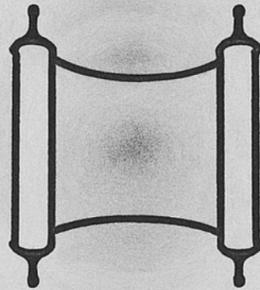


בס"ד

The Rebbe
Parshas Ki Savo
1973

קוּמֵי אֲוֵרֵי כִּי בַּא אֲוֵרֵךְ גֹּי



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The Rebbe

בס"ד. שבת פרישת תבוא, ח"י אלול ה'תשל"ג

With the help of Heaven. Shabbos, Parshas Tavo, the 18th of Elul, 5733/1973.

קומי אורי כי בא אורך גוי

Introduction

This maamar was said by the Lubavitcher Rebbe on Shabbos Parshas Tavo, the 18th of Elul 5733 (1973)—the birthday of both the Baal Shem Tov and the Alter Rebbe. It is based on the verse, “*Arise, shine, for your light has come, and the glory of Hashem has shone upon you*” (Yeshayahu 60:1), which the Rebbe links to the verse “*For with You is the source of life; in Your light we shall see light*” (Tehillim 36:10). The discourse explores the multiple layers of “light”—the vitality of creation, the encompassing divine light, Torah, and the essential root of the Jewish soul—and their revelation in exile and redemption.

(א)

“Arise, shine, for your light has come.” Behold, “for your light has come” is the reason for “Arise, shine”—that the Holy One, blessed be He, says to Israel:

קומי אורי כי בא אורך גוי, הנה, כי בא אורך הוא טעם על קומי אורי, שהקדוש ברוך הוא אומר לישראל:

Since already your light has come, the light that is yours (of Israel), therefore you must arise and shine.

דכיון שפבר בא אורך, האור שלך (של ישראל), לכן צריכה את לקום ולהאיר.

And it is necessary to understand what is the matter of these two lights: the light of Israel themselves, and the light that they need to shine.

וצריך להבין מהו ענינם של שני אורות אלה: האור של ישראל עצמם, והאור שצריכים להאיר.

And this will be understood by what is stated in the Yalkut: Israel said before the Holy One, blessed be He, “We made for You a Menorah in the days of Moshe, and it was extinguished; in the days of Shlomo, and it was extinguished. From now on we wait only for Your light, as it is said, ‘For with You is the source of life; in Your light we see light.’”

ויבין זה על פי מה דאיתא בינקוטו: אמרו ישראל לפני הקדוש ברוך הוא, עשינו לך מנורה בימי משה וכבדה, בימי שלמה וכבדה. מכאן ואילך אין אנו ממתניין אלא לאורך, שנאמר כי עמך מקור חיים, באורך נראה אור.

And thus the Holy One, blessed be He, said: “Arise, shine, for your light has come.” From the fact that “Arise, shine, for your light has come” is likened to “In Your light we see light,” it is understood that the two matters in the verse “Arise, shine, for your light has come” are similar to the two matters in the verse “In Your light we see light.”

וכך אמר הקדוש ברוך הוא: קומי אורי כי בא אורך. ומזה שמדמין קומי אורי כי בא אורך לבאורך נראה אור, מוכן ששני הענינים שבפסוק קומי אורי כי בא אורך הם דוגמת שני הענינים שבפסוק באורך נראה אור.

(ב)

The Rebbe

בס"ד. שבת פְּרִשַׁת תַּבּוּא, ח"י אֱלוּל ה'תשל"ג

With the help of Heaven. Shabbos, Parshas Tavo, the 18th of Elul, 5733/1973.

קוּמֵי אוּרֵי כִּי בָּא אוּרְךָ גוֹי

And this will be understood by first introducing what my master and father-in-law, the Rebbe, explains in his discourse beginning with the words “For with You is the source of life; in Your light we see light”: that in this verse there are four matters—life, source of life, Your light, and light.

And these four matters are in order from below upward: “Life” is the Divine vitality that is invested in the worlds, the one that fills all worlds.

[And it is possible to add explanation: that this is called “life” in plural form, because the vitality that is invested in the worlds and created beings is in great multitude of divisions—within each creature according to its nature.]

“Source of life” is the light that surrounds all worlds. “Your light” is Torah, “Torah is light,” which is above even the encompassing light. And the “light” that is seen through “Your light” is higher even than “Your light”—to the extent that “Your light” is only a preparation for the “light” that is seen through it.

(ג)

And behold, in order to explain the greatness of “Your light”—through which will be understood the superior level of the “light that is seen through Your light” (which is higher even than “Your light”)—this will be understood by first introducing the explanation of the concept of “source of life,” in which there are two interpretations.

That it is called “source of life” because also the encompassing light, since it is only a radiance, is nevertheless a source (at least) for the light that fills, and through this also for the vitality that is invested in the worlds.

And that “source of life” refers to the light that is above the aspect of being a source for the vitality of the filling light, and that it is called “source of life” because from it vitality is found.

וַיִּבְנֶן זֶה בְּהַקְדָּמָה מֵה שְׁמֵכָאָר כְּבוֹד קְדוּשַׁת מוֹרֵי וְחֵמֵי אֲדַמּוּר בְּמֵאֲמָרוֹ דְּיַבּוּר הַמִּתְחִיל כִּי עָמְדָה מְקוֹר חַיִּים בְּאוּרְךָ נִרְאָה אוּר, שְׁבִפְסוּק זֶה יֵשׁ ד' עֲנִינִים—חַיִּים, מְקוֹר חַיִּים, אוּרְךָ וְאוּר.

וְד' עֲנִינִים אֵלוֹ הֵם בְּסֹדֵר מְלֻמְטָה לְמַעְלָה. חַיִּים הוּא הַחַיּוֹת אֱלֹקֵי שְׁמֵתִלְבָּשׁ בְּעוֹלָמוֹת, מִמְּלֵא כֹל עֲלָמִין.

וַיֵּשׁ לְהוֹסִיף בִּיאוֹר, דְּזֶה שְׁנִקְרָא בְּשֵׁם חַיִּים לְשׁוֹן רַבִּים הוּא, כִּי הַחַיּוֹת הַמִּתְלַבָּשׁ בְּעוֹלָמוֹת וְנִבְרָאִים. [הוּא בְּרִיבוֹי הַתְּחִלְקוֹת, בְּכֹל נִבְרָא לְפִי עֲנִינֵי.]

מְקוֹר חַיִּים הוּא אוּר הַסּוֹבֵב כֹּל עֲלָמִין. אוּרְךָ הוּא תוֹרָה—תוֹרָה אוּר—שְׁלֻמְעָלָה גַם מְסוֹבֵב. וְהָאוּר שְׁנִרְאָה עַל יְדֵי אוּרְךָ הוּא לְמַעְלָה גַם מֵאוּרְךָ, וְעַד שְׁאוּרְךָ אֵינּוּ אֵלָּא הַכְּנֵה לְהָאוּר שְׁנִרְאָה עַל יְדֵי.

וְהִנֵּה בְּכַדֵּי לְבָאָר הָעֵילוּי וְאוּרְךָ, שְׁעַל יְדֵי זֶה יִבְנֶן גּוֹדֵל מַעְלַת הָאוּר שְׁנִרְאָה עַל יְדֵי אוּרְךָ (שֶׁהוּא לְמַעְלָה גַם מֵאוּרְךָ), יִבְנֶן זֶה בְּהַקְדָּמָה הַבִּיאוֹר דְּבַחֲיַנַּת מְקוֹר חַיִּים, שְׁיֵשׁ בְּזֶה שְׁנֵי פִירוּשִׁים.

דְּזֶה שְׁנִקְרָא בְּשֵׁם מְקוֹר חַיִּים הוּא, כִּי גַם אוּר הַסּוֹבֵב, לְהִיוֹתוֹ הָאֲרָה בְּלִבְד, הוּא מְקוֹר (עַל כֹּל פְּנִים) (לְאוּר הַמְּמַלֵּא וְעַל יְדֵי זֶה, גַם) לְהַחַיּוֹת הַמִּתְלַבָּשׁ בְּעוֹלָמוֹת.

וְשֶׁמְקוֹר חַיִּים קָאֵי עַל הָאוּר שְׁלֻמְעָלָה מִבְּחִינַת מְקוֹר לְהַחַיּוֹת דְּמְמַלֵּא כֹּל עֲלָמִין, וְזֶה שְׁנִקְרָא בְּשֵׁם מְקוֹר חַיִּים הוּא כִּי מִמֶּנּוּ נִמְצָא הַחַיּוֹת.

The Rebbe

בס"ד. שבת פֶּרֶשַׁת תַּבּוּא, ח"י אֶלוּל ה'תשל"ג

With the help of Heaven. Shabbos, Parshas Tavo, the 18th of Elul, 5733/1973.

קוּמֵי אוּרֵי כִּי בָּא אוּרֵךְ גּוֹי

[And this is similar to what is explained in Likutei Torah regarding the fact that the Holy One, blessed be He, is called “Rock of our life.” The explanation of “rock” is source and root of all roots of existence. The intent is not that He is, Heaven forbid, a source for existence, but that all the roots of existence are found from Him.]

And this is the meaning of the verse, “For with You is the source of life.” In the word “with You” there are two explanations: one—that the emphasis is that it is only “with You” and not You, something secondary and nullified to You.

And the second—that the emphasis in “with You” is that it is not an independent matter, but only “with You,” united with Him, blessed be He.

And this is similar to what is said in the Midrash on the verse “If you lend money to My people”: “My people—just as I am, so are you.”

And it may be said that these two explanations correspond to the two interpretations of “source of life” mentioned above. For according to the interpretation that “source of life” is a source for life, the meaning of “For with You is the source of life” is that the matter of “source of life” is only “with You” and not You, secondary and nullified to You.

And according to the interpretation that “source of life” means that life is found from it (but it is not in the category of a source), the meaning of “For with You is the source of life” is that the drawing down of life is only from “with You,” from the light that is united with Him, blessed be He.

(ד)

And behold, even according to the interpretation that the meaning of “source of life” is that from it life is found (and not that it is in the category of a source for them), nevertheless, from the fact that it is called “source of life” (of the life of the worlds), it is proven that it has relevance to the worlds.

ועל דרך מה שנתבאר בלקוטי תורה בענין מה שנקדוש ברוך הוא נקרא צור תינו, דפירוש צור הוא מקור ושרש כל שרשי ההתהוות, דאין הכוונה בזה שהוא מקור חס ושלום להתהוות, אלא שכל שרשי ההתהוות נמצאו ממנו

וזהו מה שכתוב כי עמך מקור חיים, דבתיבת עמך שני פירושים: שההדגשה בעמך היא שהוא רק עמך ולא אתה, דכר הטפל ובטל לה

ושההדגשה בעמך היא שאינו ענין לעצמו אלא עמך, מיוחד עמו יתברך

ועל דרך מה שנאמר במדרש על הפסוק אם כסף תלוה את עמי: אם כסף תלוה כו' את עמי, מה אני כו' אף אתה כו'

ויש לומר, דשני פירושים אלו הם בהתאם לשני הפירושים (דלעיל) במקור חיים. דלהפירוש שמקור חיים הוא בחינת מקור לחיים, הפירוש דכי עמך מקור חיים הוא שענין מקור חיים הוא רק עמך ולא אתה, טפל ובטל לה

ולהפירוש שמקור חיים הוא שהחיים נמצאים ממנו (אבל לא שהוא בחינת מקור), פירוש כי עמך מקור חיים הוא שהמשכת החיים היא רק מעמך, מבחינת האור שמיוחד עמו יתברך

והנה גם להפירוש שהכוונה במקור חיים היא שממנו נמצאו החיים (ולא שהוא בבחינת מקור להם), מפל מקום, מנה שנקרא בשם מקור חיים (חיות העולמות), מוכח שיש לו שייכות לעולמות

The Rebbe

בס"ד. שבת פְּרַשַׁת תַּבּוּא, ח"י אֱלוֹל ה'תשל"ג

With the help of Heaven. Shabbos, Parshas Tavo, the 18th of Elul, 5733/1973.

קוּמֵי אוּרֵי כִּי בָּא אוּרֵךְ גוֹי

And this is why, after it says, “For with You is the source of life,” it continues, “in Your light...” (for the order of matters in the verse is from below upward, as mentioned), and “Your light” is beyond relevance to the worlds.

And therefore it is called “light” (“Your light”), for the concept of light is that it is bound to the luminary and is of the essence of the luminary—that is, it is not in the category of an independent existence, and therefore it cannot be a source for something; its entire matter is that it is a revelation of the luminary.

And he is precise in “Your light”: in addition to the fact that light in general (even as it extends outside the luminary) is entirely diffusion and revelation of the luminary, nevertheless within light itself there is “Your light”—the light that is Yours, the light included within His Essence.

In general, this is the light of Ein Sof that preceded the tzimtzum (as explained in several places, that the general light before the tzimtzum is the light included within His Essence). This light is above relevance to the worlds, and therefore, for the creation of the worlds, there had to be a removal of the light.

And regarding this our Sages said, “Before the world was created, He and His Name alone.” For the light before the tzimtzum (since the beginning of creation is the tzimtzum, and before the world was created is before the tzimtzum) is called “His Name.”

For just as a person’s name is not an existence at all (not even like an existence of light), and its entire matter is that the person turns to those who call him by his name—so too it is with the light before the tzimtzum: it is not in the category of existence, and its entire matter is only that it is His Name—He and His Name alone.

(ה)

And behold, it is known that in the light of Ein Sof before the tzimtzum there are (in general) two levels: the essence of the light and the expansion of the light.

וְזֶהוּ מֵה שְׁלֵאֲחֲרֵי שְׂאוּמֵר כִּי עִמָּךְ מְקוֹר חַיִּים מוֹסִיף בְּאוּרֵךְ גוֹי (שְׂסוּדָר הָעֲנִינִים שְׁבִהֶפְסוּק הוּא מְלַמֵּטָה לְמַעְלָה, כַּנ"ל), וְאוּרֵךְ הוּא לְמַעְלָה מְשִׁיכּוֹת לְעוֹלָמוֹת.

וְלִכֵּן נִקְרָא בְּשֵׁם אוּר (אוּרֵךְ), דְּעֲנִינֵן הָאוּר הוּא שְׂהוּא הַבוּק בְּהַמְאוּר וּמֵעֵין הַמְאוּר, הֵינּוּ, שְׂאֵינּוּ בְּבַחֲיִנַת מְצִיאוֹת, וּבְמִילָא אֵין שְׂיִידָ שְׂיִהְיָה מְקוֹר לְאִינָה דְבָר, וְכֵל עֲנִינּוּ הוּא שְׂהוּא גִילּוֹי הַמְאוּר

וּמְדַיִיק בְּאוּרֵךְ, דְּנוֹסָף עַל זֶה שְׂאוּר בְּכָלֵל (גַּם כְּמוֹ שְׂהוּא מִתְפַּשֵּׁט מִחוּץ לְהַמְאוּר) כֵּל עֲנִינּוּ הוּא הַתְּפִשְׁטוּת וְגִילּוֹי הַמְאוּר כַּנ"ל, הֵנָּה בְּאוּר גּוֹפָא הוּא אוּרֵךְ, אוּר שְׂשֻׁלָּה, אוּר הַכְּלוּל בְּעֲצָמוֹתוֹ

דְּבְכָלְלוֹת הוּא אוּר אֵין סוּף שְׂלֵפְנֵי הַצְּמֻצוּם (כְּמִבּוֹאָר בְּכַמָּה מְקוֹמוֹת דְּכָלְלוֹת הָאוּר שְׂלֵפְנֵי הַצְּמֻצוּם הוּא אוּר הַכְּלוּל בְּעֲצָמוֹתוֹ). בְּאוּר זֶה הוּא לְמַעְלָה מְשִׁיכּוֹת לְעוֹלָמוֹת, וְלִכֵּן, בְּכַדֵּי שְׂתִהְיָה הַתְּהוּוּת הָעוֹלָמוֹת צְרִיף לְהִיּוֹת סִילוּק הָאוּר

וְעַל זֶה אָמְרוּ רַז"ל: עַד שְׂלֵא נִבְרָא הָעוֹלָם הֵינָּה הוּא וְשְׂמוּ בְּלִבְד, דְּהָאוּר שְׂלֵפְנֵי הַצְּמֻצוּם (דְּהַתְּחִלַּת הַבְּרִיאָה הִיא הַצְּמֻצוּם, וְעַד שְׂלֵא נִבְרָא הָעוֹלָם הוּא לְפְנֵי הַצְּמֻצוּם) נִקְרָא שְׂמוֹ

דְּכְמוֹ שְׂשְׂמוֹ שֶׁל הָאָדָם אֵינּוּ מְצִיאוֹת כָּלֵל (גַּם לֹא כְּהַמְצִיאוֹת וְאוּר) וְכֵל עֲנִינּוּ הוּא מֵה שְׂהָאָדָם פּוֹנֵה לְהַקְוֹרָאִים אוֹתוֹ בְּשְׂמוֹ, עַל דְּרָף זֶה הוּא בְּהָאוּר שְׂלֵפְנֵי הַצְּמֻצוּם, שְׂאֵינּוּ בְּבַחֲיִנַת מְצִיאוֹת וְכֵל עֲנִינּוּ הוּא רַק שְׂהוּא שְׂמוֹ—הוּא וְשְׂמוֹ בְּלִבְד

וְהֵנָּה יְדוּעַ דְּבָאוּר אֵין סוּף שְׂלֵפְנֵי הַצְּמֻצוּם יֵשׁ (בְּכָלְלוֹת) ב' מְדַרְיָגוֹת: עֲצָם הָאוּר וְהַתְּפִשְׁטוּת הָאוּר

The Rebbe

בס"ד. שבת פרישת תבוא, ח"י אלול ה'תשל"ג

With the help of Heaven. Shabbos, Parshas Tavo, the 18th of Elul, 5733/1973.

קומי אורי פי בא אורה גוי

And within the expansion of the light itself there are also two general levels: revelation to itself, which is the root and the light of sovev; and the revelation that has relevance to the worlds (for although the general light before the tzimtzum is included within His Essence, nevertheless within His Essence itself there is a revelation that has relevance to the worlds), and this is the root and the light of memalei.

ובהתפשטות האור גופא ישגן ב' מדרגות בכללות: גילוי לעצמו, והוא השרש ואור הסוכב. והגילוי השייך לעולמות (דעם היות שכללות האור שלפני הצמצום הוא כלול בעצמותו כפ"ל, הנה בעצמותו גופא הוא גילוי השייך לעולמות), והוא השרש ואור הממלא.

And as is known, the drawing down of light above is not by way of compulsion, Heaven forbid, and even the drawing down of the light before the tzimtzum (including the revelation to itself, which is above the revelation that has relevance to the worlds) is for some intention related to the need of the worlds.

ועל פי הידוע, דהמשכת האור למעלה אינה בדרך הכרח חס ושלום, וגם המשכת האור שלפני הצמצום (גם הגילוי לעצמו שלמעלה מהגילוי השייך לעולמות) הוא בשביל איזו פנונה לצורך העולמות.

It is thus found that the two categories of sovev and memalei after the tzimtzum are drawn from the two revelations (revelation to itself and revelation related to the worlds) that were before the tzimtzum, in a manner that the revelations before the tzimtzum are relevant to the categories after the tzimtzum.

נמצא, דזה שב' הבחינות דסוכב וממלא שלאחרי הצמצום נמשכים מב' הגילויים (גילוי לעצמו וגילוי השייך לעולמות) שלפני הצמצום, הוא באופן שהגילויים שלפני הצמצום שייכים להבחינות שלאחרי הצמצום.

And from this it is understood that also the light before the tzimtzum is included in “the source of life,” while “Your light” (which is higher than “the source of life”) is superior even to the light that preceded the tzimtzum.

ומזה מוכן, שגם האור שלפני הצמצום נכלל במקור חיים, ואורה (שהוא למעלה ממקור חיים) הוא נעלה יותר גם מהאור שקודם הצמצום.

And it may be said that this is what is explained in the discourse—that “Your light” refers to Torah (“Torah is light”), for Torah is not for the sake of the worlds. On the contrary, the creation of all the worlds (including even the revelations before the tzimtzum, which are for the sake of the worlds) is for the sake of Torah.

ויש לומר שזהו מה שמבאר בהמאמר ואורה קאי על תורה (תורה אור), דהתורה אינה בשביל העולמות, אדרבא, התהוות כל העולמות (כולל גם הגילויים שלפני הצמצום, ששהוא לצורך העולמות) הוא בשביל התורה.

(1)

And it continues in the verse, “we shall see light,” which is higher even than “Your light,” to the extent that “Your light” is only a preparation for the light that is seen through it (as explained in the discourse).

וממשיך בפתוב נראה אור, שהוא למעלה גם מאורה, ועד שאורה אינו אלא הכנה להאור הנראה על ידו (כפ"ל מהמאמר).

The Rebbe

בס"ד. שבת פְּרַשַׁת תּוֹבָא, ח"י אֱלוּל ה'תשל"ג

With the help of Heaven. Shabbos, Parshas Tavo, the 18th of Elul, 5733/1973.

קוּמֵי אוּרֵי כִּי בָּא אוּרֵךְ גּוֹי

And the explanation of this may be said according to what is known regarding Torah and the souls of Israel: that the root of Israel is higher than the root of the Torah.

As it is stated in Tanna D'vei Eliyahu: two things preceded the world—Torah and Israel, and I do not know which of them preceded. When it says, “Command the Children of Israel,” “Speak to the Children of Israel,” I say that Israel preceded.

Only that the souls of Israel were drawn down and descended into the category of an independent existence, like a son (as it is written, “You are children to Hashem your G-d”), that although he is from the essence of the father, he is a separate existence.

But the Torah—even as it is drawn down below—is united with Him, blessed be He: “Torah and the Holy One, blessed be He, are all one.”

And this is the reason that the superiority of Israel (who preceded Torah) was revealed through the Torah (for in the Torah it says, “Command the Children of Israel,” “Speak to the Children of Israel”).

For the souls, as they are in themselves, since they are a separate existence, their root is in concealment. But Torah, which is one with the Holy One, blessed be He, is in revelation (“Torah is light”), and through the Torah the root of Israel is also revealed.

And according to this, it may be said that the two matters in “In Your light we shall see light” are Torah and Israel: “Your light” is Torah (as mentioned), and the light that is seen through “Your light” is the root of Israel, which is revealed through the Torah.

(ז)

And this is “Arise, shine, for your light has come”—that these two matters (my light and your light) are similar to the two matters in “In Your light we shall see light” (as explained at the beginning of the discourse).

וַיֵּשׁ לּוֹמֵר הַבֵּיאוּר בְּזָה עַל פִּי הַיְדוּעַ בְּעֵינֵי תוֹרָה וְנִשְׁמוֹת יִשְׂרָאֵל, דְּשֶׁרֶשׁ יִשְׂרָאֵל הוּא לְמַעְלָה מִשֶּׁרֶשׁ הַתּוֹרָה.

בְּדֹאֵיתָא בְּתַנָּא דְבֵי אֱלִיהוּ שְׁנֵי דְכָרִים קְדָמוּ לְעוֹלָם: תּוֹרָה וְיִשְׂרָאֵל, וְאֵינִי יוֹדֵעַ אֵיזָה מֵהֶם קוֹדָם. כְּשֶׁהוּא אוֹמֵר צוֹ אֵת בְּנֵי יִשְׂרָאֵל, דְּבַר אֵל בְּנֵי יִשְׂרָאֵל, אוֹמֵר אֲנִי יִשְׂרָאֵל קְדָמוּ.

אֲלֵא שְׁנִשְׁמוֹת יִשְׂרָאֵל נִמְשְׁכוּ וְנִרְדּוּ בְּבַחֲיִנַת מְצִיאוֹת בְּפָנֵי עֲצָמָה, כְּמוֹ הַבֵּן (בְּנִים אִתָּם לֵה' אֱלֹקֵיכֶם), שְׁעַם הַיּוֹתוֹ מֵעֲצָמוֹת הָאָב, הוּא מְצִיאוֹת נִבְדָּל.

וְהַתּוֹרָה גַּם כְּמוֹ שְׁנִמְשְׁכָה לְמַטָּה הִיא מְיוֹחֶדֶת עִמּוֹ יִתְבָּרַךְ, אוֹרֵייתָא וְקוֹדֶשָׁא בְּרִיךְ הוּא כּוֹלָא חַד.

וְזֶהוּ הַטַּעַם שֶׁמִּשְׁעֲלָתוֹ שֶׁל יִשְׂרָאֵל (שֶׁקְדָמוּ לַתּוֹרָה) נִתְגַּלְתָּה עַל יְדֵי הַתּוֹרָה (שֶׁבַתּוֹרָה נֶאֱמַר צוֹ אֵת בְּנֵי יִשְׂרָאֵל, דְּבַר אֵל בְּנֵי יִשְׂרָאֵל).

כִּי הַנִּשְׁמוֹת, כְּמוֹ שֶׁהֵן מִצַּד עֲצָמוֹ, לְהִיוֹתוֹ מְצִיאוֹת נִבְדָּל, הַשֶּׁרֶשׁ שֶׁלָּהֶם הוּא בְּהַעֲלָם. מֵה שְׁאִין כּוֹן תּוֹרָה, שֶׁהִיא חַד עִם הַקְּדוּשׁ בְּרוּךְ הוּא, הִיא בְּבַחֲיִנַת גִּילּוֹי (וְתוֹרָה אוֹר), וְעַל יְדֵי הַתּוֹרָה מִתְגַּלָּה (גַּם) הַשֶּׁרֶשׁ דִּישְׂרָאֵל.

וְעַל פִּי זֶה יֵשׁ לּוֹמֵר שְׁשֵׁנֵי הָעֲנִינִים דְּבִאוּרֵךְ נִרְאָה אוֹר הֵם תּוֹרָה וְיִשְׂרָאֵל. אוּרֵךְ הִיא תּוֹרָה (כַּנִּל), וְהַאוֹר שֶׁנִּרְאָה עַל יְדֵי אוּרֵךְ הוּא הַשֶּׁרֶשׁ דִּישְׂרָאֵל שֶׁמִּתְגַּלָּה עַל יְדֵי הַתּוֹרָה.

וְזֶהוּ קוּמֵי אוּרֵי כִּי בָּא אוּרֵךְ, דְּשְׁנֵי עֲנִינִים אֱלוֹי (אוּרֵי וְאוּרֵךְ) הֵם דּוֹגְמֵת שְׁנֵי הָעֲנִינִים דְּבִאוּרֵךְ נִרְאָה אוֹר (כַּנִּל) בְּתַחֲלַת הַמְּאָמֵר.

The Rebbe

בס"ד. שבת פרישת תבוא, ח"י אלול ה'תשל"ג

With the help of Heaven. Shabbos, Parshas Tavo, the 18th of Elul, 5733/1973.

קומי אורי כי בא אורך גוי

“Your light”—the light of Israel themselves—is similar to “In Your light” (the light that is Yours). And “Arise, shine”—the light that Israel radiates—is similar to the light that is seen through “Your light” (which is higher than “Your light”).

And this is understood by what is explained elsewhere regarding the soul and the body: that regarding souls it is written, “You are children to Hashem your G-d.” Therefore, the love and connection of the Holy One, blessed be He, to Israel from the perspective of their soul is like a natural love, so to speak, similar to the love of a father to his son.

That is, the root of this love is from a level in which the beloved has relevance and takes place, and it is not from His very Essence.

Whereas the love and connection of the Holy One, blessed be He, to Israel from the perspective of their body is not because of the advantage of the body, nor even the advantage of being a “son” (which is itself an essential advantage), but because the Holy One, blessed be He, chose the body of Israel in His free choice, and this choice is from His very Essence.

However, the advantage of the soul (which is a son to the Holy One, blessed be He) is in revelation, while the advantage of the body (in which is the choice of the Essence) is in concealment. And through the soul working with the body, its advantage is revealed—the choice of the Essence.

And according to this, it may be said as an explanation of “Arise, shine, for your light has come”: that “your light” is the light of the soul, and “Arise, shine” means that through the light of the soul (“for your light has come”), it must work with the body and illuminate it—through this a level higher than the light of the soul (“your light”) is revealed, similar to what was explained (section 2) in “In Your light we shall see light,” that the light seen through “Your light” is higher than “Your light.”

אורך, האור של ישראל עצמם, הוא על דרך באורך (אור שלך). וקומי אורי, האור שישראל מאירים, הוא על דרך האור שנגרף על ידי אורך (שלמעלה מאורך).

ויבין זה על פי המבואר במקום אחר בענין נשמה וגוף, דבנשמות פתיב בנים אתם להו' אלקיכם, ולכן, האהבה וההתקשרות דהקדוש ברוך הוא לישראל מצד נשמתם היא כמו אהבה טבעית פביכול (על דרך אהבת אב לבנו).

הינו, ששרש אהבה זו היא ממדרגה ששייכת שם תפיסת מקום דהנאקה, ואינה מעצמותו ממש

מה שאין בו האהבה וההתקשרות דהקדוש ברוך הוא לישראל מצד הגוף שלהם, היא (לא מצד מעלת הגוף, גם לא המעלה דבן", מעלה עצמית, אלא) מצד זה שהקדוש ברוך הוא בחר בהגוף דישראל, בבחירתו חפשית, שבחירה זו היא מעצמותו ממש

אלא, שמעלת הנשמה (שהיא בן להקדוש ברוך הוא) היא בגילוי, מה שאין בן מעלת הגוף (שבו הוא בחירת העצמות) היא בהעלם. ועל ידי שהנשמה עובדת עם הגוף, מתגלה בו מעלתו, בחירת העצמות

ועל פי זה יש לומר פירוש קומי אורי כי בא אורך, שאורך הוא האור דהנשמה, וקומי אורי הוא שעל ידי האור דהנשמה (בא אורך) היא צריכה לעבוד בהגוף ולהאיר אותו, שעל ידי זה נתגלה ענין נעלה יותר מהאור של הנשמה (אורך), על דרך שנתבאר (סעיף ב) בענין באורך נראה אור, דהאור שנגרף על ידי אורך הוא נעלה יותר מאורך

The Rebbe

בס"ד. שבת פרישת תבוא, ח"י אלול ה'תשל"ג

With the help of Heaven. Shabbos, Parshas Tavo, the 18th of Elul, 5733/1973.

קומי אורי כי בא אורח גוי

(ח)

And behold, my master and father-in-law, the Rebbe, explains in his discourse beginning with the verse “For with You is the source of life” (mentioned above), that the verse “For with You is the source of life...” is the statement of Knesses Yisrael to the Holy One, blessed be He, during the time of exile.

For behold, in the time of exile, the thirst for G-dliness is greater than in the time of the Beis HaMikdash. And as taught by the Baal Shem Tov (whose birthday is on Chai Elul) on the verse, “My soul thirsts for You, my flesh longs for You, in a dry and weary land without water; so too in the Sanctuary I have seen You.”

That “My soul thirsts for You...” refers to the time of exile (“in a dry and weary land without water”). And regarding this it says, “So too in the Sanctuary I have seen You”—meaning: would that in the Sanctuary I have seen You.

And in the time of exile Knesses Yisrael says to the Holy One, blessed be He: “Master of the world, for with You is the source of life; in Your light we shall see light. With You, Master of the world, is the source of life; with Your radiance we shall see light.”

And according to what was explained above in section 1 (based on the teaching of the Yalkut) regarding the verse “Arise, shine, for your light has come...”

It is similar to “In Your light we shall see light.” One may say that also the statement of the Holy One, blessed be He, to Knesses Yisrael—“Arise, shine, for your light has come” [although from the simple wording “for your light has come” (that it has already come) it implies that it refers to the time of redemption]—applies (also) in the time of exile.

That is, even in the time of exile, and especially in the final days of exile, it is possible and necessary that there be the matter of “Arise, shine, for your light has come”—both regarding the light of the soul (“your light”), and regarding the soul illuminating the body (“Arise, shine”).

והנה מבאר כבוד קדושת מורי ורבי אדמו"ר במאמרו דיבור המתחיל כי עמך מקור חיים הנ"ל, שהפסוק כי עמך מקור חיים גו' הוא מאמר כנסת ישראל להקדוש ברוך הוא בזמן הגלות.

דהנה בזמן הגלות, הצמאון לאלקות הוא יותר מבזמן הבית, וכתורת הפעל שם טוב (בעל יום ההולדת דח"י אלול) על הפסוק: צמאה לה נפשי כמה לה בשרי בארץ ציה וענף בלי מים, כן בקודש חזיתיך.

דצמאה לה נפשי גו' הוא בזמן הגלות (בארץ ציה וענף בלי מים), ועל זה נאמר כן בקודש חזיתיך – הלואי בקודש חזיתיך.

ובזמן הגלות אומרת כנסת ישראל להקדוש ברוך הוא: רבוננו של עולם כי עמך מקור חיים באורח נראה אור, מיט דיר רבוננו של עולם איז דער קוואל פון לעבן, מיט דיין ליכטיקייט זעען מיר ליכט.

ועל פי המבואר לעיל סעיף א (על פי דרשת הילקוט) שקומי אורי כי בא אורח.

הוא על דרך באורח נראה אור, יש לומר, שגם מאמר הקדוש ברוך הוא לכנסת ישראל קומי אורי כי בא אורח [הגם שמשפשוטות הלשון כי בא אורח (שכבר בא) משמע שמדבר בזמן הגאולה], הוא (גם) בזמן הגלות.

היינו, שגם בזמן הגלות, ובפרט בימים האחרונים דהגלות, אפשרי וצריך להיות הענין דקומי אורי כי בא אורח, הן בנוגע לאור הנשמה (אורח) והן בנוגע לזה שהנשמה מאירה את הגוף (קומי אורי).

The Rebbe

בס"ד. שבת פְּרִישַׁת תַּבּוּא, ח"י אֶלוּל ה'תשל"ג

With the help of Heaven. Shabbos, Parshas Tavo, the 18th of Elul, 5733/1973.

קוּמִי אוֹרִי כִּי בָּא אוֹרְךָ גוֹי

And through our deeds and our service during the time of exile—and especially in the matter of “Arise, shine, for your light has come”—we draw closer and hasten even more the future redemption, when “Arise, shine, for your light has come” will be in its literal sense (that it has already come), and in a manner of swiftness, as in the conclusion and seal of the Haftorah: “I will hasten it.”

וְעַל יְדֵי מַעֲשֵׂינֵנו וְעִבּוּדֵינֵנו בְּזִמְנֵי הַגְּלוּת, וּבִפְרָט
כְּהַעֲנִין דְּקוּמִי אוֹרִי כִּי בָּא אוֹרְךָ, מְקַרְבִּים וּמְמַהֲרִים
עוֹד יוֹתֵר אֶת הַגְּאוּלָּה הַעֲתִידָה, שְׂאֵז יִהְיֶה קוּמִי אוֹרִי
כִּי בָּא אוֹרְךָ כְּפִשׁוּטוֹ (שְׂכַבְרָא), וּבְאוֹפֵן שֶׁל
זְרִיזוּת, כְּסִיּוּם וְחֻתָּם הַהֶפְטוּרָה – אֲחִישְׁנָה.

[NOTE Summary

The discourse begins with the question of two lights: the “light of Israel themselves” and the “light that they radiate.” This is explained through the verse *“For with You is the source of life; in Your light we shall see light.”* Four levels are outlined: (1) “Life”—the divine energy that fills all worlds; (2) “Source of life”—the encompassing light; (3) “Your light”—Torah, which transcends both filling and surrounding; and (4) “Light”—a revelation beyond Torah itself, for which Torah is merely preparation.

The maamar explores the meaning of *mekor chayim* (source of life), offering two interpretations: either as a source to the vitality within creation, or as a higher level from which life emanates but which itself is not defined as “source.” Both are reflected in the phrase *“ki imcha mekor chayim”*—sometimes stressing that it is merely “with You” (secondary and nullified), and sometimes stressing that it is *united* with You.

From here, the discourse rises higher: Torah is *orcha*—“Your light”—yet even above Torah lies the root of Israel. As Tanna d’Bei Eliyahu teaches, Torah and Israel preceded the world, but Israel is first. Torah is united with Hashem, while souls descend into independent existence, like a son separate from his father. Thus, Torah reveals the hidden root of Israel, and the phrase *“in Your light we shall see light”* is explained as: through Torah (“Your light”) the higher root of Israel (“light”) becomes revealed.

This is paralleled in the dual phrase *“Arise, shine, for your light has come”*: “Your light” refers to the soul’s inner illumination, while “Arise, shine” refers to the greater light revealed when the soul works through the body. The Rebbe compares this to the difference between Hashem’s “natural love” for Israel from the perspective of their souls (like a father for a son), versus the essential, absolute love stemming from His free choice of the Jewish body itself. The body’s chosenness stems from the very Essence, though hidden, and is revealed when the soul illuminates the body.

Finally, the Rebbe cites the Baal Shem Tov’s teaching on the verse *“My soul thirsts for You... in a parched land”*: in exile, the thirst for G-dliness is greater than in the time of the Beis HaMikdash. Thus, in exile Israel says, *“For with You is the source of life; in Your light we shall see light.”* The Rebbe emphasizes that even now—especially in the final days of exile—it is possible and necessary to live with *“Arise, shine, for your light*

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has come.” By doing so through our deeds and service, we hasten the redemption when this verse will be fulfilled literally and speedily—*“I will hasten it.”*

Practical Takeaway

Every Jew possesses an inner light—the soul—and the power to illuminate the body and the world around them. Even in exile, and especially now in its final moments, each action, mitzvah, and effort to bring light into the body and into the world draws forth the essential choice Hashem has in the Jewish people. By living with *“Arise, shine, for your light has come”*—letting the soul’s light shine into daily life—we not only reveal our deepest essence but also hasten the coming of the final redemption, when this light will shine openly and eternally.

Chassidic Story

On Chai Elul 1929, the Rebbe Rayatz (Rabbi Yosef Yitzchak Schneersohn, the Rebbe’s father-in-law) was in Riga, far from his birthplace and from the centers of Chassidus he had known. That day he spoke about the Baal Shem Tov and the Alter Rebbe, whose birthdays fall on this date. He said: *“Today two great luminaries were born—the Baal Shem Tov, who brought the light of Chassidus into the world, and the Alter Rebbe, who made this light accessible and internalized it. On Chai Elul, the world was filled with light.”*

This story embodies the Rebbe’s teaching in this maamar: that even in times of concealment and exile, a Jew’s task is *“Arise, shine, for your light has come.”* The Baal Shem Tov and Alter Rebbe gave us the power to reveal our inner light, both in soul and body, and to hasten the ultimate redemption.

TPX (Therapeutic-Psychological Integration)

At the heart of this maamar lies a question of light—our inner light, the light we radiate, and the Source of life from which both emerge. Spiritually, these are levels of divine revelation, but psychologically, they map onto layers of the self and its relationship with purpose, identity, and resilience.

1. Four Layers of Vitality

The Rebbe explains four stages in *“For with You is the source of life; in Your light we shall see light”*:

- **Life:** the basic energy that animates everything. In therapy, this parallels survival instincts—the energy that simply keeps us alive.
- **Source of Life:** an energy that surrounds and supports existence but isn’t confined by it—like the deep unconscious reservoir of drives and desires.

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- **Your Light (Torah):** a guiding framework, a structure of meaning that directs us. This is akin to a person's personal philosophy or therapeutic model that brings coherence and direction.
 - **Light:** a transcendent clarity beyond even structure—moments of deep insight or breakthrough, where something higher than logic or narrative emerges.
2. Just as Torah serves as the preparation for perceiving the higher light, in psychology structured guidance often serves as the bridge to transformational healing and revelation.
3. **Identity: Soul and Body**
The Rebbe contrasts two types of love from G-d to Israel:
- Love for the soul is like a father's natural love for his child—rooted, but still bound by a category of "relationship."
 - Love for the body comes from absolute, free choice—beyond reason, beyond condition.
4. Therapeutically, this reflects the difference between conditional identity (I am loved because of who I am or what I do) and unconditional identity (I am loved simply because I exist). The highest form of self-acceptance and healing emerges not from accomplishments, but from embracing that existence itself has infinite worth.

The Rebbe teaches that the soul reveals, but the body carries the essence. In practice, this means our deepest breakthroughs come when spiritual or emotional awareness is not left abstract, but embodied—acted out in daily choices, habits, and grounded living.

5. Exile as Catalyst for Growth

The Baal Shem Tov explains that in exile, the thirst for G-d is greater than in times of revelation. Psychologically, this means that in moments of darkness, confusion, or trauma, the yearning for meaning and healing intensifies. Pain becomes the soil in which longing for connection is strongest.

In therapy, clients often discover that their most profound growth comes not despite suffering, but through it. The Rebbe reframes exile as the arena where "Arise, shine, for your light has come" already begins—not just a promise for redemption, but a call to access hidden reserves of strength now.

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6. Action as Acceleration

The Rebbe concludes that by engaging in mitzvos and revealing our inner light during exile—especially in its last stages—we actively hasten redemption. Psychologically, this is the principle of agency: even when circumstances feel imposed, choosing to act with light, kindness, and discipline hastens healing. The future self is shaped not by waiting for perfect conditions, but by shining with whatever light we have today.

Story

In 1940, after escaping Nazi-occupied Europe, the Rebbe Rayatz (Rabbi Yosef Yitzchak Schneersohn) arrived in New York. He was frail, in exile, seemingly stripped of the light of his former world. Yet upon his arrival, he declared, *“America is no different. From here we will spread Torah to the entire world.”*

From a therapeutic lens, this was the embodiment of the teaching *“Arise, shine, for your light has come.”* Even in exile, stripped of comfort and familiar structures, he accessed an inner reservoir of choice and essence. Instead of succumbing to despair, he transformed darkness into a springboard for illumination—paving the way for the Rebbe himself to later build a global movement.

TPX Integration: The maamar is a blueprint for personal healing. Your soul is the “inner light.” Your struggles, your exile, are the dry lands that awaken thirst. The call of *“Arise, shine”* is not for after redemption, but now—when light feels absent. By integrating awareness (soul) with embodied practice (body), and by acting even in darkness, we not only heal but accelerate our own redemption.

END NOTE]