chana called ‘וַתִּתְּפַלֵּל’ Havaya ‘עַל-upon’ in prayer”: The word ‘תִּתְּפַלָּה’-prayer’ is related to the word “הִתְּוַפֵּל-binding together,” meaning connecting, i.e., she connected herself in prayer ‘עַל-upon’ Havaya,

פִּירוּשׁ לְמַעֲלָה מְעָלָה מִבְּחִינַת שֵׁם הָיוּ"ה הַמוֹרָה עַל הַתְּהוּוֹת הָעוֹלָמוֹת וַחֲיוּתָן, כִּי אִם לִיבְטֵל וְלִיפְלֵל בְּיַחְדוֹ יִתְבָּרַךְ בְּמִסִּירַת־נַפֶּשׁ בְּפָנִימִיּוֹת עֲצָמוֹתוֹ.

This means that she connected herself to Hashem the way He is above and beyond the level of the Name Havaya which refers to how Hashem creates and gives life to the worlds. Instead, she gave herself over to Hashem to become part of His Oneness with total

dedication of her entire innermost being and essence.

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

וְהִנֵּה, מִשָּׁם נִמְשָׁךְ בְּחִינַת רַחֲמִים
רַבִּים עַל נִצּוֹץ אֱלֹהוֹת שְׁבִנְפָּשׁוּ.

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

וְזֶהוּ "בָּכָה תְּבַכֶּה" לְעוֹרֵר רַחֲמִים
רַבִּים.

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

וְזֶהוּ "הַמֶּלֶךְ הַמְרוֹמָם לְבָדּוֹ כּו',
וְהַמְתַּנְשֵׂא מִימּוֹת עוֹלָם" - פִּירוּשׁ:
שֶׁהוּא רֵם וְנִשָּׂא מְגֹדֵר וּבְחִינַת 'עוֹלָם'.

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

וּלְפִיכֵךְ "בְּרַחֲמֶיךָ הָרַבִּים", שֶׁמַּחֲמַת
הַתַּנְשְׂאוֹתוֹ "מִימּוֹת עוֹלָם" עַד אֵין
חֶקֶר, גְּדֻלָּה בְּעֵינֵינוּ הָרַחֲמָנוֹת עַל כָּל
הָעוֹלָם.

We therefore ask of Hashem to help us “with Your great compassion;” meaning, since You are infinitely exalted above the existence of the world, therefore from Your perspective the world is so small and lowly, and in need of Your mercy,

וְאִפִּילוּ עַל עוֹלָמוֹת עֲלִיוֹנִים, אִפִּילוּ עַל
בְּחִינַת גַּן-עֵדֶן הָעֲלִיּוֹן, וּלְמַעַל מַעַלָּה
עַד רוּם כָּל הַמַּעַלּוֹת, שִׁיּוּר אֲצִלוֹ
רַחֲמָנוּת בִּי כוֹלֵם שְׂפִלִּים אֲצִלוֹ.

מֶה שָּׁאִין בֵּין בְּעוֹלָמוֹת הַנֶּאֱצָלִים
וְהַנִּבְרָאִים כו', כָּל מֶה שִׁיּוּר מִטָּה
מִטָּה מִתְמַעֵט בְּחִינַת רַחֲמִים,

עַד שֶׁבְּחִינַת אֶרֶץ הַלֵּוֹי הַגִּשְׁמִית אֵין
אָנוּ מְשִׁיגִים הַרַחֲמָנוּת אִפִּילוּ שְׁעַל
עוֹלָם הַזֶּה הַגִּשְׁמִי, בִּיּוֹן שְׁאֵנָהּנוּ
בְּתוֹכָהּ.

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

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

בִּי הַרַחֲמָנוּת הוּא אֲצֵל גָּדוֹל עַל הַקָּטָן,
בִּי כְּמוֹ שֶׁהוּא מִתְנַשֵּׂא עַד אֵין חֶקֶר כָּךְ
רַחֲמָיו מְרֻבִּים,

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

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

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

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

אף "כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ", מִכָּל מָקוֹם
הָרִי "אֱלֹהֵי עוֹלָם כּו'". וְזֶהוּ "אֱלֹהֵי
עוֹלָם בְּרַחֲמֶיךָ".

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

וּבִקְשָׁתֵנוּ הוּא: שְׁלֹפֵי שְׂאִין אָנוּ
מִשִּׁיגִים בְּשִׁכְלֵנוּ הֶרְחָמְנוֹת, אֲתָה
תַּעֲזֹר "רַחֲמֶיךָ הָרַבִּים", שְׁלֹא נִטְבַּע
וְנִשְׁקַע בְּזֶה הָעוֹלָם, וְתִהְיֶה "מָגֵן יִשְׁעֵנוּ
מִשְׁגָּב בְּעֲדָנוּ".

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

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

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

(כִּי בַחֲנִיט הַמְקִיף מְסַמָּא עֵינֵי
הַחִיצוֹנִים שְׁלֹא יִשְׁלֹטוּ). :

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

In other words, we ask Hashem that He should have mercy on us according “to His understanding of how much mercy we need,” which is infinitely more than how much we think we need. We ask Hashem to show us that mercy, which will protect us from the forces of unholiness and materialism from trying to suck us in, so that we should remain sensitive to holiness and our connection to Hashem.

(ד) Chapter 4

וְהָיָה כְּתִיב (חַי שְׂרָה כּו, א): "וְאַבְרָהָם
זָקֵן בָּא בַּיָּמִים":

Now, the Torah writes about our forefather Avraham (Bereishis 24:1): "Avraham was 'זָקֵן-old,' coming along in his days."

פִּירוּשׁ "זָקֵן" - "זֶה שֶׁקָּנָה חֲכָמָה".

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

וְאָמְרוּ עַל פֶּסוּק (אִיּוֹב יב, יב) "בִּישִׁישִׁים
חֲכָמָה" - "שֶׁדַּעְתָּם מְתִישֶׁת
עֲלֵיהֶם".

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

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

דְּהֵינּוּ שְׂתַהֲיָה עֲבוּדָה בְּקִבְעוֹת
וּבִישׁוֹב הַדַּעַת, וְלֹא יִהְיֶה פֶּעַם בֶּךָ
וּפֶעַם בֶּךָ.

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

כִּי צָרִיךְ לִהְיוֹת כָּל הַיָּמִים שְׁלֵמִים, כְּמוֹ
שֶׁכָּתוּב בְּזוֹהַר.

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

The Zohar (vol I, 129a) explains the above verse: "Avraham was old, בַּיָּמִים-coming along in his days." If the verse says that he was old, then what is it adding by saying that he was 'בַּיָּמִים-coming along in his days?' The answer is that these 'בַּיָּמִים-days' represent actions that bring Divine Light, as it says 'וַיִּקְרָא ה' לְאוֹר יוֹם'-and Hashem called Light 'Day.'" These acts that bring

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

וְהַיָּמִים שֶׁנִּתְּנוּ לוֹ מִן הַשָּׁמַיִם לְחַיּוֹת
בָּהֶם בַּיָּמִי שְׁנוֹתָיו, לֹא נִיתְּנוּ לְבִטְלָה -

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

אֲפִילוּ שָׂעָה אַחַת יִתִּירָה עַל הַשִּׁיעוֹר
שֶׁשִּׁיעָרוֹ כָּמָה הוּא צָרִיךְ לְהַשְׁלִים אֶת
נַפְשׁוֹ.

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

וּמִזֶּה יִתְּבוֹנֵן הַמַּשְׁכִּיל לְחַיּוֹת מִמָּאֲרִי
דְּחוּשְׁבָּנָא, לְחֻשׁוֹב כָּל הַמַּחֲשָׁבוֹת
וְהַדְּבוּרִים וְהַמַּעֲשִׂים דְּכָר יוֹם בְּיוֹמוֹ.

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

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

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

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

וּבְלְבוּשִׁים אֵלּוּ יִכּוֹל הָאָדָם לְקַבֵּל גְּלוּי
אֱלֹהוֹתוֹ יִתְבָּרַךְ, וְאַהֲבָה וִירָאָה
הַנִּמְשָׁכִים מֵאֶרֶץ עֲלִיוֹנָה בְּתוֹסַפֶּת
אוֹרָה.

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

כִּי אִף שְׁלוֹמֵד פְּשָׁטֵי הַתּוֹרָה וְאִינוֹ
מִגִּיעַ לוֹ מִזֶּה שׁוֹם אֶהְבֵּה-וַיִּרְאֶה
בְּשַׁעַת מַעֲשֶׂה,

מִכָּל מְקוֹם הֵרִי הַתּוֹרָה - "אוֹר זְרוּעַ"
בְּאֶרֶץ עֲלִיוֹנָה, וּמִשָּׁם תַּצְמִיחַ צִדְקָה,
וְרִב־חֶסֶד, דִּהְיִינוּ בְּחִינַת אֶהְבֵּה-רַבָּה
עַל נַפְשׁוֹת יִשְׂרָאֵל, לְהָאִיר לָהֶם
בְּלְבוּשִׁים אֱלוֹ.

וְזֶהוּ "אֶת מִסְפֵּר יָמֶיךָ אֲמַלֵּא" (פִּרְשֵׁינוּ
כג, כו):

פִּירוּשׁ: כִּי הִנֵּה בְּחִינַת הַיָּמִים עֲצָמָן
שֶׁהֵן הַלְבוּשִׁים, מוּטָל עָלֶיךָ לַעֲשׂוֹתָן;

ו"מִסְפֵּר יָמֶיךָ" הוּא אוֹר שֶׁבַתוֹךְ
הַיָּמִים,

כְּמוֹ שֶׁכָּתוּב בְּזֹהָר עַל פֶּסוּק (תְּהִלִּים יט,
ב) "הַשָּׁמַיִם מִסְפָּרִים"⁹, וּפִירוּשׁ:
"מִנְהַרִּין", וּמִנְצִצִין כִּסְפִּירִין.

Even someone whose Torah study is on a rather simple level and he does not have feelings of love and fear of Hashem at the time,

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

This then is the deeper meaning of the opening verse "אֶת מִסְפֵּר-the number of יָמֶיךָ-your days אֲמַלֵּא-I will fill."

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

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

As it is written in the Zohar (vol I, 8a) on the verse (Tehillim 19:2) "מִסְפָּרִים-the Heavens הַשָּׁמַיִם-recount [the glory of Hashem]": What is the meaning of saying that the Heavens 'מִסְפָּרִים-recount' the

⁹ (הַקִּדְמַת הַזֹּהָר ח, א): "הַשָּׁמַיִם מִסְפָּרִים כְּבוֹד אֱלֹהִים" - "מִסְפָּרִים" - מִנְהַרִּין כְּזוֹהָרָא דְסִפּוּר, דְנִהְיָר וְזוֹהֵר מִסִּיפֵי עֲלָמָא וְעַד סִיפֵי עֲלָמָא. תִּרְגוּם: מֵאִירִים כְּזוֹהֵר הַסִּפּוּר שֶׁמֵאִיר וְזוֹהֵר מִסוּף הָעוֹלָם וְעַד סוּף הָעוֹלָם).

glory of Hashem? **It means they “shine and glimmer like ‘סַפִּירִין-sapphires,’”** i.e., they radiate Hashem’s glory like a sapphire radiates light.

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

וּבְחִינַת 'מְסַפֵּר' זֶה, עָלֵי לְמֵלֵאוֹתוֹ,
שֶׁיֵּאִיר עָלֶיךָ מִכֹּחַ הַצּוּמָח שֶׁבְּאֶרֶץ
הַחַיִּים.

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

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

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

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

The actual ‘garments’ of Mitzvos are dependent on us to make. However, the Light that shines through them into our soul in Gan Eden is Hashem’s job. In other words, through our Torah and Mitzvah performance in this world, we

plant 'seeds of Light' in Malchus of Atzilus, which sprout forth into intense Divine revelation to our souls in Gan Eden after we pass away.

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

וְכֵן בְּעֵינֵינוּ "סוּר מֵרָע" אָמַר (פִּרְשָׁנוּ כֵּן,
כה): "וְהִסִּירְתִּי מִחֻלָּה מִקֶּרְבְּךָ".

Similarly, regarding our ability to completely **"turn away from bad,"** even in the recesses of our heart, Hashem says: **"I will remove (spiritual) 'sickness' from inside of you."**

פִּירוּשׁ: הַמִּחֻלָּה אֲשֶׁר נִדְבָקָה וְנִשְׁרָשָׁה
בְּקֶרֶבְךָ.

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

וְהוּא עֵינֵינוּ מֵאֲמַר רַ"ל (בָּבָא בִּתְרָא יז, א):
"ד' מֵתוּ בְּעֵטְיוֹ שֶׁל נֶחֱשׁ",

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

שָׂאֵף עַל פִּי שֶׁהֵם צְדִיקִים גְּמוּרִים,
מִכָּל מָקוֹם נִשְׁאָר בָּם עֲדִינֵי אִיזָה שֶׁמֶץ
מְזוּהָמָת הַנֶּחֱשׁ שֶׁלֹּא יָכְלוּ לְהִסִּירוֹ
מִכָּל וְכָל.

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

וְהוּא עֵיקָר נְקוּדַת קְלִיפַת גִּסּוֹת הָרוּחַ,
שֶׁנֶּעֱשֶׂה בְּטֶבַע הָאָדָם - בְּחֻטְאוֹ "מֵעַץ

This embedded 'poison of the Snake' refers to the essential point

הִדַּעַת טוֹב וְרָע" (בְּרֵאשִׁית ב, יז).

of the unholiness of ego, which became part of the nature of mankind, through the sin of eating from the fruit of the "Tree of Knowledge of Good and Bad." (See Bereishis 2:17)

דְּהִינּוּ, שְׂרֹאָה אֶת עַצְמוֹ וּמִכִּיר חֶסְרוֹנוֹ, אוֹ יוֹדֵעַ שֶׁזֶּה טוֹב לוֹ. כְּמוֹ שֶׁכָּתוּב (בְּרֵאשִׁית ג, ו): "וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְגו'".

This 'essential point of ego' means that a person notices and feels himself strongly, he recognizes and feels what he needs, or he perceives things around himself in the context of how they could be beneficial to himself, not in the context of a higher Divine purpose. As it is written: "And the woman (Chavah) saw that (the fruit of) the Tree would be good for her to eat..." (Bereishis 3:6)

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

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

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

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

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

וְזֶהוּ שֶׁרֶשׁ הַזֹּהָמָא וּמִקּוּר לְכָל
הַתַּאֲוֹת וְהָעֲבִירוֹת, כִּי בּוֹחֵר בְּזֶה
לְטוֹבָתוֹ אוֹ לְרָעָתוֹ.

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

מֶה שָׂאִין בֶּן קוֹדֶם הַחֵטָא הָיוּ עֲרוּמִים,
בְּדִכְתִּיב (שָׁם, יא): "מִי הִגִּיד לָךְ כִּי"¹⁰,

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

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

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

כִּי לֹא הָיוּ מְרִגִּישִׁים שׁוּם הֶרֶגֶשׁ
חֲסֻרוֹנָם אוֹ טוֹבָה לְעֶצְמוֹ, רַק שֶׁהָיוּ
מְשִׁיגִים גְּלוּי אֱלֹהוּתוֹ יִתְבָּרֵךְ. וְדִי
לִמְבִּין:

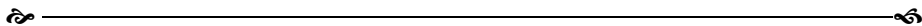
This is because before the sin, they didn't feel their personal needs or what would benefit them on an emotional level, since they only perceived and felt the revelation of Hashem.

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

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

¹⁰ ("כִּי עִירַם אֶתָּה").

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



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יבלחט"א ר' אהרן לייב שיחי

אשר לקח אותו ה' בדמי חייו, ח' שבט תשפ"א

ת.נ.צ.ב.ה.

This maamar is dedicated to the honor of my friend Rabbi Chaim Shneur Zalman Yehuda ben Aharon Leib Dukes of blessed memory. He was some who truly appreciated the importance of studying the teachings of the Alter Rebbe (whom he was also named after). As the director of JNet, he used this series of translations for the "JNet learning campaigns" which he arranged every few months. He felt that these teachings are relevant and meaningful to each and every Jewish man and woman regardless of previous background or level of learning.

The idea of this maamar, "Filling our days with the love of Hashem," is quite applicable to him personally. He filled every day with lovingly connecting Jews to Hashem through Torah study, and he made every day count.

May we take a lesson from Rabbi Yudi Dukes ob"m to make our days count and fill each day to the maximum with love of Hashem, love of the Torah, and the love of every Jew. May we be reunited with him very soon with the coming of Moshiach and the Resurrection of the Dead, when there will be eternal life!