

לקוטי תורה
אדם כי יקריב מכם

TRANSFORMING
THE INNER SELF

a chasidic discourse by
Rabbi Schneur Zalman of Liadi
וצוקל"דה נבג"מ זי"ע
The Alter Rebbe

•

translation and annotation by
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THE INNER SELF**

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לחיזוק ההתקשרות ולהפיץ המעינות חוצה

PREFACE

We are pleased to present *Transforming the Inner Self*, a discourse said by the founder of Chabad-Chasidism, Rabbi Schneur Zalman of Liadi, in 5572 (1812). The discourse, which opens with the Hebrew words *Adam Ki Yakriv Mikem*,¹ presents a modern-day perspective on the Biblical command to offer animal sacrifices.

Rabbi Schneur Zalman teaches that each of us possesses certain character traits that can be seen as “animalistic,” or materialistic, in nature. Though not inherently evil, these traits can lead a person toward material indulgence, setting the stage for spiritual insensitivity and indifference.

The solution, then, is to “sacrifice” and transform the animal within. Through meditating upon the greatness of G-d as expressed in the *Shema*, one’s mind becomes a chamber for spiritual thought, which ultimately alters the very composition of one’s materialistic traits. In time, the same traits that were once focused completely on materialism can gain an appreciation of the spiritual, and develop a love for G-d.

To this end, G-d provides moments of spiritual inspiration, moments that rouse one from his or her spiritual slumber and make the tireless pursuit of materialism seem insignificant. These supernal awakenings are not meant to provide fleeting inspiration, but to stir a person to begin effecting personal growth and transformation—to transform the inner self. And when one does so, says Rabbi Schneur Zalman, one receives even greater inspiration from Above.

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The discourse was translated and annotated by Rabbi Chaim Zev Citron. Additional annotation was provided by Rabbi Avraham D. Vaisfiche. Thanks are due to *Heichal*

1. Leviticus 1:2.

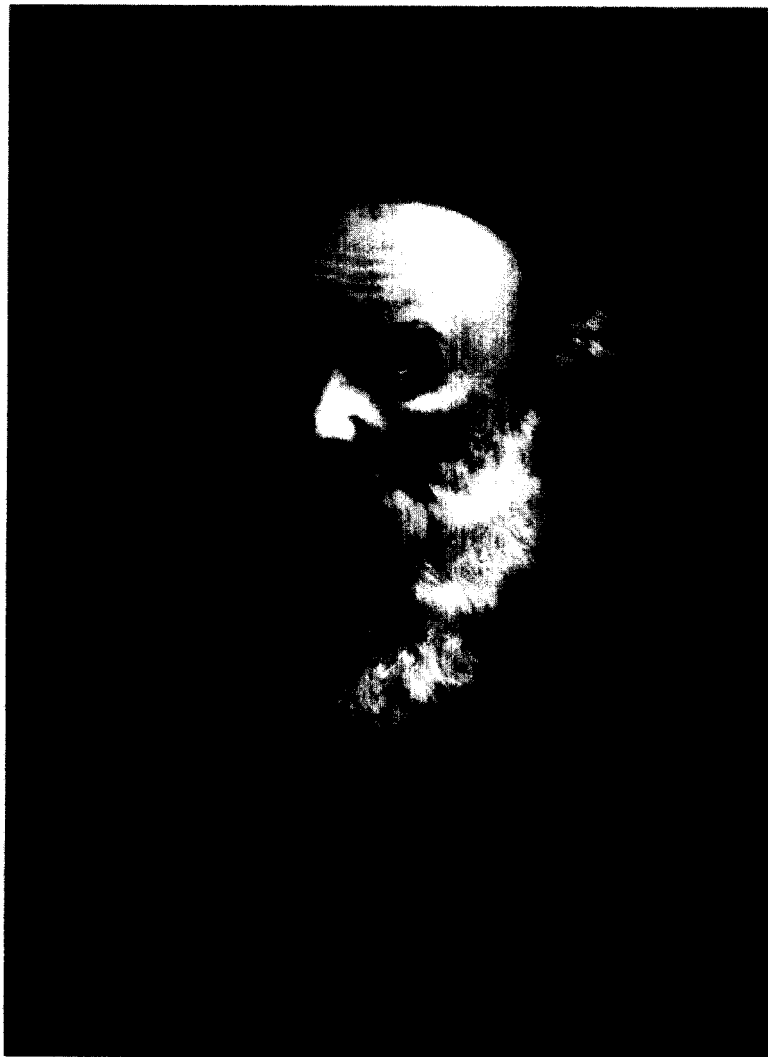
This is the verse with which

Scripture begins its discussion of sacrifices.

Menachem, whose publication of this discourse in the *Chasidut Mevueret* series aided in its translation and annotation. Special thanks to Rabbis Ari Sollish, Dovid Olidort, Yaakov Leib Altein and Yosef B. Friedman, for their editorial guidance.

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Rosh Chodesh Cheshvan 5765



RABBI SCHNEUR ZALMAN OF LIADI
וצוקלה"ה נבנ"מ זי"ע
5505-5573 (1745-1812)

INTRODUCTION AND SUMMARY

INTRODUCTION AND SUMMARY

You shall love the L-rd your G-d with all your heart,
with all your soul, and with all your might.
—Deuteronomy 6:5

With all your heart—with both your inclinations;
With all your soul—even if [G-d] takes your soul;
With all your might—with all your money.
—Brachot 9:5

Our Sages tell us that we are a study in contrasts. We are a veritable amalgam of opposites, comprised of two forces with opposing visions of how we should think, feel, speak and act. And these forces battle to control our consciousness.

In Chasidic terminology, these two forces, or souls, are referred to as the animal soul and the G-dly soul.¹

The animal soul is the materialist, desiring the physical, the here and now. The G-dly soul, by contrast, is of a transcendent, spiritual nature, yearning for that which lies beyond the pale of our physical existence, longing to be one with the Source of all things.

The animal soul craves the physical; the G-dly soul seeks the spiritual. The animal soul wishes that man eat to satisfy his physical hunger; the G-dly soul wishes that man eat so that he may use the energy toward a spiritual end, to enliven his prayer and performance of the *mitzvot*. The animal soul enjoins man to work so that he may build material wealth; the G-dly soul enjoins man to work so that he may have the ability to fulfill *mitzvot* properly, and help those who are in need.

Clearly, our two souls have irreconcilable visions.

What, then, is expected of us, the bearer of these two per-

1. See *Tanya*, chapters 1 and 2.

sonalities? How are we to think, to feel, to act, given the strange and diverse composition of our character?

One might assume that we are to shun the animal soul, so that we may instead focus our energy toward listening to the voice of the G-dly soul and following the path it charts, thus living a more spiritually fulfilling life.

Torah, however, has an entirely different perspective.

Torah tells us that it is not our mission to focus solely on the G-dly soul and its desires; our mission is to transform the animal soul, so that it, too, desires G-d.

When we are commanded to love G-d, it is not sufficient that our consciousness be filled with a love that stems from the G-dly soul's innate rapture for the Divine. Rather, *both* souls—even the animal soul—must equally spur this love. As the Talmud says, to “love the L-rd your G-d with all your heart” means to love him with both inclinations, both souls, *equally*—for it is our task to transform the animal soul into a consciousness that is an active partner in our Divine service.

But how does this transformation occur? How are we to take the animal soul, whose very nature is steeped in materialism, and transform it into a soul that desires G-d?

Rabbi Schneur Zalman of Liadi, founder of Chabad-Chasidism, expounds on this topic in the present discourse, *Transforming the Inner Self*.

* * *

OUTLINE

In this discourse, Rabbi Schneur Zalman explains that whenever a person experiences an “awakening,” or inspiration in his Divine service, it is the result of a revelation of Divine radiance upon his G-dly soul. Since the G-dly soul is spiritually sensitive, it is enthused by such radiance.

The animal soul however, remains unmoved. It continues to be lured towards materialistic pleasures. Even at the height of spiritual ecstasy, when the G-dly soul is engulfed in the flaming fire of Divinity, the animal soul can remain cold, passive and indifferent. For Divine revelation only awakens and

attracts the G-dly soul; it is up to man to toil and labor to transform his animal soul, so that it too may be inspired by G-dliness.

This is accomplished by meditating upon the greatness of G-d. When a person contemplates G-d's greatness to the point that he understands and perceives that "the nearness of G-d is good for me,"² he will have inspired and transformed his animal soul as well.

In his notes on the discourse, Rabbi Menachem Mendel of Lubavitch, the Tzemach Tzedek, explains that the G-dly soul is so consumed with a supra-rational love of the Divine that it is prepared to inexplicably sacrifice itself for G-d. But the animal soul is a different matter altogether. It becomes inspired only through intellectual stimulation.

In other words, the only language that the animal soul understands—and is affected by—is the language of human intellect.

Hence, you can have a person who studies much Torah, prays intently, fulfills *mitzvot* to the fullest, and the like, but has yet to begin his mission in life—to refine his animal soul; for his deeds heretofore have stemmed strictly from his G-dly soul's innate love for the Divine. True inner transformation can only occur through one's intellectual contemplation of G-dliness.

Indeed, it was in this spirit that Rabbi Schneur Zalman formulized his Chabad-Chasidic doctrine and demanded that every person study the inner depths of Torah in a logical, comprehensible manner—so that everyone would ponder G-d's greatness, and thereby inspire and transform the animal soul within.

* * *

THE OPENING VERSE

The discourse opens with the verse with which the Torah begins its discussion of sacrifices: "If a man brings of you a sacrifice to G-d, of the animal, of the cattle, and of the

2. Psalms 73:28.

sheep shall you bring your sacrifice.”³ Commenting on the verse’s syntax, Rabbi Schneur Zalman seeks to understand why the first half of the verse speaks in the third person, singular, while the second half speaks in the second person, plural.

TWO SOULS

He explains that there are two souls contained within every person. A G-dly soul, rooted in the “semblance of a Man” seated on the throne in Ezekiel’s vision of the chariot,⁴ and an animal soul, rooted in the “face of the ox” of the chariot.

Man’s mission is to utilize his G-dly soul to refine and “sacrifice” his animal soul unto G-d, so that it too should love G-d. This can be accomplished through meditating upon the greatness of G-d while reciting “G-d is One” in the *Shema*,⁵ and by eliciting the spiritual source of the animal soul⁶ in the blessings that precede the *Shema*.

TWO AWAKENINGS

This Divine service elicits from on High a “supernal awakening,” which raises the person to a lofty rung that would otherwise be unattainable. This awakening is a result of the person’s efforts and labor, a reward of sorts.

There is however, another type of supernal awakening—one that precedes and elicits man’s Divine service. G-d, at His own initiative, awakens man from his spiritual “slumber,” so to speak, and starts him on the path of Divine service.

To explain these two “awakenings,” the one that follows Divine service and the one that precedes and elicits Divine service, Rabbi Schneur Zalman says that there are two ways in which a person can be awakened.

There is the person who exerts himself to a great extent mentally and physically to refine himself, and is rewarded

3. Leviticus 1:2.

4. See Ezekiel 1:26.

5. Deuteronomy 6:4.

6. I.e., the supernal angels called *Chayot*—cf. Ezekiel 3:13; Isaiah 6:2.

with a revelation of G-d's closeness, since he has transformed himself into a receptacle for it. Furthermore, the awakening that this person experiences is one that will have a lasting effect, for he has truthfully transformed himself for the better.

Then there is the person who is spontaneously inspired, but, as is often the case in such situations, quickly loses his inspiration. Although this awakening is in itself a true one, it nonetheless passes since it was not followed by any effort on the person's part to draw close to G-d. For since this inspiration stems solely from a Heavenly awakening that radiates only at certain auspicious times, it too ceases when this "awakening from Above" departs.

TALMUDIC PASSAGE EXAMINED

With this in mind, the following Talmudic passage can be mystically interpreted: "If a man gives forth seed first, the offspring will be a female; if the woman gives forth seed first the offspring will be a male."⁷ When "man"—referring to G-d, who is called *Adam HaElyon*⁸ (Supernal Man)—plants an awakening in a person's heart, a "female" type of love will be born. This is a love that is not firm or rigid, and will, with time, dissipate. The person will then, once again, be attracted to worldly delights. Only when the "woman"—the souls of Israel—plant the awakening *within themselves*, will the love be a lasting one, of "male" (firm) quality.

Consequently, the intention of the supernal awakening that precedes man's service is not to give birth to an automatic awakening in man's heart. Rather, it is to remind man

7. *Brachot* 60a; *Niddah* 31a.

8. *Adam HaElyon* (lit., Supernal *Adam*) is the name given to the contraction of G-d into the ten *sefirot* to illuminate the world and the souls of Israel.

As with all of the anthropomorphic terminology employed in describing the Divine, this term is in no

way to be understood in a literal, physical sense, as ascribing human characteristics to G-d. For a detailed discussion of this topic, see Schochet, *Mystical Concepts in Chassidism*, ch. 1, *Anthropomorphism and Metaphors* (Kehot, 1988).

that he must immediately act on this inspiration, and refine his character with his own resources.⁹ For only then will his love of G-d be of concrete, lasting nature.

OPENING VERSE REVISITED

This explains our opening verse:

If a Man brings—this refers to the supernal awakening, from *Adam HaElyon*. The verse does not read, “If a man of you brings,” for that would connote terrestrial man’s sacrifice.

Of you a sacrifice to G-d—the supernal awakening causes man’s soul to draw near to G-d, i.e., to be a sacrifice.¹⁰

Of the animal, of the cattle, and of the sheep shall you bring your sacrifice—the Torah advises that when man merits a supernal awakening (“*if a Man—on High—brings you close unto Him*”), he ought to immediately draw near to G-d with his own powers (“*shall you bring your sacrifice*”), to ensure that this awakening be permanent.

AWAKENING: SUPERNAL VS. TERRESTRIAL

There exists another fundamental difference between the love of G-d that results from the supernal awakening, and that which results from man’s “sacrifice”—that is, concerning what part of the person becomes near to G-d. The supernal awakening inspires only the G-dly soul, since it is a “part of G-d from on High” and possesses an innate love of G-d. It is thus sensitive to a supernal awakening and can be roused from Above to draw near to G-d.

The animal soul, conversely, is not affected by supernal revelation. It is only awakened through man’s effort in transforming his character.

Therefore, the first half of the verse, which speaks of the supernal awakening, says, “If a Man brings *of you* a sacrifice to G-d”—“you” referring to the G-dly soul, which is affected (brought near) by this awakening. The second half of the verse, which speaks of man’s own efforts in transforming his

9. I.e., to transform his negative traits into positive ones, as will be clarified below.

10. The Hebrew words for “sacrifice” (*korbon*) and “near” (*korov*) share the same etymological root.

character, says, “of the *animal*...shall you bring your sacrifice,” since here the *animal soul* becomes near to G-d.

But to transform the animal soul into a sacrifice for G-d, one must begin by subduing his evil inclination, i.e., by being in complete control over his thoughts, speech and actions. One must make certain that none of the schemes of his evil inclination—whether in thought, speech or deed—be actualized. Only afterwards can the animal soul be transformed, so that it too should love G-d, through contemplating G-d’s greatness.

The verse continues “of the animal, of the cattle, and of the sheep shall you bring your sacrifice” to imply that this mission of transforming the animal soul is not equal for everyone. There are those whose animal souls are as “cattle”—easily angered. There are those whose evil natures are compared to “sheep”—ever seeking to fulfill their desires. Each individual must evaluate his unique “animalistic” trait, and then must customize his spiritual service to target and refine that negative aspect.

A SIMILAR STRUCTURED VERSE

In a similar manner, the following verse can be explained: “Draw me, let us run after you, the king has brought me into his chambers.”¹¹

Draw me (singular) is the supernal awakening that draws the G-dly soul alone to G-d.

Let us run after you (plural) refers to man’s efforts, which causes his animal soul, too, to pursue G-d.

The king has brought me into his chambers—“chambers” refers to Torah,¹² and “has brought me,” in past tense, refers to the Torah that is taught to the fetus prior to birth.¹³ This imbues one with the power and strength to succeed in one’s mission of transforming the animal soul later on in life.

11. Song of Songs 1:4.

12. See footnote 107 to main text.

13. See *Niddah* 30b.

TORAH

Now although this supernal awakening appears only at auspicious occasions, nevertheless, man is able to elicit this “aid” from G-d by studying Torah. For “the L-rd is close to all who call upon Him, to all who call upon Him in truth,”¹⁴ and “truth is nothing other than Torah.”¹⁵ Here, too, we employ *If a man* (“Adam”) *brings of you: Adam* connotes Torah, as in the verse, “This is the Torah—*Adam*”¹⁶; i.e., Torah elicits a supernal awakening for the G-dly soul.

The second half of our verse, *of the animal...shall you bring your sacrifice*, refers to the process of refining one’s animal soul, which is aided by fulfilling *mitzvot*—for each mitzvah possesses a particular quality that enables it to elevate the animal soul and bind it to G-d. As the verse says, “Righteousness,” i.e., *mitzvot*, “exalts a nation,”¹⁷ the animal soul.

PESACH THROUGH SHAVUOT

The above discussion sheds light on the three stages of Pesach, the Counting of the Omer and Shavuot.

The Exodus (Pesach) was the result of a supernal awakening,¹⁸ so only Israel’s G-dly souls were redeemed—similar to *If a Man brings of you a sacrifice to G-d*.

Immediately following Pesach is the seven weeks of the Counting of the Omer. The Omer sacrifice consisted of barley, an animal food, symbolizing man’s work of refining his seven animalistic traits. This is similar to *of the animal...shall you bring your sacrifice*.

After man’s toil, and as a reward, comes Shavuot, when “G-d descended upon Mount Sinai”¹⁹—the supernal awakening that follows man’s awakening. This has an everlasting

14. Psalms 145:18.

15. Jerusalem Talmud, *Rosh Hashanah* 3:8. *Tikkunei Zohar*, 21 (50a).

16. Numbers 19:14.

17. Proverbs 14:34. That all *mitzvot* are termed *tzedakah*, see *Shabbat* 156a, *Rashi* s.v. *tzidkan b'mitzvot*; Jerusalem Talmud, *Peah* 8:8; Rabbi Chaim Yosef

D. Azulai, *D'vash L'fi, tzaddik*, 37.

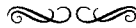
18. Which is why, the discourse explains, Israel had to flee from Egypt, signifying that they had to run from their evil impulse and animal souls, since that had not been affected by the revelation of the Exodus.

19. Exodus 19:20.

effect on Creation, for it comes through one's effort in achieving personal transformation.

MISSION ACCOMPLISHED

This latter revelation is from such a sublime level, that its source is termed "He is *not* a man," signifying that it transcends the level of "If a Man brings"—the source of the initial supernal awakening. Man's toil and labor in transforming his animalistic character elicits a supernal awakening that surpasses the initial awakening provided from on High by G-d, and fulfills the mission for which he was created.



NOTE ON THE HEBREW TEXT: In vocalizing the Hebrew words in this edition we have followed the grammatical rules of the Holy Tongue, which occasionally differ from the traditional or colloquial pronunciation.

The original *maamar* contained glosses by the author's grandson, Rabbi Menachem Mendel of Lubavitch, the "Tzemach Tzedek." They have been reproduced in this edition in smaller typeface.

TRANSLATION AND COMMENTARY

“IF A MAN BRINGS OF YOU [A SACRIFICE TO G-D, OF THE ANIMAL, OF THE CATTLE, AND OF THE SHEEP SHALL YOU BRING YOUR SACRIFICE].”¹

[It’s necessary] to understand why the verse begins in third person “If a man brings...” and concludes in second person “shall *you* bring *your* sacrifice.” Another question: “If [a man] brings” is singular while “shall *you* [תְּקַרְבֵנִי] bring your sacrifice” is plural.² A third question: The word “of you” should have been placed before “If a man brings” and should read, “A man of you who brings a sacrifice.”

TWO SOULS

Now, every Jew has two souls; a G-dly soul and an animal soul.³ The source of the G-dly soul is known as “Adam,” man, as it is written “And G-d created man in His image.”⁴ It is [also] written⁵ “On the semblance of the throne a semblance like the appearance of a man.”⁶ See the discourse *V’tachat raglav*.⁷

The voyage of the G-dly soul to this world is via the “face of the Man” of the Divine chariot.⁸ The animal soul is derived from the “dregs” of the *Ofanim*-angels, and is originally root-

1. Leviticus 1:2.

2. In Hebrew the pronoun is indicated by the conjugation of the verb. The conjugation of the verb for “brings” indicates the singular “he.” The conjugation of the verb “shall *you* bring” indicates “you” in the plural.

3. *Tanya* ch. 1-2.

4. Genesis 1:27.

Earthly man, *adam*, has been created in the image of Supernal Man, *Adam Elyon*, referred to in the vision of the Prophet Ezekiel, quoted further in the main text. Although the ety-

mological origin of the word *adam* is *adamah*, earth, it may also be allusively derived from the verb *damah*, “to be like,” from which also the word *demut*, image, is derived. It is fittingly exemplified in the expression, in Isaiah 14:14, *edameh l’eylon*, “I will be like the One Above,” as pointed out by Rabbi Isaiah Horowitz in *Shnei Luchot HaBrit* 3a, 20b, 268b, 301b. See also *Yevamot* 61a; Rabbi Menachem Azaria of Pano, *Asarah Maamarot*, *Maamar Eim Kol Chai*, part 2, chap. 33.

It is by virtue of his G-dly soul (which is “part of G-d above”—see *Tanya* chap. 2) that man is “like the One Above.”

אדם כי יקריב מכם וגו'.

להבין החילו שלא לנוכח אדם כי יקריב לשון נסתר וסיים תקריבו את קרבנכם לשון נוכח. וגם דכי יקריב לשון יחיד ותקריבו את קרבנכם לשון רבים. וגם דהנה ליה למימר מלת מכם קודם כי יקריב היינו אדם מכם כי יקריב כו'.

אך הנה נודע שיש בכל אחד ב' נפשות. נפש האלקית ונפש הבהמית. אשר נפש האלקית שרשה מבחינת אדם כמו שכתוב ויברא אלקים את האדם בצלמו. וכתוב ועל דמות הכסא דמות כמראה אדם וכמו שכתוב במקום אחר בדרוש המתחיל ותחת רגליו כמעשה לכנת כו',

והשתלשלות שלה למטה הוא על ידי בחינת פני אדם שבמרכבה. ונפש הבהמית היא נלקחה משמרי האופנים ושרשה מבחינת פני שור. ותכלית ירידת הנשמה לעולם

5. Ezekiel 1:26.

6. According to Kabbalah, the infinite light of G-d, the *Ein Sof*, clothes itself in ten *sefirot* (attributes). These *sefirot* are the "image of G-d." Man's G-dly soul is derived from, and patterned after, these *sefirot*. When Ezekiel refers to a likeness of man upon the Divine throne, he is referring to these *sefirot*. The soul is derived from these *sefirot* and is therefore in the "image of G-d."

7. *Torah Or* 76d: "I am G-d, I did not change" (Malachi 3:6). Creation did not affect any change in G-d, for creation is similar to a ray radiating

from the sun; it does not affect any change in the sun. So to create finite worlds and assorted creations, G-d's light had to be clothed in the appearance of man, consisting of numerous receptacles [which would condense this light, thus enabling the creation of the finite]. This "appearance of man" is the souls of Israel, as Ezekiel 34:31 states, "You are man."

Hence, the G-dly soul is of the level of "the appearance of man."

8. Ezekiel 1:10. In addition to the Divine throne, Ezekiel describes a chariot which supports the throne. The angels comprising the chariot are known as *Chayot* and are described as having

ed in the face of the ox of the Divine chariot.⁹ The ultimate purpose of the soul's journey to this world is to purify the animal soul through "subduing" and "transforming" [it].¹⁰

This is accomplished by virtue of the G-dly soul being manifested in the animal soul and contemplating how "G-d is one" as stated in the first verse of the *Shema*. One subsequently attains the level of the following verse "And you shall love G-d with all of your heart,"¹¹ as the Sages say¹² "with all your heart"—with both inclinations, the animal as well as the G-dly.¹³

TWO BLESSINGS

However, in order to [be able] to properly fulfill what is commanded in the *Shema*, the Sages instituted two blessings to be recited prior to the *Shema*. For it is impossible to subdue and conquer the spirit of the animal soul and to place it under the domination of the G-dly soul without first contemplating the animal soul's "root," which is the holy *Chayot*-angels of the Divine chariot—the face of the lion and the face of the ox. This is because the only way to "sweeten" [stern] judgments is to [reach] their source.¹⁴ This is discussed in the discourses *Ki teitsei lamilchamah*¹⁵ and *V'Natati l'cha mehalchim*.¹⁶

four faces; man, lion, ox, and eagle. According to Kabbalah, the Divine power flows "downward" through different levels or "worlds." The "light" found within the *sefirot*, the origin of man, descends, as it were, to the chariot and specifically to the human face which is thus considered a more proximate source of the G-dly soul.

9. The animal soul is rooted not in the *sefirot* but in the chariot. It then "descends" to a lowly derivative (dregs) of a type of angels which are called "*Ofanim*" and which are of a lower order than the *Chayot*.

10. *Itkafia* and *It'hapcha* in the Hebrew. These are two parts of the "re-

fining system," used to purify the animal soul and direct it towards the service of G-d.

ITKAFIA: In this element, the animal soul still has the urge to indulge in selfish and evil things. Man subdues, i.e., controls and disciplines the selfish impulses of the animal soul.

IT'HAPCHA: As a result of *itkafia*, man is subsequently able to master the impulses of the animal soul and not succumb to doing or even thinking evil. He redirects these impulses to the selfless and the holy, so that the animal soul itself loves G-d. They need no longer be subdued for they have been transformed to the service of G-d.

11. Deuteronomy 6:4-5

הַזֶּה הוּא כְּדִי לְבָרֵר נֶפֶשׁ הַבְּהֵמָה לִהְיוֹת בְּבַחֲיִנַת אֶתְכַפֵּיִיא
וְאֶתְהַפְּכָא

וְהֵינּוּ עַל יְדֵי נֶפֶשׁ הָאֱלֹקִית הַמְתַּלְכֶּשֶׁת בָּהּ וּמִתְבּוֹנֶנֶת
בָּהּ אֶחָד בְּקִרְיַת־שֹׁמֶעַ שֹׁמֵעַ יִשְׂרָאֵל כֹּר וְעַל יְדֵי זֶה וְאֶהְבֶּת
בְּכָל לִבְכָּה בְּשָׁנִי יִצְרִיךָ כו'.

אך קודם קריאת־שֹׁמֶעַ תִּקְנוּ חֲכָמִים שְׂתִים לְפָנֶיהָ לְקִיּוֹם
הַקְרִיאת־שֹׁמֶעַ. כִּי אִי אֶפְשָׁר לְהַכְנִיעַ וּלְכַבּוֹשׁ אֶת רוּחַ הַנֶּפֶשׁ
הַבְּהֵמָה תַּחַת מְשָׁלַת הַנֶּפֶשׁ הָאֱלֹקִית כִּי אִם עַל יְדֵי שְׂרָשָׁה
שֶׁל הַנֶּפֶשׁ הַבְּהֵמָה שֶׁמְקוֹר חוּצָבָהּ הוּא מַחֲיוֹת הַקֹּדֶשׁ
שֶׁבְּמִרְכָּבָהּ פָּנִי אֶרֶץ פָּנִי שׂוֹר כו' כִּי אִין הַדִּינִין נִמְתָּקִין אֶלָּא
בְּשֶׁרֶשֶׁן וְכִמוּ שֶׁכְּתוּב מִזֶּה בְּדִרוֹשׁ הַמֶּתַחִיל כִּי תֵצֵא לְמַלְחָמָה עַל
אוֹיְבֶיךָ וּבְדִרוֹשׁ הַמֶּתַחִיל וְנִתְּתִי לָךְ מֵהַלְכִים.

12. *Brachot*, 9:5.

13. The climax and purpose of meditative prayer is the fulfillment of the concepts found in the verses of the *Shema*, including not only the love of G-d as experienced by our "better selves," the G-dly soul, but the animal soul also experiencing a desire for, and a love of, G-d.

14. One of the blessings that precede the *Shema* discusses how the various angels praise G-d. Even though in this world the animal soul is selfish and not conscious of G-dliness, its original metaphysical source is in the angelic beings. Contemplating on its own source leads the animal soul to discover its deeper spiritual antecedents. The stern judgments, i.e., the state of lack of consciousness about G-d, are "sweetened" as the animal soul experiences its latent spirituality.

15. *Likkutei Torah*, *Teitzei* 34c:

When the *Beit Hamikdash* stood, a daily sacrifice was offered, consisting of one lamb in the morning and another in the afternoon. Following its destruction, the Sages instituted daily prayer in its place. This prayer would have a similar connotation to its predecessor, the sacrifices, in that it also consists of offering a sacrifice, albeit a more personal one, one's own animal soul, to elevate it and bind it to its source—the face of the lion and the face of the ox on the Divine chariot. The animals of the Divine chariot are actually angels known as *Chayot*, which can also be translated as "beasts." By describing their subjugation to G-d in the blessings preceding the *Shema*, we pray that this will create a "chain-reaction" and cause our own "animal" to be attracted to G-dliness rather than to indulge in material desires.

16. *Torah Or*, 30b. The discussion

By elevating the animal soul, the G-dly soul is also elevated, similar [to the concept] of “the *Chayot* lifting up the throne.”¹⁷ This is also discussed in the discourse *Zachor v’shamor b’dibur echad*.¹⁸ Now, the elevation of the “feminine waters”¹⁹ and an “awakening from below,” elicits a corresponding “awakening from Above.”²⁰ This is referred to—in regard to sacrifices—as “an offering of fire, of pleasing odor to G-d,”²¹ as discussed in the discourse *V’hikravtem isheh olah*.²²

MOTIVATIONS: ABOVE AND BELOW

This [phenomenon] occurs when the “awakening from Above” is caused by the “awakening from below.” However, there also exists an “awakening from Above” that precedes and stimulates the “awakening from below,” which awakens man from his sleep and pursuit of the emptiness of worldly things. Similar to the beginning of the creation of the world, when G-d’s effluence came about through unsolicited kindness, “for He desires kindness,”²³ and subsequently the effluence depends on mankind, as it states, “and He placed him in the Garden of Eden to till it and protect it.”²⁴

there is of similar nature to that in the previous footnote.

17. *Rabbeinu Bachya*, *Terumah* 25:10 from *Pirkei D’Rabbi Eliezer*. See *ibid.* end ch. 4. *Shemot Rabbah* 23:15. See next footnote.

18. *Torah Or*, 71b: The *Chayot* represent a lesser spiritual level than the throne. Nevertheless, when the *Chayot* are elevated to a higher spiritual level as they yearn for G-dliness, the throne itself is also “elevated,” so to speak, to a higher spiritual level. Similarly, when the consciousness of the animal soul is elevated towards G-dliness, the G-dly soul is elevated as well.

19. MAYIN NUKVIN. Lit, feminine waters. “Male” and “female” are terms

used in Kabbalah to denote “giver” and “recipient,” respectively. “Feminine waters” therefore denotes benevolent acts, self inspired, rising from man to G-d, while “masculine waters” denotes the flow of influence and grace from G-d to man. See also *Zohar* I:29b.

The essentially Lurianic concept of the elevation of the feminine waters (י"מ) is the “awakening from below,” which consequently elicits the masculine waters (י"מ, *mayin de-churin*)—the “awakening from above,” to issue and effuse downwards “to feed and be received by the category of the feminine.” See *Eitz Chaim* 39:1; *Tanya*, end of chapters 10 and 53.

20. IT'ARUTA DEL'TATA and IT'ARUTA

וְהָנָה עַל יְדֵי זֶה נַעֲשֶׂה עֲלֵיָּהּ גַם לְנַפֵּשׁ הָאֱלֹקִית עַל־דֶּרֶךְ
וְהַחַיּוֹת נוֹשְׂאוֹת אֶת הַכֶּסֶּא. וְכִמוּ שֶׁכָּתוּב מִזֶּה בְּדֶרוֹשׁ הַמִּתְחִיל
זְכוֹר וְשִׁמּוֹר בְּדָבוּר אֶחָד נֶאֱמָרוּ. וְהָנָה עַל יְדֵי הַעֲלָאת מִ"ן [מִיִּין
נוֹקְבִין] וְאַתְעָרוּתָא דְלִתְמָא נִמְשָׁךְ אֶתְעָרוּתָא דְלַעֲלָא וְזֶהוּ
עֲנִין שְׁנֵאמַר בְּקֶרְבָּנוֹת רִיחַ נִיחוּחַ לְהוֹי' וְכִמוּ שֶׁכָּתוּב בְּדֶרוֹשׁ
הַמִּתְחִיל וְהַקֶּרְבָּתָם עוֹלָה אֵשׁ.

וְהָנָה בְּחִינָה זוֹ זֶהוּ עֲנִין מֵה שְׁבֹאתְעָרוּתָא דְלִתְמָא
אֶתְעָרוּתָא דְלַעֲלָא אֲך' יֵשׁ גַּם כֵּן אֶתְעָרוּתָא דְלַעֲלָא מִלְמַעְלָה
הַנִּמְשָׁךְ לְעוֹרֵר אֶתְעָרוּתָא דְלִתְמָא דְהֵיִינוּ לְעוֹרֵר אֶת הָאָדָם
לְהַקִּיצוֹ מִשְׁנָתוֹ בְּהַבְלֵי הָעוֹלָם דְכִמוּ שֶׁבִתְחִלַּת בְּרִיאַת
הָעוֹלָם הָיָה הַהִמְשָׁכָה בְּחֶסֶד חָנּוּם כִּי חָפֵץ חֶסֶד הוּא. וְאַחֲרֵי כֵן
תּוֹלָה בְּמַעֲשֵׂה הַתַּחְתּוֹנִים כִּמוּ שֶׁכָּתוּב וַיִּנִּיחֵהוּ בְּגֵן עֵדֶן
לְעִבְדָּהּ וּלְשִׁמְרָהּ.

DEL'EILA, in the Hebrew. The service of G-d in general and the feeling of desire and love for Him in particular are referred to as "the elevation of feminine waters" [humankind being considered as "feminine" insofar as they are the receivers of G-d's power] and as "the awakening from below." When His creatures long for Him, G-d responds with "an awakening from Above," a flow downward of Divine love and benevolence. The person receiving this Divine effusion feels an even greater love and closeness to G-d. This is a sort of "feedback"—the person who awakens his love to G-d is rewarded with an even greater experience of love as the Divine love touches his soul. The verse referring to a sacrifice as an "offering of fire" refers to the "awakening from below." Like fire, the person raises himself upward towards G-d.

The continuation of the verse "of

pleasing odor" refers to the corresponding "awakening from Above." The Hebrew word for "pleasing," *nichoach*, can be translated as "descending," i.e., the descending of the Divine love elicited by and responding to the "awakening from below."

21. Leviticus 1:9.

22. *Likkutei Torah, Shmini Atzeret* 92d: In addition to the explanation of the word *nichoach* in footnote 20, the following word, *laHavaya* ("to G-d") alludes to the awakening from below descending through the *seder hishtalshelet* and vivifying the entire creation.

23. Micah 7:18.

24. Genesis 2:15.

Now, even though there definitely must be an “awakening from below,” nevertheless an “awakening from Above” is given in order to stimulate the “awakening from below,”²⁵ as discussed in the discourse *V’Asita bigdei kodesh*.²⁶ See also the end of the discourse *Va’etchanan*,²⁷ and the end of the discourse *Vayashkem lavan*,²⁸ and the end of the discourse *Ani yesheinah*²⁹ explaining the verse “My head is filled with dew.”³⁰

To understand the above in terms of the [practical] service of G-d: We see two levels in Divine service. The first is an “awakening from below” where man toils with soul and body contemplating deeply—and with a broken heart—[how distant he has become from G-d]. This process causes man to feel a manifestation of the radiance of G-d’s closeness in his soul. Thus, when there is an “awakening from below,” it is followed by an “awakening from Above.”

Then there is a second level. Sometimes the soul is excited without preparation or toil at all. We see many people who suddenly become excited when they pray. Their hearts and minds become enflamed although the source of this excitement is unknown to them. The excitement lasts for only a short amount of time and then fades away. This is because it is truly a stimulus which is only an “awakening from Above” to stimulate a temporary “awakening from below.” See what is

25. Ideally, a person should be self-motivated. He should strive to elevate himself to G-d, and will be rewarded with the manifestation of G-d’s love (the awakening from Above). But when man’s effort is lacking, G-d may “jump-start” the process by reaching down and causing the person to feel a desire to be closer to Him. In such a case, the “awakening from Above” comes *first* in order to elicit the “awakening from below.” This parallels the original creation when for obvious reasons the process had to start—not from below—but from Above.

26. *Torah Or*, 82a: Preceding the awakening from below there is also an awakening from Above, to rouse man from his slumber of worldly matters, for it is his nature to be attracted to them. This awakening from Above is of the category of Eternal Kindness.

27. *Likkutei Torah, Va’etchanan* 3a: When Moshe prayed excessively that G-d allow him to enter the Land of Israel, he said, “You have begun to show Your servant Your greatness....” This “greatness” refers to an “awakening from Above.” But Moshe’s request was not fulfilled at that time,

אָבֵל מִכָּל מָקוֹם עִם הָיִוֹת שְׁצָרִיכָה לִהְיוֹת אֶתְעֹרוֹתָא
 דְּלִתְתָּא דּוֹקָא אָבֵל עִם כָּל זֶה נִמְשָׁךְ אֶתְעֹרוֹתָא דְלַעֲלָא
 לַעֲוֹרֵר אֶתְעֹרוֹתָא דְלִתְתָּא וְכֻמוֹ שְׁכָתוֹב מִזֶּה בְּדְרוֹשׁ הַמִּתְחִיל
 וְעִשִׂית בְּגִדֵי קֹדֶשׁ וְעֵין מֶה שְׁכָתוֹב סוֹף דְּרוֹשׁ הַמִּתְחִיל וְאַתְחִנּוּ אֶל
 הוּי' וְסוֹף דְּרוֹשׁ הַמִּתְחִיל וְיִשְׁכְּם לָבֵן וְסוֹף דְּרוֹשׁ הַמִּתְחִיל אֲנִי יִשְׁנָה
 בְּעֵינֵי שְׂרָאשִׁי נִמְלָא טָל.

וְיֻכַּן זֶה בְּעִבּוּדֵת ה' דִּהְנֶה אָנוּ רוֹאִים שִׁישׁ ב' מִדְּרָגוֹת
 בְּעִבּוּדָה. הָא' בְּחִינַת אֶתְעֹרוֹתָא דְלִתְתָּא בִּיגִיעַת נֶפֶשׁ וִיגִיעַת
 בְּשָׂר בְּהַעֲמַקֵּת הַדַּעַת בְּהַתְּבוֹנְנוֹת וְלֵב נִשְׁכָּר שְׁעַל יְדֵי זֶה
 יָבֵא בְּנֶפֶשׁוֹ גִילּוּי אֹרֶךְ קִרְבַּת אֱלֹקִים וְהֵיכֵן בְּאַתְעֹרוֹתָא
 דְּלִתְתָּא אֶתְעֹרוֹתָא דְלַעֲלָא.

וּמִדְּרָגָה הַב' הֵיכֵן שְׁלַפְעָמִים יוֹכֵל לִהְיוֹת הַתְּפַעֲלוֹת
 בְּנֶפֶשׁ שְׁלֵא עַל יְדֵי הַכְּנָה וִיגִיעָה כָּלָל וְכֻמוֹ שְׁאָנוּ רוֹאִים
 שִׁישׁ הַרְבֵּה אֲנָשִׁים שְׁמַתְעוֹרְרִים פְּתָאוּם וְיִתְלַהֵב לָבָם וּמוֹחָם
 בְּתַפְלָה מְשָׁךְ זְמַן מָה בְּלִי נֹדַע לָהֶם הַסִּפָּה מֵאִין בָּא אֲלֵיהֶם
 הַתְּעוֹרְרוֹת זֹאת וּבְמַעַט זְמַן יִכְלָה כֹּחַ הַתְּעוֹרְרוֹת זֹאת. וְהֵיכֵן
 שֶׁהִיא בְּאַמַּת הָעֶרְהָ מְלַמְעָלָה רַק אֶתְעֹרוֹתָא דְלַעֲלָא לַעֲוֹרֵר

for it was an awakening from Above alone, not followed by an awakening from below [to ground it]. A subsequent awakening from below which would elicit a firm awakening from Above resulted through Yehoshua and the Israelites who entered the Land and fulfilled *mitzvot*. Similarly, the blessings recited prior to fulfilling the *mitzvot* is the initial awakening from Above.”

28. *Torah Or* 24b: In order that an awakening from Above result from the awakening from below, there

must [first] be a flow from the source of Heavenly mercy that transcends *seder hishtalshelet*.

29. *Likkutei Torah, Shir Hashirim* 35d: “Dew is never withheld” (*Taanit* 3a-b). Dew is not dependent on any awakening from below, for it is an “awakening from Above” that transcends *seder hishtalshelet* and is from a level too sublime for any awakening from below to reach it.

30. Song of Songs 5:2.

written in the discourse *Shir hashirim*³¹ concerning the meaning of “*exult in His holy name*.”³²

PERMANENCE

Now,³³ there is a difference between an “awakening from below” which elicits the “awakening from Above,” and an “awakening from below” which is merely a response to the “awakening from Above” that preceded it. When the process begins with a genuine “awakening from below” caused by one’s spiritual effort, then its result may be permanent. The “awakening from Above,” which is then elicited, shines and is revealed inwardly within the soul, for one’s heart was prepared to receive it. This gives the soul the strength to experience yet another “awakening from below.”³⁴

However, when there is no toil of soul and body by the person, and his soul is merely being stimulated by an awakening from Above, then his heart is not prepared to arouse his soul afterwards. Thus the excitement can dissipate and have no permanence. Once the Divine light recedes—for it only illuminates during auspicious times—then it is as if the excitement never existed. For the only reason [that he became excited] was because of the Divine awakening and illumination. The love engendered by the light disappears when the light recedes.³⁵

Our Sages state: “If a man gives forth seed first, the offspring will be a female.”³⁶ Now, since “the *daat* of women is

31. *Likkutei Torah, Shir Hashirim* 2c: Although most times when one prays, one needs to exert oneself greatly in meditation to excite his heart, sometimes though, immediately upon thinking of G-d’s oneness his heart is automatically inspired. He has no idea what draws his heart to this love and fear of G-d. The reason for this is, “Words that come from the heart enter the heart”: When the intellect, emotions and speech of *malchut* (i.e.,

the letters within creation, souls and angels) are illuminated with a heart-felt revelation of G-dliness—this stimulates the souls below to be inspired and excited with G-dliness effortlessly.

32. I Chronicles, 16:10.

33. Rabbi Schneur Zalman points out a problem in the service of G-d that occurs when the “awakening from

את־עֲרוֹתָא דְלִתְמָא וְעִין מַה שְׂכָתוֹב בְּדִרוֹשׁ הַמִּתְחִיל שִׁיר הַשִּׁירִים
בְּעֵינֵי פִירוֹשׁ הַתְּהֵלְלוּ בְּשֵׁם קָדְשׁוֹ.

וְהַנִּפְקוּתָא בֵּין מַה שְׂבָאֵת־עֲרוֹתָא דְלִתְמָא אֶת־עֲרוֹתָא
דְלֵעֲלָא וּבֵין הָאֵת־עֲרוֹתָא דְלִתְמָא הַנִּמְשָׁךְ רַק מִצַּד אֶת־עֲרוֹתָא
דְלֵעֲלָא שְׂכָאֲשֶׁר יֵשׁ אֶת־עֲרוֹתָא דְלִתְמָא מִמֶּשׁ עַל יְדֵי יִגִּיעַת
נֶפֶשׁ אָזִי הוּא דְכָר שֶׁיִּכּוֹל לְהִתְקַיֵּים לְעַד שְׁהָרִי עַל יְדֵי
אֶת־עֲרוֹתָא דְלִתְמָא נִתְעוֹרֵר אֶת־עֲרוֹתָא דְלֵעֲלָא וְהִיא הַמַּאֲרָה
וּמִתְגַּלָּה בְּנֶפֶשׁ בְּבַחֲיָנָה פְּנִימִית בֵּינָן שֶׁהַכִּין לְבוֹ לְזֶה תַּחֲלָה,
וְלָכֵן עַל יְדֵי זֶה יִתֵּן כֹּחַ וְעוֹז בְּנֶפֶשׁוֹ לְהִיּוֹת עוֹד אֶת־עֲרוֹתָא
דְלִתְמָא

מַה שְּׂאִין כֵּן כְּשֶׁאִין יִגִּיעַת נֶפֶשׁ וִיגִיעַת בְּשֶׁר מִלְמַטָּה רַק
מַה שְּׁנִתְעוֹרֵר נֶפֶשׁוֹ עַל יְדֵי הַהֶעֱרָה מִלְמַעְלָה וְלֹא הַכִּין לְבוֹ
לְעוֹרֵר אַחֵר כִּי נֶפֶשׁוֹ הֵנָּה יוֹכֵל לְהִיּוֹת חוֹלָף וְעוֹבֵר
הַהִתְפַּעְלוֹת וְאִין לֵה קִיּוֹם כִּי בְּהִסְתַּלֵּק הָאָרָה עֲלִיּוֹנָה זֶה
שְׂאִינָה מַאֲרָה רַק בְּעֵת רְצוֹן אָזִי הִיָּה כְּלֹא הִיָּה הַהִתְפַּעְלוֹת
מֵאֲחֵר שְׁלֹא הִיָּתָה רַק בְּסִיבַת הֶעֱרָה וְהָאָרָה עֲלִיּוֹנָה לְכוּ
בְּהִסְתַּלֵּק הָאֹר בְּטִילָה הָאֵהָבָה שְׁנִסְתַּעַף מִמֶּנָּה,

וְזֶהוּ עֵינֵי אִישׁ מְזַרֵּעַ תַּחֲלָה יוֹלֶדֶת נִקְבָּה. וְנָשִׁים דַּעְתָּן
קְלוֹת וְתוֹכֵל לְהִתְפַּתּוֹת אַחֵר הַתְּפִלָּה לְתַאֲוֹת הָעוֹלָם. אָבֵל

Above” comes first—the im-
permanence of the enthusiasm ex-
perienced during prayer. He now con-
tinues to explain why this happens.

34. When a person has worked with
himself, he is able to internalize the
spiritual impulses he receives from
G-d. Thus inspired, his work with
himself continues and increases. Such
a person is constantly growing
—deepening and effecting permanent
character improvement.

35. Although the individual has ex-
perienced genuine spiritual excite-
ment through the G-dly light that il-
luminates him, he is unable to build
upon it. Because he has not worked
on feeling a love of G-d from within,
he is incapable of harnessing the love
granted him from without. He re-
mains an undeveloped personality.
His experience remains superficial
and does not change him.

36. *Brachot* 60a; *Niddah* 31a.

agile,”³⁷ they³⁸ can be attracted to worldly delights after prayer.³⁹ But “if the woman gives forth seed first,” meaning, that the “awakening from below” elicits the “awakening from Above,” then “the offspring will be a male”—a love based on firm knowledge in the service [of G-d].⁴⁰ See the end of the discourse *V'haya mispar bnei yisrael*⁴¹ concerning “the Heavenly voice that proclaims,”⁴² where the concept of man giving forth seed first is discussed. See also, the discourse *Sos tasis*.⁴³

[We may now understand] the reason behind a complaint of many individuals engaged in spiritual service. They experience a purity of spirit and an excitement in the service of G-d for many weeks, but then it ceases completely. The reason is: this excitement came only as an “awakening from Above,” and when this awakening ceased, the person remained just as he always was—with the same nature as before. See the discourse discussing the verse “*We were as dreamers*.”⁴⁴

37. *Shabbat* 33b; *Kiddushin* 80b. In contrast to women having an “extra measure of understanding” (*Niddah* 45b), their *daat*, i.e., their ability to make firmly based decisions, is not rigid. See also *Yom Tov Shel Rosh Hashanah* 5659 (Kehot, 2000), pp. 45-6.

38. I.e., the “females” born out of the “seed” of the man.

39. The “offspring” that Rabbi Schneur Zalman refers to here is the quality of love that is “born” in the interaction of the “awakening from Above” and “awakening from below.” If the “man,” i.e., G-d, gives forth seed, meaning, He sends forth the Divine illumination as an awakening from Above without man exerting any effort of his own, then the resulting love that the person feels will be of a “feminine” nature, meaning, the love will not endure and will soon dissipate. Hence, although during

prayer, the love of G-d is felt, afterwards the allure of the world overpowers that love.

40. I.e., if the love is engendered by working first on one’s own spiritual growth as an awakening from below, and then followed by Divine illumination, it will be a steadfast and permanent love of G-d.

41. *Likkutei Torah, Bamidbar* 6c: In present times, when there is no *Beit Hamikdash*, the G-dly energy is apportioned to the world by way of an awakening from Above, which causes only a limited measure of influx—of stern quality; “judgment.” There are therefore Heavenly voices which lament the destruction of the *Beit Hamikdash* and which call upon Israel to return to G-d. However, since this awakening is only from Above, the voice that is emitted is termed a “*bas kol*”—lit., a “daughter of a voice,”

אם אשה מזרעת תחלה להיות באתערותא דלתתא
אתערותא דלעלא אזי יולדת זכר שהוא דעת חזק בעבודה
כו, ועין מה שכתוב מענין איש מזריע תחלה סוף דרוש המתחיל
והיה מספר בני ישראל גבי בת קול מכרות ומה שכתוב בדרוש
המתחיל שוש תשיש ותגל.

וזהו הסבה למה שקובלים את עצמם בעלי העבודה על
היות בהם רוח טהרה והתעוררות לעבודת ה' על כמה
שבועות ואחר כך פוסקת לגמרי כו. והסבה לזה הוא לפי
שהתעוררות זו היתה מלמעלה לכך לכן אחר הפסק
והסתלקות אור האתערותא דלעלא נשאר על עמדו וטבעו.
ועין מה שכתוב על פסוק היינו כחולמים:

meaning, an "echo," as opposed to a genuine "voice." This is in line with "If a man gives forth seed first, the offspring will be a female." Hence, "judgments" presently prevail. In future times though, "the woman will give forth seed first; the offspring will be a male"—i.e., the awakening will begin below, and the result will be one of kindness—a play on the verse, "He remembered His kindness"—the Hebrew word for "remembered," זכר, can also be read to mean "male."

42. *Brachot* 3a; *Chagigah* 15a.

43. *Likkutei Torah, Tazria* 20b: The rule "If a woman gives forth seed first, etc.," can be expounded thus: If a person exerts himself in meditation to give birth to a love and fear of G-d, then he will elicit an influx from the sublime level of inner light and energy that G-d radiates into Israel. He will elicit "a spirit from on High"—a great love that transcends his level of comprehension. He will then desire

to totally unite with G-d, as one. At times however, when man does not provide an awakening from below, the awakening from Above flows all the same, yet it is of an external quality of G-d's light and energy. So although it gives birth to a love of sorts, but it is of lesser quality and the person is not totally overtaken by it.

44. *Torah Or*, 28c: Similar to a dream, in which one's imagination can graft two opposite facts for one's power of intellect has departed—one's G-dly soul too, since it is "exiled" into one's body and worldly life, can unite the two opposing forces of material and spirit. On the one hand, one can awaken a love for G-d during prayer, to a degree that he desires to expire.... But after the prayers, this love dissipates and he occupies himself all day with business matters without thinking twice that perhaps his dealings contradict his feelings during prayer. In truth, they are far apart....

2.

This then, explains the verse, "If a man brings of you a sacrifice."

[The "man" who brings the sacrifice is the "man" referred to] in the verse "On the semblance of the throne a semblance like the appearance of a man."

For in truth, G-d is not of any attribute at all,⁴⁵ but rather He merely clothes Himself in the ten *sefirot*, which are called "the 248 limbs of the King"⁴⁶ by which He illuminates the souls of Israel and all of the worlds. At that point, G-d's [investiture in the *sefirot*] is named "the semblance of man," also referred to as the Divine "stature."⁴⁷

See what is written in the discourse *Tz'enah ur'enah*⁴⁸ concerning "the stature;" [the *sefirah* of] *chesed* is the right arm, [the *sefirah* of] *gevurah* the left arm.⁴⁹ See what is written in *Iggeret Hakodesh* VII⁴⁹ and the discourse *Veleh hamishpatim*⁵⁰ concerning "Adam [signifies] that which is like the supernal."⁵¹ See what is written in the discourse *Vayaachilcha et haMan*.⁵²

45. *Tikkunei Zohar*, Intro.

46. *Tikkunei Zohar*, 30 (74a).

47. DIVINE STATURE. *Shiur komah*, in the Hebrew. G-d, the only One who is *Ein Sof*, is endless and limitless and cannot be defined in the realms of time or space, above or below. This seemingly causes a difficulty for physical man, who is limited, to become united with G-d. Moreover, we find that regarding spirituality in terms of the worlds and *sefirot*, etc., the expressions of "above and below" are indeed used to define space. To explain: There must obviously be certain limits as to how much the *keilim* (vessels) limit the *orot* (lights) from being over-exposed, in accordance with the conformed order of all the worlds and *sefirot*, known as *sefer hishtalslut*. Thus, the *orot* and *keilim* of *Atzilut* and lower are given specific spiritual "sizes" by which they are emanated

and measured. These sizes are more commonly known as the ten *sefirot*, which can be found in the physical man too. By way of these corresponding ten powers, man can become united with G-d. Collectively, the ten *sefirot* form a celestial "stature," similar to man, who is a terrestrial stature fashioned of the ten powers of the human soul (*chesed*, *gevurah*, etc.).

48. *Likkutei Torah*, *Shir hashirim* 21c ff. In this reference, Rabbi Schneur Zalman explains at length how the ten *sefirot* correspond to the configuration of a human body, based on the mystical aspect of the *Shema*—that its 248 words elicit the 248 supernal limbs to the Supernal Man mentioned in the aforementioned verse from Ezekiel.

49. *Tanya*, p. 222-3: As the *maamar* pointed out, G-d invests His energy

ב.

וְזֶהוּ אָדָם כִּי יִקְרִיב מִכֶּם

כִּי הִנֵּה בְּחִינַת אָדָם הוּא כְּמוֹ שֶׁכָּתוּב וְעַל דְּמוּת הַפֶּסֶא

דְּמוּת כְּמִרְאָה אָדָם

כִּי בְּאֵמֶת לֹא מִכָּל אֱלִין מִדּוֹת אִיהוּ כָּלֵל אֶלָּא שְׁמִתְלַבֵּשׁ

בְּעֶשֶׂר סְפִירוֹת וְנִקְרָאוּ רַמ"ח אַבְרִים דְּמִלְכָּא כְּדִי לְהַאִיר עַל

יְדֵי זֶה לְנִשְׁמוֹת יִשְׂרָאֵל וְכָל הָעוֹלָמוֹת וְאִזִּי נִקְרָא כְּמִרְאָה

אָדָם וְזֶהוּ עֲנִין שִׁיעוֹר קוֹמָה

וְעִין מֶה שֶׁכָּתוּב בְּדִרוֹשׁ הַמִּתְחִיל צְאִינָה וּרְאִינָה בְּעֲנִין שִׁיעוֹר

קוֹמָה חֹסֵד דְּרוֹעָא יְמִינָא וּגְבוּרָה דְּרוֹעָא שְׁמָלָא כִּי וְעִין מֶה שֶׁכָּתוּב

בְּדִרוֹשׁ הַמִּתְחִיל מֶה טוֹב חֲלָקֵנוּ וּבְדִרוֹשׁ הַמִּתְחִיל וְאֵלֶּה הַמְשַׁפְּטִים

בְּעֲנִין אָדָם אֲדָמָה לְעִלּוֹן וְעִין מֶה שֶׁכָּתוּב בְּדִרוֹשׁ הַמִּתְחִיל וַיֵּאכִלָּה

אֶת הַפֶּן.

into the ten *sefirot*, and they are termed "the semblance of man." This term is explained in Kabbalah to allude to the Torah, as the mystical translation of Numbers 19:14, "This is the Torah—*Adam*;" the Torah is referred to as *Adam*, "man." I.e., it is through the Torah that G-d can relate to, and interact with, Israel.

50. *Torah Or*, 76b: "I will sow the House of Israel...the seed of man and the seed of animal" (Jeremiah 31:26). Mystically, "animal" refers to the souls of *Beriah*, while "man" refers to the souls of *Atzilut*.... Adam of the chariot (see next note) is the *daat* that vests into *Beriah*. Adam of *Atzilut* is the level of *edameh l'elyon* (see next note), which is but a revelation—similar to the quality of *Atzilut*, "emanation."

Hence "*Adam*" connotes that

which can be revealed, and this idea seems to be the point of all these references.

51. Earthly man, *adam*, has been created in the image of Supernal Man, *Adam Elyon*, referred to in the vision of the Prophet Ezekiel (1:26). Although the etymological origin of the word *adam* is *adamah*, earth, it may also be derived from the verb *dama*, "to be like," from which also the word *demut*, image, is derived. It is fittingly exemplified in the expression, in Isaiah 14:14, *edameh l'elyon*, "I will be like the One Above," as pointed out in *Shnei Luchot HaBrit* of footnote 4.

Terrestrial man consists of 248 organs, etc., through which the vitality of the organism is distributed, each organ receiving its appropriate power: the eye to see, and so forth. The liv-

OF YOU

Of this it is said "If a man brings of you"⁵³: Supernal Man gives forth an awakening from Above to bring the heart of human man closer to G-d—as the verse states, "As face is to face in water, so does one man's heart [respond] to another."⁵⁴ See what is written at the end of the discourse *Ki teitzei*.⁵⁵ See the explanation to the verse *Acharei havaya elokeichem*⁵⁶ concerning [the teaching of the Sages that when the Torah was given, G-d] held the mountain above them.⁵⁷ [The mountain symbolizes] a manifestation of great love from Above which, in turn, automatically elicited a great love from the Jewish people.

This then is the meaning [of the verse] "If [He] brings of you."⁵⁸ See *Midrash*⁵⁹ *Rabbah*⁶⁰ on the verse "Happy is the man You choose and bring

ing soul is one and indivisible, but the vitality that flows from it is diffused in the organism in various degrees to provide just the right kind of power to each particular organ and limb.

In a similar sense we are to understand the person of the archetypal Supernal Man of which the Prophet Ezekiel speaks, and which is often mentioned in the Kabbalah as *Adam Kadmon*, Primordial Man, of which man below is the physical counterpart, or replica, as it were. It represents a configuration of streams of Divine vitality issuing forth from *Ein Sof*, to vitalize the created existences, each one according to its nature and being. See references in footnote 4.

52. *Likkutei Torah*, *Ekev* 13b; 14a: *Adam* (man) connotes those who study Torah, for just as man consists of 248 limbs and 365 sinews (in contrast to an animal), likewise, the Torah contains 248 positive *mitzvot*, and 365 negative *mitzvot*.

The reference proceeds to expound on a verse from Deuteronomy 8:3:

Man cannot live on bread alone:
This is similar to the saying of our

Sages, "He who says, 'I have nothing but Torah' (meaning, he does not fulfill any of the *mitzvot*)—he doesn't even have Torah" (*Yevamot* 109b). "Man" refers to the Supernal Man on the throne. Our Sages have also said, "Israel sustains their Heavenly Father"—

Rather by everything that emerges from the mouth of G-d does man live:
By meditating that the Torah is an emergence from G-d and is His speech, and that the Torah and G-d are one, this provides sustenance to G-d.

So through Torah study, one "sustains," (or "nourishes") a semblance of Man in the supernal realms.

53. G-d Himself is beyond any description, but He is called "Man" when He clothes Himself in the *sefirot*, for the pattern of *sefirot* reoccurs throughout our worlds and finally within the soul of man. Rabbi Schneur Zalman now proceeds to explain the next words of the verse, "brings of you."

45. Proverbs 27:19. They face that is projected into the water reflects back

וְעַל זֶה נֶאֱמַר אָדָם כִּי יִקְרִיב הֵיינוּ הַמְשַׁכֵּת אֶת־עֲרוּתָא
 דְּלֵעֲלָא מִבְּחִינַת אָדָם הָעֲלִיּוֹן לְהַקְרִיב לֵב הָאָדָם שְׁלֵמָטָה לֵה'
 וּכְמוֹ שֶׁכָּתוּב כַּמִּים הַפְּנִים לַפְּנִים כֵּן לֵב הָאָדָם לְאָדָם. וְעַיִן מַה
 שֶׁכָּתוּב סוּף דְּרוּשׁ הַמִּתְחִיל כִּי תִצָּא. וְעַיִן מַה שֶׁכָּתוּב בְּבִיאור עַל
 פְּסוּק אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלְכוּ בְּעֵינֵי פִירוּשׁ שֶׁכָּפָה עֲלֵיהֶם הֵרָ שֶׁהוּא
 הַמְשַׁכֵּת אֶת־הָרֶבָה מִלְמַעְלָה שֶׁעַל יְדֵי זֶה מִמִּילָא נִתְעוֹרְרוּ גַם כֵּן
 בְּאַהֲבָה רַבָּה.

וְזֶהוּ עֵינֵינוּ כִּי יִקְרִיב מִכֶּם. וְעַיִן בְּרִבּוּת (סֵדֶר בַּמִּדְבָּר פֶּרֶשׁה ג') עַל
 פְּסוּק אֲשֶׁרִי תִבְחַר וּתִקָּרֵב. וְזֶהוּ כִּי יִקְרִיב מִכֶּם מִכֶּם מִמֶּשׁ

to it. Similarly, according to the knowledge a person has concerning his friend's love towards him, so does he reciprocate to his friend. (*Rashi*) Our *maamar* translates the term *Adam* in the verse to refer to Supernal Man and human man, respectively.

55. *Likkutei Torah, Teitzei 35c: Adam* refers to the Torah (see also above, footnotes 52 and 49). Torah study elicits the power to refine the animal soul. This corresponds to the mystical refinement of the Divine Name *ban* (—numerically equal to 52), by the Divine name *mah* (—numerically equal to 45), for Adam (—numerically equal to 45), i.e. “Torah,” refines the animal (—numerically equal to 52).

56. *Ibid.*, *Re'eh 22a*: The holding of the mountain above Israel alludes to a revelation of a supernal love (of force) towards Israel. This automatically awakened them to love G-d, to an extent of expiration. I.e., the awakening was not their choice or will, but through a revelation from Above.

57. *Shabbat 88a*: “They stood at the bottom of the mountain—R. Avdimi

bar Chama bar Chasa said: This teaches us that G-d hung the mountain over them like a barrel, and said to them, ‘If you accept the Torah, good. But if you don’t, you’ll be buried right here. R. Acha bar Yaakov said: From here there is basis for an announcement of compulsion regarding the acceptance of the Torah.” If G-d were to charge Israel in court, “Why didn’t you fulfill that which you accepted upon yourselves?” Israel can respond that they were forced to accept it—*Rashi*.

Chasidus explains that this force was out of great love for Israel, which awakened their love for G-d too.

58. That *He* (G-d, Supernal Man) brings of *you* (human man).

59. *Midrash Rabbah* is a major collection of homilies and commentaries on the Torah, attributed to Rabbi Oshaya Rabbah (circa. 3rd century); some place it as a work of the early Gaonic period.

60. *Bamidbar 3:2*. “Happy is He who was chosen by G-d although not brought near, and happy is he who

near.”⁶¹ Hence “If He brings of you”: *He brings the soul of the person that is in this lowly [world closer] to G-d.* Therefore the words “of you” follow the words “He brings.”

If the verse would read “A man of you who brings,” it would mean simply that mortal man of this world brings a sacrifice. But now that it reads, “If He brings of you,” it alludes to the aforementioned interpretation, [i.e., G-d brings you to Him.]⁶² This explains why the verse says “If a man brings” in singular form, because it refers not to the Jewish people, but to G-d, the “Supernal Man” who is One. This is similar to the teaching of *Midrash Rabbah*⁶³ on the verse “Man has become like *one* of us”⁶⁴: Man has become like the “*only One* of the world,” G-d, the Supernal Man.

OPPORTUNITY SEIZED

The verse continues, “Of the animals.... shall *you* bring your sacrifice.” This refers to the sacrifice that physical man offers. Accordingly the verse reads “shall you bring.” *You* is in plural form because it refers to Israel who collectively bring the sacrifice. So G-d is giving us good advice: At a given auspicious time—an awakening from Above—that is manifested to awaken one’s soul, one must immediately begin to activate the “awakening from below,”⁶⁵ i.e., to subdue and transform the characteristics of the animal soul. [And] “You shall offer your sacrifice” of “the animal and the cattle etc.,” as explained below.

This corresponds to what is written, “Draw me, let us run after you.”⁶⁶ When You, G-d, draw me with an “awakening from Above,” then immediately “let us run after you” [—with an awakening from below].⁶⁷ If one does not strengthen him-

came close although not chosen. Who was chosen? Avraham... Yaakov... Moshe.... Happy are they; G-d chose them although He did not bring them near (they did not *need* Someone to bring them near—*Maharzav*). Yisro was brought near by G-d, but not chosen. Rachav was brought near although not chosen. Happy are those

who were brought near, although not chosen.”

In our text too, G-d “brings near” the soul of man unto Him.

61. Psalms 65:5.

62. Instead of the verse simply meaning “if a man brings a sacrifice,” we

שִׁיקְרִיב אֶת נֶפֶשׁ הָאָדָם שְׁלֵמָטָה לֵה'. וְלָכֵן אָמַר תִּיבַת מִכֶּם
אֲחֵר אוֹמְרוּ כִּי יִקְרִיב.

וְלֹא אָמַר אָדָם מִכֶּם כִּי יִקְרִיב שָׁאֵם כֵּן הָיָה הַפִּירוּשׁ רַק
כַּפְשׁוּטוֹ לְכַד שְׁאָדָם הַגִּשְׁמִי שְׁלֵמָטָה יִקְרִיב. אָבָל בְּאוֹמְרוֹ כִּי
יִקְרִיב מִכֶּם בָּא לְרַמֹּז אֶל עֲנִין הַנ"ל וְלָכֵן נֶאֱמַר כִּי יִקְרִיב
לְשׁוֹן יָחִיד דְּקָאֵי עַל אָדָם הָעֲלִיּוֹן שֶׁהוּא אֶחָד, וְעַל דְּרַךְ מֵה
שְׁכָתוֹב בְּרִבּוֹת (בְּרִאשִׁית פֶּרֶשָׁה כ"א) עַל פֶּסוּק הֵן הָאָדָם הָיָה כְּאֶחָד
מִמֶּנּוּ כִּיחִידוֹ שֶׁל עוֹלָם דִּהְיִינוּ כְּמוֹ בְּחִינַת אָדָם הָעֲלִיּוֹן.

וְאַחֵר כֵּךְ נֶאֱמַר מִן הַבְּהֵמָה כו' תִּקְרִיבוּ אֶת קִרְבְּנֵכֶם זֶהוּ
בְּחִינַת הַקֶּרֶבֶן שֶׁהָאָדָם שְׁלֵמָטָה יִקְרִיב, וְלָכֵן נֶאֱמַר תִּקְרִיבוּ
לְשׁוֹן רַבִּים לְפִי דְקָאֵי עַל בְּנֵי יִשְׂרָאֵל. וְזֶהוּ עֲצָה טוֹבָה מִמֶּנּוּ
יִתְבָּרֵךְ שֶׁמִּיד בְּעֵת רָצוֹן זֶה אֲשֶׁר נִמְשָׁךְ מִלְמַעְלָה הַתְּעוֹרְרוֹת
לְהַעֲרִיר אֶת נֶפֶשׁ הָאָדָם תִּכְףּ וּמִיד תִּתְחִילוּ אִתָּם גַּם כֵּן לְעוֹרֵר
אֲתַעְרוּתָא דְלִתְמָא גַּם כֵּן דִּהְיִינוּ לְאַכְפִּיָּא וּלְאַהֲפֻכָּא אֶת מַדּוֹת
נֶפֶשׁ הַבְּהֵמִית וְהוּא עֲנִין תִּקְרִיבוּ אֶת קִרְבְּנֵכֶם שֶׁהוּא מִן
הַבְּהֵמָה מִן הַבָּקָר כו' כְּדִלְקָמֶן.

וְזֶהוּ כְּמוֹ שְׁכָתוֹב מְשֻׁכְּנֵי אַחֲרִיךְ נְרוּצָה פִּירוּשׁ כְּאֲשֶׁר
תְּמַשְׁכְּנֵי בְּאַתְעָרוּתָא דְלַעֲלָא אַזִּי מִיד אַחֲרִיךְ נְרוּצָה, אָבָל
אִם לֹא יִתְאַמֵּץ לַעֲבוֹד עֲבוֹדָתוֹ לְכַרֵּר נֶפֶשׁ הַבְּהֵמִית אַזִּי אַף

now read the verse as G-d bringing us to Him by shining His light into our hearts.

63. *Breishit* 21:5 "Man has become like *one* of us—R. Yehudah bar Simon said: like the *only One* of the world, as it says, 'Hear O Israel, the L-rd is our G-d, the L-rd is *One*.'"

64. *Genesis* 3:22.

65. Indeed, G-d provides the awak-

ening—however, G-d advises us that we immediately awaken ourselves to act upon it, so that it should have an everlasting effect and not dissipate, as discussed earlier.

66. *Song of Songs* 1:4.

67. It was stated earlier that when the awakening from Above comes first, the resultant love is fickle. Nevertheless, if the individual responds with not merely savoring the Divine

self to work on the task of purifying his animal soul, then, although an “awakening from Above” is given to awaken the G-dly soul, the spiritual benefit will not be sustained and permanent. If however, as soon as Supernal Man draws you near, meaning, there is an “awakening from Above” to elicit an “awakening from below,” which is immediately followed by *your own offering* of the animal [soul], then the spiritual benefit will be sustained.

(See [a similar concept] at the end of the discourse *Moshe yedaber*,⁶⁸ [where the phrase] “and G-d (*Elokim*) answered him in a loud voice” [is explained] thus: *Yichuda ila'ah* will acknowledge the manifestation that Moshe elicited from *yichuda tata'ah*⁶⁹ so that [the perspective of] “from below to Above” will be [the same as the perspective of] “from Above to below.”

Likewise “If a man brings of you” may be understood as a manifestation from Above to below—*yichuda ila'ah*, whereas “of the cattle shall you bring” corresponds to “*Elokim answered him*” [from below to Above]—*yichuda tata'ah*.

The Sages say⁷⁰ that the one who responds *Amen* is greater than the person who actually said the blessing,⁷¹ for the light that comes as a result of darkness is superior.⁷² And when the animal soul is purified, the “*Chayot* elevate the throne” so that the “semblance of man [who is on the

love, but with working on one's character development, the impact can be permanent.

This verse from the Song of Songs expresses the same idea: when G-d's light is revealed to you, you must exert an effort to come close to Him.

68. *Torah Or*, 68b-c: “Moshe” symbolizes *yichuda ila'ah* while “*Elokim*” refers to *yichuda tata'ah*. The consciousness of *yichuda ila'ah*, [i.e. Moshe,] is manifest into the consciousness of *yichuda tata'ah*, [i.e. *Elokim*,] causing the perception of “from below to above,” *yichuda tata'ah*, to equate the perception of “from Above to below,” *yichuda ila'ah*.

69. YICHUDA ILA'AH and YICHUDA TATA'AH. *Yichuda ila'ah* is the unity of G-d within Himself as He is in His essence completely transcending all worlds. The creation of the worlds from absolute nothing does not cause any change in His Unity (and certainly not in His Essence), so that He remains the only being after their creation, just as He was before they were created, when there was nothing at all besides Him. As such, all of existence including the very highest worlds is absolutely nothing, as if null and void.

Yichuda tata'ah is the unity of G-d as He is manifested within the world. It is the perception of His unity from the point of view of the worlds as He

שְׁנַמְשֵׁךְ אֶתְעָרוּתָא דְלַעֲלָא לְעוֹרֵר הַנֶּפֶשׁ הָאֱלֵקִית לֹא יִהְיֶה
לְזֶה קִיּוּם וְהַתְמָדָה. אֲבָל כֹּאשֶׁר מִיד שְׁאָדָם הָעֲלִיּוֹן יִקְרִיב
מִכֶּם קֶרְבָּן דְּהֵיִינוּ כְּשִׁיִּהִי אֶתְעָרוּתָא דְלַעֲלָא לְעוֹרֵר
אֶתְעָרוּתָא דְלַתְמָא. אֲזִי תִכְףּ וּמִיד תַּתְחִילוּ גַם אַתֶּם
לְהִקְרִיב אֶת קֶרְבְּנְכֶם מִן הַבְּהֵמָה כִּי אֲזִי יִהְיֶה דְבַר
הַמִּתְקִיִּים

וְעֵינֵינוּ מֵה שֶׁכְּתוּב סוֹף דְּרוֹשׁ הַמִּתְחִיל מֹשֶׁה יִדְבֵּר בְּעֵינָיו
וְהָאֱלֵקִים יַעֲנֶנּוּ שֶׁבְּחִינַת יְחֻדָּא תַתָּא יַעֲנֶה לְהַמְשִׁכָּה זֶה שֶׁל מֹשֶׁה
שֶׁהַמֶּשִׁיךְ מִבְּחִינַת יְחֻדָּא עֵילָאָה לְהִיּוֹת מִלְמַטָּה לְמַעֲלָה כְּמוֹ מִלְמַעֲלָה
לְמַטָּה,

וְעַל דֶּרֶךְ זֶה יוֹכֵן כֹּאן עֵינָיו אָדָם כִּי יִקְרִיב הוּא הַהַמְשִׁכָּה
מִלְמַעֲלָה לְמַטָּה מִיְחֻדָּא עֵילָאָה וּמִן הַבְּהֵמָה תִּקְרִיבוּ הוּא כְּעֵינָיו יַעֲנֶנּוּ
כִּי

וְגִדּוֹל הָעוֹנָה אָמֵן. כִּי יִתְרוֹן הָאוֹר הוּא מִן הַחוּשֶׁךְ שֶׁעַל יָדֵי בִירוֹר
נִפְשׁ הַבְּהֵמָה נִמְשָׁךְ לְהִיּוֹת וְהַחַיּוֹת נוֹשְׂאוֹת אֶת הַכֶּסֶף וְכִמְרָאָה אָדָם

creates and enlivens them. From this perspective, even though the worlds actually exist, nevertheless, their entire existence and life-force is nothing other than the Ten Utterances which create and enliven them. As such, their existence is entirely dependent upon Him.

Yichuda tata'ah is the view that should prevail in our Divine service, firstly, because we must be honest with ourselves and realize our limited spiritual vision. And also, because G-d's intent in creating the world is that the world should recognize G-dliness within its own context.

Nevertheless, *yichuda tata'ah* does not raise a person above the world's limited frame of reference. So a person must have a taste of *yichuda ila'ah*, so as to weaken his material

disposition and strengthen his higher self. See *Kuntres Etz Chaim* (English translation) pp. 46-62.

70. *Brachot* 53b. The *maamar* borrows this saying from the Talmud to illustrate its point.

71. One would expect that the person merely affirming the blessing by saying *Amen* is on a lesser level than the person reciting the blessing. However, the Sages say that the respondent is on a higher level. Similarly, the response to the awakening from Above of *yichuda ila'ah* by the creation's awakening from below achieves a higher state than the awakening from Above on its own.

72. Cf. Ecclesiastes 2:13.

throne]"⁷³ is elevated to the level of "for He is not a man."⁷⁴ See what is written in the aforementioned discourse *Zachor v'shamor*.⁷⁵)

G-DLY SOUL

The sacrifice that *you* bring is the animal.⁷⁶ But the sacrifice that the "Man" brings is "of you."⁷⁷ This refers to what was previously written that every Jew has a G-dly soul and an animal soul.

To explain: the "Man who brings" refers to the awakening from Above which is given to awaken and bring near the soul of the terrestrial man. This awakening affects the G-dly soul only, for it is "a portion of G-d from Above."⁷⁸ [The G-dly soul is also referred to as] "The soul of man is the lamp of G-d."⁷⁹ The "man" [in this verse is the G-dly soul, as another verse states] "Let Us make 'man' in Our image and in Our likeness."⁸⁰ See what is written in the discourse *Eleh massei*.⁸¹ [The G-dly soul] has a natural love derived from its root and its source. However, [this love] is concealed and must be brought out into the open. The awakening from Above brings out the love from a concealed state into a revealed state so that [the soul] is nullified to G-d "like a small lamp before a torch."⁸²

ANIMAL SOUL

In contrast, the animal soul has already "descended," and is a mixture of good and evil; the evil being its major part. Therefore, even when there is an awakening from Above, the animal soul and the body remain unaffected. For although as Scripture states, "the spirit of man [the G-dly soul] rises upwards," nevertheless, of the animal soul it states, "the spirit of the animal soul descends downward."⁸³ It is specifically man's

73. Ezekiel 1:26

77. I.e., only the G-dly soul.

74. I Samuel 15:29

78. Job 31:2. *Tanya* ch. 2.

75. See footnote 18.

79. Proverbs 20:27.

76. I.e., the animal soul.

80. Genesis 1:26.

שְׁעָלֵיו לְבַחֲיִנַּת כִּי לֹא אָדָם הוּא וְכִמּוֹ שְׁכָתוּב מִזֶּה בְּדֵרוֹשׁ הַמֵּתַחִיל
זְכוֹר וְשִׁמּוֹר הַנִּ"ל).

וְהִנֵּה קָרְבָּן זֶה שֶׁתִּקְרִיבוּ אֹתָם הוּא מִן הַבְּהֵמָה כו'. מֵה
שָׂאִין כֵּן אָדָם כִּי יִקְרִיב הִנֵּה הַקָּרְבָּן הוּא מִכֶּם וְהֵינּוּ כִּמּוֹ
שְׁנֵת־בָּאֵר לְעִיל שֶׁבְּכָל אֶחָד יֵשׁ בְּחִינַת נֶפֶשׁ הָאֱלֹקִית וְנֶפֶשׁ
הַבְּהֵמִית. וְהִנֵּה בְּעֵינֵי אָדָם כִּי יִקְרִיב שֶׁהוּא הָאֲתֵעְרוּתָא
דְּלִעְלָא הַנִּמְשָׁךְ מִלְּמַעְלָה לְעוֹרֵר וּלְהַקְרִיב נֶפֶשׁ הָאָדָם שֶׁלֹּמֶטָה
הִנֵּה הָעֶרָה זֶה מַגִּיעַ לְנֶפֶשׁ הָאֱלֹקִית לְכַד שֶׁהוּא חֶלֶק אֱלֹהִים
מִמַּעַל וְנִקְרָאת נֵר הו"י נִשְׁמַת אָדָם שֶׁהִיא בְּחִינַת אָדָם נִעְשֶׂה
אָדָם בְּצִלְמֵנוּ כְּדִמוּתֵנוּ, עֵין מֵה שְׁכָתוּב בְּדֵרוֹשׁ הַמֵּתַחִיל אֱלֹהִים
מִסְעִי. וְיֵשׁ בָּהּ אֲהָבָה טְבִיעִית מִצַּד שְׂרָשָׁהּ וּמִקּוֹר חוּצָבָהּ רַק
שֶׁהִיא מוֹסְתֶרֶת וְצָרִיךְ לְהוֹצִיאָהּ מִן הַהַעֲלָם אֶל הַגִּילּוּי עַל כֵּן
עַל יְדֵי הַגִּילּוּי וְהָאֲתֵעְרוּתָא דְּלִעְלָא תִּצָּא אֲהָבָה זֶה מִהַהַעֲלָם
אֶל הַגִּילּוּי לְהִיּוֹת בְּטֵל לֵה' כְּנֵר בְּפָנֵי הָאֲבֹקָה.

אֲבָל הַנֶּפֶשׁ הַבְּהֵמִית שֶׁכֶּכֶּר יִרְדָּה וּכְלוּלָה מְטוֹב וְרָע
רוּבָה כְּכוּלָּה רָע כו' לֹא שְׂיִיד בָּהּ לֹאמֵר כֵּן וְלִכֵּן אֵף אִם
נִמְשָׁךְ אֲתֵעְרוּתָא דְּלִעְלָא אֵין זֶה שְׂיִיכוּת לְנֶפֶשׁ הַבְּהֵמִית
וְהַגּוֹף כִּי הֵגֵם שְׂרוּחַ הָאָדָם הָעוֹלָה הִיא לְמַעְלָה עִם כָּל זֶה
הִיא בְּהֵמָה וְיִוְרֶדֶת לְמַטָּה אֲלֹא שֶׁזֶהוּ עֲבוּדַת הָאָדָם דּוֹקָא

81. *Likkutei Torah, Massei* 88c: Since Israel was created in G-d's image and likeness, therefore everything depends on the deeds of Israel—i.e., they possess a G-d-like power.

82. When G-d, the Supernal Man, brings us near to Him through reaching down by way of an awakening from Above, it is *specifically* the G-dly part within us, the G-dly soul, that responds with love. For this part of us

is also "a part of G-d." It loves G-d innately. We are merely out of touch with this part of ourselves and our deep love is hidden. The call from Above awakens the dormant love so that we seek union and absorption within G-d like a small flame that is drawn into and subsumed by a large fire.

83. Ecclesiastes 3:21.

task to purify the animal soul and one who does so is called “a server of G-d.”⁸⁴ The Hebrew root for the term “serve” [עֹבֵד] is used in the sense of “tanned hides” [עֹרֹת עֲבוּדִין], meaning, the hides are processed and transformed into leather.⁸⁵ This is elucidated in the explanation to the verse, *Ani yeshenah*,⁸⁶ discussing the verse “my sister, my beloved,”⁸⁷ and is also explained in the discourse *Use-fartem lachem*⁸⁸ in *Parshat Emor*.

This explains why the Sages said⁸⁹ that the angel in charge of conception asks, “What shall this drop [i.e., the unborn child] be?” [G-d determines whether he shall be strong or weak, wise or foolish, rich or poor]. But He does not say [whether he shall be] righteous or wicked.⁹⁰

TRANSFORMATION

Now, our original verse reads “[If a man] brings *of* you.” Only part of you, i.e., the G-dly soul [is inspired by the “awakening from Above]. But *your sacrifice* is “*of the animal*,” which refers to the task of purifying the animal soul so that it is subdued and transformed.⁹¹ This is accomplished by contemplating the greatness of G-d according to the maximum of one’s intellectual ability so as to call forth an intense love of G-d even from the animal soul.

The procedure begins by subduing the three garments of the animal soul: thought, speech and action,⁹² by “turning

84. Malachi 3:18.

85. The root of the Hebrew word for serve or work is *ayin, bet, dalet*. The same root is used to describe the tanning of a hide. By itself, the hide is not suitable for use. It becomes usable leather only after a thorough processing. So, too, the animal soul becomes fit to serve G-d only through hard work. The person must himself do this work; there is no automatic inspiration as there is for the G-dly soul.

86. *Likkutei Torah, Shir Hashirim*

35d: There are two types of love of G-d referred to in “my sister, my beloved”: The first, corresponding to the love between a brother and a sister, is natural, for they are of one source. One who loves G-d in this manner does not have to “work” on his love, for “work” connotes transforming oneself for the better, similar to tanning hides and processing them into leather. This is the second type of love, which results from meditating upon G-d’s greatness, and requires physical and mental effort. (The Hebrew word for “my beloved,” *rayati*, can also be translated as “my sus-

לְכַרֵּר נַפְשׁוֹ הַבְּהֵמִית וְנִקְרָא עוֹבֵד אֱלֹקִים כְּמוֹ עוֹרוֹת עֲבוּדִין
שֶׁמַּעֲבֹד אוֹתָן וּמִתְקַנֵּן וְכְמוֹ שֶׁכְּתוּב בְּמָקוֹם אַחֵר בְּבִיאוֹר עַל פְּסוּק
אֲנִי יִשְׁנָה בְּעֵינָיו אֲחוֹתִי רַעֲיָתִי וְעֵין מֶה שֶׁכְּתוּב כִּהְיָ גִּוְנָא כְּמוֹ
שֶׁכְּתוּב כֹּאן בְּדְרוֹשׁ הַמִּתְחִיל וּסְפֵרָתָם לָכֵם בַּפֶּרֶשֶׁת אָמור.

וְכַמֵּאֲמַר רַבּוֹתֵינוּ זְכוֹרֵנוֹם לְכַרְכָּה בְּמִלְאָךְ הַמְמוֹנָה עַל
הַהֲרִיוֹן שֶׁשּׂוֹאֵל טָפָה זֶה מֶה תִּהְיֶה עָלֶיהָ כו' וְאֵילוּ צָדִיק אוֹ
רָשָׁע לֹא קֹאמֵר.

וְזֶהוּ כִּי יִקְרִיב מִכֶּם, כְּלוֹמַר לְשׁוֹן מִכֶּם הֵינּוּ הַנֶּפֶשׁ
הָאֱלֹקִית לְבַד. אֲבָל קָרִיבֵנְכֶם הוּא מִן הַבְּהֵמָה כו' הֵינּוּ לְכַרֵּר
הַנֶּפֶשׁ הַבְּהֵמִית לִהְיוֹת בְּבַחֲיִנַת אֲתַכְפִּיָּא וְאֲתַהֲפָכָא עַל יְדֵי
הַהֲתַבּוֹנָנוֹת בְּגִדּוּלַת ה' כְּפִי אֲשֶׁר שָׁכְלוּ יוֹכֵל שְׂאֵת לְהוֹלִיד
מִזֶּה אֲהַבָּה עֲזָה גַם בַּנֶּפֶשׁ הַבְּהֵמִית.

וּמִתְחִלָּה צָרִיךְ לִהְיוֹת אֲתַכְפִּיָּא בְּשִׁלְשָׁה לְבוּשֵׁי הַנֶּפֶשׁ

tenance,” (“food”)—i.e., a physical internalization to the body—paralleling the quality of this second degree of love.)

87. Song of Songs 5:2.

88. *Likkutei Torah, Emor* 35b: Pesach was a time of *ratzoh*, while Shavuot was one of *shov*. (See below, chapter 3.) The *ratzoh* of Pesach was an “awakening from Above” and Israel reciprocated with haste to flee from Egypt—an “awakening from below.” However, in order that this awakening from below should last, we were commanded to remember the day we left Egypt every day of our lives—by meditating on G-d’s greatness during the recital of the *Shema*, causing also the animal soul to love G-d. Thus, the “awakening from be-

low” becomes firmly grounded. This would be genuine service of G-d—for it “works with” and processes that which is lowly, to transform it.

89. *Niddah* 16b.

90. Rabbi Schneur Zalman apparently cites this passage to prove that it is our task to struggle with the animal soul and transform it to be righteous. The fact that the G-dly soul is righteous has been predetermined, but the transformation of the animal soul is left to our free will.

91. *Itkafia* and *It'hapcha*. See fn. 10.

92. GARMENTS. Thought speech and action are compared to physical garments, which can be removed or changed. Both the animal soul and

away from evil and doing good.”⁹³ Subsequently, one attains the level of “transformation.”⁹⁴

Another explanation of [the verse] “*of the animal*”: We explained earlier⁹⁵ that in order to subdue and purify the animal soul it is specifically by [targeting] its root and source in the “face of the ox” of the [Divine] chariot. This is why we mention in the two [blessings] that precede the *Shema*, that the angels and holy *Chayot* sanctify G-d and declare Him king. It is specifically this [awareness] that impresses the animal soul. Thus “of the animal shall you bring [your sacrifice]” refers to the “face of the ox” of the chariot.

OXEN AND SHEEP

“Of the cattle and of the sheep”⁹⁶: These refer to two distinct levels that exist among animal souls.⁹⁷ Some [people] are like cattle. An ox that gores is [an expression of] harsh power, which, in human character corresponds to one who is naturally ill-tempered. This corrupt character trait is very powerful and is figuratively called “cattle” to indicate hot-temperedness.

Other people are not naturally hot-tempered. The inferior characteristic of such people is their being overly sensual. Their animal souls are on the level of a sheep which do not gore nor are they aggressive. Rather they bleat in a compassionate, plaintive manner and are seekers of pleasure.

All these characteristics must be subdued.

the G-dly soul manifest and express themselves through the “garments,” Thought, Speech and Action. The animal soul’s garments consist of any thought, speech or action that is not performed with a Divine intention (*Tanya* ch. 6). The G-dly soul manifests its love and awe of G-d by *thinking* and understanding Torah, *speaking* words of Torah, and *doing* the *mitzvot* (*Tanya* ch. 4). See *Garments of the Soul* (Kehot 2003).

When man performs the *mitzvot*, his soul is united with the *mitzvot* and they become the “garments” for his

soul. Since Torah and *mitzvot* are essentially Divine, these garments serve as vessels enabling the soul to apprehend Divinity.

In the words of the *Zohar* (I:65b): “Just as the soul is given a garment in which it vests itself (i.e. the body) in order to exist in this world, so it is given a garment of the supernal splendor with which to exist in the World to Come and to be able to gaze in the radiant speculum from the Land of Life.” (Based on fn. 5 to *Iggeret Hakodesh* ch. 29, English Ed.)

Since Torah and G-d are

מחשבה דבור ומעשה בסור מרע ועשה טוב ואחר כך יבוא
לבחינת אתהפכא.

גם פירוש מן הבהמה היינו כמבואר לעיל שכדי להכניע
ולברר נפש הבהמית הוא דוקא על ידי שרשה ומקורה
מבחינת פני שור שבמרקבה וזהו שמזכירים בשתים שלפניה
דקריאת-שמע איך שהמלאכים וחיות הקודש מקדישים
וממליכים כו' שמזה דוקא תתפצל הנפש הבהמית. וזהו מן
הבהמה תקריבו היינו בחינת פני שור שבמרקבה.

ופירוש מן הבקר ומן הצאן היינו שני מדרגות חלוקות
שיש בנפשות הבהמיות. יש מי שהוא מבחינת בקר כי שור
נגח הוא בחינת גבורות קשות והיינו מי שהוא כעסן בטבעו
שמדה רעה זו היא בו בתגבורת יותר ויכונה בשם בקר על
שם הרתחנות כו'.

ויש מי שאינו רתחן בטבעו וחלק הרע שבו הוא היותו
בעל תאנה והוא שנפשו הבהמית היא מבחינת צאן שאינו
נגחנים אדרבה קולם ברחמנות. אלא שהם בעלי תאות כו',
הנה כל אלה צריך לאכפא.

one—meaning that G-d “com-pressed” His will, which is one with Him, and clothed it in the physical laws and letters of the Torah—by “donning” the garments of Torah and *mitzvot*, one becomes united with Him. Thus the garments of the soul, i.e., man’s behavior, bring the soul to a higher level than it can ever achieve on its own. “For no created being, even of the higher realms, can grasp any more than a glimmer of the Divine light...But the Holy One blessed be He in His glory and essence—‘no thought can apprehend Him at all.’ Only when one apprehends Torah

and *mitzvot* does one grasp and clothe oneself in G-d Himself” (*Tanya* ch. 4).

93. Psalms 34:15.

94. For the difference between subduing and transforming one’s animal soul see footnote 10.

95. Page 26.

96. The *maamar* now proceeds to explain the next clause of its opening verse.

97. See *Tract on Prayer* by Rabbi Shalom DovBer (Kehot, 1992) ch. 8.

Thus, the verse “of the cattle and of the sheep shall you bring your sacrifice” implies: Each individual who recognizes his personal essence and nature should accordingly subdue his particular character trait. [When this is done, the inspiration of the “awakening from Above”] will have a permanent effect.

LET US RUN

This⁹⁸ explains the verse, “*Draw me, let us run after you, the king has brought me into his chambers*”:

“Draw me” [singular] refers to the awakening from Above to awaken the natural love of the G-dly soul.⁹⁹ See what is written concerning “drawing” by the grace after meals in *Parshat Eikev*, in the discourse *L'Havin...sheichut brit v'Torah l'bircat hamazon*.¹⁰⁰ The G-dly soul then purifies the animal soul as described earlier.¹⁰¹

Hence, “Let us run after you”: In the plural sense, because we subsequently serve G-d with *two* wills, the will of both the G-dly soul and of the animal soul.¹⁰² This is also the meaning of the verse “You are beautiful, *rayati*, as Tirtzah.”¹⁰³ See what is written in the discourse *Hinach yaffa rayati*.¹⁰⁴

PREDISPOSED

“The king has brought me—singular—into his chambers”¹⁰⁵:

98. In light of our present understanding of the verse “If a man brings a sacrifice etc,” Rabbi Schneur Zalman points out that *this* verse—from Song of Songs—contains an identical structure to the opening verse of our *maamar*. “Draw me” is in singular term, while “let us run” is plural. According to the above explanation, we will be able to understand this verse too:

“Draw me” refers to an “awakening from Above,” and this is singular, for only the G-dly soul is awakened by this calling. However, “let us run” refers to an “awakening from below,” which also inspires the animal soul.

99. For, as explained above, the sin-

gular expression [“man who brings”] refers to the G-dly soul on its own.

100. *Likkutei Torah* 16c: When one acquires an object, he lifts it and draws it to himself. In a similar manner, when one awakens himself from below, desiring to break out of his materialistic life and to elevate his soul to its Source—G-d, G-d will then draw him and uplift him.

101. Namely, if one grabs the opportunity of this awakening from Above, and allows it to affect his animal soul too.

102. Rabbi Schneur Zalman is interpreting the word for “let us run,” *na-*

וְזֶהוּ שְׂכָתוֹב מִן הַבָּקָר וּמִן הַצֹּאן תִּקְרִיבוּ אֶת קִרְבְּנֵכֶם כָּל
אֶחָד לְפִי מָה דִּינְדַּע בְּנִפְשׁוֹ מֵהוּתוֹ וְטַבְעוֹ כִּי יִרְאֶה לְאִכְפִּיָּא
מִדָּה זֹו וְאִזּוּ יִהְיֶה דְבָר הַמִּתְקַיֵּים כּו'.

וְזֶהוּ מִשְׁכְּנִי אַחֲרֶיהָ גְרוּצָה.

מִשְׁכְּנִי לְשׁוֹן יְחִיד הוּא אֲתַעְרוּתָא דְלַעֲלָא לְעוֹרֵר הָאֱהָבָה
הַטְבָּעִית שְׂבִנְפֶּשׁ הָאֱלֹקִית. וְעִינֵי מָה שְׂכָתוֹב מַעֲנִין מְשִׁיכָה גְבִי
בְּרַכַּת הַמְּזוֹן בְּפִרְשַׁת עֶקֶב בְּדִרוּשׁ הַמִּתְחִיל שְׂיִיכוֹת פְּרִית וְתוֹרָה
לְבִרְכַּת הַמְּזוֹן, וְהִנֵּה עַל יְדֵי זֶה הַנִּפְשׁ הָאֱלֹקִית מְבָרַרֶת גַּם כֵּן
הַנִּפְשׁ הַבְּהֵמִית כּו"ל.

וְזֶהוּ אַחֲרֶיהָ גְרוּצָה לְשׁוֹן רַבִּים בְּשָׁנֵי הַרְצוּנוֹת דְּנִפְשׁ
הָאֱלֹקִית וְנִפְשׁ הַבְּהֵמִית, וְזֶהוּ יָפָה אֶת רַעֲיָתִי כְתֻרְצָה עֵין מָה
שְׂכָתוֹב בְּדִרוּשׁ הַמִּתְחִיל הֵנָּה יָפָה רַעֲיָתִי.

וְאַחֵר כִּי נֶאֱמַר הִבִּיאֲנִי הַמֶּלֶךְ חֲדָרָיו לְשׁוֹן יְחִיד כִּי

rutza, as also "let us want" (from the world *ratza*). We run after G-d and want to serve Him with the wills of both souls.

103. Song of Songs 6:4. See next footnote.

104. *Likkutei Torah, Shir Hashirim* 13d. In his explanation, Rabbi Schneur Zalman interprets the word *rayati* (lit., my beloved) as Aramaic for "my will," and the word *Tirzah* as "will." The verse would thus read: It is beautiful to unite the will of the heart with the will of the mind, for this is the intent in the *Shema*: "You shall love G-d with all your heart"—with both desires—of the heart and of the mind. The verse therefore also refers to serving G-d with one's entire will.

105. Song of Songs 1:4. The continuation of the verse is explained thus: There are two points in "the King has brought me." A) It is singular; B) It is in past tense (in contrast to "Draw me...let us run"; a request and promise for the future).

G-d brings man into the Chambers of Torah (and more particularly—the Six Orders of the *Mishnah*). The past tense alludes to the statement of our Sages that a baby is taught the entire Torah while in its mother's womb. Hence, G-d already *brought* man to His chambers before birth.

Thus the verse "Draw me...chambers" means: That we are certain that the awakening from Above will actually awaken us to run after Him is because the King has *already* brought us into His cham-

“Chambers” refers to the Six Orders of the *Mishnah*, which correspond to the *sefirot* of *chesed*, *gevurah*, and *tiferet*, also known as *chesed*, *din*, and *rachamim*. The first letters [of these three words] spell *cheder*—chamber.¹⁰⁶ And from these *sefirot* are derived the legal principles of rendering any given article or case fit (i.e. kosher) or disqualified, impure or pure, liable or innocent [as described in the *Mishnah*].¹⁰⁷

“The King has brought—past tense—me”: This corresponds to the teaching of our Sages that a baby is taught the entire Torah while in its mother’s womb.¹⁰⁸ This refers to the soul’s state of [spiritual] conception above [i.e. in heaven]. See what is written concerning this in the discourses *V’haya lachem l’itzitit*¹⁰⁹ and *Re’eh anochi noten*.¹¹⁰

After one is born, the G-dly light¹¹¹ and love and fear of G-d is able to shine into man so that he will be inspired by the awakening from Above—implied by the words “Draw me.” This is due to the king having “brought me into His chambers” before birth [i.e. having taught me the entire Torah].¹¹² (See further on the subject of “Draw me; after you let us run” in

bers—i.e., G-d has already instilled within us (prior to birth) tremendous spiritual power, through our studying the entire Torah. When this spiritual ray reaches man’s soul (later on, during his life), it awakens him.

106. See *Ya’ir Netiv* on *Me’orei Or*, *maarechet chet*, 7.

107. G-d’s “chambers” are his attributes; “*cheder*” is an acronym for *chesed din rachamim*. G-d attributes as expressed in Torah are the Six Orders of the *Mishnah*—where Jewish law is discussed. The attribute of kindness, *chesed*, for example, would tend to be inclusive and render a ruling of “fit” to indicate that the object under consideration is fit for use and is assimilated into the realm of holiness.

On the other hand, judgment, *din* tends to be exclusive. From its perspective, the object under consideration might be deemed unfit, i.e. unworthy of being used and sanctified. All the rulings of Mishnaic law are derived from one or another of the Divine attributes.

108. *Niddah* 30b.

109. *Likkutei Torah*, *Shelach* 44a: “While in the womb, a fetus is taught the entire Torah. Upon birth, an angel comes and slaps him over his mouth and he forgets it all.” To explain: It is necessary to teach a fetus the entire Torah, only to be forgotten, for the soul has to possess the power to be “drawn” after birth, by having “already been brought” into

חֲדָרָיו הֵינּוּ שִׁיתָא סְדְרֵי מִשְׁנָה שֶׁהֵן בְּחִינַת חֶסֶד-גְּבוּרָה-
תַּפְאֶרֶת חֶסֶד דִּין רַחֲמִים רָאשֵׁי תְבוֹת חֶדֶר שְׁמֵהֶם נִמְשָׁךְ
כְּשֶׁר וּפְסוּל טָמָא וְטָהוֹר חַיִּיב וְזָכָא,

וְהִבְיָאֲנִי לְשׁוֹן עֶבֶר דִּהְיִינוּ כְּמֵאמֶר רַבּוֹתֵינוּ זְכוֹרָנָם
לְבָרְכָהּ כְּשֶׁהִתְיַנּוֹק בְּבֶטֶן אִמּוֹ מִלְמַדִּין אוֹתוֹ הַתּוֹרָה כּוֹלָה
דִּהְיִינוּ בְּעוֹד הַנִּשְׁמָה בְּבִחִינַת עֵיבוֹר לְמַעְלָה, וְעַיִן מַה שֶּׁכָּתוּב
מִזֶּה בְּדֵרוֹשׁ הַמִּתְחִיל וְהִיא לָכֵן לְצִיצִית וּבְדֵרוֹשׁ הַמִּתְחִיל רָאָה אֲנִי
נוֹתָן,

וּמִזֶּה נִמְשָׁךְ הַכֶּחַ אַחֵר כִּךְ שֶׁיֵּאִיר לוֹ אוֹר ה' וְכֵחַ
הָאֱהָבָה וְיִרְאָה לְהִיּוֹת מְשַׁכְנֵי דִּהְיִינוּ לְפִי שְׁמִכְבָּר הִבְיָאֲנִי
הַמֶּלֶךְ חֲדָרָיו. (וְעַיִן מַעֲנֵן מְשַׁכְנֵי אַחֲרֵיךְ גְּרוּצָה בְּפֶרֶשׁת אַחֲרֵי דף

the chambers of Torah before birth. The ray of Torah that radiated to the soul before birth is so powerful that after birth the light of Torah can illuminate and transform the animal soul to the positive. This transformation is done by way of the light of love and fear that shine forth from the Torah. But for the soul to be credited with this transformation, it is necessary for it to forget the entire Torah upon birth, and then to "work on itself."

110. Ibid., *Re'eh* 18c: The fetus is taught the entire Torah before birth, so that subsequently, after birth, it will be easier to grasp all the mystical levels of the Torah in his mind and heart, and to reveal them.

111. LIGHT. Obviously, Rabbi Schneur Zalman does not refer here to physical light. In the language of the mystics, light refers to the effusion of Divine "energy." (The mystics

prefer light as the metaphor for G-d's "energy" for a number of reasons. Among them: light must remain attached to its source in order to exist; light is not affected by its surroundings; the effusion of light causes no depletion in the luminary. See *Mystical Concepts in Chasidism* (Kehot, 1988).)

The "light" must descend from its source within G-d, or "Luminary," and enter a realm in which the reality of G-d is not apparent. There is nothing physical about this descent. The terms higher and lower are meant metaphorically: higher is greater awareness of the Divine; lower is less awareness. The Divine energy does not wish to descend to the lower level, rather it wishes to ascend and cleave to its source.

112. Before birth, the soul exists in heaven. The teaching of the Sages that the unborn baby is taught the Torah, refers to the soul as it exists

Zohar III:59a; I:229b. On the subject "his chambers" *Zohar* III:4a; I:90a. Also on the subject "Draw me," see *Chagigah* 15b; *Bereishit Rabbah* beg. ch 86; *Shemot Rabbah*, end ch. 24, *Vayikra Rabbah* ch. 27, as referenced in *Beit Aharon*.)

TORAH STUDY

The "awakening from Above" of "If a man brings of you [a sacrifice]" can be elicited through Torah study.¹¹³ [Torah] corresponds to [supernal] Man; the 248 [positive] commandments [correspond to the] 248 limbs, the 365 negative commandments [correspond] to the 365 sinews¹¹⁴—as stated in the discourse *Vayachilcha et haMan*.¹¹⁵ Therefore, Torah study elicits supernal Man to be close to you [—"If a man brings of you"], as is written "G-d is near to all that call him, to everyone who calls Him in truth."¹¹⁶ And "Truth is nothing other than Torah."¹¹⁷

See what is written in the discourse *Rani v'simchi*¹¹⁸ explaining the verse "For you are my lamp."¹¹⁹ ["You," *atah* in Hebrew, contains the letters *alef* and *tav*.] The letters *alef* through *tav*¹²⁰ are the letters of the Torah. See what is written concerning this in the discourse *V'atah tetzaveh*¹²¹ discussing, "From the children of Israel."¹²²

Hence, regarding Torah study the verse states, "But if he takes refuge in me, he will have peace from me; he will have peace from me."¹²³ Peace is mentioned twice, which corresponds to [the interpretation of] the verse "Peace, peace to

in its heavenly state when it is said to be in "spiritual conception." Because it was thus fortified, the soul responds with love and fear of G-d when the awakening from Above takes place.

113. Until this point we might have assumed that when not preceded by an "awakening from below," i.e., a refining of one's animal soul through *itkafia* and *it'hapcha*, the "awakening from Above," is determined solely at G-d's instigation. Here Rabbi Schneur Zalman informs us that even though one is submerged in the

worldly pleasures of his animal soul, one can actually elicit the awakening from Above through Torah study.

114. *Zohar* I:170b

115. *Likkutei Torah*, *Ekev* 13c: The Torah contains 248 positive *mitzvot* and 365 negative *mitzvot*. Man consists of 248 limbs and 365 sinews. Hence, the Torah corresponds to man, in contrast to the animal.

116. Psalms 145:18.

117. Jerusalem Talmud, *Rosh Ha-*

נ"ט עמוד א', ובפרשת ויחי דף רכ"ט ב'. ומענין חדריו בפרשת
ויקרא דף ד' עמוד א' ובפרשת לך לך דף צ' עמוד א' וענין מענין
משכני בגמרא חגיגה דף ט"ו סוף עמוד ב' ובכרבות וישב ריש
פרשה פ"ו בשלח סוף פרשה כ"ד. אמור פרשה כ"ו כנרשם בספר
בית אהרן).

והנה להמשיך אתערוותא דלעלא זו דאדם כי יקריב הוא
על ידי עסק התורה שהיא בחינת אדם רמ"ח פקודין רמ"ח
איברין ושס"ה לא תעשה שס"ה גידים וכמו שכתוב בדרוש
המתחיל ויאכילה את המן. ולכן על ידי עסק התורה נמשך
להיות כי יקריב. וכמו שכתוב קרוב ה' לכל קוראיו לכל
אשר יקראוהו באמת ואין אמת אלא תורה.

ועין מה שכתוב בדרוש המתחיל רני ושמחי גבי כי אתה גרי
א"ת הם בחינת אותיות התורה כר ומה שכתוב מזה בדרוש המתחיל
ואתה תצוה גבי מאת בני ישראל

וזהו שבבעסק התורה נאמר או יחזק במעוזי יעשה שלום
לי שלום יעשה לי ב' פעמים שלום והיינו כמו שכתוב שלום

shanah 3:8. *Tikkunei Zohar*, 21 (50a).

Thus, G-d is close, i.e., there is an awakening from Above when one calls upon Him by means of studying Torah.

118. *Torah Or* 36c: Torah is the lamp that dispels the darkness of the animal soul and allows the love of G-d to enter our hearts.

119. II Samuel 22:29.

120. I.e., the entire Hebrew alphabet.

121. *Torah Or* 81a: "From," *me'et* in Hebrew, also contains the letters *alef* and *tav*. Rabbi Schnuer Zalman ex-

plains there that through Torah study by way of the sacred letters of the Hebrew *Alef-Bet*, one reveals a love towards G-d of infinite quality.

122. Exodus 27:21.

123. Isaiah 27:5. This verse's connection to Torah study is thus: The Hebrew word for refuge, *maoz*, is similar to *oz*, strength. "Strength is nothing other than Torah." (*Midrash Tehillim* 8:3). Torah brings peace, as Rabbi Aleksandri said: "He who occupies himself with Torah brings peace to the heavenly retinue and the worldly retinue" (*Sanhedrin* 99b). See also *Tikkunei Zohar* 21 (43b).

the far and to the near.”¹²⁴ This is discussed in the discourse *Bayom hashmini atzeret*.¹²⁵

DRAWING NEAR

Accordingly, Torah draws forth peace so that one who is “far” should become “near.” This is the meaning of “If a man brings of you a sacrifice.”¹²⁶ This is also the meaning of the verse “You shall guard to bring near to me”¹²⁷: “Guard” refers to the [study of] *Mishnah*,¹²⁸ through which one achieves “bringing near to Me.”¹²⁹

See what is written concerning this at the end of the discourse *Tzav et b'nei Yisrael...et karbani*.¹³⁰ Also, in *Kohélet Rabbah* on the verse “I have found one man of a thousand,”¹³¹ it states: “*This refers to Moshe who was born after a thousand generations. As it states ‘He commanded His word [Torah] for a thousand generations.’*” Similarly it is also written, “If a man brings of you a sacrifice.”¹³² This takes place through Torah [study]. See what was discussed above¹³³ on the verse “Moshe would speak.” (See also concerning “If a man brings” in *Shemot Rabbah*, Bo, ch. 17; *Vayikra*, ch. 2, and beg. *Balak*.)

This then, is the meaning of the verse “Speak to the chil-

124. Ibid, 57:19. See *Brachot* 34b: “Rabbi Avahu said: Perfect *tzadikim* cannot stand at the level of *Baalei Teshuvah*, as the verse says, ‘Peace, peace to the far and to the near’—first the ‘far’ and then the ‘near.’” See also next footnote.

125. *Likkutei Torah, Shmini Atzeret* 83d: The two aspects of peace correspond to G-d’s delight in the service of righteous people and to His delight in the service of the wicked who repent (the “far” that becomes “near”). In the context of our *maamar*, perhaps Rabbi Schneur Zalman means that Torah study starts the process of “If a man brings of you.” This leads to the elevating of the animal soul as well, the “far” that becomes “near.”

126. The word “brings” can be trans-

lated as “brings near.”

127. Numbers 28:2.

128. Cf. *Kiddushin* 37a: “These are the laws that you are to guard” (Deuteronomy 12:1). Guard refers to Torah study, for through it one is able to “guard” i.e., “practice” the *mitzvot*. See also *Likkutei Torah, Ha’azinu* 78a: It is necessary to guard the G-dly spark in oneself, that it not fall [into negativity]. This is done by studying Torah, for “Torah is a guard.”

129. Another verse about offering sacrifices can now be explained. Numbers 28:2 states, “You shall guard to offer to me.” Now the word “guard” seems to be superfluous. However, Deuteronomy 12:28 states, “Guard and listen to all these words that I

שְׁלוֹם לְרַחוּק וְלִקְרוֹב וְכִמו שְׁכָתוֹב בְּמָקוֹם אַחֵר בְּדְרוֹש הַמִּתְחִיל
בְּיוֹם הַשְּׁמִינִי עֲצָרָת.

וְכִינוּ שְׁכָן נִמְשָׁךְ מִזֶּה גַם כֵּן בְּחִינַת שְׁלוֹם דְּלִרְחוּק
שְׁיֵהִיָּה נַעֲשֶׂה קְרוֹב. וְזֶהוּ אָדָם כִּי יִקְרִיב מִכֶּם וְזֶהוּ תִּשְׁמְרוּ
לְהִקְרִיב לִי שְׁמוֹר זֶה מִשְׁנָה שְׁעַל יְדֵי זֶה נִמְשָׁךְ לְהִיּוֹת
לְהִקְרִיב לִי.

וְעִין מַה שְׁכָתוֹב מִזֶּה סוֹף דְּרוֹש הַמִּתְחִיל צוֹ אֶת בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵיהֶם אֶת קֶרְבָּנִי. וּבְרִבּוֹת בְּקִהְלֵת עַל פְּסוּק אָדָם אֶחָד מֵאֲלֹף
מִצְאָתִי זֶה מֹשֶׁה שֶׁבָּא לְאֲלֹף דּוֹר כו'. הֵדָא הוּא דְּכָתִיב דְּבַר צִוָּה לְאֲלֹף
דּוֹר. וְעַל זֶה נֶאֱמַר גַּם כֵּן אָדָם כִּי יִקְרִיב דְּהֵינּוּ עַל יְדֵי הַתּוֹרָה. וְעִין
מַה שְׁכָתוֹב לְעֵיל בְּעִנְיָן מֹשֶׁה יִדְבֵּר כו' (וְעִין עוֹד מִעִנְיָן אָדָם כִּי יִקְרִיב
כו' בְּרִבּוֹת סֵדֶר בֹּא פֶרֶשָׁה י"ו וְיִקְרָא פֶרֶשָׁה ב' וְרִישׁ פֶּרֶשׁת בְּלָק)

וְזֶהוּ דְּבַר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם אָדָם כִּי יִקְרִיב

command you." *Rashi* comments, "Guard refers to the *Mishnah*, which needs guarding lest it be forgotten [for it is the *Oral Law*]. Once you have studied, then you are able to listen and fulfill [the Torah and *mitz-vot*]."

In our context, this verse means: *You shall guard*—i.e., study Torah, *to bring near to Me*—[to elicit] and awakening from above to draw man near to G-d, similar to "If a man brings of you."

130. *Likkutei Torah, Pinchas* 76b. The aphorism "Guard refers to the *Mishnah*" is further discussed there.

131. *Ecclesiastes* 7:28.

132. The connection of these statements apparently is as follows: Earlier in this chapter, the *maamar* explained that "If a man brings" refers

to an awakening from Above; i.e., "man" refers to G-d (Supernal Man), who awakens Israel to Divine service. Here the *maamar* adds that the Torah *elicits* that awakening from Above. Hence, "man" (also) refers to Torah.

The quotation from *Kohélet Rab-bah* adds that "man" refers to Moshe, who "commanded His word [Torah]"—i.e., who brought (elicited) the Torah down to the world. Thus, "man"—the awakening from Above through the Torah—*also* refers to Moshe.

In other words: Continuing the aforementioned explanation that "man" refers to the Torah, the *maamar* adds that one can *also* translate "man" to connote Moshe, for Moshe brought the Torah down into the world, and is thus associated with it.

133. Footnote 68.

dren of Israel, say to them, 'If a man brings.'"¹³⁴ As a result of this ["awakening from Above" there subsequently follows the continuation of the verse], "of the animal...shall you bring your sacrifice" [—an awakening from below], which as stated earlier, refers to transforming *and* purifying your animal soul. This is done by the fulfillment of *mitzvot*, for each mitzvah has a particular quality that enables it to elevate the animal soul and bind it to the light of *Ein Sof*, blessed be He, for "Righteousness exalts a nation"¹³⁵ [i.e., *mitzvot* raise the animal soul]—as explained elsewhere in the discourse *Hamagbihi la-shevet*.¹³⁶

3.

Based on all of the above, we can [better] understand the aspect of *Pesach* and *Sefirat HaOmer*.

PESACH

Pesach is the "awakening from Above" to awaken [i.e., elicit] the "awakening from below." The "awakening from Above" awakens the *ratzo*¹³⁷ of the G-dly soul, but the animal soul remains unchanged. This is why Scripture states, "The people fled,"¹³⁸ as explained in *Tanya*, end of chapter 31.¹³⁹

134. Apparently, Rabbi Schneur Zalman reads the phrase "Speak to the children of Israel" as referring to speaking, i.e., studying Torah which leads to the "awakening from Above" of G-d's revealing Himself to the individual.

135. Proverbs 14:34.

136. *Torah Or* 38c: Each mitzvah contains an individual quality to elevate the animal soul and bind it with the Infinite Light.... For *mitzvot* are termed "clothing" for the soul, and they elevate the soul just as man is honored through his clothing.... All the *mitzvot* are termed "*tzedakah*," for *tzedakah* exalts a nation, for just as

tzedakah uplifts the poor, the *mitzvot* elevate the soul towards, and ultimately unite it with, G-d.

That all *mitzvot* are termed *tzedakah*, see *Shabbat* 156a, *Rashi* s.v. *tzidkan b'mitzvot*; Jerusalem Talmud, *Peah* 8:8; Rabbi Chaim Yosef D. Azulai, *D'vash L'fi, tzaddik*, 37.

137. RATZO V'SHOV. In his vision of the Divine Chariot (the manifestation of Divine life force in the world of *Yetzirah*) the Prophet Ezekiel describes the actions of the animals pulling the chariot: They eagerly raise themselves up to catch a glimpse of the world of *Beriah* above the *rakia* (firmament) separating *Yetzirah* and *Beriah*. Then they hastily retreat in

כו' ועל ידי זה גם כן אחר כך מן הבהמה תקריבו וכנ"ל
 והוא על ידי קיום המצות שהמצוה יש לה סגולה פרטית
 להעלות את נפש הבהמית ולקשרה באור אין סוף ברוך הוא
 כי צדקה תרומם גוי. וכמו שכתוב במקום אחר בדרוש המתחיל
 המגביהי לשבת:

ג.

והנה על פי כל הנ"ל יובן גם כן ענין פסח וספירת
 העומר

כי בפסח הוא אתערותא דלעלא לעורר אתערותא
 דלתתא והאתערותא דלעלא הוא לעורר הרצוא בנפש
 האלקית אכל הנפש הבהמית לא נתהפכה עדיין ולכן נאמר
 כי ברח העם וכמו שכתוב בספר של בינונים סוף פרק ל"א.

fear back to the world of *Yetzirah*. He renders this as "*vehachayot ratzo v'shov*"—"and the animals run and return" (*Ezekiel* 1:14).

Now the word *chayot* (lit. "wild animals") can also be read as *chiyut*—life force. The force enlivening all of the worlds is in a state of constant flux, of "running and returning." Life force is not static—it pulsates; indeed it is evidenced in the beating of the heart and the pulse, and in the inhalation and exhalation of the breath. (See *Sefer Hamaamarim* 5696, p. 25 ff.)

It would seem then that the ideal state is for the recipient of the life-force to rise up to a level where it completely transcends itself and loses its identity as it merges into the infinity of its source. After all, in doing so it reaches a far higher state of spirituality.

In fact this is not so, since "*not for*

chaos [i.e., *ratzoh* ending in the obliteration of self] *did He create [the world], rather He formed it to be settled* [to exist as a finite created world]."

Therefore, it is improper of the G-dly soul to merely concentrate on personally rising to such seemingly sublime levels but must rather transform and purify the animal soul, since what G-d truly wants is "a dwelling place in the lower worlds" (*Midrash Tanchuma, Nasso*, chap. 16; *Tanya* chap. 36). This indicates the idea of *shov*, or return. Hence the G-dly soul's yearning should be in a way that will elicit a lofty light that will find expression in a manner of *shov*.

138. Exodus 14:5.

139. The fleeing of the people signifies that they had to run from their evil impulse and animal souls since they had not been affected by the revelation of the Exodus from Egypt.

This parallels “If a man brings of you,” as is written, “The voice of my beloved...leaping over mountains”¹⁴⁰ referring to the “awakening from Above.” This is in the merit of Torah which is called a “mountain,” as is written, “Let the mountains bear peace to the people”¹⁴¹—discussed elsewhere.¹⁴²

SEFIRAT HAOMER

Immediately following this first step, the “awakening from Above,” the *Omer* sacrifice of barley was brought on the second day of Pesach. Barley, considered animal food,¹⁴³ represents the purifying of the animal soul. The *Sefirat HaOmer*, of which Scripture states “you shall count for yourselves,”¹⁴⁴ signifies the purifying of the seven characteristics of the animal soul.¹⁴⁵

This corresponds to “of the animal, of the cattle...shall you bring,” i.e., the “awakening from below.” This procedure leads us to the holiday of Shavuot, the giving of the Torah, which corresponds to the “awakening from Above” that *follows* the “awakening from below”—the manifestation of His will and His wisdom below, in this world.

[I.e.,] the stages of “If he brings” and “shall you bring” signify an elevation from below to above. But, in contrast, when the Torah was given it states, “G-d descended upon Mount Sinai,”¹⁴⁶ which was a manifestation from above to below. See *Devarim Rabbah*,¹⁴⁷ on the verse “that has G-d close at hand.”¹⁴⁸

[There¹⁴⁹ is a] difference between Torah study that pre-

140. Song of Songs 2:8.

143. *Mishnah, Sotah* 2:1.

141. Psalms 72:3.

144. Leviticus 23:15.

142. *Likkutei Torah, Shir Hashirim* 15:4: Torah is termed “mountain” for, one verse states “Let the mountains bear peace to the people,” while another verse [quoted above in the main text] relates peace to Torah: “But if he takes refuge in me, he will have peace from me” [see there].

145. Each week of the seven-week period of the Omer corresponds to one of the following seven characteristics: *chesed*, *gevurah*, *tiferet*, *netzach*, *hod*, *yesod* and *malchut*. After the revelation of Pesach, we must focus our energies toward purifying and elevating our base personalities.

וְזֶהוּ כַּעֲנִין אָדָם כִּי יִקְרִיב מֵכֶם וּכְמוֹ שֶׁכָּתוּב קוֹל דְּוִדִּי
כֹּה מְדַלֵּג עַל הָהָרִים שֶׁהוּא בּוֹכֹת הַתּוֹרָה שֶׁנִּקְרְאָה הָר כְּמוֹ
שֶׁכָּתוּב יִשְׂאוּ הָרִים שְׁלוֹם לְעַם כְּמוֹ שֶׁכָּתוּב בְּמָקוֹם אַחֵר,

לְכֹן אַחֵר כִּד תִּכְףּ וּמִיד בְּיוֹם שְׁנִי הוּא קָרְבֵּן הָעוֹמֵר
שְׁעוֹרִים שֶׁהוּא מֵאֵכֶל בְּהֵמָה, לִהְיוֹת בִּירוֹר נֶפֶשׁ הַבְּהֵמָה
וּסְפִירַת הָעוֹמֵר וּסְפִירַתָּם לָכֶם בְּחִינַת בִּירוֹר ז' מִדּוֹת דְּנֶפֶשׁ
הַבְּהֵמָה.

וְהוּא כַּעֲנִין מִן הַבְּהֵמָה מִן הַבָּקָר כֹּה תִקְרִיבוּ דְּהֵיינו
אֲתַעְרוּתָא דְּלִתְמָא וְאִזִּי עַל יְדֵי זֶה אַחֵר כִּד בְּשָׁבוּעוֹת מִתֵּן
תּוֹרָה הוּא בְּחִינַת אֲתַעְרוּתָא דְּלַעֲלָא שְׂאֵחֵר אֲתַעְרוּתָא
דְּלִתְמָא הַתְּגָלוֹת רְצוֹנוֹ וְחֻכְמָתוֹ לְמִטָּה

כִּי הִנֵּה בְּחִינַת כִּי יִקְרִיב וְתִקְרִיבוּ זֶהוּ הַעֲלָאָה מִמִּטָּה
לְמַעֲלָה אֲכָל בְּמִתֵּן תּוֹרָה כְּתִיב וַיֵּרֶד ה' עַל הָר סִינִי לִהְיוֹת
הַמְּשָׁכָה לְמִטָּה וְעֵיין בְּרִבּוֹת פֶּרֶשׁת וְאַתְחַנֵּן עַל פֶּסוּק אֲשֶׁר לוֹ
אֱלֹקִים קְרוֹבִים אֵלָיו.

146. Exodus 19:20.

147. *Va'etchanan* 2:15: If a man has a wealthy relative, he acknowledges him, but if he has a poor relative, he denies him. G-d however—[even] when Israel was enslaved in Egypt—said: "I am their relative," as the verse says (Psalms 148:14), "the Children of Israel, the people close to Him." If a man has a poor relative, he considers himself the more important one [of the family], and he says, "My relative comes to me." But G-d, so to speak, considers Israel the more important one, as the verse says, "That has G-d close at hand." [I.e., G-d comes to *them*.]

This explains why G-d made the

descent upon Mount Sinai, coming towards Israel.

148. Deuteronomy 4:7. Hence, because the revelation at Sinai (*Shavout*) followed the seven weeks of counting—the awakening from below—it had an everlasting effect in Creation.

149. Rabbi Schneur Zalman now raises a question. We said earlier that the entire process of the awakening from Above followed by an awakening from below is *preceded* by Torah study. Yet we are now stating that Torah study *follows* the awakening from Above. Rabbi Schneur Zalman now continues to explain that there are two distinct level of Torah study.

cedes the *ratzo*—the level of “If a man brings of you,” and the Torah study that follows the *ratzo* and the purifying of the animal soul. In the latter,¹⁵⁰ there is a manifestation of the level of “for He is not a man”¹⁵¹ through this Torah study.¹⁵² A new manifestation is thus elicited into the level known as “man.”



150. Through purifying the animal soul one is able to elicit a far greater revelation than before. The Torah study that follows, results in more spiritual accomplishment than the

Torah study that *preceded* the *ratzo*. See also footnote 152.

151. I Samuel 15:29.

וְהִתְפַּרֵּשׁ שְׂבִין בְּחִינַת עֶסֶק הַתּוֹרָה שְׁקוּדָם הִרְצוּא
 דְּהֵיִינוּ בְּחִינַת אָדָם כִּי יִקְרִיב לְבְּחִינַת עֶסֶק הַתּוֹרָה שְׁאַחַר
 הִרְצוּא וּבִירוֹר נֶפֶשׁ הַבְּהִמִית הֵיִינוּ שְׁעַל יְדֵי זֶה הִרְצוּא
 וּבִירוֹר נֶפֶשׁ הַבְּהִמִית נִמְשָׁךְ בְּעֶסֶק הַתּוֹרָה מִבְּחִינַת כִּי לֹא
 אָדָם הוּא לְהַמְשִׁיךְ מִשֵּׁם הַמְּשֻׁכָּה חֲדָשָׁה בְּבְחִינַת אָדָם וְכִמּו
 שְׁכָתוֹב בְּמָקוֹם אַחֵר:



152. The level of “*He is not a man*” represents G-d’s essence, the *Ein Sof* which is beyond the *sefirot*. “*Man*” represents G-d clothing Himself in the ten *Sefirot*. Through Torah study

there is a “flow” of the *Ein Sof* into the *sefirot*; that is, the *sefirot* experience a greater intimation of the *Ein Sof*.

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THE ETERNAL BOND *from Torah Or*

By Rabbi Schneur Zalman of Liadi

Translated by Rabbi Ari Sollish

This discourse explores the spiritual significance of *brit milah*, analyzing two dimensions in which our connection with G-d may be realized. For in truth, there are two forms of spiritual circumcision: Initially, man must “circumcise his heart,” freeing himself to the best of his ability from his negative, physical drives; ultimately, though, it is G-d who truly liberates man from his material attachment.



JOURNEY OF THE SOUL *from Torah Or*

By Rabbi Schneur Zalman of Liadi

Translated by Rabbi Ari Sollish

Drawing upon the parallel between Queen Esther’s impassioned plea to King Ahasuerus for salvation and the soul’s entreaty to G-d for help in its spiritual struggle, this discourse examines the root of the soul’s exile, and the dynamics by which it lifts itself from the grip of materiality and ultimately finds a voice with which to express its G-dly yearnings. Includes a brief biography of the author.



FLAMES *from Gates of Radiance*

By Rabbi DovBer of Lubavitch

Translated by Dr. Naftoli Loewenthal

This discourse focuses on the multiple images of the lamp, the oil, the wick and the different hues of the flame in order to express profound guidance in the divine service of every individual. Although *Flames* is a Chanukah discourse, at the same time, it presents concepts that are of perennial significance. Includes the first English biography of the author ever published.



THE MITZVAH TO LOVE YOUR

FELLOW AS YOURSELF from *Derech Mitzvotecha*

By Rabbi Menachem Mendel of Lubavitch, the Tzemach Tzedek

Translated by Rabbis Nissan Mangel and Zalman Posner

The discourse discusses the Kabbalistic principle of the “collective soul of the world of *Tikkun*” and explores the essential unity of all souls. The discourse develops the idea that when we connect on a soul level, we can love our fellow as we love ourselves; for in truth, we are all one soul. Includes a brief biography of the author.



TRUE EXISTENCE *Mi Chamocha 5629*

By Rabbi Shmuel of Lubavitch

Translated by Rabbis Yosef Marcus and Avraham D. Vaisfiche

This discourse revolutionizes the age-old notion of Monotheism, i.e., that there is no other god besides Him. Culling from Talmudic and Midrashic sources, the discourse makes the case that not only is there no other god besides Him, there is nothing besides Him—literally. The only thing that truly exists is G-d. Includes a brief biography of the author.



TRUE EXISTENCE *The Chasidic View of Reality*

A Video-CD with Rabbi Manis Friedman

Venture beyond science and Kabbalah and discover the world of Chasidism. This Video-CD takes the viewer step-by-step through the basic chasidic and kabbalistic view of creation and existence. In clear, lucid language, Rabbi Manis Friedman deciphers these esoteric concepts and demonstrates their modern-day applications.



YOM TOV SHEL ROSH HASHANAH 5659

Discourse One

By Rabbi Shalom DovBer of Lubavitch

Translated by Rabbis Yosef Marcus and Moshe Miller

The discourse explores the attribute of *malchut* and the power of speech while introducing some of the basic concepts of Chasidism and Kabbalah in a relatively easy to follow format. Despite its title and date of inception, the discourse is germane throughout the year. Includes a brief biography of the author.



FORCES IN CREATION

Yom Tov Shel Rosh Hashanah 5659 Discourse Two

By Rabbi Shalom DovBer of Lubavitch

Translated by Rabbis Moshe Miller and Shmuel Marcus

This is a fascinating journey beyond the terrestrial, into the myriad spiritual realms that shape our existence. In this discourse, Rabbi Shalom DovBer systematically traces the origins of earth, Torah and souls, drawing the reader higher and higher into the mystical, cosmic dimensions that lie beyond the here and now, and granting a deeper awareness of who we are at our core.



THE PRINCIPLES OF EDUCATION AND GUIDANCE

Klalei Hachinuch Vehahadrachah

By Rabbi Yosef Yitzchak of Lubavitch

Translated by Rabbi Y. Eliezer Danziger

The Principles of Education and Guidance is a compelling treatise that examines the art of educating. In this thought provoking analy-

sis, Rabbi Yosef Yitzchak teaches how to assess the potential of any pupil, how to objectively evaluate one's own strengths, and how to successfully use reward and punishment—methods that will help one become a more effective educator.



THE FOUR WORLDS

By Rabbi Yosef Yitzchak of Lubavitch

Translated by Rabbis Yosef Marcus and Avraham D. Vaisfiche

Overview by Rabbi J. Immanuel Schochet

At the core of our identity is the desire to be one with our source, and to know the spiritual realities that give our physical life the transcendental importance of the Torah's imperatives. In this letter to a yearning Chasid, the Rebbe explains the mystical worlds of Atzilut, Beriah, Yetzira, and Asiya.



ONENESS IN CREATION

By Rabbi Yosef Yitzchak of Lubavitch

Translated by Rabbi Y. Eliezer Danzinger

Said by Rabbi Yosef Yitzchak at the close of his 1930 visit to Chicago, this discourse explores the concept of Divine Unity as expressed in the first verse of the Shema. The discourse maintains that it is a G-dly force that perpetually sustains all of creation. As such, G-d is one with creation. And it is our study of Torah and performance of the mitzvot that reveals this essential oneness.



GARMENTS OF THE SOUL

Vayishlach Yehoshua 5736

By Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe

Translated by Rabbi Yosef Marcus

Often what is perceived in this world as secondary is in reality most sublime. What appears to be mundane and inconsequential is often most sacred and crucial. Thus at their source, the garments of the human, both physical and spiritual, transcend the individual.



THE UNBREAKABLE SOUL

Mayim Rabbim 5738

By Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe

Translated by Rabbi Ari Sollish

The discourse begins with an unequivocal declaration: No matter how much one may be inundated with materialism, the flame of the soul burns forever. This discourse speaks to one who finds pleasure in the material world, yet struggles to find spirituality in his or her life.



ON THE ESSENCE OF CHASIDUS

Kunteres Inyana Shel Toras Hachasidus

By Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe

In this landmark discourse, the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, explores the contribution of Chasidus to a far deeper and expanded understanding of Torah. The Rebbe analyzes the relationship Chasidus has with Kabbalah, the various dimensions of the soul, the concept of Moshiach and the Divine attributes—all in this slim volume.



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Discourse Three

By Rabbi Shalom DovBer of Lubavitch

Translated by Rabbi Y. Eliezer Danzinger



HACHODESH 5700

By Rabbi Yosef Yitzchak of Lubavitch

Translated by Rabbi Yosef Marcus



VE'ATAH TETZAVEH 5741

By Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe

Translated by Rabbi Yosef Marcus



לזכות
החתן דוד יעקב
והכלה מרת חנה נחל שיחיו
קאלעקי

ליום חתונתם בשעה טובה ומוצלחת
יום שלישי, ד' מרחשון ה'תשס"ה



In honor of
DOVID & CHANA KALEKY
on the occasion of their wedding
4 Cheshvan 5765

