



LESSONS IN LIKUTAY TORAH

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TRANSLATED AND EXPLAINED

לקוטי תורה

פרשת כי תצא

מאמר

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“The Battle of the Two Souls”

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Likutay Torah

לקוטי תורה

פְּרִשֶׁת כִּי תִצֵּא

מֵאֵמֶר

כִּי תִהְיֶינָה¹

דָּף ל"ז עמוד ד'

“The Battle of the Two Souls”

In Parshas Ki Seitzei, the Torah discusses the laws of going out to battle against the enemies of the Jewish People. One of the laws discussed deals with capturing enemies, including women. The posuk tell us that if a soldier desires to marry a captured enemy woman, he must carry out a process: She is given thirty days to decide if she wants to convert to Judaism or not. If she decides to convert, then the soldier may marry her, but cannot take her as a maidservant or sell her; he must treat her as a regular wife. If she does not want to convert to Judaism, then he must send her free and cannot keep her.

The Torah says that if a soldier marries this captured woman who converted to Judaism only because he desired her appearance, then he will end up disliking her, since his intentions from the beginning were improper.

According to the strict law of the Torah, a man may marry more than one wife, as we find that the Forefathers, Avraham and Yaakov, both had more than one wife.²

The Torah describes what happens if the person who married the converted, captured woman decides to marry another wife. He marries this second wife, who was a naturally born Jewess, with the proper intentions, and he therefore likes her. But, he also is married to his first wife, the converted, captured woman, whom he dislikes, since he married her with improper intentions.

¹(נֵאמָר בְּשֶׁבֶת פְּרִשֶׁת תִּצֵּא, ט' אֵלּוּל תַּקְס"ג בְּבוֹהָאב).

²Later on in history, after the completion of the Talmud, around one thousand years ago, the Rabbis decreed that a man should not marry more than one wife, and most of the Jewish People accepted that decree.

Now, when the wife whom he dislikes gives birth to their first child, and shortly thereafter, his second wife, whom he likes, gives birth to his second child, he is faced with a dilemma: He would rather give the birth-right of a double portion of his inheritance to the first-born child of his second wife, whom he favors. But, the fact remains that his first wife gave birth first, and her son is the eldest.

The Torah says that he is not allowed to give the birthright to the first-born child of his second wife, since the child of his first wife has the halachic status of his firstborn. We do not consider his personal feelings towards his two wives when determining the first-born status. Rather, whichever son is born first has the first-born status (in terms of inheritance), regardless of which wife he was born to.

The Alter Rebbe will explain the deeper meaning of this topic and its lesson, after a lengthy discussion of the battle between the Divine soul and the animal soul:

3(א) Chapter 1

"כִּי תִהְיֶינָה לְאִישׁ שְׁתֵּי נָשִׁים, הָאֶחָת אֶהוּבָה וְהָאֶחָת שְׂנוֹאָה, וְיִלְדוּ לוֹ בָּנִים הָאֶהוּבָה וְהַשְּׂנוּאָה, וְהָיָה הַבֵּן הַבְּכֹר לְשֵׁנִיָּאָה.

וְהָיָה בְּיוֹם הַנְּחִילוֹ אֶת בְּנָיו אֵת אֲשֶׁר יִהְיֶה לוֹ לֹא יוּכַל לְבָכֵר אֶת בֶּן הָאֶהוּבָה עַל פְּנֵי בֶן הַשְּׂנוּאָה הַבְּכֹר:

כִּי אֵת הַבְּכֹר בֶּן הַשְּׂנוּאָה יְבִיר לָתֵת לוֹ פִּי שְׁנַיִם כָּבֵל אֲשֶׁר יִמָּצֵא לוֹ כִּי הוּא רֵאשִׁית אֲנוֹ לוֹ מִשְׁפַּט הַבְּכֹרָה: " (פְּרָשְׁתָנוּ כ"א, טו):

"If a man will have two wives, one he favors and one does not like, and they will both give birth to a son, both the wife that he likes and the wife that he does not like, and it shall be that the first son will be born to the wife he does not like.

It shall be, on the day that he apports his inheritance to his sons, he is not allowed to give precedence to the first-born son of the wife he likes over the first-born son of the wife he does not like who was born earlier.

Rather, he must designate the first-born son of the wife he does not like to give him a double portion of all of his possessions, since he is the 'first of his strength' and he has the law of being his first-born." (Devarim 21:15-17)

³ חלוקת הפרקים כאן הוא על פי הקיצורים מאדמו"ר הצמח צדק על מאמר זה: אור התורה דברים כרך ו' בשנו. להלן יבואו קיצורים הנ"ל בשולי הגליון על מקומם.

לְהַבִּין מֵאָמֵר "וְהָיָה הַבֵּן הַבְּכֹר לְשִׁנְיָאָה",
We need to understand the wording of the verse, “And it shall be that the first son will be born to the wife he does not like.”

The verse could have just said, “If the wife he does not like gives birth first, he must give a double portion to her son.” Why does it say, “*And it shall be* that the first son *will be* born to the wife he does not like?” This implies that the firstborn *should, and will*, come specifically from the despised wife. What is the implication of saying that in such a situation where he has two wives (one he likes and one he does not like), the outcome *should be* that the wife he does not like *should* give birth first?

– הוּא עַל פִּי מַה שְּׁכַתְּבָה הָרַב חַיִּים וַיְטַל
 בְּשַׁעַר הַקְּדוּשָׁה: שֵׁשׁ לְכָל אֶחָד וְאֶחָד
 מִיִּשְׂרָאֵל שְׁתֵּי נַפְשׁוֹת,
The answer to this will be understood based on what Rabbi Chaim Vital⁴ wrote in Shaar Hakedusha, that every Jew has two souls,

וּכְמוֹ שְׁכַתּוֹב (יִשְׁעִיָּה נו, טז): "כִּי לֹא לְעוֹלָם אָרִיב
 וְלֹא לְנֹצַח אֶקְצוֹף כִּי רוּחַ מִלְּפָנַי יַעֲטוּף וּנְשָׁמוֹת
 אֲנִי עֹשִׂיתִי" – לְשׁוֹן רַבִּים.
As it its written, (Yeshaya 57:16) “For I [Hashem] will not fight [with a man] forever, and I will not be angry at him forever, if his spirit which is before me will become humbled, and his souls that I have made [will become humbled].” Since the verse is talking about a single person and still says about him that Hashem has made his “souls” **in the plural form**, this shows that each Jewish Person was made with two souls.

נֶפֶשׁ אַחַת נִקְרָא נֶפֶשׁ הַחַיּוּנִית וְהַבְּהֵמִית,
 וּמְלוּבֶשֶׁת בְּדָם הָאָדָם לְהַחַיּוּת הַגּוּף, כְּמוֹ
 שְׁנֵתְבָאָר בְּמָקוֹם אַחֵר,
One soul is called the life-giving soul and the animalistic soul. This level becomes invested in the person’s blood and gives life to his body.

⁴ The main student of the Arizal (Rabbi Yitzchok Luria), and the transcriber of his teachings in the written form in his works entitled Eitz Chayim, Pri Eitz Chayim, and the “Shemona Shaarim-Eight Gates,” one of these “gates” being “Shaar Hakedusha-the Gate of Holiness”.

וְהָיָא נִשְׁתַּלְשְׁלָה מִמָּקוֹם גְּבוּהָ עַל יְדֵי
אֲמֻצָּעִים רַבִּים, וְדִרְךְ שָׂרִים וּמְזֻלוֹת.

It descended from a lofty spiritual level, through many intermediaries, and through the angels referred to as ‘officers’ and the level referred to as ‘mazalos.’

כְּמֵאמָרָם ז"ל: "אֵין לָהּ עֵשֶׁב מִלְמַטָּה
שֶׁאֵין לוֹ מְזֹל מִלְמַעְלָה, שֶׁמְכָה בוֹ וְאוֹמֵר
לוֹ: גִּדְל!"

As our Sages say, (Zohar I:251a) “There is nothing in this world, even a blade of grass, that does not have a ‘mazal’ above it, that ‘strikes’ it and tells it to grow.”

" אִם עֲשָׂךְ רֵשׁ וְגוֹל מִשְׁפָּט וְצַדִּיק תִּרְאֶה בְּמִדְיָה אֵל
תִּתְמָה עַל הַחֶפֶץ, כִּי גְבוּהָ מֵעַל גְּבוּהָ שְׁמֵר,
וְגְבוּהֵם עֲלֵיהֶם." (קִהְלֵת ה, ז).

Like it is written, (Koheles 5:7) “If you see the poor being treated unjustly, and theft from those who follow law and order in the country, do not question how Hashem could want to allow this, **since there are levels upon levels of guardian angels, and they are appointed over them** to mete out punishment.”

The mazalos are a spiritual level directly above the physical reality. They receive their spiritual identity and life-force from the angels (known as ‘officers’), which exist on a higher spiritual level.

In order for the animal soul of a person to descend from the level of angels into a physical body, it must go through many stages and processes that remove its purely spiritual identity and lower it to a level where it can give life to a physical body that has physical desires.

Among the levels through which the animal soul descends, one is called “officers,” who are ministering angels appointed over the nations. Another level is called “Mazalos” comes from the word נִזְוֹל-flowing. It is the spiritual level directly “above” physicality, and it “flows” into the physical world and gives life to all physical creatures, from plants to people. The level of “mazalos” is just an intermediary level between angels and the physical world. It receives its life-force from the angels and gives that over to the physical creatures.

The reason the mazal has to “strike” the creature is because the spiritual life that is transmitted from the angels into the physical world must forced to descend and

⁵ (בְּרֵאשִׁית רַבָּה פָּרָשָׁה י, ו. זֶהר חֶלֶק א רנא, א, וּבְכַמָּה מְקוֹמוֹת).

become transformed from its lofty spiritual origin to an incomparably lower, physical level.

וְעַל יְדֵי רִיחֻקָּהּ מֵאוֹר ה', בְּהִשְׁתַּלְשְׁלוֹת
מִמְדְּרָגָה לְמִדְּרָגָה וּמֵעִילָה לְעִלּוּל,
בְּהִסְתָּרִים וְצִמְצוּמִים רַבִּים, עַד
שְׁנֵת־לְבָשָׁה בְּגוּף הָאָדָם בְּשָׂר־וָדָם,

Through the animal soul becoming distant from the Light of Hashem via this process of spiritual descent, and through the many levels which conceal Hashem's revelation and constrict the animal soul's awareness of Hashem, until it descends to a level where it can become invested in the physical body of a person,

לְכֵן הִיא כְּלוּלָה מְטוֹב וָרַע, וּמִמְנַה בָּאוֹת
לְאָדָם מִדּוֹת רָעוֹת, מִיְסוּדוֹת הָרָעִים
שָׁבָה.

Due to this great descent, it is, therefore, comprised of both good and bad, and all the negative character traits in the person come from its four "bad elements."⁶

וְגַם שֶׁכֶּל אָנוּשִׁי, כִּי כָּל נֶפֶשׁ כְּלוּלָה
מִחֵב"ד וּמִדּוֹת,

Also, the natural human intellect comes from it, since every soul of a person (whether of the animal soul or the Divine soul) has both intellect and emotions.

The natural intellect of a human that figures out how to attain its physical needs and desires is also part of the animal, just like the material desires come from the animal soul.

וּמִצְדָּה יָכוֹל הָאָדָם לְהִיּוֹת מְעוֹבְרֵי רְצוֹנוֹ
חֵס־וְשָׁלוֹם,

It is only from the animal soul's perspective that a person is able to go against Hashem's Will, G-d forbid,

כְּמוֹ שֶׁכָּתוּב (וַיִּקְרָא ה', א): "וְנֶפֶשׁ כִּי תִחַטָּא,"

Like it is written, (Vayikra 5:1) "When a nefesh-soul will sin," meaning that only from the level of "nefesh"- which is a reference to the nefesh habahamis/animal soul- can a

⁶ The four "bad elements" of the animal soul are: 1- water- desire for pleasure, since pleasurable things grow from water, 2- fire- anger and pride, 3- air- idle chatter and gossip, 4- earth- laziness and depression.

person come to sin, and not from the higher levels of the soul, which are always faithful to Hashem.

בִּי מִחֲמַת רִיבוּי הַהֶסְתָּרִים וְצִמְצוּמִים
הַמְכַסִּים וּמְעַלְמִים אֹר אֵין-סוּף בְּרוּךְ-
הוּא, נִרְאָה לָאָדָם שֶׁהוּא יֵשׁ וְדָבָר בְּפָנָי
עֲצָמוֹ.⁷

Because of the many levels of concealment and constriction that cover over and block out Hashem's Infinite Light, the person sees himself as having his own independent existence, apart from Hashem.

(ב) Chapter 2

וְנֶפֶשׁ הַשְּׁנִית בְּיִשְׂרָאֵל נִקְרָא נֶפֶשׁ-
אֱלֹהִית, "חֵלֶק אֱלֹהִים מִמַּעַל" (איוב לא, ב),

However, the second soul in every Jew is called "the Divine soul," which is "a portion of Divinity from on High." (Iyov 31:2)

וְהִיא הִבָּאָה לָאָדָם בְּלִי אֲמֻצָּעִים כָּלֵל. כְּמוֹ
שֶׁכָּתוּב: "וְהָאֱלֹהִים עָשָׂה אֶת הָאָדָם יִשְׂרָאֵל"
(בְּקִהְלֵת סוּף סִימָן ז'⁸).

This soul comes to the person not through any intermediaries at all, as it is written, (Koheles 7:29) "And Hashem has made Adam-man directly."

Meaning, that the Divine soul - referred to as Adam (man) - was made directly by Hashem, without intermediate stage that would effect and alter the Divine nature of the Divine soul.

וְכִמוֹ שְׂאוּמְרִים⁹: "וְאַתָּה נִפְחָתָה בִּי",
"וְאַתָּה" מִמָּשׁ בְּלִי מְמוּצָצִים, "וַיִּפַּח
בְּאַפָּי נְשָׁמַת חַיִּים וְגו'" (בְּרֵאשִׁית ב, ז).

And like we say in the daily Morning Blessings, "And You (Hashem) blew this soul into me," meaning "You (Hashem)" literally blew this soul into me directly, without any

⁷ קיצור מהצ"צ (נסמן לעיל): א: והי' הבן הבכור להבין מאמר והי' נפש החיוני' נשתלשלה ממקום גבוה ע"י אמצעים רבים (ע' בשלח) וע"י ריחוקה כלולה מטו"ר, כי פי אמצעי' היינו שאינן אלקות רק חשמל וק"נ.

⁸ (ושם: "עָשָׂה הָאֱלֹקִים אֶת הָאָדָם יִשְׂרָאֵל").

⁹ (בְּרֵכַת "אֱלֹקֵי נְשָׁמָה").

intermediary levels, like it says, (Breishis 2:7) “And He (Hashem) blew into [man’s] nostrils a living soul.”

כַּמְשָׁל הֶבֶל הָאָדָם – שְׂוִיָצָא מִמֶּנּוּ, וְאֵף עַל פִּי כֵן הִיא מְיֻחָדֶת עִמּוֹ בְּלִי הַפֶּסֶק, כִּי אֵין לָהּ דְבוּר שְׁחוּץ מִמֶּנּוּ, כְּמוֹ שְׁנִתְבָּאָר בְּ”סֵפֶר שֶׁל בֵּינוּנִים”¹⁰.

Meaning that just like a person’s breath is united with the person when it is inside of him, so too is Hashem’s breath constantly still united with Him even after He blows it into us, since there is nothing outside of Hashem, as it is explained in Tanya, which is called “Sefer Shel Beinonim” (chapter 21). Therefore, Hashem’s ‘breath’ is always united with Him, since it never really left Hashem, except from our perspective.

לְכֵן תְּמִיד הִיא מְיֻחָדֶת בְּמַאֲצִילָהּ בְּתַכְלִית הַיְחֻד, וּמַצְדָּה לֹא הָיָה בְּאִפְשָׁרִיוֹת הָאָדָם לְחַטּוֹא כָּלֵל וְלִהְיוֹת מַעֲוִבְרֵי רְצוֹנוֹ, אַחֲרֵי שֶׁהִיא מְיֻחָדֶת תְּמִיד בְּמַאֲצִילָהּ.

Therefore, the Divine soul (Hashem’s breath) is constantly united with its source (Hashem) in total unity, and from its perspective there is no possibility at all for the person to sin and go against Hashem’s Will, since it is constantly united with its Divine source.

זוֹלָת שְׁהַנְּפֹשׁ הַבְּהֵמִית מְלַבֵּישׁ אוֹתָהּ, וּמְכַסֶּה וּמַעְלִים מִהֵבִיט בְּאוֹר אֵין־סוֹף בְּרוּךְ־הוּא, כְּמִבּוֹאֵר בְּ”לְקוּטֵי אַמְרִים”¹¹.

It is only that the animal soul cloaks it and covers and conceals it from seeing Hashem’s Infinite Light, as is explained in Tanya, which is called “Likutei Amarim.” (chapter 29)

(וְשֵׁתֵי נַפְשׁוֹת אֵלוֹ נִקְרָא בְּכַתּוּב (בְּרֵאשִׁית א. כו): ”וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ, כְּדְמוּתֵנוּ” שְׁהַנְּפֹשׁ־הָאֱלֹהִית הִיא בְּחִינַת

(These two souls are referred to in the verse, (Bereishis 1:26) “Hashem said (to the angels), let us make man with-בְּדְמוּתֵנוּ in ‘our form,’ בְּצַלְמֵנוּ

¹⁰ (פֶּרֶק כֹּא: ”הַקָּדוֹשׁ בְּרוּךְ־הוּא אֵין דְבוּרוֹ מוּבְדָל מִמֶּנּוּ יִתְבַּרַךְ חֵס וְשְׁלוֹם. כִּי אֵין דְבַר חוּץ מִמֶּנּוּ, לִית אַתָּר פְּנוּי מִיְנִיָּה, וְלְכֵן אֵין דְבוּרוֹ יִתְבַּרַךְ כְּדְבוּרֵינוּ חֵס וְשְׁלוֹם”).

"צֶלֶם", וְהַחַיּוּנִית הִיא בְּחִינַת "דְּמוּת"¹². a 'similarity to us,'" meaning that the Divine soul is referred to by the phrase 'צֶלֶם-form.' (The Divine soul's 'form' (i.e. essence) is Divine and directly connected to Hashem). And, the life-giving animal soul is referred to by the phrase 'דְּמוּת-similarity,' since it shares only an external similarity with the angels from which it is derived. It remains very far removed from the holy source of the soul).

(ג) Chapter 3

וְהִנֵּה יִרְדֵּת נַפְשׁ-אֱלֹהִית בְּעוֹלָם הַיְתָה בְּכַדֵּי לְהַתְלַבֵּשׁ בְּנֶפֶשׁ הַחַיּוּנִית-הַבְּהֵמִית, וְלְהִלָּחֵם אִתָּהּ, וּלְבַרְרָהּ, לְהַפְרִיד הַטּוֹב מִן הָרָע, וְלְהַעֲלוֹתָהּ לֵה', לְהַפְכָא חֲשׂוּכָא לְנֶהוּרָא¹³ וְכו'.

Now, the descent of the Divine soul into this world was in order to become invested in the life-giving animal soul, and to fight with it, and to refine it, to thereby separate the good from the bad of the animal soul and elevate the good to Hashem. This process is called "transforming darkness into light."

לְכֵן נִקְרָא בְּשֵׁם "יִשְׂרָאֵל", כְּמוֹ שְׂכָתוֹב (וַיִּשְׁלַח לָב, כֵּט): " וַיֹּאמֶר לֹא יַעֲקֹב יֹאמֶר עוֹד שְׂמִי כִּי אֵם יִשְׂרָאֵל כִּי שְׂרִיתָ עִם אֱלֹהִים וְעַם אֲנָשִׁים וְתוֹכַל"-

It is for this reason that we are called "Yisrael-Yisrael," since the word יִשְׂרָאֵל comes from the word שָׂר-ruler, as it is written, (Bereishis 32:29) "And He (Hashem) said (to Yaakov our forefather), your name will no longer only be called "Yaakov-Yaakov" (which means 'winning through deception'), but also "Yisrael-Yisrael" (which means 'he will rule openly with

¹² קיצור מהצ"צ (נסמן לעיל): ב: ונפש האלהית היא הבאה לאדם בלי אמצעים ויפח כו' ומצידה לא הי' האדם יכול לחטוא זולת שהנה"ב מלבישה בצלמנו כדמותנו.

¹³ (לְהַפּוֹךְ הַחֹשֶׁךְ לְאוֹר).

strength from Hashem'), because you have אֱלֹהִים-ruled שְׁרִיתָ over angels¹⁴ and אֲנָשִׁים-people and were able to overcome them."

פירושו: שֶׁהִנְפֵשׁ-אֱלֹהִית תִּשְׁתָּרַר עַל הַחַיּוֹנִית-הַבְּהֵמִית, לְהַפּוֹךְ כָּל מַחְשְׁבוֹתֶיהָ וּמְדוּתֶיהָ אֲשֶׁר לֹא לַה' הֵמָּה,¹⁵ מֵרַע לְטוֹב.

Meaning that the Divine soul will rule over the life-giving animal soul, to turn around all of its thoughts and feelings which are not for the purpose of serving Hashem, from bad to good.

וְהַמְדוּת נִקְרָאוּ "אֱלֹהִים", כְּמוֹ שְׁכָתוּב (איוב א, ו): "וַיְהִי הַיּוֹם וַיָּבֹאוּ בְנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל ה', וַיָּבֹאוּ גַם הַשָּׁטָן בְּתוֹכָם.",

These bad feelings which come from the ego are called "אֱלֹהִים-angels" as it is written, (Iyov 1:6) "And it was on a certain day and the בְּנֵי הָאֱלֹהִים (accusing) angels came to stand before Hashem, and the prosecuting angel also came with them (to make it difficult for Iyov)."

וְתַרְגוּמוֹ: "בְּנֵי רַבְרְבָא."

The Targum-Aramaic translation translates "בְּנֵי הָאֱלֹהִים" as "creatures who think they are great," since the prosecuting angels who wanted to punish Iyov had to have had some ego to fuel their cruel desire to punish him for no real reason.

We see that bad feelings, like the desire to hurt others, comes from the ego of the animal soul, and that is why bad feelings are compared to prosecuting angels of destruction who think they are great and powerful.

¹⁴ The name אֱלֹהִים could have four different meanings, depending on the context: 1-When referring to Hashem, it means "Hashem, Who is all-powerful;" 2- It could be referring to angels, as in the verse here (Bereishis, 32:29) and in Iyov, 1:6; 3- It could refer to judges, as in Shemos, 22:8; 4- It could refer to idols, as in Shemos, 22:19.

¹⁵ (לוא לַה' הֵמָּה: יִרְמִיָּה ה, י).

The phrase “in *them*” implies that we live every day in two souls.

שְׁבֹכֵל יוֹם הוּא מִלְחָמָה חֲדָשָׁה, וּלְפִיכֶךָ
אֵין חַיּוֹתָם שָׁוָה - שָׁוָה חַי יוֹתֵר וְזֶה חַי
פְּחוֹת.

This means that every day is a new battle between the two souls, and this is why people live different amounts of years - some people live longer and some live shorter.

וְהַכֵּל תְּלוּי לְפִי עֶרְךָ הַמִּלְחָמָה שְׁצָרֶיךָ
לְלַחֹם עִם נַפְשׁוֹ-הַבְּהֵמִית לְפִי חֵלֶק הָרַע
שָׁבָה, כְּמָה שָׁנִים שְׁצָרֶיךָ לְלַחֹם עִמָּה עַד
שִׁתְּהִפָּךְ לְטוֹב.

This all depends on the nature of the battle that one needs to wage with his animal soul, according to the amount of selfishness in it will determine the number of years required to fight it until it will be transformed into a good desire to serve Hashem.

וְזֶהוּ פִירוּשׁ הַכָּתוּב "וְעַתָּה יִשְׂרָאֵל שִׁמַּע
אֶל הַחֻקִּים וְאֶל הַמִּשְׁפָּטִים אֲשֶׁר אֲנִי מְלַמֵּד אֶתְכֶם
לַעֲשׂוֹת וְגו'."17

This is also the meaning of the verse, (Devarim 4:1) “And now Yisroel, listen to the statutes and judgements that I command you to fulfill...”

שְׁעַתָּה דוֹקָא, בְּזִמְנֵי-הַזֶּה שְׁהָרַע מְעוֹרֵב
בְּטוֹב נִקְרָאת הַנְּשָׂמָה בְּשֵׁם יִשְׂרָאֵל,
שְׁצָרִיכָה לְהִשְׁתַּרֵּר וּלְנַצֵּחַ אֶת נַפְשׁוֹ-
הַבְּהֵמִית, וּלְאַהֲפָכָא מֵרַע לְטוֹב.

Meaning that specifically *now*, in this time of golus, when bad is mixed together with good, the Divine soul is called “Yisroel-יִשְׂרָאֵל,” meaning that it needs to rule over and conquer the animal soul and transform it from bad to good.

אֲבָל לְעֵתִיד נֵאמַר (זְכַרְיָה יג, ב): "וְאֵת רוּחַ
הַטּוֹמְאָה אֲעִבִיר מִן הָאָרֶץ", וְלֹא יִהְיֶה
הָרַע כָּלֵל, וְלֹא תִצְטָרֵךְ לְלַחֹם עוֹד, וְלֹא

However, regarding the future time after Moshiach comes, it says, (Zecharya 13:2) “And the spirit of impurity I (Hashem) shall remove from the earth,” and there will be no more unholiness at all, and there will be no more need for this battle. At that time, we won’t be called

17 (וְאֵתְחַנֵּן ד, א): "וְעַתָּה יִשְׂרָאֵל שִׁמַּע אֶל הַחֻקִּים וְאֶל הַמִּשְׁפָּטִים וְגו'". עַקֵּב י, יב: "וְעַתָּה יִשְׂרָאֵל מֶה
ה' אֶלְקֶיךָ שֶׁאֵל מַעֲמֶךָ כִּי אִם לִירְאָה אֶת ה' אֶלְקֶיךָ וְגו'".

יִקְרָא בְּשֵׁם "יִשְׂרָאֵל"^{19, 18} "Yisroel-יִשְׂרָאֵל," implying ruling and conquering the animal soul. Rather, we will be called, "The people connected to Hashem."

(ד) Chapter 4

וְלִהְיוּ תְּכֵלִית יְרִידַת שְׁתֵּי הַנְּפֹשׁוֹת
לְמַלְחַמָּתָם בְּעוֹלָם-הַזֶּה,

Now, to understand the purpose of the descent of these two souls into this world,

אֲחֵרֵי שֶׁגַּם נְפֹשׁ-הַחַיּוּנִית טָרַם שֶׁיִּרְדָּה
בְּהִסְתַּר וְצִמְצוּמִים רַבִּים הִיָּתְהָה בְּמִקְוֶה
בְּטֻלָּה בְּאוֹר ה' -

since even the life-giving animal soul was nullified in the Light of Hashem in its spiritual source before it descended through many levels of concealments and constrictions of Divine revelation.

וְלָמָּה יִרְדָּה כָּל כֵּן, שֶׁעַל יְדֵהּ הוּצַרְךָ
לְרִדָּת גַּם הַנְּפֹשׁ-הָאֱלֹהִית לְבִרְרָה
וְלִהְיוֹתָהּ?

Why did it descend so far that it would require the Divine soul to be sent down after it to refine it and elevate it?

If both the Divine soul and the animal soul were aware of, and connected to Hashem in their respective spiritual sources, why did Hashem have to send the animal soul down and make it have physical desires, and then send down the Divine soul to elevate it again? The animal soul could have just remained in its source on High, where it was connected to Hashem.

צָרִיךְ לְהַקְדִּים תְּחִלָּה עֲנִין הַמְּלַחְמָה
וְזִמְנָה, הַמְּבוֹאֵר בְּזֵהר: שְׁעֵתָא דְקָרְבָּא,

To answer this, we first need to understand the nature of the battle between the two souls and its

¹⁸ (וְאִפְשָׁר הָעֲנִין - כְּדֵאִיתָא בְּגִמְרָא פְּרָק ה' דְּבִבָּא בְּתָרָא (דף ע"ה, ב'), עַל פְּסוּק (יִשְׁעִיהּ מַג, ז) "כָּל הַנִּקְרָא בְּשֵׁמִי." עֵינֵין שָׁם בְּפִירוּשׁ רַשְׁבִּי"ם). [וְשֵׁם וּבְרַשְׁבִּי"ם: "עֵתִידִין צְדִיקִים שֶׁנִּקְרָאִין עַל שְׁמוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ-הוּא [שִׁיחָא שְׁמֵם - ה'], שְׁנֵאמַר (יִשְׁעִיהּ מַג, ז): 'כָּל הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדֵי בְּרַאתֵינוּ וְצִרְתֵינוּ אִף עֲשִׂיתֵינוּ'].

¹⁹ קִיצוֹר מֵהַצ"צ (נִסְמָן לְעִיל): ג: וְהַתְּלַבְּשׁוֹת נִה"א בְּנֵה"ב כְּדֵי לְבִרְרָה וְלֹא-הַפְּכָא חֲשׂוּכָא וְהֵיִינוּ יִשְׂרָאֵל שְׂרִית עִם אֱלֹקֵי הַמְּדוּת אֲנָשִׁי אֲנוּשׁ (ע' שְׁבוּעוֹת תַּקְס"ז), אֵל לְשׁוֹן חוּזֵק לְנִצָּח הַמְּלַחְמָה, יְמֵי שְׁנוֹתֵינוּ בְּהֵם בְּשֵׁתֵי הַנְּפֹשׁוֹת, לִכְן וְעַתָּה יִשְׂרָאֵל (ע' שׁוֹפְטֵי תַקְס"ג).

היא שעתא דצלותא כו²⁰, appointed time, as is explained in the Zohar, “The time for battle is at the time of prayer.”

מאן דקטיל לחויא, יִהְבִּין ליה ברתא דמלכא, דא צלותא.²¹ Another quote from the Zohar: “Whoever kills the ‘snake’ is given the daughter of the King, and this is the idea of prayer.”

וביאור הענין: שפסוקי־דזמרה האדם מפריד הרע מהטוב שפנפשו־הבהמית, כמו שכתוב (תהלים קמט, ו): “רוֹמְמוֹת אֵל בְּגִרְוֹנָם וְחָרְבַּת פִּיפִיּוֹת בְּיָדָם כֹּי” – The explanation behind this: In Pesukei Dezimra,²² a person separates the bad of his animal soul from the good of his animal soul, as it is written, (Tehillim 149:6) “The praises of Hashem are in their throats (mouths) and a double-edged sword is in their hands.”

שתי פיות - להעלות הטוב למעלה ולהפריד הרע למטה.²³ This implies that through praising Hashem, they fight their animal soul as though with a double-edged sword. The idea of a **double-edged sword** is that these praises cut down the bad of the animal soul in two ways: 1-**They elevate the good** of the animal soul **above** to connect to Hashem, and 2- **They remove the bad** of the animal soul to remain **below** and away from the person.

והוא כשמתבונן האדם בגדולת ה': This happens when a person contemplates the greatness of

²⁰ (תרגום: שעת הקרב היא שעת התפלה. ראה זהר חלק ג רמג, א. חלק א רמ, ב. וראה לעיל בלק עב, א. ועוד).

²¹ (תיקוני זהר, תיקון יג, דף כט, עמוד ב: “מאן דקטיל ההוא חויא... יִהְבִּין ליה ברתא דמלכא, דאיהי צלותא.” תרגום: מי שהורג את אותו נחש נותנין לו את בת המלך שהיא התפלה).

²² The “Verses of Song,” singing (or reading) verses from Psalms and other passages that speak of the praise of Hashem. This is the first main part of the prayer, before the Blessings of the Shema and the Amida/Shemona Esrai prayer.

²³ ועיין ב”רעיא מהימנא” ריש פרשת שופטים.

Hashem before and during reciting Pesukei Dezimra:

Here, the Alter Rebbe mentions four different types of contemplation:

איך שְׁהוּא מְחַיֶּה אֶת כּוֹלָם, 1-How He gives life to everything;

Hashem gives life to every creature (including us), and just like we feel and recognize our own life (even though we cannot see it physically), we can recognize that there is a Life-force from Hashem that is present in us and in everything, without which nothing could move or function, since Hashem alone is the only source of all life.

וּמַהֲוֶה אֶת כּוֹלָם, 2-How He creates everything;

Hashem creates everything ex-nihilo (something-from-nothing). Even human intellect understands that something cannot create itself and that it could not have existed forever. Everything that is limited and definable must have a beginning and a source. Only Hashem, Who is Infinite and Eternal, could have created everything else. Everything that we see proves the necessity of Hashem, since whatever we observe can only exist because Hashem Himself is creating it each moment.

וְכוֹלָם בְּטָלִים אֶצְלוֹ יְהוָה, 3-How everything is ‘nullified’ to Him;

Here, the meaning of ‘nullified’ is that they have no independent existence. An analogy: The light of the sun is just an expression of the sun, and it has no existence or identity other than the sun. This can also be compared to a person’s thoughts and words. They are just an expression of the person, but have no independent existence apart from the person. So too, all of the creations are really just Hashem’s ‘words’ and ‘thoughts’ and ‘light,’ and our entire existence is only from Him. Were He to stop ‘thinking’ or ‘saying’ or ‘illuminating’ us, we would simply vanish, as if we never existed in the first place.

וְ"כוֹלָא קַמֵּיהּ כְּלָא חָשִׁיב" 24, 4-How everything before Him is considered like a non-entity,

This means that we are an incomparably lower level of existence than His Existence. In comparison to His type of existence, it is as though we don’t exist at all. This can be compared to a person’s thoughts and words compared to his true essence and being: His thoughts and words have a very fleeting and transient

²⁴ (זוהר חלק א בהקדמה יא, ב).

existence, compared to his true essence. Each thought exists for only a moment and then vanishes. Similarly, our level of existence is as though it is like a non-reality compared to Hashem's Eternal and Infinitely Real Existence.

כְּמוֹ שֶׁכְּתוּב (דְּבַרֵי הַיָּמִים א' כט, יא): "לֵךְ ה' הַגְּדוּלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַיְהוּד כִּי כָל בְּשָׂמִים וּבְאָרְץ, לֵךְ ה' הַמְּמֹלְכָה וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ." -

As it is written, (Divrei Hayamim I, 29:11) **"To You, Hashem, is the Greatness, the Might, the Splendor, the Victory, and the Majesty, for all on heaven and earth is Yours; to You, Hashem, is the Kingship, and You are exalted, supreme over all rulers."**

שְׁכָל הַמְּדוּת הָעֲלִיוֹנוֹת בְּטָלִים אֶצְלוֹ יִתְבָּרַךְ, כְּמוֹ שֶׁכְּתוּב בְּתִיקוּנִים²⁵: "וְלֹאֵו מִכָּל מְדוּת אֵלֶיךָ כָּלֵל", וְהוּא נֶעְלָה מֵעֲלָה מֵעֲלָה מֵהֵם רַבּוֹת מְדֻרְגוֹת אֵין מִסְפָּר.

Meaning that all of the attributes (Greatness, Might etc.) Above (in Atzilus) are nullified to Him, (they are "Yours"), as it is written in the Tikunei Zohar, "Hashem is completely beyond all of the Attributes," and He is exalted above and beyond them by infinite, uncountable levels.

וְהַמְּלָאכִים אוֹמְרִים "קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ כו"²⁶, "קְדוֹשׁ" פִּירוּשׁוֹ מוּפְרָשׁ וּמוּבָדֵל, לְמַעַל מֵעֲלָה מֵעֲלָה מִגְּדָר 'מְמֹלָא' וְסוּבָב כָּל עֲלָמִין.

The angels say, (Yeshaya 6:3) "Holy, holy, holy, is Hashem of Hosts, the whole world is full of His glory." The word 'קְדוֹשׁ-Holy,' also means 'separate' and 'removed,' meaning that Hashem is above and beyond the categories of just "Permeating all worlds" or "Encompassing all worlds." He is actually totally beyond any relationship with worlds, at all.

By saying 'קְדוֹשׁ-Holy' three times, the angels are really saying that Hashem is three times removed and beyond our world. He is beyond the physical world, beyond the spiritual worlds, and beyond even the "Encompassing" worlds. He is totally beyond the whole concept or category of anything that has to do with worlds.

²⁵ (בְּהַקְדָּמָה, "פְּתַח אֱלֹהִים").

²⁶ (יִשְׁעִיָּהוּ, ג': "וְקָרָא זֶה אֵל זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ").

כַּמְאֵמַר רַז"ל²⁷: "בַּמְקוֹם שֶׁאַתָּה מוֹצֵא גְדוּלְתוֹ שָׁם אַתָּה מוֹצֵא עֲנוּתוֹתָיו",

שֶׁאֵף עַל פִּי שֶׁ"לְגְדוּלְתוֹ אֵין חֶקֶר" (תהלים קמה, ג), עַל כֵּל זֶה, הוּא רָם וּמִתְנַשֵּׂא מִבְּחִינַת גְּדוּלְתוֹ, עַד שְׂמִדַּת גְּדוּלָּה נֶחֱשֵׁב עֲנוּה וְשַׁפְּלוּת לְפָנָיו יִתְבַּרַךְ.

Like our Sages say, (Megilla 31a) **"In the place where (you think you) find His greatness, there you (really just) find His humility."**

Even though **"His greatness** (that we perceive in the creation) **cannot be understood,"** (Tehillim 145:3), **nonetheless, He is way beyond the "greatness"** that we are able to perceive, **so that His "greatness" is considered like "humility" and "lowering Himself."**

When a truly great sage plays checkers with children and shows them how well he knows the game, much better than they possibly could, this is just his humility that he is lowering himself to their level to even be involved with them. In truth, the fact that he is even talking about checkers is just his humility. He would rather focus on loftier matters. So too, the "greatness" of Hashem that can be perceived within creation (despite the fact that it is completely impossible for human understanding to grasp even the slightest details of how Hashem created the world), is really just Hashem's humility, since He must lower Himself have any involvement with the world.

וְכַאֲשֶׁר יַעֲמִיק הָאָדָם מַחֲשַׁבְתּוֹ בְּהִתְבּוֹנְנוֹת זֶה וְכִיּוֹצֵא בָּהּ, מִמִּילָא "יִתְפָּרְדּוּ כָּל פּוֹעְלֵי אָוֶן" (תהלים צב, י) - בְּחִינַת הָרַע שֶׁבִּנְפֶּשׁוֹ.

בְּהִיּוֹת כִּי הָרַע וְסִטְרָא-אֲחֶרָא אֵין לָהֶם חַיּוּת כְּלָל מִצַּד עֲצָמָם, זוּלַּת שֶׁמְקַבְּלִים חַיּוּתָם מֵאַחֲזֵרִיִּים-דְּקְדוּשָׁה²⁸ עַל יְדֵי שִׁס"ה לֹא-תַעֲשֶׂה.

When a person will reflect deeply into understanding and contemplating this and similar concepts, then automatically **"all the workers of evil will disperse,"** (Tehillim 92:10), **meaning that the bad in his animal soul will dissipate.**

Since the bad and the **"opposite side from holiness" has no life of its own at all, it only receives its life from the "outermost aspect" of holiness, through** the possibility of a Jew transgressing against one of the **365**

²⁷ (רֵאָה מְגִילָה לֹא, א).

²⁸ [בְּכֶתֶב יָד 13: דְּקְדוּשָׁה בְּסוּד גְּלוּת].

Negative Mitzvos (that command us what not to do).

The “outermost aspect” of holiness in this context: Hashem wants us to have free choice to choose to serve Him. Therefore, He “allows” unholiness to exist so that we can choose not to follow unholiness. Unholiness does not exist for itself, but only to enhance the side of holiness, so that holiness can overcome and negate unholiness. Therefore, the life-force of unholiness is described as being from the “outward aspect,” since it is only an “external” consideration that exists for some other purpose. It does not have any essential value or merit.

וְלִכֵּן הֵם בְּטֵלִים אֶל הַקְּדוּשָׁה כְּבֵיטוּל
הַחוּשׁוֹךְ מִפְּנֵי אוֹר.²⁹ **They are, therefore, nullified to a revelation of and appreciation of holiness, just as physical darkness is dispelled before physical light.**

Since unholiness receives its life from the possibility of choosing against holiness by transgressing against the Mitzvos, when a Jew comes to love Hashem and dedicates himself to keep the Mitzvos and not commit any sins, this removes life from the unholiness of his own animal soul and from the unholiness of the world in general.

(ה) Chapter 5

אֲךָ לֹא דִי לְהַפְרִיד הָרַע לְבַד, אֶלֶּא שְׂצָרֶיךָ
לְבַטְלָהּ מִכָּל וְכֹל, כְּמוֹ שֶׁכָּתוּב (שׁוֹפְטִים ב,
יז): "הַחֲרֵם תַּחְרִימֵם", וְלִהְפֹּךְ חֲשׂוֹכָא
לְנֹהָרָא. **However, it is not enough to merely “separate” the bad. Rather, it must be completely nullified, as it is written regarding the wicked nations of Canaan, (Devarim 20:17) “You shall completely destroy them.” This is done by transforming the darkness of the animal soul into light.**

The process of contemplation on Hashem’s greatness during Pesukei Dezimra that is described above is effective only in “separating” the bad of the animal soul, but

²⁹ קיצור מהצ"צ (נסמן לעיל): ד: והתכלית מירידת שתי הנפשות למה ירדה נה"ב משרשה ושנה"א תצטרך ג"כ לירד לבררה, צ"ל ענין שעת צלותא שעת קרבא, פסוד"ז חרב של שתי פיות להעלות הטוב למעלה ולהפריד הרע למטה, כשמתבונן האיך שהוא מחי' את כולם כו' ממילא יתפרדו כל פועלי און כי הרע אין לו חיות מצד עצמו (נמצא ע"י שנוטל הטוב ממילא נפרד הרע אך א"כ למה צריך ב' פיות).

not in eradicating it. This is because when one realizes that Hashem is much greater than himself, it only subdues his ego, but it does not nullify his ego. He still feels that he also has his own existence.

However, during Shema, a Jew can arrive at a true recognition and feeling that Hashem is not just our Creator, Who is much greater than us. Rather, he is the only existence whatsoever. This recognition leaves no room for ego at all. Thus, any possibility of going against Hashem is completely removed.

וַוְהוּ עַל יְדֵי קְרִיאַת־שְׁמַע³⁰. כְּמוֹ שְׁכַתּוּב:
 "וַיֵּרָא פִּינְחָס בֶּן אֶלְעָזָר בֶּן אַהֲרֹן הַלֵּוִי וַיִּקָּם מִתּוֹךְ
 הָעֵדָה וַיִּקַּח רֶמֶחַ בְּיָדוֹ." (בְּלֶק כה, ז)

This total removal of the bad of the animal soul **is through Krias Shema, as it is written, (Bamidbar 25:7)** “And Pinchas the son of Elazar, the son of Aharon, saw (that Zimri was sinning with a Midianite woman) and he got up from amidst the congregation **and he took the רֶמֶחַ-spear in his hand** (to kill them, thereby stopping the plague against the Jewish People).”

- "שֵׁית תִּיבִין דִּיחֻדָּא"³¹ שְׁבַפְּסוּק "שְׁמַע
 יִשְׂרָאֵל", עִם כְּלָלוֹת רַמ"ח³² תִּיבִין
 דְּקְרִיאַת־שְׁמַע - הֵם נִקְרָאִים "רֶמֶח"³³.

This “רֶמֶח-spear” is a reference to **the “six words describing Hashem’s Oneness”** which are the six words **of the verse “שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה'”** “**Hear Yisrael, Hashem who is our G-d, Hashem is One.**” These six words, **together with the general count of the 248 words of Krias Shema** (the number 248 in Hebrew is $8=ח\ 40=מ\ 200=ר$) **all together make up the word “רֶמֶח-spear,”** (which has the letters of רמח and ו, since the verse of Shema itself has 6 words, and 6 in Hebrew is ו).

³⁰ (רָאָה פְּרִי עֵץ חַיִּים שֶׁעַר קְרִיאַת שְׁמַע שְׁעַל הַמַּטֵּה רִישׁ פְּרָק יא. זֶהר חֶלֶק א יב, א. חֶלֶק ג ערב, א. תְּקוּנֵי זֶהר תְּקוּן כּא מַט, א. שָׁם יא, א).

³¹ ("עֵילָאָה". זֶהר חֶלֶק ב מִשְׁפָּטִים קטו, א. תְּרַגּוּם: שֵׁשׁ הַתְּבוֹת שֶׁל הַיְחֻד הָעֵלְיוֹן).

³² (זֶהר חֶלֶק ב ערב, א).

³³ וְעֵינַי בְּסִפּוּר "מְאוּרֵי אוּר" אוֹת רִישׁ, סְעִיף ט"ו.

וְהִינּוּ כְּמוֹ שֶׁעַל יְדֵי הַרוֹמַח הוּא נְטִילַת
חַיּוֹת הָאָדָם לְגַמְרֵי,

Meaning that just like when using a spear in battle, one completely removes the life of the enemy person (like in the verse quoted where Pinchas killed Zimri with a spear),

כֶּךָ עַל יְדֵי קְרִיאַת-שְׁמַע מְבַטְלִים
וּמְחַרְיָמִים הָרַע מְכַל וְכַל.

so too, through Krias Shema one completely nullifies and destroys the bad of his animal soul.

וּבִיאור הַדְּבָר, צָרִיךְ לְבָאֵר עֲנִינְ "שְׁמַע
יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד" (וְאַתְחַנֵּן ו, ד):

To explain this, we need to first explain the idea of the verse, "שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד Hear Yisrael, Hashem who is our G-d, Hashem is One."

פִּירוּשׁ: אַחַר שֶׁנִּבְרְאוּ עוֹלָמִים שְׂפִיךְ לֹמֵר
לְשׁוֹן "אֶחָד", שֶׁפִּירוּשׁוֹ א' ח ד' - שֶׁהוּא
אֶחָד בַּח' - בּוֹ רְקִיעִים וְאַרְצֵי³⁴, וְד' - ד'
רוּחוֹת הָעוֹלָם.

The meaning is: After the worlds were created it is possible to say that Hashem is "אֶחָד-One," since the word "אֶחָד" means that Hashem is the α -One Master over the π -8 aspects of the 7 heavens and the 1 earth, and τ -the four directions of the world, north, south, east, west.

וְכֵן לְמַעַל: לְאַחַר שֶׁנֶּאֱצְלוּ מִדּוֹת
עֲלִיוֹנוֹת שְׂפִיךְ לֹמֵר לְשׁוֹן "אֶחָד" בַּח' - ו'
מִדּוֹת - "הַגְּדוּלָּה, וְהַגְּבוּרָה וְהַתְּפָאֶרֶת
וְהַנְּצַח וְהַהוֹד כִּי כָל בְּשָׁמַיִם וּבְאַרְצֵי, לֵךְ ה' הַמְּמַלְכָּה
וְהַמְתַּנְשֵׂא לְכָל לְוָאשׁ." - "וְכוּ",

So too above, in the spiritual realms, after Hashem's Attributes were revealed from Him, it is possible to say that Hashem is "אֶחָד-One" over them; He is α -One master over the π -8 aspects of the 7 Attributes of "1-Greatness, 2-Might, 3-Splendor, 4-Victory, 5-Majesty, 6-for all on heaven and earth is Yours, 7-to You Hashem is the Kingship, and (the 8th aspect is that) You are exalted, supreme over all rulers,"³⁵

³⁴ (סֵפֶר מִצְוֹת קָטָן הוֹבָא בְּבֵית יוֹסֵף אוֹרַח חַיִּים סִימָן סא. וְרָאָה בְּרִכּוֹת יג, ב).

³⁵ There are seven attributes mentioned: Greatness, Might, Splendor, Victory, Majesty, for all on Heaven and Earth, (which is the attribute of Connection), and

וְר' חיות - "פְּנֵי אַרְיֵה אֶל הַיָּמִין לְאַרְבַּעַתָּם וּפְנֵי שׁוּר מֵהַשְּׂמֹאל לְאַרְבַּעַתָּן וּפְנֵי נֶשֶׁר לְאַרְבַּעַתָּן וְכוּ', וְדַמוֹת פְּנֵיהֶם פְּנֵי אָדָם וְכוּ'"³⁶.

and the 4- four aspects of the angels described as “animals” that have “four faces” described in the verse, (Yechezkal 1:10) “The face of a 1-lion on the right side of all four angels; and the face of an 2-ox on the left side of all four angels; and the face of an 3-eagle for all four angels; and the main face they had was 4-the face of a man etc.”

We see from all of the above that one level of Hashem's Oneness-אחד is reflected in how He is the One Master-א of the 8 aspects-ח and 4 directions-ד of the physical world. On higher level, He is the One Master-א over the 8 spiritual levels of His Attributes in Atzilus-ח and the four aspects ('faces') of the angels-ד.

וְ"אִיהוּ מְיַחַד לְהוֹן"³⁷, שְׁבוּלָם בְּטָלִים אֵלָיו יִתְבָּרַךְ.

And “He unites all of them” (Zohar II 114b), since of all creation are nullified to Him, so through all of creation being nullified to the One Creator, also all of creation becomes unified under Him.

אָבֵל לְגַבֵּי מְהוּתוֹ וְעֶצְמוֹתוֹ קוֹדֵם שֶׁנִּבְרָאוּ, לֹא שֶׁיֵּיךְ לְשׁוֹן "אֶחָד" כָּלֵל - שְׂאִינוֹ בְּגֵדֵר 'עֲלָמִין' כָּלֵל.

However, compared to Hashem's true Essence, the way He is before the worlds were created, we cannot in any way refer to Hashem as “אֶחָד-the One Master of all worlds,” since He is completely beyond the entire category of ‘worlds.’

finally, Kingship. However, the last attribute of Kingship has two aspects: The way it is part of the world of Atzilus, and the way it descends to energize the world. Since Kingship has these two aspects, we have the count of 8 attributes in total; seven in Atzilus and one (the lower aspect of Kingship) that descends into the created worlds.

³⁶ (יְחֻזְקָא לֵא, י בְּשִׁינוּי הַסֵּדֶר).

³⁷ (רֵאָה זֹהָר חֶלֶק ב מִשְׁפָּטִים קִיד, ב בְּרַעֲיָא מְהִימָנָא. חֶלֶק ג קְדוּשִׁים פִּג, א בְּרַעֲיָא מְהִימָנָא).

וְכַמְבוֹאֵר בְּסֵפֶר יִצְיָרָה (פָּרָק א, מִשְׁנָה ז):
 "לִפְנֵי אֶחָד - מִה אֶתָּה סוֹפֵר?!"

As is explained in Sefer Yetzira, (1:7) "Before "אֶחָד-One" - what can you count?"

שְׁמֵהוּתוֹ וְעֶצְמוֹתוֹ נִעְלָה מְעַלָּה, רַבּוּת
 עַד אֵין קֶץ מִבְּחִינַת "סִיפּוּר".

Since the Essence of Hashem is elevated and exalted infinite levels beyond the concept of "counting."

The number "one" is the first in a numerical series and is followed by two, three, four, etc. Thus, the number one implies that something is connected to other numbers, like 'volume one' of a set, which implies that there must be more volumes. For a single book, a number would not be needed. Similarly, when describing Hashem as "One," this implies that Hashem is connected to two, three, four, etc. This refers to the way in which Hashem relates to the finite, created worlds, and He creates and rules over them all.

However, Hashem Himself is beyond any real connection to any worlds and any count. He is truly above the idea of a countable "one," since He is beyond any count or definition at all.

וְזֶה הוּא בְּחִינַת הַיְיָ הָרִאשׁוֹנָה, "ה"
 אֶלְקֵינוּ דִּיּוּקָא -

This is the level of the first time the name הַיְיָ הָרִאשׁוֹנָה³⁸ appears in the verse of Shema, where we say, "ה' - Hashem Himself is our G-d," since His true Essence is specifically "our personal G-d" for the Jewish people, who relate to Him the way He is beyond any connection to worlds, unlike the rest of creation, which only relates to Hashem as the Creator and Ruler of the world.

שְׁאֵפִילוּ הַמַּלְאָכִים אֵינָם מְשִׁיגִים,
 וְאוֹמְרִים "קְדוּשׁ" וְשׂוֹאֲלִים: "אֵיִה מְקוֹם
 כְּבוֹדוֹ?!"

This level cannot be grasped by even the angels, who say that Hashem is "Holy" and removed from all worlds, and they ask, "Where is the place of His (Essential) Glory?" This implies that the angels cannot grasp and

³⁸ Havaya is how we write and pronounce Hashem's four-letter name, Yud-Hei-Vav-Hei. Due to its extreme sanctity, we are not allowed to pronounce it as it is written and vowelized.

determine the “place” of Hashem’s Glory.

זולת נשמות ישראל שנמשכו משם, כמו
שֶׁמְבוּאָר לְעֵיל, בְּלִי הַסְתָּר וְהַעֲלָם בְּלָל –
"כִּי חֶלֶק הַיְיָ" הַ עֲמוֹ יַעֲקֹב חֶבֶל נִחְלָתוֹ. " (הַאֲזִינוּ
לב, ט).

Only the souls of the Jewish People are able to connect to His Essence, **since they derive from that very level of His Essence, as explained above; they come from Hashem without any filter or concealment at all**, like it says, (Devarim 32:9) **“Because a portion of Havaya are His people**, Yaakov is the portion of His inheritance.”

בְּמֵאמַר רַז"ל³⁹: "מִי גִילָה רַז זֶה לְבָנָי?"

And, like our Sages say, (Shabbos 88a) **“Hashem said: Who revealed this secret to my children?”**

The Sages relate as follows: When the Jewish People came to receive the Torah, they first said “נעשה-we will do” before saying “נשמע-we will understand.” A Heavenly Voice came forth and said, “Who to My children revealed this secret that the ministering angels use?” We find that the angels also first obey Hashem’s command before they understand, like the verse says, (Tehillim 103:20) “Bless Hashem, His angels who fulfill His Will, to listen to the sound of His words.” They fulfill first, even before they listen and understand.

Even though this ‘secret’ (that action is more important than understanding) is something that the angels also know and use, it is mainly expressed in the Jewish People. The angels don’t have a yetzer hara (evil inclination) to fight, and the fact that they obey even if they don’t understand is not such a novelty. However, the Jewish People work extremely hard to fulfill Hashem’s Will, even if we do not understand it or feel like it.

The fact that specifically the Jewish People received the Torah and not the angels (even though they also know this ‘secret’) is because they are truly rooted in Hashem’s very Essence, and from there they receive the power to overcome the most difficult yetzer hara in existence. This is unlike the angels, who do not have

³⁹ (שְׁבַת פח, א). ופדויי ה' ישובון ובאו ציון ברנה ושמחת עולם על ראשם: שמחה שמעולם על ראשם, אמר רבי אלעזר בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול ואמרה להן: מי גילה לבני רז זה שמלאכי השרת משתמשין בו? דכתיב (תהילים קג-ב) ברכו ה' מלאכיו גבורי כח עושי דברו לשמוע בקול דברו ברישא עושי והדר לשמוע.

that direct connection, and therefore, would not be able to overcome the yetzer hara in this world (as was the case of the ‘fallen angels’ in the times of Noach).

Thus, this ‘secret’ that the Jewish People have in their ability to serve Hashem beyond understanding comes from their essential connection to Hashem’s Himself.

שְׁהוּא בְּחִינַת סוּדֵי הָעֲלִיּוֹן, "יִשֶׁת חוֹשֶׁךְ
סְתָרוֹ" (תְּהִלִּים יח, יב) - שְׁנַעְלֵם אֶפִּילוֹ מֵעֵינֵי
הַמְּלָאכִים.

This is the level called the ‘Secret Essence of Hashem, Above Revelation,’ as in the verse, (Tehillim 18:12) **“He (Hashem) makes darkness His hiding place,”** showing how His Essence is hidden and beyond any revelation, **and is therefore hidden even from the ‘eyes’ of the angels.** However, the Jewish People are connected to the level of His Essence.

וְהִנֵּה "שִׁמְע" פִּירוּשׁוֹ לְשׁוֹן הַבְּנֵה⁴⁰:

Now, the word “שִׁמְע-Hear” also means “understand,” so “שִׁמְע-יִשְׂרָאֵל-Hear Yisroel” also means “understand, Yisroel.”

כְּשִׁיתְבוֹנֵן הַמְּשֻׁבֵּל, וְיִתְקַע מַחְשַׁבְתּוֹ
בְּחוֹךְ, אֵיךְ שֶׁהֵנִיחַ עֲלֵיוֹנִים וְתַחְתּוֹנִים
לְהִיּוֹת "הַיְי"ה - אֶלְקֵינוּ" מִמֶּשׁ.

Meaning that when an intelligent person will contemplate and think deeply and seriously about the fact that Hashem put aside the higher worlds and the lower worlds and chose to be “אֶלְקֵינוּ-Hashem Himself is our G-d,” literally,

וְהִנְשַׁמָּה יִרְדָּה מִמְּקוֹם גְּבוּהָ כָּל כֶּךָ -
"חֶלֶק אֱלֹהִים" (איוב לא, ב) - לְמִקְוֵם נְמוּךְ
מְאֹד, לְהִתְלַבֵּשׁ תוֹךְ נַפְשֵׁי הַחַיּוֹנִית,

and the Divine soul descended from such a lofty level, as “a portion of actual Divinity,” to an extremely low place, to become invested into the life-giving animal soul,

⁴⁰ (רֵאָה שְׂמוּאֵל א' ג, י: "דְּבַר כִּי שִׁמְעַ עֲבָדְךָ". פִּירוּשׁ רַש"י מְקַץ מַט, טו: תְּשִׁמְעַ - לְשׁוֹן הַבְּנֵה וְהִאֲזִינָה. וְעוֹד. זֶהר חֶלֶק ג קלח, ב בְּאֶדְרָא רְבָא: שִׁמְעַ, כְּלוּמַר הֵבֵן. הוּבָא בְּתוֹרָה אֹר בְּרֵאשִׁית א, א. לְעִיל נִשְׂא, כ, ד. פִּינְחָס פ, א וּבְכֻמָּה מְקוּמוֹת).

אֲשֶׁר לֹוֹה יְאוֹת שְׁתַּבְּלָה אֵלָיו נַפְשׁוֹ
וְרוּחוֹ,

then it is proper that a person's soul and spirit should yearn exceedingly to return to Hashem.

אֲזַי יִגִּיעַ לְבַחֲיַנֵּת "וְאַהֲבַתְּ אֶת ה' אֱלֹקֶיךָ"
(וְאַתְחַנֵּן ו, ה), שֶׁהוּא 'פּוֹעֵל עוֹמֵד' - שְׁתַּרְצָה
שִׁיהִיה "הוֹיָה אֶלֶהִיךָ";

After this contemplation, a person will then reach the level of "וְאַהֲבַתְּ אֶת ה' אֱלֹקֶיךָ your G-d," the word "וְאַהֲבַתְּ" can have two different possible meanings; one of them is that it is an active commandment to the person: you should love and want to experience how Hashem is your G-d.

וְגַם 'פּוֹעֵל יוֹצֵא' - שְׁתַּעֲשֶׂה הָאֱהָבָה
לְמַעַלָּה, כְּמוֹ שְׁכָתוּב (מְלָאכִי א, ב): "אַהֲבַתִּי
אֲתַכֶּם אֲמַר ה'"⁴¹.

And it also has a second meaning that refers to the effect of the person's contemplation, which is that it will cause Hashem to reveal His love to us from Above, as it is written, (Malachi 1:2) "I have loved you (the Jewish People), says Hashem."

Meaning that Hashem shows His love to us in such a way that it awakens a reciprocal love for Him in us.

וְהִינּוּ שְׁתַּתְּלֵהב נַפְשׁוֹ בְּאַהֲבָה עֲזָה
כְּרִשְׁפּוֹי⁴² אִשׁ שְׁלֵהֶבֶת⁴³, לְהַבְטֵל וּלְיַכְלֵל
בְּאוֹרוֹ עַל יְדֵי הָאֱהָבָה הַבְּאָה מִלְּמַעַלָּה,
כְּמוֹ שְׁכָתוּב (שִׁיר הַשִּׁירִים א, ז): "הִגִּידָה לִי
שְׂאֵהֶבָה נַפְשִׁי".

This means that one's soul will become inflamed with a fiery, burning love and desire to become absorbed in Hashem's Light. This intense love is awakened in the person through a revelation of love

⁴¹ ("וְכֵן" לְאַהֲבָה אֶת ה'" (וְאַתְחַנֵּן יא, יג. וְעוֹד), וְלֹא כְּתִיב "לְאַהֲבֹב כו'", כִּי הָעִיָּקָר הוּא לְהַמְשִׁיךְ
הָאֱהָבָה הָעֲלִיּוֹנָה בְּקִרְיַאת־שִׁמְעַ - תּוֹרָה אֹרֵנוּ, ג).

"וְעַל דֶּרֶךְ דְּרִשְׁת רז": "שִׁיהָא שֵׁם שְׁמַיִם מִתְאַהֲב כו'". כְּלוֹמֵר ש'וְאַהֲבַתְּ" הוּא פּוֹעֵל יוֹצֵא לְשִׁלְיִשִּׁי,
דְּהִינּוּ שְׁתַּפְּעוֹל אֶת הָאֱהָבָה הָעֲלִיּוֹנָה, שֶׁהִיא "אַהֲבַתִּי אֲתַכֶּם כו'", לְהִיּוֹת בְּחִינַת גִּילּוּי בְּנַפְשׁ, ש'הוֹיָה" ה'
יְהִיה "אֱלֹקֶיךָ" - אֱלֹקָה שְׁלֶךְ כו'". שֵׁם פּב, ב-ג. וְרֵאדָה לְקַמֵּן רִישׁ פְּרָק ד'.

⁴² [כְּרִשְׁפּוֹי: בְּכַתָּב יד 1101: כְּרִשְׁפּוֹי].

⁴³ (עַל פְּסוּק שִׁיר הַשִּׁירִים ח, ו).

from Hashem Above, as it is written, (Shir Hashirim 1:7) “תַּגִּידָהּ לִי-tell me (where to find) שְׂאֵהָבָה נִפְשִׁי-the one that my soul loves.”

The word “תַּגִּידָהּ-tell over” can also mean to draw down (נגיד), and we are interpreting the verse to mean that Hashem draws down into us the love of our souls for Him.

וּמִזֶּה יַעֲלֶה וַיִּגִּיעַ לְבַחֲיַנֵּת "בְּכָל מְאֹדְךָ":
 "מְאֹד" - בְּלִי-גְבוּל וְתַכְלִית, אֶהְבֶּה
 שְׁלִמְעֵלָה מִהֲדַעַת.

From this, a person will come to the level of loving Hashem “בְּכָל מְאֹדְךָ-with all of your might.” The word “מְאֹד-exceedingly/mightily” means without any limits or boundaries, referring to a love of Hashem beyond all reason and logic.

וְזֶהוּ שְׂאֵמֶר (איוב יב, כב): "מְגַלֶּה עֲמוּקוֹת
 מִנִּי חוֹשֶׁךְ, וַיּוֹצִיא לְאוֹר צִלְמוֹת",

This is what the verse says, (Iyov 12:22) “He (Hashem) reveals deep things from darkness, and He takes out to light from the shadow of death.”

פִּירוּשׁ: שְׁעַל יְדֵי שְׁמִגְלָה בְּלָבוּ "עֲמוּקוֹת
 מִנִּי חוֹשֶׁךְ", בַּחֲיַנֵּת "הוֹי"ה אֶלְקִינוּ",

Meaning that through a person revealing in his heart “deep things from the dark,” meaning the level of deep love for “הוֹי-Hashem Himself who is our G-d,”

מִבַּחֲיַנֵּת "יֵשֶׁת חֹשֶׁךְ סְתֵרוֹ",

which comes from the level of “He (Hashem) makes darkness his hiding place (for his Essence);”

מִמִּילָא נִתְהַפֵּךְ חֲשׂוֹכָא לְנְהוּרָא,

Then, automatically, this will transform the darkness of his animal soul into light,

"וַיּוֹצִיא לְאוֹר צִלְמוֹת" - בַּחֲיַנֵּת הָרַע
 שְׁבִנְפִשׁוּ שְׁנֵהֲפֵךְ לְטוֹב.⁴⁴

“and he (the person) will take out to light from the shadow of death” the

⁴⁴ קיצור מהצ"צ (נסמן לעיל): ה: אך לא די להפריד הרע (בחי' גרשון ויגרשוהו אבל קהת אתהפכא היינו מקיף פנימי בו) שצריך לבטלו מכל החרם, וזהו ע"ק רמ"ח (ר"מ שופטי), ופ"י כי אחד שייך

bad of his animal soul, which is now transformed into good.

We see from all of this, that by reaching a deeper appreciation and love for Hashem in Krias Shema than the love for Hashem one had in Pesukei Dezimra, this will totally nullify the ego of the animal soul and transform its unholiness into a deep and unlimited love for Hashem.

(ו) Chapter 6

וְהִנֵּה בְדוֹרוֹת הָרִאשׁוֹנִים שְׁלֹא הָיָה הָרַע
גּוֹבֵר בָּהֶם כָּל כָּךְ, הָיָה דֵי לָהֶם לְבַטֵּל הָרַע
שְׁלָהֶם מִכָּל וְכָל - בְּקִרְיַת־שְׁמַע לְבָדוּ.

Now, in the earlier generations where the bad of the animal soul wasn't expressed so strongly, the recital of Shema (with the contemplation of its meaning) was enough to completely nullify the unholiness of the animal soul.

לֹא כֵּן עָתָה בְּעַקְבוֹת מְשִׁיחָא, שֶׁהָרַע
מִתְגַּבֵּר מְאֹד, וּבִלְתִּי אֶפְשָׁר לְבַטֵּלוֹ מִכָּל
וְכָל בְּקִרְיַת־שְׁמַע לְבָדָה, לְזֹאת תִּקְנֵנוּ
שְׁמוֹנֵה־עֶשְׂרֵה בְּרָכוֹת.

This is not the case now, in the time called “the footsteps of Moshiach,” when the bad of the animal soul is very strongly expressed. It is now impossible to completely eradicate it's unholiness with only the recital of Shema. For this reason, our Sages instituted the 18 blessings of Shemona Esrai.

וְ"בְרוּךְ" הוּא לְשׁוֹן הַשְּׁפָעָה וְהַמְשָׁכָה,

The word “ברוך-blessed” is also an expression meaning bestowing and drawing down from Above,

אחר שנבראו עולמים כו' אבל לגבי מהו"ע קודם שנבראו לא שייך אחד וזהו בחי' הוי' ראשונה אלהינו דוקא משא"כ מלאכי' כו' מי גילה רז זה לבני (צ"ע דמ"ה משתמשי' בו ע' שבועית תקס"ב).
והנה שמע הבנה איך שהניח עליוני' ותחתוני' להיות ה' אלקינו ממש והנשמ' ירדה כו' אשר ע"כ יאות ואהבת פועל עומד פועל יוצא שתתלהב נפשו באהבה הבא' טלמעלה, וזוה יבא למאדך בלי גבול, מגלה עמוקו' מני חשך סוד העליון עי"ז ויוציא לאור צלמת אתהפכא חשוכא כו' (המכוון כי לפי דק"ש גלוי פנימי' אלהותו עי"ז ביטול הרע מכל משא"כ פסוד"ז גילוי מביטול העולמו' חיצוני' עי"ז רק להפריד הרע עמ"ש בענין חצר חיצונ' ופנימי' דבחצר החיצונה כתי' והמן בא כו' וגם ב' בירורי' הנ"ל ע"ד מ"ש בענין מים חיים לטהרת טמא מת בענין זדונות כזכיות ע' אגה"ק).

שָׁאֲנוּ מִבְּקָשִׁים שְׂיוּמָשֶׁךְ וַיִּשְׁפַּע בְּחֵינֵת
 "אַתָּה" - לְנוֹכַח, "הַיְהִי אֱלֹהֵינוּ" -

Meaning that when we say a בְּרָכָה blessing using the phrase “ בָּרוּךְ אַתָּה -blessed/drawn down are You, Hashem, our G-d,” **we are actually requesting that** “הוֹי אֱלֹקֵינוּ” **Hashem Himself who is our G-d,” be drawn down and bestowed upon us so that He should be revealed directly to us,** so that when we say “**You**” to Hashem, we should feel how that “You” in “הוֹי אֱלֹקֵינוּ” Hashem Himself, is our own personal G-d;” (i.e. that our connection to Hashem’s Essence should be revealed in a way that we connect to directly).

שִׁיְהִי בָנוּ בְּהַתְגַּלוֹת לְבָנוּ, וּמִמִּילָא
 יְבוֹטֵל הָרַע מִכָּל וְכָל כְּבִיטוּל הַחוּשֶׁךְ כִּי,
 כִּי”ל

Meaning that in Shemona Esrai we are asking that our love for Hashem’s Essence **should be revealed in our hearts, and then the unholiness of the animal soul will automatically be totally nullified, like darkness is dispelled by light, as explained above.**

וּבְבִרְכַת "סִלַּח לָנוּ" אֵין פִּירוּשׁוֹ מִפְּנֵי
 יִרְאַת־הָעוֹנֵשׁ, שִׁיִּסְלַח לָנוּ בְּשִׁבִיל שְׁלֵא
 יַעֲנוּשׂ אוֹתָנוּ חִסְ-וְשָׁלוֹם;

When we reach the blessing of “Please pardon us Hashem,”⁴⁵ we aren’t asking forgiveness from our fear of punishment, that He should forgive us so that He will not punish us, G-d forbid;

אֶךְ פִּירוּשׁוֹ: כְּמִשַּׁל אָדָם הַמְּבַקֵּשׁ מִחֲבִירוֹ
 מִחִילָה וּסְלִיחָה, שִׁיִּתְגַּלֶּה רְצוֹנוֹ אֵלָיו עַל
 יְדֵי הַתְּעוּרָרוֹת רַחֲמָנוּתוֹ -

Rather, the explanation of why we are asking forgiveness is as follows: This is like a person who asks forgiveness and pardon from his friend so that his friend’s good will and favor should be expressed to

⁴⁵ The sixth blessing of Shemona Esrai.

him. This is accomplished by arousing his friend's mercy.

כֵּן אֲנַחְנוּ מִבְּקָשִׁים הַתְּגִלוֹת רְצוֹנוֹ עַל יְדֵי
"י"ג מִדּוֹת הַרְחָמִים",

So too, we ask forgiveness from Hashem so that His good will and favor should be expressed to us, and we accomplish this through calling on Hashem's "13 Attributes of Mercy."

וְנִקְרָא בְּלִשׁוֹן "י"ג נִהְרָא אֶפְרֶסְמוֹנָא
דְּכִנְיָא"⁴⁶,

These "13 Attributes of Mercy" are also called "13 rivers of scented pure oil,"

הַמְבַרְרִים וּמְלַבְּנִים עֲוֹנוֹתֵיהֶם שֶׁל
יִשְׂרָאֵל, וְלֹא יִהְיוּ מְסָכִים מִבְּדִילִין
בְּהַתְּגִלוֹת רְצוֹנוֹ יִתְבַּרֵּךְ.

which purify and clean the sins of the Jewish People, so that there should not be any barriers (from sin) blocking out the revelation of His Will and good favor.

וְהֵנָּה יְמֵי אֵלוּל מְיוֹחָדִים לְהַתְּעוֹרְרוֹת
"י"ג מִדּוֹת הַרְחָמִים"; וּבְיוֹם־הַכַּפּוּרִים
הוּא הַתְּגִלוֹת הַרְצוֹן,

Now, the days of the month of Elul are a special time to awaken the "13 Attributes of Mercy," so that by the time Yom Kippur comes, Hashem's good will and favor can be fully revealed to the person,

כְּמוֹ בְּעֵת שֶׁחָטְאוּ יִשְׂרָאֵל בְּעֵגֶל, נִתְבַּשְׂר⁴⁷
לָהֶם סְלִיחָה בְּיוֹם־הַכַּפּוּרִים, כִּי אַז הוּא
הַתְּגִלוֹת הַרְצוֹן.⁴⁸

just like when the Jewish People sinned by making the golden calf, and after doing Teshuva, they were informed on Yom Kippur that they were forgiven, since that day is a time when His good will is fully expressed (after Teshuva).

⁴⁶ (תְּרַגּוּם: נִהְרֹת אֶפְרֶסְמוֹן זָךְ. רְאֵה תַעֲנִית כּה, א. זוֹהַר חֲדָשׁ רוּת עו, סוֹף עֲמוּד ג. תוֹרָה אוֹר תְּרוּמָה פּא, א. וְעוֹד).

⁴⁷ (בְּכַתֵּב יוֹד 1101: תְּהַבְשִׁיר).

⁴⁸ קִיצוֹר מֵהַצ"צ (נִסְמָן לְעִיל): ו; בַּעֲקוּבוֹת מְשִׁיחָא א"א לְבַטְלוּ בְּק"ש לְבַדָּה רַק מִבְּקָשֵׁי עַל נַפְשֵׁינוּ בְּרוּךְ אַתָּה הוֹי אֲלֵקִינוּ סוּד הַנִּל יוֹמֶשֶׁךְ בְּגִילוֹי (עַמ"ש בְּעִנֵּין הַבְּרֻכוֹת) וְסֻלַּח לָנוּ שְׁלֵא יְהִי מִסַּךְ מִבְּדִיל כּו' אֵלוּל יוֹכ"פ גְּלוֹי י"ג מִדָּה ר.

Similarly, after removing all the barriers blocking out that good will through the Teshuva of Elul and Rosh Hashana, we experience the revelation of Hashem's good will and love to us on Yom Kippur.

(ז) Chapter 7

וְהִנֵּה בְּחִינַת אֱהָבָה רַבָּה הֵנ"ל, בְּחִינַת
"בְּכָל מְאֹדָךְ", הִיא בְּיִתֵּר שְׂאֵת וְעוֹז, הַגְּבִיָּה
לְמַעַל מְאֹד הַתְּשׁוּבָה הַנְּשָׂמָה טָרַם בּוֹאָה
לְעוֹלָם הַזֶּה.

Now, this level of great love for Hashem described above, which is "בְּכָל מְאֹדָךְ-with all your might/unlimited," is much loftier and more powerful, above and beyond the love that the Divine soul had for Hashem before it came into this world,

וְהִיא בָּאָה דְּוָקָא עַל יְדֵי הַתְּבַרְרוֹת נִפְשׁ-
הַחַיּוֹנִית וּבִיטוּל הָרַע שְׂבָה,

and it comes specifically through refining the life-giving animal soul and nullifying the bad in it,

כְּמוֹ שְׂכָתוּב: "מְגַלָּה עֲמוּקוֹת - מִנֵּי
חֹשֶׁךְ", וְ"כִּי תִרְוֶן הָאוֹר מִן הַחֹשֶׁךְ" (קֵהֶלֶת
ב, יג) דְּוָקָא. וְכִמוֹ שֶׁנִּתְבָּאֵר בְּמָקוֹם אַחֵר⁴⁹.

as it is written, (Iyov 12:22) "He reveals deep things (deeper love for Hashem) from the darkness (of the animal soul)," and, like it says, (Koheles 2:13) "The advantage of light is when it comes from (transformed) darkness," specifically.

וְזֶהוּ תְּכַלִּית יְרִידַת הַנְּשָׂמָה בְּעוֹלָם הַזֶּה
- לְבַרֵּר וּלְלַבֵּן הָרַע שֶׁבְּנִפְשׁ-הַיְבֵהֶמִית
בְּכַדֵּי שְׂתַגִּיעַ לְאֱהָבָה רַבָּה זו.

This is the purpose of the descent of the Divine soul into this world- to refine and clean out the bad of the animal soul, in order that the Divine soul should reach this greater love for Hashem.

וּבִיאֹר הַדְּבָר: בְּהִיּוֹת שְׂשָׂרָשׁ נִפְשׁ-
הַחַיּוֹנִית הִיא מְדַרְגָּה גְבוּהָ מְאֹד, כְּמוֹ
שְׂכָתוּב (וַיִּשְׁלַח לוֹ, לֹא): "וְאֵלֶּה הַמְּלָכִים

The explanation of this: Since the source of the life-giving animal soul is from a very high level, as it is written, (Bereishis 36:31) "And these

⁴⁹(רָאָה סִידוּר עִם דָּא"ח יט, א).

אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֶדוֹם, לִפְנֵי מֶלֶךְ מֶלֶךְ
 לְבָנֵי יִשְׂרָאֵל"; **are the kings who ruled in the land of Edom, before there was a ruling king for Children of Yisroel."**

Edom is another name for Eisav, who represents the World of Tohu, in contrast to his brother Yaakov, who represents the World of Tikkun.

The World of Tohu is a level of Hashem's revelation where the Light is unlimited and infinitely intense, but the "Keilim-Vessels" - the capacity to define that Light and channel it - is not able to handle the intensity of the Light. Thus, the Keilim "broke down" and became the source for unholiness.

The World of Tikkun is a level of Hashem's revelation where the Light is limited to the capacity of the "Keilim-Vessels." The light of Tikkun must be channeled properly, but the Light is inherently limited to the capacity of those "Keilim," as opposed to the Light of Tohu, which has no such limitation.

Because Eisav/Edom is connected to the World of Tohu, he had so much energy. Since it was too intense, he could not contain it properly and broke down into channeling all of his energy into unholiness.

Yaakov, who is connected to the World of Tikkun, was able to properly channel all his energy into holiness.

This is the idea of saying that the animal soul comes from the "kings of Edom before the Children of Yisroel:" The animal soul derives its life in its original source from the World of Tohu. This is why it has so much passion and energy, but has a very hard time channeling it into holiness. This World of Tohu is called "the kings of Edom," meaning the strength and power of the source of Eisav/Edom in the World of Tohu. This is called "before there was a ruling king for the Children of Yisroel," since the Light of Tohu is on a higher level, the level of "before," the level of Tikkun, which is called "a ruling king for the Children of Yisroel," since Yisroel/Yaakov and his children are sourced in the World of Tikkun.

רַק שֶׁנִּפְלָה בְּשִׁבְרֵת הַכֵּלִים - בְּהִסְתָּרִים
 וְצִמְצוּמִים רַבִּים, שֶׁמְכַסֶּה וּמְסַתֵּיר יְהוָה
 אֹר אֵין־סוּף בְּרוּךְ־הוּא; **Even though the source of the animal soul in Tohu is very high, it fell down through the "breaking of the Keilim/Vessels," and through many levels of concealment and constriction on Hashem's revelation, which cover over and conceal the True Oneness of Hashem's Infinite Light, i.e. they conceal the perception of Hashem's True Oneness, that He is**

the only True Existence, as explained previously in the maamar.

וְלֹכֵן כִּאֲשֶׁר נִתְבָּרַר וְנִפְרָד בְּחִינַת הָרַע
שְׁבָה עַל יְדֵי נֶפֶשׁ-הָאֱלֹהִית, מִמִּילָא תְּגִיעַ
לְאַהֲבָה-רַבָּה הֵנ"ל בֵּיתֵר שְׂאֵת כְּמוֹ קוֹדֵם
יְרִדְתָּהּ.

Therefore, when the bad of the animal, created by all these levels of concealment, will be sorted out and removed (through the effort of the Divine soul), it will automatically reach this level of great love for Hashem described above, that it receives from the source of the animal soul from the World of Tohu, with a much greater intensity than it had before it descended into this world.

וְזֶהוּ "וְהָיָה הַבֵּן הַבְּכוֹר לְשׁוֹנְאָה":

This is the meaning of the verse quoted at the beginning of the maamar, (Devarim 21:15) “And it shall be that the first son will be born to the wife he does not like,”

שְׂדוּקָא מִנְפֶשׁ-הַבְּהֵמִית שְׁהִיא שְׁנוֹאָה-

meaning that specifically through the animal soul, which is connected to unholiness, which is hated by Hashem,

"וְהָיָה הַבֵּן הַבְּכוֹר" - "לִפְנֵי מֶלֶךְ מֶלֶךְ."

the Divine soul “**will give birth to the ‘first-born’ son,**” meaning that it is also connected to the higher level of Tohu, referred to as “**before there was a ruling king to the Children of Yisroel,**” in addition to its own innate love for Hashem from the World of Tikkun.

The animal soul contains an element of unholiness which is “hated” by Hashem, but is also called the “first-born,” since in its ultimate source it derives from the World of Tohu, which is “before” Tikkun, just like Eisav was born before Yaakov.

Now, just like Yaakov was ultimately able to receive that first-born birth-right from Eisav (see Parshas Toldos), (and come out with his own level of Tikkun together with the advantage of Eisav’s source in Tohu), so too, every Jew’s Divine soul is able to refine and elevate the animal soul so that it will receive a love for

Hashem on the level of Tohu, in addition to the natural love it (the Divine soul) already has from its source Tikkun.

This is what it means by, “The first-born son will be to the wife he doesn’t like:” Through the animal soul (which has an aspect that one dislikes, and therefore, works with), his Divine soul achieves a love for Hashem from the level of Tohu, referred to as the “the first-born son,” since Tohu is higher and “before” Tikkun.

וְהָיָה לְשִׁנְיָאָה כְּתִיב בְּיוֹד, לְשׁוֹן דְּבָר
אָחֵר - וְהֵינּוּ הָרַסִּינִי -

Now, the word “לְשִׁנְיָאָה-to the one that is hated” is spelled with a י' (after the נ') instead of how it is usually spelled, with a ו' (לְשִׁנְיָאָה), **this is coming to teach us something new, which is also a reference to Mount סיני-Sinai**, which is spelled similarly to שְׁנִיָּאָה with a י'.

The reference to Mount Sinai is to teach us that “שְׁנִיָּאָה-hatred” mentioned here, is also referring to the hatred that we feel for unholiness. Our hatred for unholiness will help us reveal the potential love for Hashem contained in the animal soul, due to its source in Tohu.

This connection to Mount Sinai is what our Sages explained, (Shabbos 89b) “Why is the name of the mountain the Torah was given on called סיני-Sinai?”

שְׁיִרְדָּה שְׁנִיָּאָה לְעוֹבְדֵי כּוֹכָבִים וּמִזְלוֹת⁵⁰

Because, through the Torah, we acquire the power to have “שְׁנִיָּאָה-hatred” for the unholiness associated with the other nations of the world (and our own animal soul, which is similar to the souls of the nations of the world).”

לְמֵאוֹס הָרַע בְּתַכְלִית עַל יְדֵי הַתְּגִלוֹת
הָרָצוֹן וְאֶהְבָּה שְׁלִמְעָלָה מִהַדְרַעַת.⁵¹

This means that we receive the power **to completely despise the bad** of our

⁵⁰ (לְאֲמוֹת הָעוֹלָם. שְׁבַת פֶּט, ב).

⁵¹ קִיצוֹר מֵהַצַּ"צ (נִסְמָן לְעִיל): ז: וְהָיָה אֵה"ר הַנ"ל מֵאֲדָר הַגְּבוּהָ לְמַעַלָּה מֵאֶהְבַת הַנִּשְׁמָה טֶרֶם בּוֹאָה לְעַד"ז וְבֵא' ע"י בִּירוֹר נֶפֶשׁ הַחַיּוֹנִי מְגַלָּה עֵמוּקוֹ מְנִי חֶשֶׁךְ, כִּי הַחַיּוֹנִי שְׂרֵשָׁה מֵאֵלָה הַמַּלְכִּי רַק נִפְלָבְשָׁה כ"ו ע"י בִּירוֹר תְּגִיעַ לְשֵׁרֶשׁ וְהֵינּוּ וְה' בֶּן הַבְּכוֹר כו' כִּי הָיוּ לִפְנֵי מִלּוֹךְ מֶלֶךְ לְבַנִּי לְכֵן עָשׂוּ ג"כ הֵי' בְּכוֹר וְכֵן יֵצֵה"ר מִקְדִּים לִיִּצ"ט לְפַתַח חֲטָאת רּוֹבֵץ, כִּי הַבְּכוֹר נָק' פֶּטֶר רַחֵם שְׁפוּתָה הַרַח"ם לְהִיּוֹת לִידָה שְׂכָל לִידָה וְגִלּוּי נִמְשָׁךְ ע"י כַח עֲלִיּוֹן בִּיּוֹתֵר הַמַּחְבֵּר הָהֵעֶלֶם וְהַגִּלּוּי ע"ד קי"ס ע"י עֲתִיקָא כו' הַפָּךְ

animal soul **through revealing the desire and love for Hashem which is beyond all logic and reason** when we say Shema. This will help unlock the very deep potential love of Hashem (that is rooted in Tohu) into our animal soul.

Thus, we have another twist on how to interpret the verse: “And it shall be that the first-born son will be born ‘לְשֵׁנֵי־אֵדָה-to the one that is hated,’” meaning that the love from Tohu, called the ‘first-born son,’ will come to us through “hating” the animal soul’s connection to unholiness.

This ‘hatred’ to unholiness happens automatically by awakening an essential love for Hashem in Shema. Since love and hatred are corresponding opposites, the more one loves his friend, the more he hates anyone who hates his friend. Similarly, the deeper one loves Hashem, the more he hates unholiness, which is opposed to Hashem. Thus, by loving Hashem, we are ‘hating’ unholiness, and this is what unlocks the animal soul’s tremendous potential to love Hashem on the level of Tohu.



ים ליבשה כו' וכח זה שרשו מבחי' לפני מלוך מלך רק בשבה"כ נעשה עשו וכן נה"ב כו' ולכן רצה יצחק לברך עשו ובאמת עשו א"א להתברר החרם תחרימם רק יעקב נטל הבכורה ע"י נה"ב שבו שנלקה' מבחי' הנ"ל וזהו שיטול פי שנים מ"ה וב"ן חלק פשיטותו מ"ה והבכור' דס"ג כי הנה"א ונה"ב נעשו לאחד', וזהו דקטיל לחויא כמבואר בזהר ח"ג דרמ"ט ענין חויא פותח הרחם כו' ע"ש.

Summary and Lessons from the Maamar⁵²

- 1- The parsha starts out by describing the laws of war, and teaches that if someone captures a woman in war, he cannot marry her unless she first converts. However, if he marries her because of her appearance, he will end up not liking her. If he marries her after she converts, and then he marries another native Jewish wife, he may come to the following dilemma: His wife that he does not like (because he married her with the wrong intentions) gives birth to a son, and then his second wife, whom he likes (because he married her for the correct intentions), gives birth to a son. He wants to give the birth-right of the double portion of inheritance to the son of his second wife, but the fact is that his hated first wife gave birth to a son first. Which son gets the birth-right of a double portion? The verse says, "And it shall be that the first son will be born to the wife he does not like, (and therefore, he must give that son the double portion of inheritance)." What is the implication that specifically the wife he does not like *will* give birth to his first-born son? Why does it seem that the Torah is saying that this is what *should* happen?

To understand this, we need to understand the difference between the animal soul and the Divine soul:

The animal soul comes from a high level, from the angels (and even higher), but it came down through many processes that conceal Hashem's revelation from it and cause it to change its highly spiritual nature. This causes it to come into this world in a way that creates a mixture of good (holy potential) and bad (unholy desires).

- 2- The Divine soul comes to the person directly from Hashem, without changing its essential, Divine nature of connection to Hashem, like it says, "He (Hashem) breathed into man a soul of life." This is analogous to someone blowing directly from his innermost life into something else. From the perspective of the

⁵² The summary and lessons here are based on the summary of the maamar written by the Tzemach Tzedek in Or Hatorah Devarim, vol. 6, pages 2,357-8. We will therefore follow his style of summary for this maamar as opposed to our usual question and answer format followed by lessons.

Divine soul, it would be impossible in any way for a Jew to sin against Hashem, since his soul sees the truth of Hashem's Oneness and Presence directly. It is only because the animal soul covers it over that a person is able to sin.

- 3- The fact that the Divine soul came into the animal soul is in order to refine it and transform its "darkness" into the Light of Divine revelation. This is the meaning of the name "יִשְׂרָאֵל-Yisrael," since the word יִשְׂרָאֵל comes from the word שָׁר-ruler, like it says in the verse, "For you have שָׁרִיתָ-ruled over אַלְהִים-angels and אַנְשִׁים-people and prevailed." The term "אַלְהִים-angels" here, is referring also to the bad feelings and character traits of the animal soul, and the term אַנְשִׁים-people is also referring to the bad thoughts of the animal soul. Thus, the verse is saying that through prayer, a Jew's Divine soul has the power to overcome and rule the thoughts and feelings of the animal soul and to transform them to holiness.
- 4- If the animal soul was on a high spiritual level originally, why did Hashem send him down and make him un-spiritual so that the Divine soul would need to come into him and elevate him? The answer to this will be understood by first explaining the concept of prayer, which is described in the Zohar as a "battle."

The first part of the "battle" is Pesukei Dezimra, where a Jew thinks deeply about the greatness of Hashem and how He creates and gives life to everything. This creates a feeling of love for Hashem, and a certain amount of repulsion to any unholiness that opposes Hashem.

- 5- However, it does not completely remove the animal soul's desire for unholiness, since the person still feels that s/he still exists and has the right to want things, it is just that Hashem is much greater and it makes sense to make Hashem's desires a higher priority than one's own desires. This does not remove the possibility of other desires. But, when a Jew says Krias Shema and contemplates Hashem's True Oneness and how He is the only real existence at all, and all unholiness and ego is totally fake and the opposite of reality, this will allow one to have a deep love for Hashem that will totally negate any room for unholiness and ego.

- 6- Nowadays, we also have the 18 blessings of Shemona Esrai, so that the deep connection to Hashem's Oneness that we reveal through contemplation in Shema should be fully revealed in our animal soul. This is because the idea of bracha-blessing is to draw down and reveal Hashem to a level we can relate to directly.
- 7- Now, we can answer the question asked at the beginning of the maamar: Because the animal soul is rooted in the World of Tohu, where the Light is unlimited, when we refine the animal soul and bring it to really love Hashem (through Pesukei Dezimra, Shema, and Shemona Esrai), this connects our Divine soul to a love of Hashem from Tohu that it didn't have in its source in Atzilus (Tikkun). This is the meaning of "the first-born son" - the Light and love of Tohu - comes to us through transforming the once "hated" animal soul, by getting the animal soul to hate unholiness through teaching him to love Hashem.

Likutay Torah English translation project:

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

All of the commentary of the Tzemach Tzedek printed with brackets in the original Likutay Torah have been moved to the Hebrew footnotes and left untranslated.

The Goal

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

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