Ve'ishah Achas Mi'nesheh Bnei HaNevi'im

ואשה אחת מנשי בני הנביאים

DISCOURSE

D"H ואשה אחת מנשי בני הנביאים

BASE TEXT

Sefer HaMaamarim, Toras Menachem, pp. רסב–רסט · said the night of 20 Cheshvan 5746 (אור ליום ב' פ' חיי שרה)

PUBLISHED

October 2026 · 20 Cheshvan 5787

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Hebrew on the right, English with elucidation on the left, passage by passage.

ABOUT THIS EDITION

How to read it

How to read the English column

Bold type is the translation of the Hebrew words. *Lighter italic type is elucidation: the preparer's clause-by-clause explanation, woven between the translated words so that the argument can be followed without leaving the page.* Nothing in the light italic is the Rebbe's; everything in bold is.

The Hebrew column and its numbers

The Hebrew is the right-hand column, in the order of the printed edition. The boxed numerals mark passages, numbered continuously through the maamar so that each Hebrew passage lines up with its English. They are not the printed line numbers. The small superscripts are the Rebbe's footnote numbers (1–61), exactly as printed; the notes themselves are in the back matter, *as cited*.

Genre and structure

This is a *maamar*: a chassidic discourse, marked in the edition as *kein sicha* (כעין שיחה), and edited by the Rebbe. It is built from ten numbered sections, א–י. Each section opens with a short "Before we read" and closes with a Summary. Six sections carry a Deep Dive where a concept needs more room than a clause.

Citations

Each of the 61 notes is labeled. **VERIFIED** means the cited verse, chapter or passage was retrieved and checked. **AS CITED** means the note is printed as the Rebbe's editors gave it and was not independently confirmed here; it is not a claim that it is wrong. No citation has been altered or replaced.

Why this maamar, this year

On 20 Cheshvan, the birthday of the Rebbe Rashab, the Rebbe said this maamar on the night of 20 Cheshvan 5746, the Haftarah of Shabbos Vayeira still fresh from the Shabbos before (note 1). In 5787, by the calendar calculation, 20 Cheshvan falls on Shabbos Parshas Vayeira itself. The story of the widow and the jar of oil is read on the day, and the maamar asks what the Haftarah is really asking of us.

ARGUMENT AT A GLANCE

The maamar in ten steps

§	Step
א	**The widow's cry and the oil.** The Haftarah's widow is the soul. The creditor is the animalistic soul, the children are love and fear, the oil is the soul's essence. "Empty vessels, do not minimize" has two readings, and both promise "life on the remainder."
ב	**Two readings, one verse: which is higher.** The second reading, bitterness at being an empty vessel, is higher. "Light from darkness" has two meanings, a very great light and a "darkness" above light, and the second reading reaches the second meaning.
ג	**Leftovers: mekifim, Arich and Atik.** The remainder is the encompassing light, drawn down only through nullification. The first reading draws Arich (near), because the person still acts from his own will. The second draws Atik (far), because the person is truly nullified.
ד	**How can the far light give life to the inner powers?.** How can an encompassing light give life to the inner powers? From the Rebbe Rashab: "wondrous" is Atik, "far" is Arich, and teshuvah, which reaches both, is not remote from Israel.
ה	**What does the verse add?.** The verse's innovation is that "for you" means the inner levels, Nefesh, Ruach and Neshamah, which can arouse the encompassing levels through contemplation.
ו	**Two tongues, two meanings: will and reason.** For the reading that "this commandment" is all the mitzvos: "wondrous" is the will, "far" is the reason, because our minds come from the supernal wisdom.
ז	**Torah before it came down.** Torah in itself is above "wondrous" and "far." At Sinai all its levels were given, including that one, so even that is not beyond Israel.
ח	**The same for teshuvah.** The same applies to teshuvah: its root is above "wondrous" and "far," and the verse says that is within reach as well.
ט	**Why: the first words of the Ten Commandments.** Because at Sinai the "I" of "I am Havayah" included the "I" above Havayah, and the wish to do teshuvah reveals it as the person's own life.
י	**Back to the verse, and to the future.** Therefore the inner powers live from the remainder, and in the Resurrection the body will live from the surrounding light. That is why Israel is redeemed through teshuvah.

SECTION א

The widow's cry and the oil

האשה, הנושה והשמן

BEFORE WE READ

The Haftarah of Shabbos Vayeira tells of a prophet's widow whose creditor is coming for her two children, and whose only possession is a jar of oil. The Rebbe opens by reading the story the way the Alter Rebbe did: as the soul's own story. Then he does something new. The instruction "do not minimize the empty vessels" is given two readings, and the maamar will spend most of its length asking how the two compare.

1 ואשה אחת מנשי בני הנביאים צעקה אל אלישע גו'[1], וידוע מאמר אדמו"ר הזקן עה"פ[2] דאשה היא הנשמה, ונק' אשה אחת כי היא אחת עם הוי',

"A certain woman, of the wives of the sons of the prophets, cried out to Elisha..." *the opening of the Haftarah of Shabbos Vayeira, II Kings 4.* **And it is known the teaching of the Alter Rebbe on this verse: that "woman" is the soul, and she is called "one woman" because she is one with Havayah.** *In other words, "one woman" is not a headcount. It names the soul's essential unity with G-d.*

2 מנשי בני הנביאים, כי נביאים מלשון ניב שפתיים[3] הוא שמקבלים מבחי' דבר הוי' והנשמה היא כלי קיבול לקבל השגות וגילוי אלקות.

"Of the wives of the sons of the prophets": for נביאים comes from the phrase "the fruit of the lips" (ניב שפתיים), meaning that they receive from the level of the "word of Havayah"; and the soul is a vessel of reception, to receive comprehension and the revelation of G-dliness. *The prophets are the receivers of speech from above; the soul, as a woman among them, is the vessel that holds what is received.*

3 ואלישע אותיות אלי שע הוא הקב"ה. וזהו ואשה אחת גו' צעקה אל אלישע, שהנשמה צועקת להקב"ה,

And אלישע (Elisha) is the letters אלי שע: it is the Holy One, blessed be He. And this is "a certain woman... cried out to Elisha": the soul cries out to the Holy One, blessed be He. אלי שע *means "my G-d, [turn] to me" or "my G-d is salvation"; the name is read as an address to G-d.*

4 עבדך אישי מת, אישי הוא אש יו"ד, דהאהבה כרשפי אש שהי' אצלי להכלל ולהבטל בבחי' יו"ד חכמה עילאה – מת, שעכשיו אין לי אהבה זו.

"Your servant, my husband, is dead." "My husband" (אישי) is אש יו"ד: the love like sparks of fire that I had, to be included and nullified in the level of the יו"ד, the supernal Chochmah, "is dead": that now I do not have this love. *The husband is the fiery love for G-d; its source is the* יו"ד *of Havayah, supernal wisdom. "Dead" means that the love is no longer felt.*

5 והנושה בא לקחת את שני ילדי לו לעבדים, והנושה מלשון כי נשני אלקים[4] קאי על נפש הבהמית שמשכחת אותי מאלקות, ושני ילדי הם האהבה

"And the creditor has come to take my two children to be his slaves." The creditor (הנושה) is from the phrase "for G-d has made me forget" (נשני אלקים); it refers to the animalistic soul, which makes me forget G-d. And "my two children" are love and fear *the Rebbe adds, as*

והיראה [וכמבואר בתניא[5] שהמדות נקראים בשם תולדות, ועיקרי המדות הם אהבה ויראה[6]],

6 וזהו והנושה בא לקחת את שני ילדי לו לעבדים, לאהבות זרות ולייראות זרות. [דנוסף לזה שנה"ב משכחת אותי מאלקות ורוצה לבטל ח"ו את האהוי"ר באלקות, היא רוצה לקחת את האהוי"ר דנפש האלקית שיהיו עבדים לנה"ב].

7 ויאמר אלי' אלישע גו' מה יש לך בבית, איזה כחות נשארו לך שאין לנה"ב שליטה עליהם[7], ותאמר אין לשפחתך גו' כי אם אסוך שמן, שלא נשאר אצלה שום דבר מלבד עצם נקודת הנשמה.

8 [ויש לומר[8], דשמן הוא חכמה[9], ואסוך שמן הוא בחינת החכמה שבנפש, שאין לנה"ב שליטה עלי'[10]].

9 ויאמר לכי שאלי לך כלים מן החוץ גו' כלים ריקים אל תמעיטי, שתעסוק בתורה ובמצוות[11] שהם כלים לאור הוי'[12],

10 ואף שהתומ"צ שעוסקת בהם עכשיו הם כלים ריקים (בלי אהבה ויראה[13]) מ"מ אל תמעיטי בהם, ויצקת על כל הכלים האלה, להמשיך בהם הגילוי דעצם הנשמה

11 [וע"ד המבואר בתניא[14] שקיום התורה ומצוותי' תלוי בזה שיזכור תמיד ענין מסירת נפשו לה', דמס"נ הוא מצד עצם הנשמה[15]].

explained in the Tanya, that the emotions are called "offspring" of the soul, and that the main emotions are love and fear.

And this is "the creditor has come to take my two children to be his slaves": to foreign loves and foreign fears. *There are two threats here. The animalistic soul makes the soul forget G-d, and it also wants to cancel love and fear of G-d, which is bad enough. But it wants more: to take the love and fear of the G-dly soul and make them serve it.*

"And Elisha said to her... 'What do you have in the house?'" that is, which powers remain to you over which the animalistic soul has no dominion; "and she said, 'Your maidservant has nothing... except a jar of oil'": that nothing remained with her except the very essence-point of the soul. *The "house" is the soul's inner world. The question is what has not yet been conquered.*

[And it can be said that oil is wisdom, and the jar of oil is the level of Chochmah in the soul, over which the animalistic soul has no dominion.] *Oil as an image of wisdom and the soul's wisdom as beyond the animalistic soul's reach are both sourced in the notes (Tanya chs. 53 and 19, as cited).*

"And he said, 'Go, borrow vessels for yourself from outside... empty vessels, do not minimize.'" The first reading: that you should engage in Torah and mitzvos, which are vessels for the light of Havayah. *The instruction to gather vessels is an instruction to keep the commandments.*

And although the Torah and mitzvos in which she is now engaged are empty vessels (without love and fear), nonetheless, "do not minimize" them; "and pour into all these vessels": to draw into them the revelation of the very essence of the soul. *Mitzvos done without love and fear are, as the Tanya says, like a body without a soul. That is why they are called "empty" vessels. But they are still vessels, and they can be filled.*

[In the manner explained in the Tanya: that the fulfillment of the Torah and its mitzvos depends on one's remembering always the matter of giving up one's soul for G-d; for self-sacrifice comes from the very essence of the soul.] *The end of Tanya ch. 25: even when*

one has no feeling, one can stand against the evil inclination by remembering that one's soul is G-d's.

"And when you do so, then 'you and your sons shall live on the remainder'": like the advantage of light that comes from darkness. *"The remainder" (נותר) is the surplus. The Rebbe will ask what that surplus is, and the question stays open until section ג.*

And there is another interpretation of "empty vessels, do not minimize": that one should contemplate at length how he is an empty vessel, without knowledge in the mind and without awe and love, and be very embittered over his distance; and through this the light of the soul will shine in him. *The second reading changes the meaning of "empty." Here it is not a fault that has to be tolerated. It is something to be felt, and the bitterness is the way to the light. (Note 17 observes that the verse says "do not minimize" while the maamar says "contemplate at length.")*

As the head of the Yeshiva in Gan Eden says: "A tree that does not catch fire, they beat it... A body in which the light of the soul does not rise, they beat it, and the light rises in it." *The Zohar's image: wood that will not burn is struck until it does. The soul is the fire; the beating is the bitterness.*

And even more: this light (which shines through the bitterness of being an empty vessel) has an advantage over light as it is in itself, like the advantage of the light that comes specifically from darkness. *This is the claim that organizes everything that follows. Light that comes out of darkness is greater than light that was never in darkness.*

And this is "you and your sons shall live on the remainder": "you" is the very essence of the soul, and "your sons" are the awe and love that are in every soul; "shall live on the remainder" is like the advantage of the light that comes from darkness. *Both readings end in the same verse. The question for section ב is which one reaches higher.*

12 וכשתעשה כן אזי את ובנייך תחיי בנותר, כיתרון האור הבא מן החושך[16].

13 ועוד פירוש בכלים ריקים אל תמעיטי, שיתבונן הרבה[17] איך שהוא כלי ריקן בלי דעת במוח ובלי דחילו ורחימו, ויתמרמר מאד על ריחוקו, ועי"ז יאיר בו אור הנשמה.

14 וכמאמר רב מתיבתא בג"ע[18] אעא דלא סליק בי' נהורא מבטשין לי' כו' גופא דלא סליק בי' נהורא דנשמתא מבטשין לי' וסליק בי' נהורא.

15 ויתירה מזה שאור זה (שמאיר ע"י המרירות מזה שהוא כלי ריקן) יש לו יתרון על האור כמו שהוא מצד עצמו, כיתרון האור הבא מן החושך דוקא.

16 וזהו ואת ובנייך תחיי בנותר, את הוא עצם הנשמה ובנייך הם דחילו ורחימו שבכל נשמה – תחיי בנותר, כיתרון האור הבא מן החושך.

SUMMARY · SECTION א

The Haftarah's widow is the soul. The creditor is the animalistic soul, the children are love and fear, the oil is the soul's essence. "Empty vessels, do not minimize" has two readings, and both promise "life on the remainder."

SECTION ב

Two readings, one verse: which is higher

יתרון האור מן החושך

BEFORE WE READ

Section א ended with two readings of "empty vessels" and one verse. Now the Rebbe compares them. His claim is that the second reading, bitterness over being an empty vessel, reaches higher than the first, fulfilling Torah without love and fear. To explain why, he takes apart the phrase "the advantage of light from darkness" into two ideas.

And it can be said that the advantage of light that comes from darkness ("you and your sons shall live on the remainder") according to the interpretation "empty vessels, do not minimize": that one should contemplate at length how he is an empty vessel, is higher than the advantage of the light (the "remainder") according to the interpretation "empty vessels, do not minimize": that one should engage in Torah and mitzvos even though they are without love and fear. *Both readings claim the same "advantage." The Rebbe says they are not equal.*

17 ויש לומר, דיתרון האור הבא מן החושך (ואת ובנייך תחיי בנותר) להפירוש בכלים ריקים אל תמעיטי שיתבונן הרבה איך שהוא כלי ריקן, הוא נעלה יותר מיתרון האור (נותר) להפירוש בכלים ריקים אל תמעיטי שיעסוק בתומ"צ אף שהם בלי אהוי"ר.

For in the advantage of light from darkness there are two matters. First, the advantage of the light in order to illuminate the darkness: for in order to illuminate a place that is very distant and very dark, one needs an exceedingly great light. *This is the simpler meaning. Light that has to reach a very dark place must be stronger than ordinary light. Note 19 points to this as one of the standard explanations of the phrase.*

18 דהנה ביתרון האור מן החושך, שני ענינים. יתרון האור בכדי להאיר את החושך. שבכדי להאיר במקום רחוק וחשוך ביותר, צריך לאור גדול ביותר[19].

And so too with the advantage ("shall live on the remainder") that comes through engaging in Torah and mitzvos without love and fear: that he engages in Torah and mitzvos although he has no love and fear is because of the strength of his bond with G-dliness that comes from the very essence of the soul, which is above the revealed powers. *The first reading fits the first meaning. To keep mitzvos while feeling nothing takes a great force, and that force is the soul's essence, which is stronger than feeling.*

19 דכמו"כ הוא גם בנוגע להיתרון (תחיי בנותר) שע"י עסק התומ"צ בלי אהוי"ר, דזה שהוא עוסק בתומ"צ הגם שאין לו אהוי"ר, הוא מפני תוקף ההתקשרות שלו באלקות שמצד עצם הנשמה, שלמעלה מכחות הגלויים.

And there is another matter in the advantage of light from darkness: that through the bitterness over the darkness that conceals His light, there is drawn, from the level of "He made darkness His hiding place," a darkness that is higher than light (higher even than a great light that shines even in a very dark place). *Darkness here is not the absence of light. It is the name of a*

20 ועוד ענין ביתרון האור מן החושך, שע"י המרירות מהחושך המסתיר אורו ית', נמשך מבחינת ישת חושך סתרו[20], חושך שלמעלה מאור[21] (למעלה גם מאור גדול שמאיר גם במקום חשוך ביותר).

level above light, the "darkness" in which G-d hides Himself (Psalm 18:12). This is the second meaning, and it is higher than the first.

And this is the advantage ("shall live on the remainder") that comes through contemplating how he is an empty vessel: that through the bitterness of being an empty vessel (darkness) he reaches the level of a darkness that is above light. *So the second reading answers to the second meaning. The darkness he feels in himself, felt with bitterness, opens the way to the "darkness above light."*

21 וזהו היתרון (תחיי בנותר) שע"י ההתבוננות איך שהוא כלי ריקן, דע"י המרירות מזה שהוא כלי ריקן (חושך), הוא מגיע לבחינת חושך שלמעלה מאור.

DEEP DIVE

Light from darkness: two meanings

Ecclesiastes 2:13 says wisdom has an advantage over folly, "like the advantage of light from darkness." The Rebbe takes two meanings of the phrase. In the first, light has to be great to illuminate a dark and distant place (Sefer HaErkhim lists this as one of the explanations, note 19). In the second, bitterness over the darkness that conceals G-d draws from the level of "He made darkness His hiding place" (Psalm 18:12), a darkness above light (Likkutei Torah, Haazinu, note 21). The first reading of "empty vessels" fits the first meaning: a person keeping mitzvos without feeling needs a strong bond with G-d to do it. The second reading fits the second.

SUMMARY · SECTION ב

The second reading, bitterness at being an empty vessel, is higher. "Light from darkness" has two meanings, a very great light and a "darkness" above light, and the second reading reaches the second meaning.

SECTION ג

Leftovers: mekifim, Arich and Atik

שיריים, מקיפים, אריך ועתיק

BEFORE WE READ

The Rebbe now asks what "the remainder" (נותר) actually is. His answer comes from Likkutei Torah: the leftovers, the שיריים, are the encompassing lights, which stay above the worlds. Drawing them down takes self-nullification. And within the encompassing lights there are two levels, near (Arich Anpin) and far (Atik), and the maamar's two readings turn out to reach different ones.

And to explain the matter in more detail, it will be understood from what is written in Likkutei Torah: that "you and your sons shall live on the remainder" is along the lines of what our Sages said on the verse "to the remnant of His inheritance": "to one who makes himself like leftovers." *The Talmud (Rosh Hashanah 17a) reads "the remnant of His inheritance" as a promise to the person who makes himself like* שיריים*, leftovers, as the Rebbe now explains.*

22 וביאור הענין בפרטיות יותר, יובן ע"פ מ"ש בלקו"ת[22] דענין את ובנייך תחיי בנותר הוא ע"ד מה שארז"ל[23] עה"פ[24] לשארית נחלתו, למי שמשים עצמו כשיריים.

And he explains there that שיריים are the encompassing lights, which are above the chain of descent. For the light that is drawn into the worlds (internally) is only an illumination, and the main light (the encompassing lights) remains above: leftovers. And in order to draw down the encompassing lights it is through self-nullification. *Inner light is what fits into a vessel. The encompassing light is what cannot be contained and so stays outside, "left over." Only bittul can bring it down.*

23 ומבאר שם[25], דשיריים הם המקיפים שלמעלה מהשתלשלות. דהאור שנמשך בעולמות (בפנימיות) הוא הארה בלבד, ועיקר האור (המקיפים) נשאר למעלה, שיריים. ובכדי להמשיך המקיפים, הוא ע"י הביטול.

And this is "to one who makes himself like leftovers": that through making himself like leftovers in its plain sense, self-nullification, specifically thereby he draws down the encompassing lights, the leftovers. *The person who regards himself as a leftover is the one who receives the leftovers of heaven.*

24 וזהו למי שמשים עצמו כשיריים, דע"י שמשים עצמו כשיריים כפשוטו, ביטול, ע"ז דוקא הוא ממשיך המקיפים, שיריים.

For when his service is in the mode of "existence," even when the service is at the peak of loftiness, the drawing down that comes through it is a light that belongs to the chain of descent ("existence"); and in order to draw down the leftovers above (which are above the level of "existence") it is specifically through nullification. *A person who feels himself to be someone, even someone at a very high level, draws down a light of the same kind, a light that fits the world. Light from above the world comes only to someone who is not full of himself.*

25 דכאשר עבודתו היא בבחינת מציאות, גם כשהעבודה היא בתכלית העילוי, ההמשכה שעל ידה היא אור השייך להשתלשלות (מציאות), ובכדי להמשיך השיריים דלמעלה (שלמעלה מבחינת מציאות) הוא דוקא ע"י הביטול.

26 [וכמבואר גם בתו"א[26] עה"פ[27] השמים כסאי והארץ הדום רגלי אי זה בית גו' ואל זה אביט אל עני ונכה רוח, דההמשכה שע"י שמים וארץ שהם תורה (שמים) ומצוות (ארץ) הוא אור פנימי, ובכדי להמשיך המקיפים, אי זה בית גו', דבית הוא מקיף (ובמקיפים עצמם מקיף הרחוק), הוא ע"י הביטול, עני ונכה רוח].

[As is explained also in Torah Or on the verse "The heavens are My throne and the earth is My footstool; where is the house...? ... but to this one I will look, to the poor and broken of spirit": that the drawing down through heaven and earth, which are Torah (heaven) and mitzvos (earth), is an inner light; and in order to draw down the encompassing lights, "where is the house...", for a house is an encompassing light (and among the encompassing lights themselves, the far encompassing), it is through nullification, "the poor and broken of spirit."] *The same teaching through a different verse (Isaiah 66:1-2). Torah and mitzvos draw an inner light. The "house" that G-d cannot be given is an encompassing light, and it is brought by the one who is broken of spirit.*

27 ומבאר בלקו"ת שם, דזהו מה שארז"ל[28] עה"פ ואת ובנייך תחיי בנותר עד שיחיו המתים, דנותר הוא מה שנשאר למעלה בבחינת מקיף, ובמקיפים עצמם הוא מקיף הרחוק, עתיק (דאריך הוא מקיף הקרוב ועתיק הוא מקיף הרחוק[29]),

And Likkutei Torah explains there that this is what our Sages said on the verse "you and your sons shall live on the remainder": "until the dead will live": for the remainder is what remains above in the mode of an encompassing light, and among the encompassing lights themselves it is the far encompassing light, Atik (for Arich is the near encompassing light and Atik is the far encompassing light). אריך *(Arich Anpin) and* עתיק *(Atik Yomin) are two high levels of G-dly light. The Rebbe is saying that "the remainder" in this verse is the higher of the two.*

28 וזהו תחיי בנותר עד שיחיו המתים, דתחיית המתים הוא ע"י טלא דנטיף מעתיקא[30].

And this is "shall live on the remainder until the dead will live": for the revival of the dead is through "the dew that drips from Atik." *The Zohar names the source of the dew of revival as Atik. That fits "the remainder" being Atik.*

29 וזוהי המעלה דענין תחיי בנותר שבא ע"י המרירות מזה שהוא כלי ריקן (פירוש השני בכלים ריקים אל תמעיטי) על הענין דתחיי בנותר שבא ע"י שעוסק בתומ"צ הגם שאין לו אהוי"ר (פירוש הראשון בכלים ריקים אל תמעיטי), כי היתרון (נותר) בזה שעוסק בתומ"צ גם כשאין לו אהבה ויראה הוא זה שאז קיום התומ"צ שלו קשור עם כח המס"נ, דענין המס"נ הוא מצד עצם הנשמה שלמעלה מכחות הגלויים (אהוי"ר).

And this is the superiority of "shall live on the remainder" that comes through the bitterness of being an empty vessel (the second interpretation) over the "shall live on the remainder" that comes through engaging in Torah and mitzvos although he has no love and fear (the first interpretation). For the advantage (the "remainder") in the one who engages in Torah and mitzvos even when he has no love and fear is that then his fulfillment of Torah and mitzvos is bound up with the power of self-sacrifice, and self-sacrifice is from the very essence of the soul, which is above the revealed powers (love and fear). *First reading, summed up: the*

connection to the essence of the soul is real, so something is drawn from above.

30 אבל מ"מ, כיון שע"י עסק התומ"צ (גם כשקיום התומ"צ הוא ע"י שזוכר ענין מסירת נפשו לה') אינו מתבטל ממציאותו [שהרי זה שהוא מקיים תומ"צ תלוי ברצונו, רצון (מציאות) האדם[31]], הגילוי דעצם הנשמה שבזה הוא רק כמו ששייכת לכחות הגלויים [דע"י שזוכר ענין מסירת נפשו לה' שמצד עצם הנשמה, הרצון שלו בתומ"צ הוא בתוקף גדול].

But nonetheless, since through engaging in Torah and mitzvos (even when the fulfillment of Torah and mitzvos is through remembering the matter of giving up his soul to G-d) he is not nullified from his existence [for the fact that he fulfills Torah and mitzvos depends on his will, the will (the "existence") of the person], the revelation of the essence of the soul in this is only as it relates to the revealed powers [for through remembering the matter of giving up his soul to G-d, which is from the essence of the soul, his will in Torah and mitzvos is of great strength]. *Here is the limit of the first reading. Whoever stands up against his inclination because he remembers self-sacrifice still stands up with his own will. Note 31 says that real self-sacrifice reveals the* יחידה *beyond will, but remembering it is not the same as doing it.*

31 ולכן, גם ההמשכה שנמשכת מלמעלה ע"י, הוא האור שלמעלה מהשתלשלות כמו שהוא שייך להשתלשלות, דבכללות הוא מקיף הקרוב, אריך.

And therefore the drawing down that is drawn from above through this is the light that is above the chain of descent as it relates to the chain of descent, which, in general, is the near encompassing light, Arich. *A will that is still the person's own draws down light that still relates to the worlds: the near encompassing light.*

32 והיתרון שנעשה ע"י ההרגש והמרירות מזה שהוא כלי ריקן, מכיון שע"ז הוא מתבטל ממציאותו, נמשך ע"ז הגילוי דעצם הנשמה כמו שהיא למעלה משייכות לכחות הגלויים. ועד"ז הוא בההמשכה שנמשכת ע"י מלמעלה, דע"י שמרגיש בעצמו שהוא כלי ריקן שאין בו שום מעלה והוא כמו שיריים בעיניו (דבר המיותר, נותר), הענין דתחיי בנותר שע"ז הוא המשכת מקיף הרחוק, עתיק[32].

And the advantage that is brought about through the feeling and bitterness of being an empty vessel: since through this he is nullified from his existence, there is drawn thereby the revelation of the essence of the soul as it is above any relation to the revealed powers. And the same applies to the drawing down from above that results: for through his feeling in himself that he is an empty vessel with no merit, and he is like leftovers in his own eyes (something superfluous, a remainder), "shall live on the remainder" is thereby the drawing down of the far encompassing light, Atik. *The second reading goes beyond the first because the person is actually nullified, not only strong-willed. He becomes a leftover in his own eyes, so he receives the Leftover. Note 32 finds the same two stages in teshuvah: the baal teshuvah's greater thirst for G-d, and his feeling of being contemptible, which draws the kindness of Atik.*

DEEP DIVE

Leftovers and encompassing lights

In Chassidus, a divine light can be "inner" (pnimi): it enters a vessel and fits it. Or it can be "encompassing" (makif): it stays outside, because the vessel cannot hold it. The maamar, following Likkutei Torah, calls the encompassing light **שיריים**, "leftovers," and says that only **ביטול**, self-nullification, draws it down. Within the encompassing lights there is a near level, Arich Anpin, which still has some relation to the inner light, and a far level, Atik, which is separate from it. The two readings of "empty vessels" draw down these two levels respectively (sections ג and ד).

SUMMARY · SECTION ג

The remainder is the encompassing light, drawn down only through nullification. The first reading draws Arich (near), because the person still acts from his own will. The second draws Atik (far), because the person is truly nullified.

SECTION ד

How can the far light give life to the inner powers? לא נפלאת היא ממך

BEFORE WE READ

A question arises. If the remainder is an encompassing light, and especially the far encompassing light, how can it give life to the inner powers, "your sons" (love and fear)? The Rebbe answers from a maamar by the Rebbe Rashab, whose birthday is the day on which this maamar was said, 20 Cheshvan.

And we need to understand what is written, "you and your sons shall live on the remainder": that also the love and fear of the soul ("your sons") shall live on the remainder. For apparently, since the remainder is an encompassing light, and especially according to the interpretation that the remainder is the far encompassing light, how is it possible that life should be drawn from it to the inner powers (love and fear)? *An encompassing light, by definition, does not enter. So how can it give life to what is inside?*

33 וצריך להבין מ״ש ואת ובנייך תחיי בנותר, שגם האהבה והיראה דהנשמה (בנייך) יחיו בנותר, דלכאורה, מכיון שנותר הוא מקיף, ובפרט להפירוש שנותר הוא מקיף הרחוק, איך שייך שיומשך ממנו חיות לכחות הפנימיים (אהבה ויראה).

And this can be explained from what the Rebbe Rashab, whose birthday it is, wrote in his maamar beginning "For this commandment which I command you today is not too wondrous for you and is not far off" (in his collection of maamarim that is now being prepared for print). *Deuteronomy 30:11. The maamar is from 5673. The Rebbe notes that the volume that will carry it is being prepared at the time he speaks.*

34 ויש לבאר זה ע״פ מ״ש אדמו״ר (מהורש״ב) נ״ע בעל יום ההולדת במאמרו ד״ה כי[33] המצוה הזאת אשר אנכי מצוך היום לא נפלאת היא ממך ולא רחוקה היא[34] (בספר המאמרים שלו שמכינים עתה לדפוס[35]),

That the two expressions, "wondrous" and "far off," are in Atik and Arich. For "wondrous" (פלא) [which means separation and distinction] is in Atik, which is removed and distinct from the chain of descent; and "distance" is in Arich, for the word "distance" indicates that it has some relation to the thing that is far from it, as in "I said, 'I will be wise,' but it is far from me": that I said "I will be wise" is because wisdom relates to him, only that it is far from him. *Solomon wanted wisdom because wisdom is the kind of thing he can have; he is far from it but not unrelated to it. That is what "far" means. "Wondrous" means apart, with no relation at all. Note 37 points out that elsewhere (Hemshech 5666) the order is reversed, with distance above wondrous.*

35 דשני הלשונות נפלאת ורחוקה הם בעתיק ואריך. דפלא [שהוא לשון הפרשה והבדלה] הוא בעתיק, שנעתק ונבדל מהשתלשלות, וריחוק הוא באריך, דלשון ריחוק מורה שיש לו שייכות להדבר שהוא רחוק ממנו, וכמו אמרתי אחכמה והיא רחוקה ממני[36], דזה שאמרתי אחכמה הוא לפי שהחכמה שייכת אליו, ורק שהיא רחוקה ממנו[37].

And he explains there that the words "for this commandment... is not too wondrous for you": "for you" specifically: is because, since the mitzvos are the

36 ומבאר שם, דמ״ש כי המצוה הזאת גו׳ לא נפלאת היא ממך גו׳, ממך דוקא, הוא, כי כיון שהמצוות הם

רצון העליון, רצון שלמעלה מטעם, הם בבחינת פלא וריחוק[38].

[37] ומכ"ש מצות התשובה (דהמצוה הזאת קאי על מצות התשובה, כמ"ש הרמב"ן וכמה מפרשים[39]) שהיא למעלה מהרצון דמצוות [וכמבואר בכ"מ[40], דזה שע"י התשובה מתמלאים כל הפגמים הוא לפי שתשובה מגעת באוא"ס בעל הרצון (שלמעלה מהרצון דמצוות), ועד שהיא מגעת בהעצמות[41], דזהו מ"ש כי המצוה הזאת אשר אנכי מצוך, אנכי מי שאנכי[42]]

[38] שהיא בודאי בבחינת פלא וריחוק. דתשובה תתאה היא בבחינת ריחוק ותשובה עילאה היא בבחינת פלא.

[39] כי תשובה תתאה היא במקיף דחי', מקיף הקרוב. וגם ההמשכה מלמעלה הנמשכת ע"י תשובה תתאה היא המקיף דאור ישר שיש לו שייכות להפנימי, דבכללות הוא אריך.

[40] ותשובה עילאה היא במקיף דיחידה, מקיף הרחוק. וגם ההמשכה מלמעלה שנמשכת ע"ז היא המקיף דאור חוזר שלמעלה משייכות לפנימיות, דבכללות הוא עתיק.

[41] ומ"ש לא נפלאת היא ממך ולא רחוקה היא, הוא ממך דוקא, מנשמות ישראל. דנש"י יש בהם הכל, וגם מלמעלה נותנים להם הכל, ולכן אין זה נפלא ורחוק מהם.

supernal will, a will that is above reason, they are in the mode of wondrous and far. *A command from a will beyond reason is, by its nature, remote from us. The verse says it is not remote from you, and it says it to Israel.*

And all the more so the mitzvah of teshuvah (for "this commandment" refers to the mitzvah of teshuvah, as the Ramban and several commentators write), which is above the will of the mitzvos [as explained elsewhere, that the reason all blemishes are filled in through teshuvah is that teshuvah reaches the Infinite Light, the Master of the will (which is above the will of the mitzvos), and reaches even the very Essence; and this is what is written, "this commandment which I (אנכי) command you": אנכי is "Who I am."] *Teshuvah is not one commandment among others. It is directed to the source of will, and past the source of will to the Essence itself. The word* אנכי, *"I," is the sign of that: the Essence says "I am who I am."*

that it is surely in the mode of wondrous and far. For lower teshuvah is in the mode of distance and higher teshuvah is in the mode of wondrous. *Teshuvah has two levels. Lower teshuvah is the return of love and the intent to change. Higher teshuvah, which comes after, is the return of the Essence.*

For lower teshuvah is in the encompassing level of Chayah, the near encompassing light. And also the drawing down from above that results through lower teshuvah is the encompassing level of direct light, which has a relation to the inner light, and in general is Arich. *The soul has encompassing levels,* חיה *and* יחידה, *just as the higher worlds have Arich and Atik. Lower teshuvah operates in Chayah and draws Arich.*

And higher teshuvah is in the encompassing level of Yechidah, the far encompassing light. And the drawing down from above that results through it is the encompassing level of returning light, which is above any relation to the inner, and in general is Atik. *Higher teshuvah operates in Yechidah and draws Atik.*

And what is written, "it is not too wondrous for you and is not far off," is "for you" specifically: of the souls of Israel. For the souls of Israel have everything in them, and also from above they are given everything, and therefore this is not wondrous and far from them. *The Rebbe is stating the Rebbe Rashab's answer: it is not*

remote because Israel's souls already contain these levels, and what is above is handed down to them.

DEEP DIVE

Chayah, Yechidah and the two teshuvos

The soul has inner levels (Nefesh, Ruach, Neshamah) and encompassing levels (Chayah, Yechidah), which are parallel to Arich and Atik above. Lower teshuvah works in Chayah and draws Arich, "direct light." Higher teshuvah works in Yechidah and draws Atik, "returning light." The Rebbe adds, citing the Rebbe Rashab's maamar of 5673, that the phrase "I command you" (**אנכי**) signals that the mitzvah of teshuvah reaches the Essence, above even the Master of the will (notes 40-42).

SUMMARY · SECTION ד

How can an encompassing light give life to the inner powers? From the Rebbe Rashab: "wondrous" is Atik, "far" is Arich, and teshuvah, which reaches both, is not remote from Israel.

SECTION ה

What does the verse add?

מה מחדש הכתוב

BEFORE WE READ

If higher and lower teshuvah are already in the soul's own encompassing levels (Chayah and Yechidah), which parallel Arich and Atik above, then what is the verse's innovation in saying that teshuvah is "not wondrous"? The Rebbe answers by looking at who the "you" is.

42 וצריך להבין, מה מחדש הכתוב בזה שהמצוה הזאת (תשובה) לא נפלאת היא ממך ולא רחוקה היא, דלכאורה, מכיון שגם באדם, עבודת התשובה היא בהמקיפים חי' יחידה, שהם בדוגמת המקיפים שלמעלה (אריך ועתיק), מהו החידוש (כ"כ) בזה שע"י העבודה בהמקיפים דהנשמה נמשכים המקיפים דלמעלה.

And we need to understand what the verse is adding, in saying that this commandment (teshuvah) is not too wondrous for you and is not far off. For apparently, since in man too, the service of teshuvah is in the encompassing levels of Chayah and Yechidah, which are parallel to the encompassing lights above (Arich and Atik), what is the (great) novelty in saying that through the service in the encompassing levels of the soul the encompassing lights above are drawn down? *Like calls to like. It is hardly surprising that the high levels of the soul draw the high levels above.*

43 ויש לומר, דממך קאי על נר"נ שהם עיקר האדם[43]. דהגם שתשובה היא בהמקיפים דנשמה, מ"מ, בכדי לעורר המקיפים צריכה להיות התבוננות, וההתבוננות (שבנר"נ) צריכה להיות באופן שע"י יתעוררו המקיפים שלמעלה מהשכל.

And it can be said that "for you" refers to נר"נ (Nefesh, Ruach, Neshamah), which are the main part of the person. For although teshuvah is in the encompassing levels of the soul, nonetheless, in order to arouse the encompassing levels, there has to be contemplation, and the contemplation (which is in Nefesh, Ruach, Neshamah) must be in a way that through it the encompassing levels, which are above the intellect, will be aroused. *The point is that "you" means the ordinary, inner levels of the soul, the ones that think and feel. Note 43 connects this to the earlier statement that the encompassing lights are called* שיריים.

44 וזהו החידוש בלא נפלאת היא ממך גו' שממך קאי על נר"נ (כנ"ל), דהגם שהמקיפים חי' יחידה הם נפלאים ורחוקים מנר"נ, מ"מ, בכח הנר"נ לעורר (ע"י התבוננות המתאימה) את המקיפים חי' יחידה[44], ועל ידם גם המקיפים שלמעלה, אריך ועתיק.

And this is the novelty in "it is not too wondrous for you": that "for you" refers to נר"נ (as above), for although the encompassing levels of Chayah and Yechidah are wondrous and distant from Nefesh, Ruach, Neshamah, nonetheless, it is within the power of Nefesh, Ruach, Neshamah to arouse (through suitable contemplation) the encompassing levels of Chayah and Yechidah, and through them the encompassing lights above, Arich and Atik. *The novelty is that the inner soul can reach the encompassing soul. Note 44 cites Likkutei Torah, which says of the higher teshuvah as well: "this level too is near to you."*

45 והטעם על זה הוא (כמובא לעיל (סוף סעיף ד) מהמאמר) כי נש"י (היינו גם הנר"נ) יש להם הכל, וגם מלמעלה נותנים להם הכל.

And the reason for this is (as brought above (end of section ד) from the maamar) that the souls of Israel (that is, also the Nefesh, Ruach, Neshamah) have everything, and also from above they are given everything. *This returns to the closing line of section ד and applies it to the inner levels as well.*

SUMMARY · SECTION ה

The verse's innovation is that "for you" means the inner levels, Nefesh, Ruach and Neshamah, which can arouse the encompassing levels through contemplation.

SECTION ו

Two tongues, two meanings: will and reason

פלא וריחוק — רצון וטעם

BEFORE WE READ

The Rebbe Rashab's maamar holds that "this commandment" may refer to teshuvah. But the other reading, that it refers to all the commandments, is also standard, and the verse still says "for you." Why two words, "wondrous" and "far"? For this reading the Rebbe offers an explanation based on two components inside every mitzvah.

And this will be understood by first noting that the explanation of the precise wording "it is not too wondrous for you" ("for you" specifically) applies also to the interpretation that "this commandment" refers to all the mitzvos. For even according to this interpretation, "this commandment" is in the mode of wondrous, as was brought above (section ד) from the maamar, that all the mitzvos too, being the supernal will, which is above reason, are in the mode of wondrous and far (but nonetheless "it is not too wondrous for you": for Israel). *Rashi and the Tanya (ch. 17) read the verse as speaking of all of Torah, and the Rebbe Rashab's maamar (note 45) says so too. The point of "for you" holds either way.*

46 ויובן זה בהקדים שהביאור בדיוק לשון הכתוב לא נפלאת היא ממך (ממך דוקא), הוא גם להפירוש[45] שהמצוה הזאת קאי על כללות המצוות. דגם לפירוש זה, המצוה הזאת היא בבחינת פלא, וכמובא לעיל (סעיף ד) מהמאמר, שגם כל המצוות, להיותם רצון העליון שלמעלה מהטעם, הם בבחינת פלא וריחוק (אלא שאעפ"כ לא נפלאת היא ממך, מישראל).

And it can be said that the reason the verse says two expressions, "wondrous" and "far," is that in the mitzvos there are two matters. First, that the mitzvos are His will, a will above reason. And second, that after the will is clothed in wisdom (of Torah), a reason is added to every mitzvah as well. *Every mitzvah is a will that has been given a reason. Even chukim have a reason, in the supernal wisdom (note 46).*

47 ויש לומר, דזה שאומר ב' לשונות, נפלאת ורחוקה, הוא, כי במצוות יש שני ענינים. זה שהמצוות הם רצונו יתי, רצון שלמעלה מטעם. וזה שלאחרי שהרצון נתלבש בחכמה (דתורה), ניתוסף גם טעם לכל מצוה[46].

And these are the two expressions "wondrous" and "far": for the will in the mitzvos, being above reason, is wondrous; and the reasons of the mitzvos as they are from the wisdom of Torah as it is above, are in the mode of distance. *Will is the "wondrous" element, apart from us entirely. Reason, even supernal reason, is "far," because wisdom is at least the kind of thing that relates to the mind.*

48 וזהו שני הלשונות דפלא וריחוק, דהרצון שבמצוות, להיותו למעלה מטעם, הוא פלא. וטעמי המצוות כמו שהם מצד החכמה דתורה כמו שהיא למעלה, הם בבחינת ריחוק.

For although the reasons for the mitzvos too (as they are in His wisdom) are above the understanding of the human intellect, nonetheless, the wisdom above is the source of the wisdom and intellect of created beings, and therefore it is not "wondrous" to the intellect of

49 דהגם שגם טעמי המצוות (כמו שהם בחכמתו יתי) הם למעלה מההבנה דשכל אנושי[47], מ"מ, החכמה דלמעלה היא מקור לחכמת ושכל

הנבראים[48], ולכן היא לא נפלאת משכל הנבראים ורק רחוקה מהם[49].

the created beings but only far from it. *Our minds are derived from G-d's wisdom. That is the relation between them. This is also how the Rebbe reads Solomon's "it is far from me" about the red heifer (note 49).*

SUMMARY · SECTION 1

For the reading that "this commandment" is all the mitzvos: "wondrous" is the will, "far" is the reason, because our minds come from the supernal wisdom.

SECTION ז

Torah before it came down

תורה קודם ירידתה

BEFORE WE READ

A further step: Torah and mitzvos, taken in themselves, are above even "wondrous" and "far." Those words need some relation between the things compared, and Torah as it is in itself has none to the world. The Rebbe explains with the Sages' statement that Torah preceded the world by two thousand years.

And it should be added that the mitzvos and the Torah (the reasons of the mitzvos) as they are in themselves, it is not even applicable to say of them the descriptions "wondrous" and "far." For the word "wondrous" (and all the more so the word "far") indicates that the wondrous thing has some relation to the thing from which it is wondrous. Not so with two matters between which there is no relation whatsoever: there the word "wondrous" does not apply. Just as one cannot say of an intellectual idea that it is wondrous from the sense of touch. *An idea is not "too wondrous for" the sense of touch. They are in different categories, so the phrase makes no sense (note 50 cites Shaar HaYichud VehaEmunah).*

50 ויש להוסיף, דהמצוות והתורה (טעמי המצוות) כמו שהם מצד עצמם, אין שייך לומר עליהם גם התואר דפלא וריחוק. כי לשון פלא (ומכ"ש לשון ריחוק) מורה שהדבר המופלא יש לו איזו שייכות להדבר שמופלא ממנו. משא"כ בשני ענינים שאין שום שייכות ביניהם, אין נופל הלשון פלא. וכמו שאין שייך לומר על סברא שכלית שהיא נפלאת מחוש המישוש[50].

And that the Torah and mitzvos are "far" and "wondrous" is after they descended to have some relation to the world. For the beginning of the descent is that the Torah preceded the world. For the Torah as it is in itself is not in the category of "worlds" at all, and it is not applicable to say of it that it preceded the world. *"Preceded" is already a descent. It places Torah on a timeline, however early. Torah in itself is not on the timeline at all.*

51 וזה שהתומ"צ הם ריחוק ופלא הוא לאחרי שירדו להיות להם איזו שייכות לעולם. דהתחלת הירידה היא זה שהתורה קדמה לעולם. דהתורה כמו שהיא מצד עצמה, אינה בגדר עלמין כלל ואין שייך לומר עלי' שקדמה לעולם.

And that our Sages said, "Two thousand years the Torah preceded the world," is in the level of Torah as it has descended to be in the category of "worlds." For in this level it is applicable to say that it preceded the world, and even more, that there is a measure to the precedence: two thousand years. And after this it descended through many more descents until it was drawn down below. *The statement about two thousand years is already a description of Torah after the first descent. There are several further stages (note 53 refers to the five levels of Torah in Proverbs 8).*

52 וזה שארז"ל[51] אלפיים שנה קדמה תורה לעולם, הוא בהדרגא דתורה כמו שירדה[52] להיות בגדר עלמין. דבדרגא זו שייך לומר שקדמה לעולם, ויתירה מזו, שיש שיעור בהקדימה, אלפיים שנה. ולאחרי זה ירדה עוד כו"כ ירידות[53], עד שנמשכה למטה.

And in this level of Torah, as it is after its descent [which is a general level that includes many particular

53 ובדרגא זו דתורה, כמו שהיא לאחרי ירידתה [שהיא דרגא כללית, הכוללת כו"כ דרגות פרטיות,

מהדרגא דתורה שקדמה לעולם ועד להדרגא דתורה שנמשכה למטה] שייך לומר שהיא בבחינת פלא וריחוק.

54 ויש לומר, דזה שאומר לא נפלאת היא ממך ולא רחוקה היא, הכוונה בזה היא להתומ"צ כמו שהם בבחינת פלא וריחוק, וגם להתומ"צ כמו שהם מצד עצמם (קודם ירידתם, שאז אין שייך לומר עליהם גם התואר דפלא וריחוק), שגם דרגא זו דתומ"צ לא נפלאת היא ממך ולא רחוקה היא.

55 כי במתן תורה ניתנו לישראל כל הדרגות דתורה, גם הדרגא דתורה כמו שהיא מצד עצמה (לפני ירידתה להיות שייכת לעולמות), ועד לאורייתא וקוב"ה כולא חד[54].

levels, from the level of Torah that preceded the world to the level of Torah that was drawn down below], it is applicable to say that it is in the mode of wondrous and far. *So "wondrous and far" describes Torah in all the stages after it has begun to descend, from "before the world" down to this world.*

And it can be said that when the verse says "it is not too wondrous for you and is not far off," the intention is the Torah and mitzvos as they are in the mode of wondrous and far, and also the Torah and mitzvos as they are in themselves (before their descent, when it is not applicable to say of them even the description of wondrous and far): that this level, too, of Torah and mitzvos is not too wondrous for you and is not far off. *The verse is wider than it seemed. It says that the Torah in all its levels, including the level above any "far," is within reach.*

For at the giving of the Torah all the levels of Torah were given to Israel, including the level of Torah as it is in itself (before its descent to relate to the worlds), up to "the Torah and the Holy One, blessed be He, are all one." *The Zohar's phrase for Torah at its highest, where it is identical with G-d (note 54).*

DEEP DIVE

Torah before the world

The Sages say that Torah preceded the world by two thousand years (note 51). The Rebbe says that statement describes Torah after its first descent, since a measure in time already places it in relation to the worlds. Torah as it is in itself, "the Torah and the Holy One are one" (note 54), is above all measure. The maamar's claim is that Sinai gave all these levels to Israel, including that one.

SUMMARY · SECTION ד

Torah in itself is above "wondrous" and "far." At Sinai all its levels were given, including that one, so even that is not beyond Israel.

SECTION ח

The same for teshuvah

התשובה מצד עצמה

BEFORE WE READ

Now the same two steps are applied to the other reading, "this commandment" as teshuvah. Teshuvah's wonder and distance are higher than those of all the mitzvos, but even so, teshuvah in itself is above the vocabulary of wonder and distance.

56 והנה עד"ז הוא להפירוש דהמצוה הזאת קאי על מצות התשובה, דזה שתשובה היא בבחינת פלא וריחוק, הוא כמו שירדה להיות נמשכת למטה, אבל כמו שהיא מצד עצמה, אין שייך בה גם התוארים פלא וריחוק.

57 והגם דהפלא והריחוק דתשובה הם באופן נעלה יותר מהפלא והריחוק שבכל המצוות [דהפלא והריחוק שבכל המצוות הו"ע הרצון והחכמה (כנ"ל סעיף ו), וכיון שתשובה היא בבעל הרצון (כנ"ל סעיף ד), מובן, שהפלא והריחוק דתשובה הם באופן נעלה יותר], מ"מ, מכיון שהתואר פלא (ומכ"ש התואר ריחוק), גם כמו שהוא בתכלית העילוי, מורה שהדבר המופלא יש לו איזו שייכות להדבר שמופלא ממנו, לכן, בהדרגא דתשובה כמו שהיא מצד עצמה (בעל הרצון), אין שייך לומר לשון פלא וריחוק.

58 ויש לומר, דמ"ש לא נפלאת היא ממך ולא רחוקה היא, הכוונה בזה היא להתשובה כמו שהיא בבחינת פלא וריחוק וגם להתשובה כמו שהיא מצד שרשה בבעל הרצון (שלמעלה מהתואר דפלא וריחוק), שגם דרגא זו דתשובה לא נפלאת היא ממך ולא רחוקה היא.

59 וזהו מ"ש כי המצוה הזאת אשר אנכי מצוך גו', שגם התשובה כמו שהיא מצד אנכי, אנכי מי שאנכי, לא נפלאת היא ממך ולא רחוקה היא.

And this is the same according to the interpretation that "this commandment" refers to the mitzvah of teshuvah: that teshuvah is in the mode of wondrous and far is as it has descended to be drawn down below, but as it is in itself, it is not even applicable to say of it the descriptions "wondrous" and "far." *The structure of section ז, applied to teshuvah.*

And although the wondrous and far of teshuvah are of a higher kind than the wondrous and far of all the mitzvos [for the wondrous and far in all the mitzvos are the will and the wisdom (as above, section ו), and since teshuvah is in the Master of the will (as above, section ד), it is understood that the wondrous and far of teshuvah are of a higher kind], nonetheless, since the word "wondrous" (and all the more so the word "far"), even at the height of loftiness, indicates that the wondrous thing has some relation to the thing from which it is wondrous, therefore, in the level of teshuvah as it is in itself (the Master of the will), it is not applicable to say "wondrous" and "far." *Even the highest "wondrous" is only a way of speaking about something that still has some tie to us. Teshuvah in itself has none.*

And it can be said that the intention of the words "it is not too wondrous for you and is not far off" is teshuvah as it is in the mode of wondrous and far, and also teshuvah as it is from its root in the Master of the will (which is above the description of wondrous and far): that this level too of teshuvah is not too wondrous for you and is not far off. *The verse covers every level of teshuvah, including the root.*

And this is what is written, "For this commandment which I (אנכי) command you...": that teshuvah too, as it is from "I," "I am Who I am," is not too wondrous for you and is not far off. *The word* אנכי *is where the verse itself says that the command comes from the Essence.*

SUMMARY · SECTION ת

The same applies to teshuvah: its root is above "wondrous" and "far," and the verse says that is within reach as well.

SECTION ט

Why: the first words of the Ten Commandments

אנכי הוי' אלקיך

BEFORE WE READ

Why is teshuvah, even at its Essence-level, within reach? The Rebbe's answer is the opening of the Ten Commandments. At Sinai each Jew was told "I am Havayah your G-d," and in that "I" is included the I that is above Havayah.

60 והטעם על זה, כי במתן תורה, ע"י הדיבור[55] אנכי הוי' אלקיך, נעשה כן בכאו"א מישראל, שאנכי (ע"י שנמשך בהוי') הוא אלקיך, כחך וחיותך[56].

And the reason for this is that at the giving of the Torah, through the utterance "I am Havayah your G-d," it was made so in each and every Jew that "I" (through being drawn into Havayah) is your G-d: your power and your life. *The word "your" in "your G-d" is the point. It says that G-d is the power and life of each person (note 56).*

61 והגם דזה שאנכי נעשה אלקיך הוא כמו שנמשך בהוי', וכמבואר בהמאמר[57] החילוק בין מצות התשובה לכל המצוות, דבתשובה כתיב אשר אנכי מצוך, אנכי סתם, ובכל המצוות כתיב אנכי הוי', אנכי כמו שנמשך בהוי',

And although that "I" becomes your G-d is as it is drawn into Havayah, as is explained in the maamar the difference between the mitzvah of teshuvah and all the mitzvos: that regarding teshuvah it is written "which I command you," a plain "I," and regarding all the mitzvos it is written "I am Havayah," the "I" as drawn into Havayah, *The maamar of the Rebbe Rashab notes that the verse about teshuvah says only* אנכי, *and the verses about other mitzvos say* אנכי הוי'.

62 מ"מ, ע"פ הידוע[58] שבהדיבור אנכי כלולים כל המצוות, גם מצות התשובה, יש לומר, שבאנכי הוי' (שבמתן תורה) נכלל גם בחינת אנכי כמו שהוא בעצמותו, למעלה מהמשכה בהוי', אלא שהגילוי דבחינה זו הוא במצות התשובה.

nonetheless, according to what is known that in the utterance "I" all the mitzvos are included, also the mitzvah of teshuvah, it can be said that in "I am Havayah" (at the giving of the Torah) is included also the level of "I" as it is in His Essence, above the drawing into Havayah; except that the revelation of this level is in the mitzvah of teshuvah. *Since the Ten Commandments contain all the commandments, they contain teshuvah, and with it the "I" without Havayah. That level is not revealed in the Ten Commandments themselves. It is revealed in the mitzvah of teshuvah.*

63 ומזה מובן, דזה שבמתן תורה נעשה בכאו"א מישראל שאנכי הוא אלקיך, כחך וחיותך, הוא גם בחינת אנכי שלמעלה מהמשכה בהוי'. וכאשר האדם רוצה להתעורר בתשובה (עוד לפני שעושה תשובה), ע"ז מתגלה אצלו שאנכי (גם אנכי שלמעלה מהמשכה בהוי') הוא כחך וחיותך, היינו שזה שייך גם להנר"נ שלו,

And from this it is understood that the fact that at the giving of the Torah it was made so in each and every Jew that "I" is your G-d, your power and your life, applies also to the level of "I" that is above the drawing into Havayah. And when a person wishes to be aroused to teshuvah (even before he does teshuvah), thereby there is revealed to him that "I" (even the "I" that is above the drawing into Havayah) is his power and his life, that is, that this relates also to his Nefesh, Ruach, Neshamah. *The wish to do teshuvah is already enough to*

uncover this. A person does not need to have completed teshuvah first.

And thereby, "this commandment" (teshuvah) "which I command you" is not too wondrous for you and is not far off; and on the contrary, "the matter is very near to you, in your mouth and in your heart, to do it": that it is very near for every Jew to reach teshuvah, and not only the level of teshuvah as it descended to be in the mode of wondrous and far, but also the level of teshuvah "which I command you." *"Very near" is the next verse. The Rebbe says it applies to every level of teshuvah.*

64 ועי"ז, המצוה הזאת (תשובה) אשר אנכי מצוך, לא נפלאת היא ממך ולא רחוקה היא, ואדרבא, קרוב אליך הדבר מאד בפיך ובלבבך לעשותו, שקרוב מאד לכ"א מישראל להגיע לתשובה, ולא רק לדרגת התשובה כמו שירדה להיות בבחינת פלא וריחוק אלא גם לדרגת התשובה אשר אנכי מצוך.

DEEP DIVE

Anochi and the Ten Commandments

Each mitzvah says "I am Havayah," the "I" as it is drawn into the name Havayah. The mitzvah of teshuvah says only "I," the "I" without Havayah, Who I am. The Rebbe's claim in section ט is that, since the Ten Commandments contain all the mitzvos, they contain this "I" as well, and that when a person even wishes to do teshuvah, that "I" is revealed in his own Nefesh, Ruach and Neshamah (note 58).

SUMMARY · SECTION ט

Because at Sinai the "I" of "I am Havayah" included the "I" above Havayah, and the wish to do teshuvah reveals it as the person's own life.

SECTION ו

Back to the verse, and to the future

תחיית המתים והגאולה

BEFORE WE READ

The maamar closes by returning to the verse it began with, "you and your sons shall live on the remainder." Section ד's question is answered, and the answer leads to the revival of the dead and from there to the Redemption.

And this is "you and your sons shall live on the remainder": that the inner powers of the soul also live on the remainder; for although the remainder is an encompassing light, and even more, the far encompassing light, nonetheless, life is drawn from it to the inner powers of the soul as well, because through teshuvah it is revealed that "I" is your G-d, your power and your life. *This answers the question from section ד.*

In the manner stated above (section ט) regarding "it is not too wondrous for you." Except that "it is not too wondrous for you" means that the inner powers of the soul (through the wish to do teshuvah) are in a state that through them it is possible to reach the encompassing levels, and "you and your sons shall live on the remainder" means that the inner powers live (with inner life) in the remainder that is drawn through teshuvah, in the remainder of the near encompassing light and also in the remainder of the far encompassing light [and it can be said that included in the remainder is also the Essence, which is above the category of encompassing and inner]. *Two directions: in the first verse, the inner powers reach up. In the second, what is above comes down into them.*

And this can be connected also with the Sages' interpretation of "you and your sons shall live on the remainder": "until the dead will live": for in the revival of the dead the life of the body will be from the "surrounding" light (the remainder). And through "you and your sons shall live on the remainder," that the life of the inner powers (of the soul) is in the remainder, in the future there will be also the life of the body from the surrounding light. [And not only this, but the life of the body will be higher, so that the soul will be nourished from the body.] *The body, which is outside the soul in the way that an encompassing light is outside, will be*

65 וזהו ואת ובנייך תחיי בנותר, שגם כחות הפנימיים דהנשמה יחיו בנותר, דהגם שנותר הוא מקיף, ויתירה מזו שהוא מקיף הרחוק, מ"מ, נמשך ממנו חיות גם לכחות הפנימיים דהנשמה, כי ע"י התשובה מתגלה שאנכי הוא אלקיך כחך וחיותך.

66 וע"ד שנת"ל (סעיף ט) בענין לא נפלאת היא ממך. אלא שענין לא נפלאת היא ממך הוא שכחות הפנימיים דהנשמה (ע"י הרצון לעשות תשובה) הם באופן שעל ידם אפשר להגיע להמקיפים, וענין ואת ובנייך תחיי בנותר הוא שכחות הפנימיים חיים (בחיות פנימי) בהנותר שנמשך ע"י התשובה, בנותר דמקיף הקרוב וגם בנותר דמקיף הרחוק [ויש לומר, שבנותר נכלל גם העצם שלמעלה מהגדר דמקיף ופנימי].

67 ויש לקשר זה גם עם פירוש רז"ל עה"פ ואת ובנייך תחיי בנותר, עד שיחיו המתים, כי בתחיית המתים יהי' חיות הגוף מהסובב[59] (נותר). וע"י ענין את ובנייך תחיי בנותר, שהחיות דכחות הפנימיים (דהנשמה) הוא בנותר, יהי' לע"ל גם חיות הגוף מהסובב. [ולא עוד אלא שהחיות דהגוף יהי' נעלה יותר, שלכן, הנשמה תהי' ניזונית מהגוף[59]].

given life from the same source that now gives life to the inner powers (note 59).

And it can be said that this is also the connection between teshuvah and the future Redemption: that "Israel are redeemed only through teshuvah," and "Moshiach comes to return the righteous in teshuvah"; for the drawing down through teshuvah is in a way that life is drawn from it to the inner powers as well, "you and your sons shall live on the remainder," and the perfection of the future Redemption is in the revival of the dead, when the life of the body will be from the surrounding light. *Teshuvah and the Redemption are linked through the verse. Teshuvah gives inner powers life from the remainder, and the Redemption extends this to the body (Rambam, Hilchos Teshuvah 7:5, as cited in note 60).*

And therefore, through Israel doing teshuvah "immediately they are redeemed," in the true and complete Redemption through our righteous Moshiach, who will come and redeem us and lead us upright to our land, in our very own time. *The Rebbe's closing line,* בעגלא דידן ממש, *is in Aramaic. The sense is "quickly, in our own time."*

68 ויש לומר, שזוהי גם השייכות דתשובה לגאולה העתידה, דאין ישראל נגאלין אלא בתשובה[60] ומשיח אתא לאתבא צדיקייא בתיובתא[61], כי ההמשכה שע"י התשובה היא באופן שממנה נמשך חיות גם לכחות הפנימיים, את ובנייך תחיי בנותר, והשלימות דגאולה העתידה היא בתחיית המתים, שחיות הגוף יהי' מהסובב.

69 ולכן, ע"י שישראל עושין תשובה מיד הן נגאלין[60], בגאולה האמיתית והשלימה ע"י משיח צדקנו, יבוא ויגאלנו ויוליכנו קוממיות לארצנו, בעגלא דידן ממש.

DEEP DIVE

The remainder, the body and the Redemption

The Sages read "shall live on the remainder" as "until the dead will live" (note 28). The Rebbe adds that the life of the body at the Revival will come from the "surrounding" light (**סובב**, note 59), the same source that gives life to the inner powers through teshuvah. This is what links teshuvah and the Redemption, which the Rambam says comes through teshuvah (Hilchos Teshuvah 7:5, note 60).

SUMMARY · SECTION ו

Therefore the inner powers live from the remainder, and in the Resurrection the body will live from the surrounding light. That is why Israel is redeemed through teshuvah.

GLOSSARY

Terms used in the maamar

Atik / Atik Yomin	The "ancient one": the far encompassing light, separate from the worlds.
Arich / Arich Anpin	The "long face": the near encompassing light, which has some relation to the inner light.
Makif / mekifim	Encompassing light, which stays above and around what it illuminates.
Pnimi / pnimiyus	Inner light, which enters a vessel and fits it.
Shiyurim	"Leftovers": the encompassing lights, which remain above.
Nosar	"The remainder": the word in the verse that the maamar identifies with the encompassing light.
Bittul	Self-nullification, the way to draw down the encompassing lights.
Nefesh, Ruach, Neshamah (NaRaN)	The inner levels of the soul.
Chayah, Yechidah	The two encompassing levels of the soul.
Teshuvah tata'ah / ila'ah	Lower and higher teshuvah: the return of love, and the return of the Essence.
Mesiras nefesh	Self-sacrifice: the readiness to give up one's life for G-d, which belongs to the soul's essence.
Nefesh habehamis	The animalistic soul, here the creditor.
Ahavah v'yirah (AHUYaR)	Love and fear of G-d, the two main emotions of the G-dly soul.
Anochi	"I": in the Ten Commandments, the "I" that is drawn into Havayah, and in this maamar also the "I" above Havayah.

The Rebbe's footnotes, as cited

The notes are printed as in the edition. The label states what was checked here: **VERIFIED** (retrieved and confirmed), **AS CITED** (printed as given, not independently confirmed), **NOTE** (an editorial remark, not a citation).

1	מלכים-ב ד, א ואילך. – התחלת ההפטורה דש"פ וירא, שבשנה זו (תשמ"ו) הוא השבת שלפני כ"ף מרחשון, יום ההולדת של כ"ק אדמו"ר (מהורש"ב) נ"ע, שמיני' מתברכין כולהו יומין (זח"ב סג, ב. פח, א).	VERIFIED II Kings 4:1ff confirmed (Sefaria). Zohar II 63b, 88a: as cited.
2	ד"ה כשם שצועקים, נדפס במאמרי אדה"ז – הקצרים ע' קלז. וראה גם ד"ה ואשה אחת (נדפס שם ע' קלו).	AS CITED
3	ל' הכתוב – ישע' נז, יט.	VERIFIED Isaiah 57:19 confirmed.
4	מקץ מא, נא.	VERIFIED Genesis 41:51 confirmed.
5	פ"ג.	VERIFIED Tanya ch. 3 confirmed.
6	ראה תניא שם (ז, ב): ושאר המדות הן ענפי היראה והאהבה ותולדותיהן.	VERIFIED Tanya ch. 3 wording confirmed; folio (7b) as cited.
7	כ"ה בד"ה ואשה אחת שם.	AS CITED
8	וכן משמע בד"ה ואשה אחת הנ"ל.	AS CITED
9	תניא פנ"ג (עה, רע"א), מזהר (ראה זח"ג לד, א. שם לח, ב ובניצוצי אורות שם אות א).	AS CITED Tanya ch. 53 was checked; the specific folio (75a) was not confirmed.
10	ראה תניא פי"ט (כה, א).	AS CITED
11	כ"ה בד"ה ואשה אחת שם. ובד"ה כשם שצועקים, דפירוש כלים רקים אל תמעיטי הוא שיתבונן איך שהוא כלי ריקן, כדלקמן בפנים.	AS CITED
12	להעיר מלקו"ת ראה לב, ד.	AS CITED
13	שאז הם כגוף בלי נשמה (תניא פל"ח ואילך). ואפשר שלכן הם נק' כלים רקים.	AS CITED
14	ספכ"ה.	VERIFIED Tanya end of ch. 25 confirmed.
15	ראה תניא פי"ח-יט.	AS CITED
16	ע"פ ל' הכתוב – קהלת ב, יג. וראה ספר הערכים-חב"ד ערך אור – ביחס לחושך ס"ח. וש"נ.	VERIFIED Ecclesiastes 2:13 confirmed. Sefer HaErkhim: as cited.
17	צע"ק, דבפסוק נאמר "אל תמעיטי", ובהמאמר "שיתבונן הרבה".	VERIFIED Editorial note by the Rebbe; checked against the text.
18		AS CITED

	זח"ג קסח, א. – בזהר שם הוא בשינוי לשון, אבל כ"ה במאמר אדה"ז שם. וכ"ה גם בתניא רפכ"ט. ובכ"מ.	
19	ראה ספר הערכים שם ע' תקפ (וש"נ), שזהו אחד הפירושים ביתרון האור מן החושך.	AS CITED
20	תהלים יח, יב.	VERIFIED Psalms 18:12 confirmed.
21	לקו"ת האזינו עג, סע"א.	AS CITED
22	ס"פ מסעי ד"ה ענין נחלת יעקב (צו, ב).	AS CITED
23	ר"ה יז, א.	AS CITED Rosh Hashanah 17a: passage partially located; wording not fully confirmed.
24	מיכה ז, יח.	VERIFIED Micah 7:18 confirmed.
25	וראה גם לקו"ת דרושים לר"ה ד"ה להבין כו' מי א-ל כמוך (סב, ב).	AS CITED
26	בתחילתו. ובאוה"ת נצבים ע' א'רפב ואילך הובא ענין זה שבתו"א והענין דלמי שמשים עצמו כשיריים בהמשך אחד. עי"ש.	AS CITED
27	ישעי' סו, א-ב.	VERIFIED Isaiah 66:1-2 confirmed.
28	ב"ר ספל"ה. יל"ש מלכים עה"פ (רמז רכח).	AS CITED
29	לקו"ת ברכה צט, ב-ג (הובא בלקו"ת מסעי שם). ובכ"מ.	AS CITED
30	זח"ב פג, א (הובא בלקו"ת מסעי שם).	AS CITED
31	והגם דטבע המס"נ שבכאו"א מישראל הוא לא מצד הרצון שלו אלא מפני שאינו יכול להפרד ח"ו מאחדותו ית' (המשך תרס"ו ע' רסז. ובכ"מ) – הנה זהו כשבא למס"נ בפועל, שאז מתגלית היחידה שבו. אבל כל זמן שלא בא לידי מס"נ בפועל ורק זוכר ענין מסירת נפשו לה' שע"ז "יוכל לעמוד נגד יצרו" (תניא ספכ"ה) – הנה זה שעומד נגד יצרו (ע"י זכירת המס"נ) הוא שרוצה לעמוד נגד יצרו.	AS CITED Quoted Tanya phrase is from end of ch. 25 (confirmed there); other references as cited.
32	להעיר שגם בתשובה (דוגמת) שני ענינים אלה. א) שהאהבה והצמאון להוי' דבעל תשובה הוא יותר מבצדיקים (תניא פ"ז (יב, א). ובכ"מ). ב) שנעשה נבזה בעיניו נמאס כו' מואס בחייו, ועי"ז נמשך לו חסד דעתיק (לקו"ת דרושים לר"ה שם סא, ג). ובהמשך הענין שם (סב, ב) שזהו"ע המשכת השיריים למי שמשים עצמו כשיריים.	AS CITED
33	ל' הכתוב – נצבים ל, יא.	VERIFIED Deuteronomy 30:11 confirmed.
34	דשנת תרע"ג.	AS CITED
35	סה"מ תער"ב-תרע"ו (נדפס שם ע' רפט ואילך).	AS CITED
36	קהלת ז, כג.	VERIFIED Ecclesiastes 7:23 confirmed.
37		

כ"ה בסה"מ שם ע' רחצ. ועד"ז הוא בד"ה כי המצוה הזאת בלקו"ת נצבים מה, ב ובסה"מ תקס"ה ס"ע תתפא ואילך. ולהעיר דבסוף ד"ה כי המצוה הזאת בהמשך תרס"ו (ע' שמז) מבואר דריחוק הוא למעלה מפלא.	AS CITED	Page number as printed in the source text; not independently checked.
38 כ"ה (שגם כל המצוות הם פלא וריחוק) להדיא בתחלת המאמר שם ע' רפט.	AS CITED	
39 וכ"ה בד"ה כי המצוה שבלקו"ת ובסה"מ תקס"ה שם.	AS CITED	
40 ראה ד"ה שובה ישראל דואו"ו תשרי ה'תשל"ז (נדפס בקונטרס וא"ו תשרי תש"נ) ס"ה [סה"מ עשי"ת-יוהכ"פ ע' קיד] ובהנסמן שם הערה 46. וראה גם לקו"ת נצבים מה, ג-ד. סה"מ תקס"ה שם ע' תתעט ואילך.	AS CITED	
41 שהוא למעלה גם מבעל הרצון – ראה ד"ה שובה ישראל דש"פ האזינו ה'תשל"ז (נדפס בקונטרס שבת תשובה תש"נ) ס"ד [סה"מ שם ע' קכ ואילך].	AS CITED	
42 לקו"ת שם מה, ד. סה"מ תקס"ה שם ע' תתעט ואילך. ד"ה הנ"ל תרע"ג ע' רצט. וראה לקמן ס"ט.	AS CITED	
43 להעיר מהמובא לעיל ס"ג שהמקיפים נק' שיריים.	AS CITED	Internal cross-reference to section ג; consistent with the text.
44 להעיר מלקו"ת נצבים מו סע"ד דבתשובה יש שתי מדריגות תשו"ת ותשו"ע "וגם בחינה זו (תשו"ע) הוא קרוב אליך".	AS CITED	
45 ראה רש"י עה"פ לא בשמים גו' ועה"פ כי קרוב גו' (שבהמשך לכי המצוה הזאת). תניא פי"ז ובה"שער" דהתניא (בפי' הפסוק כי קרוב גו'). ובסד"ה כי המצוה בהמשך תרס"ו "המצוה הזאת קאי על כל המצוות".	AS CITED	
46 ראה בארוכה סה"מ מלוקט ח"ב ע' כ [סה"מ חנוכה ע' קעח]. שם ס"ע נו [סה"מ י"ב-י"ג תמוז ע' מג] ואילך. וש"נ. וראה שם ע' נז [ע' מג], שגם המצוות דחוקים יש להם טעם בחכמה שלמעלה. ולהעיר שאמר שלמה "אמרתי אחכמה גו'" בנוגע לפרה אדומה (במדב"ר פי"ט, ג).	AS CITED	
47 ראה אגה"ק סי"ט (קכח, א) שטעמי המצוות לא נתגלו, והטעמים המובנים לנו אינם תכלית הטעם. וראה בארוכה סה"מ מלוקט שם ע' כ [סה"מ חנוכה שם].	AS CITED	
48 תו"א וירא יד, א. ובכ"מ.	AS CITED	
49 עפ"ז יומתק זה שאמר שלמה בנוגע להטעם דפרה אדומה "והיא רחוקה ממני".	AS CITED	
50 ראה שעהיוה"א פ"ט (פו, ב). וראה ד"ה שובה ישראל דש"פ האזינו הנ"ל הערה 24 [ע' קכא].	AS CITED	

51	ראה מדרש תהלים צ, ד. ב"ר פ"ח, ב. תנחומא וישב ד.	AS CITED
52	דזה שאלפיים שנה קדמה תורה לעולם למדין ממ"ש (משלי ח, ל) ואהי' גו' יום יום (מקומות שבהערה הקודמת) – וענין זה שבתורה הוא למטה וירידה לגבי "ואהי' אצלו אמון" (התחלת הכתוב), ראה בארוכה סה"מ תרס"ה ע' עד. ובכ"מ.	AS CITED
53	ראה סה"מ תרס"ה שם בענין ה' הדרגות דתורה שבמשלי שם.	AS CITED
54	ראה זח"ג עג, א.	AS CITED
55	יתרו כ, ב.	VERIFIED Exodus 20:2 confirmed.
56	ראה עד"ז לקו"ת במדבר טז, סע"ד.	AS CITED
57	ע' רצט. וראה גם סה"מ תקס"ה שם ע' תתעט.	AS CITED
58	ראה ד"ה וידבר גו' אנכי ה'תשכ"ח (נדפס בקונטרס חג השבועות תשמ"ט [סה"מ שבועות ע' רנב-ג]) הערה 19.	AS CITED
59	המשך וככה תרל"ז פצ"א. סה"מ קונטרסים ח"ב תיג, ב. ובכ"מ.	AS CITED
60	רמב"ם הל' תשובה פ"ז ה"ה.	VERIFIED Rambam, Hilchos Teshuvah 7:5 confirmed.
61	הובא בלקו"ת שמע"צ צב, ב. שה"ש נ, סע"ב. ובכ"מ. וראה זח"ג קנג, ב.	AS CITED

COLOPHON

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Text. The Hebrew follows the printed Toras Menachem edition (pp. רסב–רסט), which was read page by page and matched against the digital edition in the OpenChassidus library. The printed heading reads "אור ליום ב׳ פ׳ חיי שרה"; the digital title reads "ג׳"; this edition follows the printed page. The maamar is marked *כעין שיחה* and was edited (*mugah*) by the Rebbe.

Method. Prepared with Reshimu (the Four Gates method) and Atzmut OS. Text fidelity method: the Hebrew is never reconstructed from memory, every citation is classified as *verified* or *as cited*, and no citation is repaired with an unverified guess. English translation and elucidation are the preparer's; they are not part of the printed edition and are marked as such by type (bold = translation, light italic = elucidation).

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