LIKKUTEI TORAH · THE CHASSIDISHE PARSHA

סוכות

Sukkos

The 4 maamarim of Likkutei Torah on the parsha.

The Hebrew, a translation, a short explanation of every section, and the sources

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok

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On the Eighth Day, There Shall Be an Atzeres for You

ושאבתם מים בששון ממעיני הישועה

And you shall draw water with joy from the wellsprings of salvation

The three stages of the Temple service in Tishrei, the heavenly fire on the altar, the Sukkos water libation, and Shemini Atzeres that gathers them in, are three stages of love in the heart: fiery love aroused in prayer, the quiet self-nullification of nearness, and the lasting hold of that nullification through Torah study.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

Throughout the year a heavenly fire in the shape of a lion consumed the offerings; on Sukkos water was poured on the altar; and on the eighth day there was an "atzeres," a gathering-in of all these levels. Without a Temple, each person must find these stages in his own heart. The fire is the natural love of the G-dly soul, aroused openly in prayer, which burns away the "strange fires" of the animal soul, above all anxiety over livelihood. It is brought down by the "ordinary fire" of honest self-reckoning: the humbling of the Days of Awe (the left hand that pushes away) is the plowing and sowing from which the great love of Sukkos (the right hand's embrace) sprouts. Higher than fire is water: the self-nullification of one who is near, like a son beside his father, whose love stays within, as in the silent Amidah. To keep it after prayer, one needs Torah study, which is Shemini Atzeres, a holding-in of the water. The water must be drawn from two hidden wellsprings, two kinds of "dust": a humble soul and the Torah clothed in physical matters.

OUTLINE

1 **Fire, water and the eighth day** ¶1–2

The altar's fire, the Sukkos water libation and Shemini Atzeres are to be found in every person's inner service of G-d.

2 **The fire of prayer** ¶3–4

The heart has two altars; the natural love aroused in prayer is the heavenly lion-shaped fire, which burns away strange fires such as worry over livelihood.

3 **The left hand and the right hand** ¶5–6

The humbling of the Days of Awe is the sowing from which the great love of Sukkos grows: the right hand's embrace, crowned by an encompassing light, embodied in the sukkah.

4 **The ordinary fire** ¶7

Self-reckoning and the bitterness it brings are the ordinary fire that prepares for the fire from above.

5 **Water: the love of nearness** ¶8–10

The water libation is bittul, the hidden love of one who stands close to the king, expressed in the silent Amidah; but it fades after prayer.

6 **Shemini Atzeres: holding in the water** ¶11–12

Torah study fixes the Amidah's self-nullification all day; this is the atzeres of the eighth day, rooted in Binah, the heart.

7 **The two wellsprings** ¶13–15

The water is drawn from two hidden sources, the humble soul and the Torah, two kinds of "dust" that correspond to Abba and Imma.

KEY CONCEPTS

The fire from above אש של מעלה

The heavenly fire that consumed the offerings, in the shape of a lion; in the soul, the natural love for G-d that blazes openly in prayer.

Strange fire אש זרה

Any passion not directed to G-d, including anxious worry over livelihood, which the fire of prayer must burn away.

The natural love אהבה הטבעית

The love of G-d inherited from Avraham that every Jewish soul has; the outer dimension of the heart.

Great love אהבה רבה

The higher love of the inner dimension of the heart, the right hand's embrace revealed on Sukkos.

Self-nullification ביטול

Feeling oneself as nothing before G-d; the "water" that cools the fire into a quiet, inward love.

Atzeres עצרת

Shemini Atzeres read as holding in, keeping the water of self-nullification absorbed within a person through Torah study.

Two kinds of dust ב' בחינות עפר

The humble soul "like dust to all" and the Torah clothed in physical matters: the two hidden wellsprings of living water.

SECTION 1 · ¶1–2

Fire, water and the eighth day

1 ושאבתם מים[1] בששון[2] ממעיני הישועה. כתיב ביום השי"ע תהיה לכם. פי' כי בכל השנה היו מקריבין על גבי המזבח פרים ואילים וכבשים ושעירים ואש של

"And you shall draw water with joy from the wellsprings of salvation." It is written, "On the eighth day, there shall be an atzeres (a gathering-in) for you." The explanation: throughout the year they would offer upon the altar bulls, rams, lambs and goats, and fire from

> The maamar opens with Isaiah's verse about drawing water from the wellsprings of salvation, which the Sages connect with the water drawn for the Sukkos water libation, and pairs it with the Torah's verse on Shemini Atzeres, the eighth day. It then lists what happened on the altar all year: animal offerings consumed by a fire that came down from heaven.

מעלה[3] היה יורד על המזבח כדמות אריה רובץ ותאכל אותם ובחג הסוכות היו מנסכין מים על גבי המזבח וניסוך המים כל שבעה.[4,5] אך ביום השמיני עצרת[6] תהיה לכם לכל הבחינות הללו.[7]

above would descend upon the altar in the likeness of a crouching lion and consume them. On the festival of Sukkos they would pour water upon the altar, the water libation, all seven [days]. But on the eighth day, "there shall be an atzeres for you" for all these levels.

> The Talmud records that the heavenly fire on the altar looked like a crouching lion. On Sukkos a further service was added, pouring water on the altar, for all seven days; the eighth day, Shemini Atzeres, is read here as an "atzeres," a gathering-in and retaining of everything the earlier services achieved.

2 וביאור ענין זה כי הנה עכשיו שאין לנו בית המקדש ולא מזבח צריך כל אחד למצוא דברי חפץ בנפשו

The explanation of this matter: now that we have no Holy Temple and no altar, each person must find "words of delight" in his soul,

> Without a Temple and an altar, the Alter Rebbe says, each person must still find the meaning of these services within himself. "Words of delight" is a phrase from Ecclesiastes for words that truly speak to the soul.

ולהבין איך כל הבחינות עליונות של מעלה הם למטה בעבודת ה' שבלב כל אחד ואחד ובכל דור חייב אדם

and understand how all the supernal levels above are [present] below, in the service of G-d that is in the heart of each and every one. And in every generation a person is obligated

> Every level of the Temple service above has a counterpart below, in the service of G-d that happens in the heart. The phrase "in every generation a person is obligated to see" echoes the Passover Haggadah.

לראות בנפשו ענין בחינת אש ששורף ומכלה את הקרבנות פרים ואילים וכבשים כו'. ובחינת ניסוך המים שבחג ובחינת יום השמיני שבו עצרת כל הבחינות הנ"ל.[8]

to see in his soul the matter of the level of fire that burns and consumes the offerings, the bulls, rams, lambs, etc.; the level of the water libation of the festival; and the level of the eighth day, on which is the atzeres (gathering-in) of all the levels mentioned above.

> Each person must find in himself the three stages of paragraph 1: the fire that consumes the offerings, the water libation of Sukkos, and the eighth day that gathers them all in.

SECTION 2 · ¶3–4

The fire of prayer

3 והנה אמרו רז"ל תפלות כנגד תמידין[9] תקנום והענין כי עבודה שבלב זו תפלה[10] והלב הוא רומז כנגד המזבח[11] וכשם שהיו ב' מזבחות פנימי וחיצון כך יש בלב ב' בחי'[12] חיצוניות הלב ופנימיות הלב כנודע

Now, our Sages, of blessed memory, said: "The prayers were instituted to correspond to the daily offerings." The matter is that "the service of the heart — this is prayer," and the heart alludes to the altar. And just as there were two altars, an inner one and an outer one, so there are two levels in the heart: the outer dimension (chitzoniyus) of the heart and the inner dimension (pnimiyus) of the heart, as is known

> The Talmud teaches that the daily prayers correspond to the daily offerings, and that prayer is "the service of the heart." So the heart is the altar, and as the Temple had an outer altar for animal offerings and an inner golden altar for incense, the heart has an outer and an inner dimension.

(וכמ"ש בזח"ג פ' צו ד"ל ע"ב[13] דמזבח הפנימי נק' קול דממה דקה[14] שהוא בחי' קלא פנימאה ונקרא ג"כ מזבח הזהב והיא בחי' אהבה רבה שמבחינת כמעלת הזהב על הכסף כו' וע' מזה ג"כ בזח"ג פרשה בהעלותך דקנ"א ע"ב ובפרדס בעה"כ ערך מזבח.[15]

(as is written in Zohar III, Parshas Tzav, p. 30b, that the inner altar is called "a still, small voice," which is the level of the inner voice; it is also called the golden altar, and it is the level of great love (ahavah rabbah), which is of the level [that surpasses the other] as gold surpasses silver, etc. See also on this in Zohar III, Parshas Behaalos'cha, p. 151b, and in Pardes, Erchei HaKinuyim, the entry "Mizbe'ach" (altar).

> The Zohar calls the inner altar "a still, small voice," the voice within that is not heard outside, and the golden altar. It stands for great love (ahavah rabbah), which surpasses the outer, natural love as gold surpasses silver. (The words "which is of the level" apparently stand for "which is in the level," a small textual irregularity.)

ויובן עוד ענין ב' בחי' אלו ממ"ש בד"ה שיר השירים בענין ב' בחי' כלה ע"ש וזהו עצמו ענין ב' בחי' מזבח הנ"ל), וכשם שהיו מקריבין על מזבח החיצון כל הקרבנות פרים ואילים וכבשים כו'.[16]

The matter of these two levels will be further understood from what is written in the discourse beginning "Shir HaShirim," concerning the two levels of "bride"; see there. And this itself is the matter of the two levels of altar mentioned above.) And just as they would offer upon the outer altar all the offerings, bulls, rams, lambs, etc.,

> The maamar "Shir HaShirim" explains that the word kallah (bride) has two meanings, the first from kilayon, a longing that consumes the self; these two meanings match the two altars. Now the argument returns to the outer altar, on which all the animal offerings were brought.

כך צריך כל אחד בתפלתו לעורר את האהבה הטבעית בלבו שהוא בחינת חיצוניות שבלב בלבד שתתלהט כרשפי אש בהתגלות הלב והוא בחינת אש של מעלה שיורד בדמות אריה לשרוף הקרבנות (וע"ש פרשה צו)

so must each person, in his prayer, arouse the natural love in his heart, which is the level of the outer dimension of the heart alone, so that it blaze like flashes of fire in the revealed [part] of the heart. This is the level of the fire from above that descends in the likeness of a lion to burn the offerings (see there, Parshas Tzav)

> In prayer one must arouse the natural love for G-d that every Jew has, which belongs to the outer dimension of the heart, until it burns openly like fire. This revealed, fiery love is the inner counterpart of the heavenly fire that came down like a lion and consumed the offerings.

(דל"ב ע"ב ודל"ג א') ע"פ ותצא אש דא אוריאל[17] ובפי' הרמ"ז שם. ובדף כ"ז כתב דאוריאל גימטריא אברהם.[18]

(p. 32b and p. 33a), on "And fire went out" — "this is Uriel," and in the commentary of the Ramaz there. And on p. 27 he writes that Uriel is numerically equal to Avraham.

> The Zohar identifies the fire that came out from before G-d with the angel Uriel, and the Ramaz (Rabbi Moshe Zacuto) comments on it. Uriel (1+6+200+10+1+30) and Avraham (1+2+200+5+40) both equal 248.

ונודע דאהבה הטבעית שבנפש האלקית היא ירושה לנו מבחי' חסד לאברהם,[19] ועד"ז נתבאר כאן שבחי' התעוררות גילוי אהבה הטבעית זהו בחי' אש שלמעלה.

It is known that the natural love in the G-dly soul is an inheritance to us from the level of "kindness to Avraham"; and in the same way it is explained here that the level of the arousal and revelation of the natural love is the level of the fire from above.

> The natural love of the G-dly soul is inherited from Avraham, the man of kindness (Chesed). So the gematria of Uriel and Avraham supports what the maamar says: the fire from above is this natural love revealed.

ועי' עוד בזהר בראשית (ד"ו ע"ב)[20] ובפי' הרמ"ז שם דבחי' אריה בגימ' ר"י"ו והוא מבחי' רוחא דשבק בה ע"ש

See further in the Zohar, Bereishis (p. 6b), and in the commentary of the Ramaz there, that the level of "aryeh" (lion) is numerically two hundred and sixteen, and it is from the level of "the spirit that he left in her"; see there.

> The Zohar speaks of the lion that eats the offerings, and the Ramaz notes that aryeh (1+200+10+5) equals 216. It comes from "the spirit that he left in her": the trace of the husband that remains in the wife, a Zohar image for a lasting spiritual residue.

וגם עד"ז יובן שייכות בחי' זו לאהבה הטבעית, והוא ע"פ מ"ש במ"א בד"ה וילקט יוסף[21,22] בפרשה ויגש בענין הספיחים שזהו כענין רוחא דשביק בה כו'

In this way too the connection of this level to the natural love will be understood. It follows what is written elsewhere, in the discourse beginning "Vayelaket Yosef" in Parshas Vayigash, concerning the aftergrowths, that this is like the matter of "the spirit that he left in her," etc.

> The maamar "Vayelaket Yosef" in Torah Ohr explains the aftergrowths, crops that come up by themselves from an earlier sowing, as this same kind of residue. The natural love is likewise an inheritance left in the soul, which explains why it is linked to the lion.

ועמ"ש מענין אהבה הטבעית בד"ה לבאר ענין יוהכ"פ ועמ"ש מענין אריה בד"ה ואריה כבקר[23] יאכל תבן,

See what is written about the natural love in the discourse beginning "To explain the matter of Yom HaKippurim," and what is written about the lion in the discourse beginning "And the lion, like cattle, shall eat straw."

> Two further maamarim are cited: one on Yom Kippur that treats the natural love, and one on the verse "And the lion, like cattle, shall eat straw" that treats the image of the lion.

והוא ע"ד מ"ש אחרי ה' ילכו כאריה ישאג[24] שהיא אהבה המתלהבת ומתלהטת בלב האדם בזכרו את ה' שאינו רוצה להיות נפרד ח"ו.[25]

It is in the manner of what is written, "They shall walk after G-d; like a lion He shall roar" — this is a love that flares and blazes in a person's heart when he remembers G-d, for he does not want to be separated [from Him], G-d forbid.

> Hosea's verse pictures G-d roaring like a lion and the people following. The maamar reads it as the love that flares in a person when he remembers G-d, a love whose whole content is the refusal to be separated from Him.

4 וכתיב כי ה' אלקיך אש אוכלה הו א אש אוכלה אש[26] ששורף ומכלה את כל האישים אשר לא להי' המה הנקרא בשם אש זרה[27] ולא להיות האש כ"א להי' לבדו.

And it is written, "For the L-rd your G-d is a consuming fire." He is a consuming fire: a fire that burns and consumes all the fires that are not for G-d, which are called by the name "strange fire," so that the fire be for G-d alone and nothing else.

> G-d is called "a consuming fire": the fire of love for Him burns away every other fire in a person, every passion not directed to G-d, which is called "strange fire" after the unauthorized fire of Nadav and Avihu. The aim is that a person's whole fire be for G-d alone.

ולכן אמרו רז"ל שאסור לאכול קודם התפלה[28, 29] כי מאחר שהוא רוצה לאכול איזה דבר כמו לחם גשמי מוכרח הוא להיות במעלה הגבוה ויתירה מן

Therefore our Sages, of blessed memory, said that it is forbidden to eat before prayer. For since he wants to eat something, such as physical bread, he must necessarily be on a level higher than and superior to

> The halachah forbids eating before morning prayer. The Alter Rebbe explains why: to eat something rightly, a person must stand above it.

הלחם שמצד מעלתו היתירה עליו ראוי לשלוט בו ולאכול ממנו וכיון שהוא קודם התפלה שעדיין לא ביער ושרף את המותרות שלו באש של מעלה

the bread, so that by virtue of his superiority over it he is fit to rule over it and eat of it. But since it is before prayer, when he has not yet cleared away and burned his excesses with the fire from above,

> One who stands above his food is entitled to master it and eat it. Before prayer, though, he has not yet burned away his excess desires with the fire of love that prayer arouses.

והרי הוא מקושר בדאגת הפרנסה הרי הוא מקושר למטה ונופל במדרגות שאר ענינים גשמיים הרי הוא שוה במדרגה אל הלחם אשר הוא אוכל ואין ראוי לשלוט בו ולאכול ממנו

and he is bound up in worry over his livelihood, he is bound below and falls to the levels of other physical things; he is then on the same level as the bread that he eats, and he is not fit to rule over it and eat of it

> Tied up with worry over making a living, he is bound to the lower world and sinks to the level of the physical things around him. He is no higher than the bread, so he has no right to eat it.

(ועמ"ש מזה בד"ה כה תברכו בפ' נשא), וזהו עבודת האדם בתפלה לשרוף דאגת הפרנסה[30] וכמו שהיו מקריבין ע"ג המזבח סולת חטים למנחות.

(see what is written about this in the discourse beginning "Thus shall you bless," in Parshas Naso). This is a person's service in prayer: to burn up the worry over livelihood, just as they would offer upon the altar fine wheat flour for the meal-offerings.

> Part of the work of prayer is to burn away the worry about livelihood, the inner parallel of the fine flour of the meal-offering, bread's raw material, burned on the altar.

ולא ענין הפרנסה עצמה כי היא[31] צריכה והכתוב משבח ואומר יגיע כפיך כי תאכל[32] אשריך וגו'.

Not the matter of livelihood itself, for that is needed, and Scripture praises it, saying, "When you eat of the labor of your hands, you are fortunate," etc.

> The Alter Rebbe clarifies: what is burned is not the work of earning a living, which is necessary, and which Psalms praises as a blessing.

אבל הדאגה שאדם מיצר ודואג על זה הנה הוא מיסוד האש והחמימות שבנפשו הבהמית אשר זהו אש זרה וצריך לשרפה באש של מעלה בתפלה כנ"ל:

But the worry, when a person is distressed and worries about it — this comes from the element of fire and heat in his animal soul, which is a strange fire, and it must be burned up with the fire from above, in prayer, as explained above.

> What must be burned is the anxious worry. It comes from the element of fire and heat in the animal soul, a "strange fire" that the fire from above in prayer must consume.

SECTION 3 · ¶5-6

The left hand and the right hand

5 ב והנה אמרו רז"ל אע"פ שאש יורד מלמעלה מן השמים מצוה להביא מן ההדיוט[33] כדי לעשות הכנה לאש של מעלה שתרד ע"י זה.

2. Now, our Sages, of blessed memory, said: "Although fire descends from above, from heaven, it is a mitzvah to bring [fire] from an ordinary [source]," in order to make a preparation for the fire from above, that it descend through this.

> Section 2 begins with a Talmudic rule: even though a heavenly fire came down on the altar, the priests were commanded to bring ordinary fire as well. The human fire is a preparation that brings down the fire from above.

ולהבין ענין זה בעבודת ה' הנה הקב"ה נקרא זורע צדקות ומצמיח ישועות.[34] וביאור ענין זה יובן בהקדים מה שכתוב שמאלו תחת לראשי וימינו תחבקני[35] (עמ"ש על פסוק זה בפ' כי תשא)

To understand this matter in the service of G-d: the Holy One, blessed be He, is called "He who sows righteousness and makes salvations sprout." The explanation of this will be understood by first introducing what is written, "His left hand is under my head, and his right hand embraces me" (see what is written on this verse in Parshas Ki Sisa).

> To see what this means in a person's service, the Alter Rebbe turns to a phrase from the morning blessings, "He sows righteousness and makes salvations sprout," and to the verse from the Song of Songs about the beloved's left and right hands.

פי' וימינו תחבקני שנמשך כל כך בחינות חסד דרועא ימינא[36,37] וימין מקרבת[38] כל ניצוצות וכל נשמות ישראל להיות מיוחדים להי' יחיד ומיוחד לבדו

The explanation: "and his right hand embraces me" means that the levels of Chesed, "the right arm," are drawn down so greatly — and the right hand draws near all the sparks and all the souls of Israel, to be united with G-d, the One and Unique, alone,

> In Kabbalah the right hand is Chesed, kindness, and the Talmud says "the right hand draws near." The right hand's embrace is kindness drawn down so fully that it brings every Jewish soul close, to be one with G-d.

כדכתיב עם קרובו[39] עד שהוא בבחינת חיבוק ממש כאדם המחבק לחבירו שאינו יכול להפרד ממנו

as it is written, "the people near to Him" — until it is the level of an actual embrace, like a man who embraces his friend, who cannot be separated from him

> Psalms calls Israel "the people near to Him." The closeness is an actual embrace, in which the two cannot be pulled apart.

בשום אופן, וכך למטה נמשך ונתגלה אה"ר להי' לבדו שלא ליפרד ממנו ח"ו (עמ"ש מזה בביאור ע"פ שימני כחותם[40] בענין רצועות דתליין על לבא).

in any way. And so, below, great love for G-d alone is drawn down and revealed, not to be separated from Him, G-d forbid (see what is written on this in the explanation on the verse "Set me as a seal," concerning "the straps that hang upon the heart").

> The embrace above is mirrored below as great love (ahavah rabbah): a love for G-d alone that cannot bear separation from Him. The maamar on "Set me as a seal" explains this through the tefillin straps that hang down over the heart.

אך לזכות למעלת ובחינת אהבה רבה זו צ"ל מתחלה בבחי' שמאלו תחת לראשי כי שמאל דוחה.

But to merit the quality and level of this great love, there must first be the level of "his left hand is under my head," for "the left pushes away."

> Great love is not reached directly. First comes the left hand "under my head": the Talmud's "the left pushes away," here a person's own feeling of distance.

פי' שדוחה ומשפיל את האדם כאשר ישים אל לבו ויעמיק דעתו ומחשבתו איך שהוא רחוק מה' בתכלית ח"ו וכיוצא באלו הענינים אשר כל זה נמשך מסטרא דשמאלא כנודע

The explanation: it pushes away and humbles a person, when he takes to heart and deepens his mind and thought [on] how utterly far he is from G-d, G-d forbid, and similar matters, all of which come from the left side, as is known.

> The left hand's pushing away is the humbling that comes when a person thinks deeply about how far he is from G-d. Such thoughts come from the "left side," the side of Gevurah and judgment.

ולא שיהיה בחינת שמאל של הקב"ה עצמו הוא הדוחה ח"ו כי לא ידח ממנו נדח[41]

It is not that the level of the left of the Holy One, blessed be He, Himself is what pushes away, G-d forbid, for "none who is banished shall be banished from Him."

> The Alter Rebbe insists that G-d Himself never pushes anyone away. Scripture says that no banished one remains banished from Him.

אלא כאשר ישים אל לבו וכו' ונמשך ונשתלשל למטה בבחי' תחת לראשי פי' כאשר אני נוטל בחינה זו להמשיך למטה תחת לראשי

Rather, [it is] when he takes to heart, etc., and it is drawn down and descends below in the level of "under my head." The explanation: when I take this level to draw it down below, "under my head,"

> The pushing away happens when a person draws the left side down into himself. "Under my head" means brought down into the depths of his own thought.

דהיינו בעומק מחשבתי הרי אני בעצמי הוא הדוחה ומשפיל את עצמי ממדרגתי שהייתי מחזיק עצמי בעיני מתחלה

that is, into the depth of my thought, then I myself am the one who pushes away and humbles myself from my level, at which I had at first held myself in my own eyes

> So it is the person who pushes himself away: he lowers himself from the standing he had imagined for himself.

(ועמ"ש מזה בד"ה חייב אינש לבסומי בפוריא), וע"ד זה סדרו רז"ל כל הוידויים שביום כפור שמתודים על נפשם ואומרים סררנו תעבנו וכיוצא בהם שמשפילים את עצמם לפני הקב"ה מאד ואומרים איך

(see what is written on this in the discourse beginning "A person is obligated to become intoxicated on Purim"). In this manner our Sages, of blessed memory, arranged all the confessions of Yom Kippur, in which they confess for their souls and say, "We have rebelled, we have acted abominably," and the like, humbling themselves greatly before the Holy One, blessed be He, and saying how

> The maamar on "A person is obligated to become intoxicated on Purim" deals with this theme. The Yom Kippur confessions are built the same way: "we have rebelled, we have acted abominably" are words of deliberate self-humbling before G-d.

שהם רחוקים מאד ממנו יתי והן הם הדברים המעוררים את האהבה והצמאון להיות אליו יתי תשוקתו

very far they are from Him, may He be blessed. And these are the very things that arouse the love and the thirst, that one's longing be toward Him, may He be blessed.

> Feeling far from G-d is exactly what arouses thirst and love for Him, so that one's whole longing turns toward Him.

ובזה יבא ויגיע להיות זוכה לבחינת ומעלת אהבה רבה שבחג הסוכות וזהו זורע צדקות כי

Through this he will come to attain the level and quality of great love that is on the festival of Sukkos. This is [the meaning of] "He sows righteousness," for

> The humbling of the Days of Awe leads to the great love that is revealed on Sukkos. This is the first half of the phrase "He sows righteousness," now to be explained.

הנה כנסת ישראל נקי בשם צדקה על שם הפסוק בצדקה תכונני[42] וגם כללות ישראל למטה[43] מלאים מצות צדקה וחסד ובעשי"ת הוא בבחינ' זריעה

the Congregation of Israel is called by the name tzedakah (righteousness), after the verse, "Through righteousness you shall be established"; and also the collective of Israel below are full of the mitzvah of tzedakah and of kindness; and in the Ten Days of Teshuvah this is in the state of sowing.

> Israel is called tzedakah after Isaiah's verse, and the Talmud says even simple Jews are full of mitzvos. During the Ten Days of Teshuvah, all that tzedakah is sown like seed.

כי כמו הגרעין שזורעין צריך לזרוע ע"ג עפר שנחרש[44] היטב משא"כ עפר קשה לא יזרע ולא יצמח בה כלל.

For just as the seed that is sown must be sown in soil that has been well plowed, whereas hard soil will not be sown and will not sprout at all,

> Seed only takes root in soil that has been plowed and broken up; hard ground gives nothing.

כך כל המצות צדקה וחסד שישראל עושין ומסגלין כל ימות השנה הנה לא יזרע ולא יצמיח בה כלל

so all the mitzvos of tzedakah and kindness that Israel do and acquire all the days of the year will not be sown and will not sprout at all

> The same is true of a year's worth of charity and kindness: in itself it does not take root.

ולא יעשה פרי למעלה כי"א ע"י בחינת עשי"ת שמשברין את לבם ודוחין ומשפילין את עצמם כעפר שנחרש בבחינת חרישה דמרפי ארעא

nor bear fruit above except through the Ten Days of Teshuvah, when they break their hearts and push away and humble themselves like plowed earth, in the manner of plowing that "loosens the soil"

> It bears fruit above only when the heart has been broken and humbled during the Ten Days of Teshuvah, like soil that plowing has loosened.

(ועמ"ש מזה באריכות סד"ה האזינו השמים. איך שחרישה זו מתחיל דרך כלל בר"ה וזהו ענין שברים כו' ושהצמיחה היא חג הסוכות ע"ש).

(see what is written on this at length at the end of the discourse beginning "Listen, O heavens": how this plowing begins, in general, on Rosh Hashanah — this is the matter of the shevarim [blasts], etc. — and that the sprouting is the festival of Sukkos; see there).

> The maamar "Listen, O heavens" explains that the plowing begins on Rosh Hashanah; the broken shofar blasts called shevarim (literally "breakings") break the heart. The sprouting comes on Sukkos.

וכן אנו רואים בחוש בעושי צדקה שלא יתן כי"א ע"י שישים את עצמו כעפר משא"כ אם מח

And so we see plainly in those who give tzedakah that one gives only by making himself like dust, whereas if he considers

> Everyday experience bears this out: real giving comes only from someone who makes himself like dust.

שב את עצמו ליש ודבר לא יתן כ"א איזה מותרות ממה שיש לו אבל לא יגיעו ועמלו וחיי נפשו ממש.

himself something, an existing entity, he will give only some surplus of what he has, but not his toil and his labor and the very life of his soul.

> Someone who thinks himself important gives only from his surplus, never from his own hard-earned livelihood.

שלזה צריך לשבר תאוות לבו הנמשכים מגסות רוחו ולהחשיב את עצמו שוה כמו חבירו המקבל ממנו ומאי חזית דדמא דידך סומק טפי[45] כו'

For this he must break the desires of his heart that come from his haughty spirit, and regard himself as equal to his fellow who receives from him — "What makes you think that your blood is redder," etc.,

> Giving truly requires breaking the desires that come from pride and seeing the poor man as one's equal. The Talmud's "what makes you think your blood is redder" means no one's life is worth more than another's.

שיהיה לו מה לאכול ולשתות ולרש אין כל[46] מאי שנא ולמה יגרע הלא אב[47] א' לכולנו כו'.

that he should have what to eat and drink while the poor man has nothing? What is the difference, and why should he be lacking? "Have we not all one Father," etc.

> Why should he eat and drink while the poor man, as the prophet Nathan says, "has nothing"? Malachi's "have we not all one Father" removes any basis for the difference.

6 ועמ"ש בד"ה ארץ הרים ובקעות. ועי"ז נזרע בחינת הצדקה הנ"ל ובימים שבין יום כפור לסוכות הוא בחי' הצמיחה עד שביום ראשון של חג הסוכות נגדל ונצמח בחי' אברהם חסד עליון בחינת וימינו תחבקני הנ"ל

And see what is written in the discourse beginning "A land of hills and valleys." Through this, the level of tzedakah mentioned above is sown; the days between Yom Kippur and Sukkos are the level of sprouting, until on the first day of the festival of Sukkos there grows and sprouts the level of Avraham, supernal Chesed, the level of "and his right hand embraces me" mentioned above.

> The Tishrei cycle continues: the humbling of the Days of Awe sows the seed of tzedakah, the days between Yom Kippur and Sukkos are its sprouting, and on the first day of Sukkos the crop appears. What grows is the level of Avraham, supernal Chesed: the right hand's embrace.

וגם בחינת ומעלת אברהם הוא ע"י שאמר ואנכי עפר ואפר[48] דהיינו בחי' עפר שזורעין בו ומצמיח כנ"ל וזהו מצמיח ישועות והוא ע"ד מ"ש הושיעה ימינך.[49,50]

The level and quality of Avraham, too, came through his saying, "I am but dust and ashes," that is, the level of dust in which one sows and which makes [things] sprout, as mentioned above. This is "He makes salvations sprout," and it is in the manner of what is written, "Save [with] Your right hand."

> Avraham himself reached his greatness by calling himself "dust and ashes," the humble soil in which seed can grow. So "He makes salvations sprout" describes the same process, and it matches the prayer "Save [with] Your right hand."

כי הנה כתיב השיב אחור ימינו[51] שבחי' חסד והימין מלובש בבחי' אחוריים דברים חיצונים וצריך להושיע ידו לו[52] לחזור אל הקדושה

For it is written, "He drew back His right hand": the level of Chesed and the right is clothed in the level of the back, in external things, and His hand must be saved for Him, to return to holiness

> Lamentations says G-d "drew back His right hand." Chesed, the right hand, can become hidden in "the back," in external things, and it must be rescued and brought back to holiness.

(ע' מ"ש בד"ה ואהיה אצלו אמון גבי עת לחבק[53] ועת לרחק מחבק, וע' מענין השיב אחור ימינו בזהר פ' ויצא קס"ג[54] סע"ב פרשה בשלח דנ"ז

(see what is written in the discourse beginning "And I was with Him as a nursling," concerning "a time to embrace and a time to refrain from embracing." And see on the matter of "He drew back His right hand" in the Zohar, Parshas Vayetze, p. 163b, at the end of the column; Parshas Beshalach, p. 57a,

> Ecclesiastes' "a time to embrace and a time to refrain" is explained in the maamar "And I was with Him as a nursling." The Alter Rebbe then lists Zohar passages on the right hand drawn back.

סע"א ובפרשה תרומה דקמ"ג ע"ב ובמק"מ שם[55] וענין שהימין מלובש בבחינת אחוריים היינו למטה כשהאדם משפיל אהבתו בענינים גשמיים לימשך אחר תאוות הגוף והנה"ב כו' ואומר על שמאל שהוא ימין.

at the end of the column; and Parshas Terumah, p. 143b, and in Mikdash Melech there. The matter that the right is clothed in the level of the back refers to below, when a person lowers his love into physical matters, to be drawn after the desires of the body and the animal soul, etc., and he says of the left that it is the right.

> Mikdash Melech is a commentary on the Zohar. In a person, the right hand is "drawn back" when he pours his capacity for love into physical things and the desires of the animal soul, calling the left, the side of self and indulgence, "right."

ועי"ז גורמים ח"ו השפלת השפע לחיצונים, ועמ"ש ר"פ בשלח בענין כמה ארך אפים כו' גם בחי' השיב אחור ימינו זהו כענין המבואר במ"א ע"פ המאמר הזהר פ' ויקרא ד"כ ע"ב קב"ה בגלותא סליק לעילא[56, 57] כו'

Through this they cause, G-d forbid, the flow [of divine influence] to be lowered to the external forces. And see what is written at the beginning of Parshas Beshalach on the matter of "how very long-suffering," etc. The level of "He drew back His right hand" is also like the matter explained elsewhere on the Zohar's statement in Parshas Vayikra, p. 20b, "The Holy One, blessed be He, when in exile, ascended above," etc.

> Misplaced love draws the divine flow down to the forces outside holiness. The Zohar's image of G-d "ascending above" during the exile, discussed elsewhere, is another form of the drawn-back right hand.

וכ"מ הפי' בזהר פרשה בשלח דנ"ז סע"א ע"ש וע' עוד מענין השיב אחור ימינו בזהר פ' בלק דר"א סע"א ובפרשה פנחס דרל"ז ע"א ובפרשה ויקהל דר"ג סע"א ובפ' אחרי דע"ד ע"א[58]

The explanation in the Zohar, Parshas Beshalach, p. 57a, at the end of the column, also implies this; see there. And see further on the matter of "He drew back His right hand" in the Zohar, Parshas Balak, p. 201a, at the end of the column; Parshas Pinchas, p. 237a; Parshas Vayakhel, p. 203a, at the end of the column; and Parshas Acharei, p. 74a.

> Further Zohar passages on "He drew back His right hand" are listed for the reader who wants to study the theme.

והנה ענין להושיע ידו לו זהו כמ״ש הושיעה ימינך וענני. בתהלים סי׳ ס׳,[59] והיינו כמ״ש בד״ה האזינו הנ״ל בענין וסוכה תהיה לצל יומם.[60]

Now, the matter of saving His hand for Him is as it is written, "Save [with] Your right hand and answer me," in Psalms, chapter 60. This is as explained in the discourse beginning "Listen, O heavens," mentioned above, concerning "And a sukkah shall be for shade by day."

> Rescuing the right hand is the prayer of Psalm 60, "Save [with] Your right hand and answer me." The maamar "Listen, O heavens" connected this with Isaiah's promise of a sukkah as "shade by day."

כי יומם היינו בחי׳ חסד לאברהם[61] בחי׳ ימין וצל יומם היינו בחי׳ מקיף עליון שנמשך על החסד והמשכה זו היא מבחי׳ ורב חסד[62] ומבחי׳ כי חפץ חסד הוא[63] ועמ״ש ע״פ הוי׳ יחתו מריביו.[64]

For "by day" is the level of "kindness to Avraham," the level of the right; and "shade by day" is the level of a supernal encompassing light that is drawn over the Chesed. This drawing-down is from the level of "abundant in kindness" and from the level of "for He desires kindness." And see what is written on the verse "Havayah — His adversaries shall be shattered."

> "Day" is Avraham's kindness, the right hand. The "shade" over it is a higher, encompassing light that comes from G-d's boundless kindness, described as "abundant in kindness" and "He desires kindness."

אשר ע״י התגלות בחי׳ ורב חסד בחסד עליון מתמתקים הדינים ועמ״ש ס״פ שלח בביאור ע״פ אני דפ׳ ציצית בענין חסדי ה׳ ב׳ בחי׳ חסד כו׳ ע״ש.

Through the revelation of the level of "abundant in kindness" within supernal Chesed, the judgments are sweetened. And see what is written at the end of Parshas Shelach, in the explanation on "I [am the L-rd your G-d]" of the passage of tzitzis, concerning "the kindnesses of G-d": two levels of Chesed, etc.; see there.

> When this higher kindness is revealed within supernal Chesed, all harsh judgments are softened, "sweetened." The explanation on the tzitzis passage in Parshas Shelach speaks of two levels of Chesed.

וזהו הושיעה ימינך שנמשך בחי׳ מקיף עליון לבחי׳ חסד דרועא ימינא והמשכה זו הוא ממקום עליון מאד מבחי׳ דלית שמאלא בהאי עתיקא.[65] ועי״ז וענני. להיות וימינו תחבקני.

This is "Save [with] Your right hand": that the level of the supernal encompassing light is drawn to the level of Chesed, "the right arm." This drawing-down is from a very lofty place, from the level of "there is no left in this Atika." And through this, "answer me" — that there be "and his right hand embraces me."

> "Save [with] Your right hand" means drawing that encompassing light onto Chesed. It comes from Atik, the innermost level of Keser, of which the Zohar says "there is no left" there: pure kindness with no judgment. Then comes "answer me": the right hand's embrace.

וזהו ענין הסוכה עפמ"ש בפע"ח שער חג הסוכות פ"ד דדפנות הסוכה שתים כהלכתן ושלישית אפילו טפח זהו עד"מ כנגד ג' פרקי יד ימין כו' והוא בחי' וימינו תחבקני והסכך זהו בחי' צל יומם המקיף על בחי' ימין כו' ע"ש.

This is the matter of the sukkah, according to what is written in Pri Etz Chaim, Sha'ar Chag HaSukkos, ch. 4: the walls of the sukkah — two as the law prescribes, and the third even a handbreadth — correspond, by way of analogy, to the three joints of the right arm, etc., and this is the level of "and his right hand embraces me"; and the covering (sechach) is the level of "shade by day" that encompasses the level of the right, etc.; see there.

> The sukkah itself embodies this. Following Pri Etz Chaim, its two full walls and a third of a handbreadth match the three segments of the right arm wrapped around a person, and the sechach overhead is the "shade by day" encompassing the right hand.

וביאור ענין גילוי בחי' ימינו של הקב"ה בנפש האדם יובן ממ"ש בד"ה צאינה וראינה בענין שאו ידיכם קדש[66] כו' ע"ש. וברבות נזכר מענין הושיעה ימינך במדרש איכה ס"פ גדע בחרי אף ובזח"א

The explanation of the revelation of the level of the right hand of the Holy One, blessed be He, in a person's soul will be understood from what is written in the discourse beginning "Go out and see," concerning "Lift up your hands in holiness," etc.; see there. In the Rabbah [Midrashim], the matter of "Save [with] Your right hand" is mentioned in Midrash Eichah, at the end of [the section] "He cut down in fierce anger"; and in Zohar I

> The maamar "Go out and see" explains how G-d's right hand is revealed in a person's soul, through the verse "Lift up your hands in holiness." The text then lists places in the Midrash and the Zohar that discuss "Save [with] Your right hand."

(בפ' ויצא דקס"ג סע"ב ובפ' פקודי דרל"ה ע"א) ובפ' שמיני (דל"ז ע"א) ובפ' חקת (דקפ"א ע"ב) ובפ' תרומה (דקס"ט ע"א) גבי כוס ישועות[67] כו'

(in Parshas Vayetze, p. 163b, at the end of the column, and in Parshas Pekudei, p. 235a), and in Parshas Shemini (p. 37a), in Parshas Chukas (p. 181b) and in Parshas Terumah (p. 169a), concerning "the cup of salvations," etc.,

> More Zohar passages, some of which connect "Your right hand" with "the cup of salvations" of Psalms.

הושיעה ימינך כו' ושייך לזה ג"כ מ"ש בזהר פ' תשא (דקפ"ט ע"ב) ובפי' הרמ"ז שם ובפ' נח (ס"ב ב')

"Save [with] Your right hand," etc. Also connected with this is what is written in the Zohar, Parshas Tisa (p. 189b), and in the commentary of the Ramaz there, and in Parshas Noach (p. 62b),

> The Zohar in Tisa, with the Ramaz's commentary, and in Noach is also relevant.

בענין קץ הימין[68] ועי' בזהר פרשה חיי שרה (דקכ"ג סע"א וסע"ב) בענין הושיעה לו ימינו[69] כו'

concerning "the end of the right." And see in the Zohar, Parshas Chayei Sarah (p. 123a, at the end of the column, and p. 123b, at the end of the column), concerning "His right hand saved for Him," etc.,

> Daniel's phrase for the end of days, "the end of the right (hayamin)," is linked to the right hand, as is the verse in Psalms, "His right hand saved for Him."

ובפי' בשלח (דנ"ח סע"א) ימינך ה' נאדרי בכח[70] דא אורייתא י"ל כמ"ש לקמן בד"ה ביום השמע"צ בענין ואשים דברי בפיך ובצל ידי כסיתיך[71] שמן התורה נעשה בחי' סוכה בחי' צל כו'

and in Parshas Beshalach (p. 58a, at the end of the column): "'Your right hand, O L-rd, glorious in power' — this is the Torah." It may be said [that this is] as is written below, in the discourse beginning "On the day of Shemini Atzeres," concerning "I have placed My words in your mouth, and in the shadow of My hand I have covered you": that from the Torah there comes to be the level of a sukkah, the level of shade, etc.

> The Zohar reads "Your right hand, O L-rd, glorious in power" as the Torah. The Alter Rebbe connects this to a later maamar in which Torah becomes a sukkah, shade over a person, from Isaiah's "in the shadow of My hand I have covered you."

נמצא זהו כמו בחי' צל יומם בחי' הושיעה ימינך כו' וגם בנפש יובן בחי' זו שהתורה נותנת כח ועוז לבחינת ימין ואהבת ה' עפמשנ"ת בד"ה בחודש השלישי בפי' יתרו בענין שהתורה נקרא עוז כו' ע"ש.

It follows that this is like the level of "shade by day," the level of "Save [with] Your right hand," etc. In the soul, too, this level will be understood: the Torah gives strength and might to the level of the right and to the love of G-d, according to what is explained in the discourse beginning "In the third month," in Parshas Yisro, concerning the Torah being called "might," etc.; see there.

> So Torah is also "shade by day" over the right hand. In the soul, Torah study strengthens the right, the love of G-d; the Torah is called oz, might, as the maamar "In the third month" explains.

SECTION 4 · ¶7

The ordinary fire

7 וזהו ג"כ ימינך ה' תרעץ אויב[72] היינו כל תאוות היצה"ר ונה"ב ותרעץ אותיות עצרת כי שמיני עצרת הוא בחי' למען דעת כל עמי הארץ[73] כמ"ש בד"ה ה' לי בעוזרי.[74]

This is also [the meaning of] "Your right hand, O L-rd, shatters the enemy": that is, all the desires of the evil inclination and the animal soul. And tir'atz (shatters) has the letters of atzeres, for Shemini Atzeres is the level of "so that all the peoples of the earth may know," as is written in the discourse beginning "The L-rd is for me among my helpers."

> The right hand also "shatters the enemy," the desires of the evil inclination and the animal soul. The Hebrew tir'atz (shatters) has the same letters as atzeres, and Shemini Atzeres is when G-d's rule is to be known to all the peoples of the earth, a verse from the Shemini Atzeres haftarah.

וזהו שאמרו רז"ל מצוה להביא מן ההדיוט[75] פי' הדיוט היינו דברים תחתונים פשוטים וממילי דהדיוטא

This is what our Sages, of blessed memory, said: "It is a mitzvah to bring from the ordinary." The explanation: "ordinary" means lowly, simple things, and "ordinary matters,"

> Back to the Talmud's rule of bringing "ordinary" fire: "ordinary" here means the lowly, everyday matters of a person's life.

היינו כאשר ישים האדם אל לבו להיות ממארי דחושבנא[76] כל מילי דהדיוטא וכל המחשבה דבור ומעשה אשר לא לה' המה שהיו בו כל ימיו ואיך שהוא רחוק מה' בתכלית ומשוקץ ומתועב כו'

that is, when a person takes to heart to be one of the "masters of reckoning," [reckoning] all the ordinary matters and all the thought, speech and action that were not for G-d, which were in him all his days, and how utterly far he is from G-d, and loathsome and abominable, etc.,

> The Zohar speaks of the "masters of reckoning," people who take a full account of themselves. Such a person reviews all the ordinary thought, speech and action of his life that were not for G-d, and realizes how far he is from Him.

שהוא בחי׳ שמאל דוחה כו׳ ונקלה עוד מזאת והיה שפל[77] ונבזה בעיניו ומואס בחייו ואזי יתמרמר מאד ויצעק אל[78] ה׳ בצר לו

which is the level of "the left pushes away," etc. And he is made still more lightly esteemed than this, and is lowly and despised in his own eyes, and loathes his life. Then he will become very bitter and cry out to G-d in his distress,

> This is the left hand that pushes away. Echoing King David's "I will be still more lightly esteemed," he becomes small and despised in his own eyes, grows bitter, and cries out to G-d from his distress.

וכדכתיב צעק לבם[79] ומרירות הזאת היא מביאתו לעשות הכנה לאש של מעלה הוא בחינת אהבת ה׳ שבנפשו האלהית שתתעורר ותתלהט בלבו כנ״ל,

as it is written, "Their heart cried out." This bitterness is what brings him to make a preparation for the fire from above, which is the level of the love of G-d in his G-dly soul, that it be aroused and blaze in his heart, as mentioned above.

> Lamentations says "their heart cried out." This bitterness is the ordinary fire that a person must bring, and it prepares the way for the fire from above: the love of G-d in the G-dly soul blazing in his heart.

(ועמ״ש עוד בענין מצוה להביא מן ההדיוט בד״ה ענין חנוכה בפ׳ מקץ. דלשם נתבאר בע״א קצת דהיינו שזהו האהבה שהאדם ל וקח מחמת העולמות מבחי׳ מלכותו ית׳ כו׳

(See further what is written on the matter of "It is a mitzvah to bring from the ordinary" in the discourse beginning "The matter of Chanukah," in Parshas Miketz, where it is explained somewhat differently: that this is the love a person takes from [contemplating] the worlds, from the level of His sovereignty, may He be blessed, etc.;

> In the maamar on Chanukah in Torah Ohr, the Alter Rebbe explains the "ordinary" fire differently: as the love that comes from contemplating how G-d's sovereignty gives life to the worlds.

ע״ש ובד״ה לבאר ענין יוהכ״פ, ולפ״ז י״ל דענין הנז׳ כאן להיות ממארי דחושבנא כו׳ ואיך שהוא רחוק כו׳ זהו ענין מצות תרומת הדשן. אשר זהו הכנה לגילוי האש כו׳ ועמ״ש סד״ה ויהי בשלח פרעה):

see there; and in the discourse beginning "To explain the matter of Yom HaKippurim." According to this, it may be said that the matter mentioned here — being one of the "masters of reckoning," etc., and how far he is, etc. — is the matter of the mitzvah of removing the ashes, which is a preparation for the revelation of the fire, etc. And see what is written at the end of the discourse beginning "And it was, when Pharaoh sent out.")

> The Alter Rebbe suggests the two explanations fit together: the self-reckoning described here matches the daily removal of ashes from the altar (terumas hadeshen), which cleared the altar so the fire could burn.

SECTION 5 · ¶8–10

Water: the love of nearness

8 ג והנה כל זה הוא בחי' אש שע"ג המזבח. אך יש בחינה אחרת גדולה וגבוה מזה

3. Now, all this is the level of the fire upon the altar. But there is another level, greater and higher than this,

> Section 3 begins. Everything so far, the humbling and the fiery love it calls down, belongs to the fire on the altar. Now the maamar turns to a higher level.

והוא בחי' מים שמנסכין ע"ג המזבח בחג הסוכות שהמים מרווין צמאון הבא מיסוד האש וכמ"ש הוי כל צמא לכו למים.[80]

and that is the level of the water that was poured upon the altar on the festival of Sukkos; for water quenches the thirst that comes from the element of fire, as it is written, "Ho, everyone who thirsts, go to the water."

> That level is the water poured on the altar on Sukkos. Fiery love is a thirst for G-d; water quenches that thirst, as Isaiah calls the thirsty to come to the water.

9 וגם בבחינת ומדרגת מים יש כמה בחינות שונות זו למעלה מזו. כדכתיב אתה הראת לדעת כי[81] ה' הוא האלהים בשמים כו' אין עוד[82] מלבדו בראייה חושיית שהוא בחי' ביטול במציאות לגמרי בבחינת ראיה כמ"ש במ"א.

Within the level and degree of water, too, there are several different levels, one above the other. As it is written, "You have been shown, to know that the L-rd is G-d; in the heavens," etc., "there is none else besides Him" — with sensory sight, which is the level of complete self-nullification (bittul) of existence, in the manner of sight, as is written elsewhere.

> Water has several levels too. The highest is described by the verses "you have been shown… there is none else besides Him": a knowledge of G-d so clear that it is like seeing, so that one's own existence is felt to be nothing before Him.

10 ובחינה זו נק' בחי' מים שמקרר ומכבה את חום האש כי מאחר שהוא בבחי' ביטול במציאות לגמרי אליו ית' הרי ממילא ומאליו מתקרר חום האש הטבעי אשר בנפשו האלהית והצמאון כרשפי אש שלהבת.

This level is called the level of water, which cools and extinguishes the heat of the fire. For since he is in the level of complete self-nullification of existence before Him, may He be blessed, then of itself the heat of the natural fire in his G-dly soul cools, and the thirst like flashes of fiery flame.

> This self-nullification is called water because it cools the fire. Someone who truly feels he is nothing before G-d no longer burns with the thirst of one who is far away; the fire calms of itself.

וכמו למשל אהבת הבן אל האב כשרוצה להתקרב אליו ועדיין הוא קצת רחוק אזי האהבה נראית ונגלית מן הלב ולחוץ שצועק אבא אבא.

It is like, for example, the love of a son for his father: when he wants to come close to him and is still somewhat far, the love is seen and revealed outside the heart, as he cries, "Father, Father!"

> The parable: a son who is still some distance from his father shows his love openly and calls out "Father, Father!"

משא"כ כשהוא אצל אביו ממש הנה הלב תוכו רצוף אהבה[83] אבל אינה נראית ונגלית חוץ מן הלב ולכן נקרא בחינת מים שמקרר בחינת האש שלא תתגלה לחוץ כ"א נסתרת בתוך הלב

But when he is actually beside his father, the heart within is inlaid with love, yet it is not seen and revealed outside the heart. Therefore it is called the level of water, which cools the level of fire, so that it is not revealed outwardly but hidden within the heart

> When he is right beside his father, the love is just as full but stays inside, "inlaid" in the heart, as the Song of Songs puts it. That is water: love that is hidden rather than blazing outward.

(וכמ"ש במ"א בענין חסדים המכוסים[84] כו' ועמ"ש בד"ה וידעת היום בענין וכל קרב וכליות יזמרו ומ"ש סד"ה והיה ביום ההוא יתקע בשופר גדול[85] גבי ענין בהר הקדש),

(as is written elsewhere on the matter of "the covered kindnesses," etc.; and see what is written in the discourse beginning "Know this day" on the matter of "and all my innards and kidneys shall sing," and what is written at the end of the discourse beginning "And it shall be on that day that a great shofar shall be sounded," concerning "on the holy mountain").

> The Alter Rebbe cites other discussions of this hidden love: the "covered kindnesses" (chassadim mechusim), kindness that stays concealed; the verse "Know this day"; and the maamar on the great shofar and "the holy mountain."

וזהו ענין[86] תפלת שמונה עשרה בלחש בחשאי כי בפסוקי דזמרה הוא מעורר את האהבה כרשפיאש להיות שורף ומכלה את האשים אשר הם אש זרה כנ"ל.

This is the matter of the Shemoneh Esrei prayer being [said] in a whisper, silently. For in Pesukei DeZimrah he arouses the love like flashes of fire, to burn and consume the fires that are strange fire, as mentioned above.

> This is why the Shemoneh Esrei, the Amidah, is said silently. In the earlier Pesukei DeZimrah, the psalms of praise, one arouses fiery love to burn away the strange fires.

והרי הוא כאלו עדיין רחוק מן המלך משא"כ בתפלה שהרי הוא כאלו עומד לפני המלך[87,88] ואומר ברוך אתה וכו'.

There he is as though still far from the king; whereas in the [Shemoneh Esrei] prayer he is as though standing before the king and saying, "Blessed are You," etc.

> In Pesukei DeZimrah one is still like someone far from the king. In the Amidah one stands before the king, as the halachah says, and addresses Him directly: "Blessed are You."

פי' ברוך בחינת המשכה שממשיך יחודו יתי' למטה שיהיה הוא בבחינת ביטול אליו יתי'. ועד"ז תקנו מודים אנחנו לך שהוא בחי' ביטול כמ"ש במ"א.

The explanation: "blessed" is the level of drawing down, for he draws His unity, may He be blessed, down below, so that he be in the state of self-nullification before Him, may He be blessed. In the same way they instituted "We give thanks to You," which is the level of self-nullification, as is written elsewhere.

> Baruch ("blessed") is read in Chassidus as drawing down: drawing G-d's unity down so that the one praying becomes nullified before Him. The Modim blessing, "We give thanks to You," is also an act of self-nullification.

וזהו ענין הכריעות והשתחוואות[89] כו' לכן הוא בלחש ובחשאי (וע' בזהר פ' תרומה דקל"ז ע"א. ובפ' בראשית ד"נ ע"ב ובפ' שמיני דל"ט ע"א).

This is the matter of the bowings and prostrations, etc. Therefore it is in a whisper and silently (see in the Zohar, Parshas Terumah, p. 137a; Parshas Bereishis, p. 50b; and Parshas Shemini, p. 39a).

> The bows during the Amidah express the same nullification. Since this is love that stays within, the prayer is silent; the Zohar passages listed discuss silent prayer.

אך להיות בחי' ומדריגה זו קבוע' ונטועה בלב האדם כל היום שלא ימוט מזה צריך האדם לשית עצות בנפשו. כי הנה אנו רואים בחוש שאחר תפלת שמונה עשרה חוזר להיות כבראשונה.[90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103]

But for this level and degree to be fixed and planted in a person's heart all day, so that he not be moved from it, a person must devise counsels in his soul; for we see plainly that after the Shemoneh Esrei prayer he goes back to being as before.

> The problem: this self-nullification does not last. After the Amidah a person returns to what he was, so he needs a way to fix it in his heart all day.

SECTION 6 · ¶11–12

Shemini Atzeres: holding in the water

11 והעצה האמיתית הוא עסק התורה והלכותיה עם היותן מלובשים בדברים גשמיים תחתונים כמו בעניני זרעים מועד כו' הן

The true counsel is the study of Torah and its laws. Although they are clothed in lowly physical things, as in the matters of [the orders] Zeraim, Moed, etc., they

> The true way to keep the Amidah's self-nullification is the study of Torah and its laws. They are clothed in physical subjects: the orders of the Mishnah called Zeraim (agriculture) and Moed (festivals), and the rest.

הנה תכלית היחוד והדביקות בו ית' כמ"ש במ"א וצריך האדם להבטל ולהכלל אליו ית' להיות מכון ליחודו ית' ויבטל ויפקיר את עצמו מכל רצונותיו ומחשבותיו.

are the ultimate unity and cleaving to Him, may He be blessed, as is written elsewhere. A person must nullify himself and be absorbed in Him, may He be blessed, to be a fitting place for His unity, may He be blessed, and must nullify and relinquish himself from all his wishes and thoughts.

> Even so, Torah study is the highest unity with G-d, since one's mind grasps G-d's own wisdom. To be a fitting place for that unity, a person must set aside his own wishes and thoughts.

12 וכמ"ש במ"א[104] על פסוק ארץ אוכלת יושביה[105] וגו'. ובבחינה זו הנה עסק התורה שוה ממש

As is written elsewhere on the verse "A land that consumes its inhabitants," etc. In this respect, the study of Torah is exactly equal

> The text refers to its explanation elsewhere of the spies' phrase "a land that consumes its inhabitants," the discourse the Kehot note identifies. In this respect, Torah study is equal to the Amidah.

כמו תפלת שמונה עשרה ויכול האדם שיהיה רושם בחינת הביטול שבתפלת שמונה עשרה קבוע ונטוע במסמרות בל ימוט לנצח כל היום בעסקו בתורה.

to the Shemoneh Esrei prayer, and a person can make the impression of the self-nullification of the Shemoneh Esrei prayer fixed and planted [as] with nails, never to be moved, all day long, as he studies Torah.

> So Torah study can fix the Amidah's self-nullification in a person all day, as firmly as something nailed in place.

וזהו ביום השמיני עצרת תהיה לכם[106] שתהיה לכם עצרת וקליטה לבחי' מים הנ"ל שיקלוט ויתפוס בתוככם לבלתי תהיו פולטים ח"ו

This is "On the eighth day there shall be an atzeres for you": that there be for you an atzeres, a holding-in and absorbing of the level of water mentioned above, that it be absorbed and held within you, so that you not expel it, G-d forbid

> This is the inner meaning of Shemini Atzeres: atzeres means holding in. The water of Sukkos, the self-nullification, must be absorbed and kept inside so that it is not lost.

(וע' בהשמטות שבזהר ח"א סס"י כ"ה שזהו ענין כי מלאה הארץ דעה את[107] ה' כמים לים מכסים ועמ"ש מזה בביאור על פסוק וידעת היום[108] בפרשה ואתחנן)

(see the Omissions to the Zohar, vol. I, at the end of section 25, that this is the matter of "For the earth shall be full of the knowledge of G-d as the waters cover the sea"; and see what is written on this in the explanation on the verse "Know this day," in Parshas Va'eschanan).

> The Omissions to the Zohar (additional Zohar passages printed at the end of the volumes) tie this to Isaiah's promise that the earth will be full of the knowledge of G-d as water covers the sea. The maamar on "Know this day" discusses it too.

כי אדם יכול להיות אחר התפלה חוזר כבראשונה והיינו ע"י בחינת ביום השמיני שהוא בחי' בינה ליבא[109]

For a person can, after prayer, go back to being as before; and [the remedy] is through the level of "on the eighth day," which is the level of "Binah is the heart,"

> What prevents a person from going back to his old self after prayer is the eighth day, which corresponds to Binah; the Tikkunei Zohar says "Binah is the heart."

דהיינו שיהיה בו בחינת ביטול בעומק נקודת הלב כנ"ל והיינו לפי שהתגלות עתיק הוא בבינה[110] עולם התענוג

that is, that there be in him the level of self-nullification in the depth of the point of the heart, as mentioned above. This is because the revelation of Atik is in Binah, the world of delight.

> The self-nullification must reach the innermost point of the heart. This is possible because Atik, the inner delight of Keser, is revealed in Binah, which is therefore called "the world of delight."

לכן ע"י נמשך להיות עצרת וקליטה לבחי' מים הנ"ל שהוא בחי' אהבה בתענוגים[111] כו' כמשל הבן כשהוא אצל אביו כו' כנ"ל.

Therefore through this there comes to be an atzeres, a holding-in and absorbing, of the level of water mentioned above, which is the level of "love in delights," etc., like the parable of the son when he is beside his father, etc., as mentioned above.

> Through this the water is held in: a love that is itself a delight, the "love in delights" of the Song of Songs, like the son who is already beside his father.

SECTION 7 · ¶13–15

The two wellsprings

13 וזהו ושאבתם מים בששון ממעיני הישועה[112] כי בחינת מים הנ"ל צריך להיות בבחי' מעיין כדכתיב אותי עזבו מקור מים חיים[113] כו'.

This is [the meaning of] "And you shall draw water with joy from the wellsprings of salvation": the level of water mentioned above must be in the manner of a wellspring, as it is written, "Me they have forsaken, the source of living waters," etc.

> Now the opening verse is explained. The water of self-nullification must come from a wellspring, a living source, as Jeremiah calls G-d "the source of living waters."

דהיינו ע"ד משל כמקור הנובע[114] מתחת לארץ ואינו נראה ומושג כ"א הנביעה משא"כ המקור עצמו עמוק עמוק מי ימצאנו[115] [וע' מזה ברע"מ ס"פ בא[116]

That is, by way of analogy, like a source that springs forth from beneath the ground: nothing is seen and grasped but the outflow, whereas the source itself is "deep, deep; who can find it?" [See on this in the Ra'aya Mehemna, at the end of Parshas Bo

> A spring shows only its outflow; its source lies hidden deep underground, "deep, deep; who can find it?" The Ra'aya Mehemna explains the terms source, spring and digging (the Kehot note gives the page as 42b; the printed text apparently reads 43b).

(דמ"ג ע"ב) ועיין עוד[117] מענין אותי עזבו מקור מים חיים בזהר (ס"פ ואתחנן דרס"ו ע"א)[118]

(p. 43b). See further on the matter of "Me they have forsaken, the source of living waters" in the Zohar (end of Parshas Va'eschanan, p. 266a)

> Further Zohar references on "the source of living waters."

ובמק"מ ובהרמ"ז שם ובפי' וילך (דרפ"ו ע"א)[119, 120] לקדשא שמא דקוב"ה באמן וע' מענין אמן ברע"מ פ' עקב (דרע"א ע"א)[121, 122]

and in Mikdash Melech and the Ramaz there; and in Parshas Vayelech (p. 286a), "to sanctify the Name of the Holy One, blessed be He, with Amen." And see on the matter of Amen in the Ra'aya Mehemna, Parshas Ekev (p. 271a)

> The Zohar passages connect the source of living waters with answering Amen, which sanctifies G-d's Name and, per the Ra'aya Mehemna quoted in the note, binds together every unity and holiness. Mikdash Melech and the Ramaz are commentaries on the Zohar.

ובפי' הרמ"ז שם וע' עוד בזהר ויקרא די"ב ע"א] וכך צריך האדם באתערותא דלתתא ג"כ לחפור בעומק המעיין במה שהוא נובע מן המקור עמוק עמוק מתחת לעפר

and in the commentary of the Ramaz there; and see further in the Zohar, Vayikra, p. 12a.] So too a person, through an arousal from below, must dig into the depth of the wellspring, in that it springs from the source "deep, deep" beneath the dust;

> As water is reached by digging below the dust, a person, by his own effort (an arousal from below), must dig deep to reach the hidden source of this love.

דהיינו שיהי' בבחי' ונפשי כעפר לכל תהיה[123] וגם להעמיק עיון שכלו בעסק התורה והלכותיה (ועמ"ש סד"ה האזינו השמים גבי כרביבים עלי עשב)[124]

that is, that he be in the level of "and let my soul be like dust to all," and also that he deepen the study of his intellect in the study of Torah and its laws (and see what is written at the end of the discourse beginning "Listen, O heavens," concerning "like showers upon the grass"),

> Digging means two things: humility, being "like dust to all," from the prayer at the end of the Amidah; and deep, careful study of Torah and its laws. The maamar "Listen, O heavens" discusses Torah as rain on the grass.

שהיא בחי' ח"ע ראשיתה דכולא נמשך ממקור מים חיים העליונים ולמטה ירדה ונשתלשלה מאד עד שהם בבחינת מתחת לעפר ענינים גשמיי' זרעים מועד כו' ומשם הם נובעים להיות מעייני הישועה.

which is the level of supernal Chochmah, "the beginning of all," drawn from the source of the supernal living waters; and it descended and came down very far below, until they are in the level of "beneath the dust," physical matters, Zeraim, Moed, etc.; and from there they spring forth to be "wellsprings of salvation."

> Torah is supernal Chochmah, the first and highest source, which came down so far that it is clothed in physical subjects like agriculture and the festivals. From that lowly place, "beneath the dust," it springs up as a wellspring of salvation.

וזהו מעייני תרי שהם ב' בחינות בחינת ונפשי כעפר לכל תהיה ובחי' התורה שמלובשת בעפר גשמי כנ"ל ועי"ז דוקא נקרא בחינת מים חיים כי המים אשר על פני הארץ אינם נקראים מים חיים כידוע.

This is [why it says] "wellsprings" — two, for they are two levels: the level of "and let my soul be like dust to all," and the level of the Torah, which is clothed in physical dust, as mentioned above. Through this specifically it is called the level of "living waters," for the waters that are on the face of the earth are not called living waters, as is known.

> The verse's plural, "wellsprings," points to these two sources: the humble soul like dust, and the Torah clothed in the dust of physical matters. Water that wells up from under the earth is "living water," unlike still water lying on the surface.

(וביאור ענין ב' בחי' עפר שהם מקור ב' מעיינות הנ"ל הנה בחי' ונפשי כעפר לכל תהיי[125] זהו מ"ש בזהר פ' וישלח) (דק"ע ע"א) מה בין עפר לאבק[127, 126] כו'

(The explanation of the matter of the two levels of dust that are the source of the two wellsprings mentioned above: the level of "and let my soul be like dust to all" is what is written in the Zohar, Parshas Vayishlach (p. 170a), "What is the difference between dust and powder?" etc.:

> The two kinds of dust are now explained. For the humble soul, the Zohar distinguishes afar (fertile soil) from avak (barren powder).

עפר דכל איבין נפקין מיני' ועמ"ש מזה בפ' וישלח סד"ה ויאבק איש עמו[128] ובד"ה ויגש אליו יהודה[129] גבי ענין במחשבה ארץ קדמה כו'

"dust, from which all fruits come forth." And see what is written on this in Parshas Vayishlach, at the end of the discourse beginning "And a man wrestled with him," and in the discourse beginning "And Yehudah approached him," concerning "in thought, the land came first," etc.

> Afar is the soil from which all fruit grows. Two maamarim in Torah Ohr develop this, one noting that in G-d's thought "the land came first."

לכן ע"י יוכל להמשיך בחי' באר מים חיים[130] שהיא האהבה שבבחי' מים שהוא בחי' ביטול.[131]

Therefore, through this, he can draw down the level of "a well of living waters," which is the love in the level of water, which is the level of self-nullification.

> So a humble soul, fertile like good soil, can draw up a "well of living waters": the love that is water, the love of self-nullification.

14 ובחי' עפר הב' היינו כמ"ש בביאור ע"פ מי מנה[132] עפר יעקב דקאי על עסק התורה שנק' עפר שהוא דבר שאינו בגדר מספר בחי' ולפני אחד מה אתה סופר[133, 134] כו'

The second level of dust is as written in the explanation on the verse "Who has counted the dust of Yaakov," which refers to the study of Torah, which is called "dust," being something that is not within the bounds of number — the level of "and before One, what do you count?" etc.;

> The second "dust" is the Torah. Bilaam's words "who has counted the dust of Yaakov" are read as Torah study, which is beyond number, like the One before whom, in Sefer Yetzirah's words, there is nothing to count.

ע"ש, ועמ"ש במ"א בענין לך לך[135] מארצך[136] דגבי אברם שהו א גילוי המשכת ח"ע ממקורה כו' וע' בלק"ת שם[137] ובפרדס בעה"כ בערך ארץ[138] עליונה[139] היא הבינה וכ"כ בערך עפר.

see there. And see what is written elsewhere on the matter of "Go forth from your land" concerning Avram, which is the revelation of the drawing-down of supernal Chochmah from its source, etc.; and see in Likkutei Torah there, and in Pardes, Erchei HaKinuyim, under the entry "Eretz" (land), that the supernal land is Binah; and so he writes under the entry "Afar" (dust).

> Torah Ohr on "Go forth from your land" explains Avram's journey as Chochmah drawn from its source. The Arizal's Likkutei Torah and Cordovero's Pardes identify "the supernal land" with Binah, and give the same meaning for "dust."

וכ"כ במאורי אור ערך עפר שזהו ענין עפרות זהב וזהו הכל היה מן העפר[140] ואפילו גלגל חמה כנזכר ברבות בקהלת,[141] ועיין מזה ג"כ בזהר (פ' צו דף ל"ד ע"ב)

So too he writes in Me'orei Or, under the entry "Afar," that this is the matter of "dust of gold"; and this is "all came from the dust," even the sphere of the sun, as mentioned in the Rabbah on Koheles. See on this also in the Zohar (Parshas Tzav, p. 34b)

> Me'orei Or, a Kabbalistic dictionary, calls Binah "dust of gold." Koheles says "all came from the dust," and the Midrash adds: even the sun.

ועמ"ש סד"ה וישב יעקב בארץ מגורי אביו[142] ועמ"ש בביאור ע"פ הבאים ישרש[143,144] בענין ארץ חפץ[145] כו'

and see what is written at the end of the discourse beginning "And Yaakov dwelt in the land of his father's sojournings," and what is written in the explanation on the verse "Those who come, He will cause to take root," concerning "a desirable land," etc.

> Further references in Torah Ohr, including Malachi's "desirable land."

ונקרא בחי' עפר ע"ד ישת חשך סתרו[146] כי גם הכתר מקור החי"ע נמשך מבחי' תחתונה שבמאציל[147,148] מל' דא"ס כו'

It is called the level of dust in the manner of "He made darkness His hiding place"; for even Keser, the source of supernal Chochmah, is drawn from the lowest level of the Emanator, the Malchus of Ein Sof, etc.

> Why call so high a level "dust"? As "He made darkness His hiding place," the highest is hidden in the lowest: even Keser, source of Chochmah, comes from the lowest level of the Emanator, the Malchus of Ein Sof, as Etz Chaim teaches.

וע"ז נאמר על עסק התורה מי מנה עפר יעקב[149] כו' וזהו ענין ב' בחי' חכמה בראש חכמה בסוף[150] שהם נמשכים מב' בחי' עפר הנ"ל.[151]

And of this it is said, concerning the study of Torah, "Who has counted the dust of Yaakov," etc. This is the matter of the two levels of Chochmah, "Chochmah at the beginning and Chochmah at the end," which are drawn from the two levels of dust mentioned above.

> Torah is this hidden, lofty "dust" that cannot be counted. The two dusts give rise to "Chochmah at the beginning" (supernal Chochmah) and "Chochmah at the end" (the Chochmah that comes to rest in Malchus).

15 וז"ש ונפשי כעפר לכל תהיה פתח לבי בתורתך[152] דהא בהא תליא כי נעוץ סופן בתחלתן.[153,154]

This is what is said: "And let my soul be like dust to all; open my heart to Your Torah" — the one depends on the other, for "their end is embedded in their beginning."

> The prayer "let my soul be like dust to all; open my heart to Your Torah" joins the two wellsprings: humility opens the heart to Torah. They depend on each other, as Sefer Yetzirah says, "their end is embedded in their beginning."

ובזהר ס"פ בלק ממעיני הישועה אלין או"א היינו כי ב' מעיינות הנ"ל הן בחי' מ"נ ומ"ד ושרשן מב' יסודות דאו"א והם מקבלים מב' מזלות ונוצר ונקה וע' במ"ח דכ"א א' ב':[155]

In the Zohar, at the end of Parshas Balak: "'From the wellsprings of salvation' — these are Abba and Imma." That is, the two wellsprings mentioned above are the levels of mayin nukvin and mayin duchrin (feminine and masculine waters), and their root is from the two Yesods of Abba and Imma, and they receive from two mazalos, "Notzer" and "Venakeh." See in M.Ch., p. 21a-b.

> The Zohar calls the wellsprings Abba and Imma, Chochmah and Binah. In Kabbalah, the two are the "feminine waters" that rise from below and the "masculine waters" that come down from above, rooted in the Yesods of Abba and Imma and fed by two of the thirteen "mazalos" (attributes of mercy), Notzer and Venakeh. The abbreviation of the last reference is not expanded here.

IN ONE'S AVODAH

In prayer, first bring the "ordinary fire": an honest reckoning of one's distance from G-d, whose bitterness humbles the heart and calls down the fiery love that burns away strange fires such as worry over livelihood. Then, in the silent Amidah, stand before the King in quiet self-nullification. To keep that state all day, study Torah and its laws deeply, with a humble heart ("let my soul be like dust to all; open my heart to Your Torah"); in giving charity, see the poor man as one's equal and give from one's own need, not only from surplus.

QUESTIONS FOR DISCUSSION

1. Why does the maamar forbid burning the work of earning a living, but require burning the worry about it? What is the difference?
2. How can feeling far from G-d be what brings a person close to Him? How do the left hand and the right hand work together?
3. The son who is far from his father shouts, while the son beside him is silent. What does this parable teach about the difference between Pesukei DeZimrah and the Amidah?
4. Why is Torah study, with its physical subjects, the way to keep the self-nullification of prayer all day?
5. What do humility and Torah study have in common that both are called "dust," and why must the water come from under the dust to be living water?

FOR CHILDREN · AGES 9–13

For the children at the table

Fire, water and holding on

THE BIG IDEA

The altar's fire, the Sukkos water and the eighth day are three steps in our hearts: burning love in prayer, quiet closeness to G-d, and Torah that holds it all day.

In the Beis HaMikdash, all year long a fire came down from heaven in the shape of a crouching lion and burned the offerings on the altar. On Sukkos, water was also poured on the altar. And on the eighth day, Shemini Atzeres, there was an "atzeres," a gathering-in of everything. Today we have no Beis HaMikdash, so each of us must find these three in his own heart. The fire is the love of G-d that blazes up in prayer and burns away "strange fires" such as worry about making a living. To bring it down, we first bring an "ordinary fire": we think honestly about how far we are from G-d. This humbles us, the way plowing softens the ground before planting, and from it the great love of Sukkos grows. Water is higher still: a quiet love, like standing right before the King in the silent Shemoneh Esrei. After prayer this feeling can fade, so we learn Torah, which holds it in all day. That is Shemini Atzeres. We draw this water "with joy from the wellsprings of salvation," two hidden springs: a humble heart and the Torah.

THE MASHAL

A son who wants to come close to his father, while he is still a little far away, calls out, "Father, Father," and everyone can see his love. When he is standing right beside his father, his heart is full of love, but it stays quiet inside. The fire of prayer is like the love of the son who is still far; the water is like the quiet love of the son who stands close, as in the silent Shemoneh Esrei.

QUESTIONS FOR THE SHABBOS TABLE

1. Why is a quiet love, like the son standing beside his father, higher than a love that calls out loud?
2. The verse says to "draw water with joy from the wellsprings of salvation." Why must the water come from a spring hidden deep under the dust, and what are the two springs?
3. What could you learn this week right after prayer to hold on to the feeling you had in Shemoneh Esrei?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ושאבתם מים**

The note points to another transcript (hanachah) of this same maamar, recorded by a different listener.

KEHOT'S NOTE

הנחה אחרת בסה"מ אתהלך לאזניא ע' קלב. וראה מאמרי אדה"ז הקצרים ע' תרכג הערה 153. וראה היום יום ע' צו (נעתק בהוספות להערות וציונים בלקו"ת כאן). באוה"ת דברים כרך ו ע' ב'תקלא הערה לד"ה זה.

2 **ושאבתם מים בששון**

Isaiah's promise that Israel will draw water joyfully from the wellsprings of salvation. The maamar reads it at the end as the inner service of Sukkos and Shemini Atzeres.

Isaiah 12:3 ישעיהו י"ב:ג'

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

Therefore with joy shall ye draw water Out of the wells of salvation.

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KEHOT'S NOTE

ישעי' יב, ג.

3 **ואש של מעלה הי' יורד על המזבח כדמות אריי'**

The Talmud says the fire on the altar crouched like a lion. The maamar takes this image as the model for the fiery love aroused in prayer.

Yoma 21b יומא כ"א

KEHOT'S NOTE

יומא כא, ב. וראה לעיל פ' במדבר יא, א.

4 **וניסוך המים כל שבעה**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

סוכה פ"ד, מ"א.

5 **וניסוך המים כל שבעה**

The Mishnah lists the water libation among the Sukkos observances that lasted all seven days.

Mishnah Sukkah 4:1 משנה סוכה ד':א'

לוּלָב וַעֲרָבָה, שִׁשָּׁה וְשִׁבְעָה. הַהַלֵּל וְהַשִּׁמְחָה, שְׁמֹנָה. סֻכָּה וְנִסּוּךְ הַמַּיִם, שִׁבְעָה. וְהֶחָלִיל, חֲמִשָּׁה וְשִׁשָּׁה׃

The [shaking of the] lulav and the [ritual of the] willow [branches were each done, at times] on six [days of the festival], and [at times] on seven. The [recitation of the] Hallel, and the simchah [the obligation to bring Shelamim sacrifices to the Temple as part of the rejoicing on the three pilgrimage festivals] were each done on eight [days]. The [dwelling in the] sukkah, and the water libations [were each done] on seven [days]. And the flute [was played, at times] on five, and [at times] on six.

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

6 **ביום השמיני עצרת**

The Torah's command for the eighth day after Sukkos. The word atzeres is read here as the gathering-in of all the levels of the festival.

Numbers 29:35 במדבר כ"ט:ל"ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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KEHOT'S NOTE

במדבר כט, לה.

7 The verse lists bulls, rams, lambs and goats brought as offerings in Chizkiyahu's rededication of the Temple; the maamar uses the same list for the altar's offerings.

II Chronicles 29:21 דברי הימים ב כ"ט:כ"א

וַיָּבִיאוּ פָרִים־שִׁבְעָה וְאֵילִים שִׁבְעָה וּכְבָשִׂים שִׁבְעָה וּצְפִירֵי עִזִּים שִׁבְעָה לְחַטָּאת עַל־הַמַּמְלָכָה וְעַל־הַמִּקְדָּשׁ וְעַל־יְהוּדָה וַיֹּאמֶר לִבְנֵי אַהֲרֹן הַכֹּהֲנִים לְהַעֲלוֹת עַל־מִזְבַּח ה׳

And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom and for the sanctuary and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the L-RD.

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PARAGRAPH 2

8 Koheles sought to find "words of delight." The maamar borrows the phrase for finding the inner meaning of the Temple service in one's own soul.

Ecclesiastes 12:10 קהלת י"ב:י'

בִּקֵּשׁ קֹהֶלֶת לִמְצֹא דִבְרֵי־חֵפֶץ וְכָתוּב יֹשֶׁר דִּבְרֵי אֱמֶת׃

Koheleth sought to find out words of delight, and that which was written uprightly, even words of truth.

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PARAGRAPH 3

9 **תפלות כנגד תמידין**

The Talmud's view that the prayers were instituted in place of the daily offerings; it grounds the maamar's reading of prayer as an inner altar service.

Berakhot 26b:4–5 ברכות כ"ו ב:ד'-ה'

אִיתְמַר, רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא אָמַר: תְּפִלּוֹת אָבוֹת תִּקְּנוּם. רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אָמַר: תְּפִלּוֹת כְּנֶגֶד תְּמִידִין תִּקְּנוּם. תַּנְיָא כְּוָותֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא, וְתַנְיָא כְּוָותֵיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי. תַּנְיָא כְּוָותֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: אַבְרָהָם תִּקֵּן תְּפִלַּת שַׁחֲרִית, שֶׁנֶּאֱמַר: "וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם", וְאֵין "עֲמִידָה" אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר: "וַיַּעֲמֹד פִּינְחָס וַיְפַלֵּל".

It has been reported : R. Jose b. R. Hannina said : The Patriarchs instituted the Tefillot. R. Joshua b. Levi said: The Tefillot were instituted to correspond with the continual sacrifices. There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות כו, ב.

10 **עבודה שבלב זו תפלה**

The Sages read "to serve Him with all your heart" as prayer, the service of the heart; hence the heart is the altar.

Taanit 2a:11 תענית ב' א:י"א

וּמָנָא לַן דִּבְתִפְלָּה — דְּתַנְיָא: ״לְאַהֲבָה אֶת ה׳ אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל לְבַבְכֶם״, אֵיזוֹ הִיא עֲבוֹדָה שֶׁהִיא בַּלֵּב — הֱוֵי אוֹמֵר: זוֹ תְּפִלָּה. וּכְתִיב בָּתְרֵיהּ: ״וְנָתַתִּי מְטַר אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ״.

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KEHOT'S NOTE

תענית ב, א. קטע מובא באוה"ת שה"ש כרך ב ע' תפב.

11 **והלב הוא רומז כנגד המזבח**

A classic work of homiletic philosophy, cited as an earlier source for the heart as the altar.

KEHOT'S NOTE

ראה עקידה פי' צו. תורת העולה ח"א פכ"ד.

12 **וכשם שהיו ב' מזבחות פנימי וחיצון כך יש בלב ב' בחי'**

A parallel discussion of the two altars as two dimensions of the heart.

KEHOT'S NOTE

ראה סה"מ תקס"ד ע' סו ואילך. דרך מצותיך מצות בנין מקדש פז, א. אוה"ת ויקהל ע' ב'רה ואילך.

13 **בזח"ג פ' צו ד"ל ע"ב**

The same Zohar passage is cited there as well.

KEHOT'S NOTE

נזכר גם לעיל פ' שלח מט, א. "אמר רבי יהודה דא אוריאל ובהרמ"ז שם אוריאל בת"ת". — אוה"ת נ"ך כרך א ע' תרצה. וראה באוה"ת פ' ויקהל ע' ב'קפה מה שמציין לזהר הנ"ל.

14 **קול דממה דקה**

The "still, small voice" Eliyahu heard; the Zohar applies it to the inner altar.

I Kings 19:12 מלכים א י"ט:י"ב

וְאַחַר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ ה׳ וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דַקָּה׃

and after the earthquake a fire; but the L-RD was not in the fire; and after the fire a still small voice.

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15 **ובפרדס בעה"כ ערך מזבח**

Rabbi Moshe Cordovero's gate of the meanings of Kabbalistic terms (Erchei HaKinuyim), under the entry "altar."

Pardes Rimmonim 23 פרדס רמונים כ"ג

16 **ב' בחי' מזבח . . פרים ואילים וכבשים כו'**

A parallel discussion of the two altars and the offerings on the outer altar.

KEHOT'S NOTE

ראה אוה"ת ויקהל ע' ב'קפה.

17 **ותצא אש דא אוריאל**

The Zohar in Tzav (pp. 32b-33a, as the text cites) reads the fire that came out from before G-d as the angel Uriel.

Zohar, Tzav 21:154–24:166 ספר הזהר, צו כ"א:קנ"ד-כ"ד:קס"ו

Another was that they thrust themselves forward in the place of their father. A third was that they were not married; for such are not meet to bring blessings into the world. And a fourth was that they were intoxicated with wine. THIS (Zoth) IS THE ANOINTING PORTION OF AARON AND OF HIS SONS. R. Jose said: 'Zoth (Shekinah) indeed is the anointing portion of Aaron, for he brought of the oil of the supernal anointing and caused it to flow below; and by the hand of Aaron Zoth was ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

18 **ובדף כ"ז כתב דאוריאל גימטריא אברהם**

There the Tzemach Tzedek writes that Uriel "is the numerical value of Avraham, the level of Chesed," the same point made here.

KEHOT'S NOTE

"והוא כחשבון אברהם בחי' חסד" — אוה"ת ויקהל ע' ב'קמז.

19 **חסד לאברהם**

"Kindness to Avraham": Avraham embodies Chesed, from whom the natural love is inherited.

Micah 7:20 מיכה ז':כ'

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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KEHOT'S NOTE

מיכה ז, כ.

20 **וע' עוד בזהר בראשית (ד"ו ע"ב)**

The Zohar passage the text cites on the lion and "the spirit that he left in her."

Zohar, Introduction 12:104–114 ספר הזהר, הקדמה י"ב:ק"ד-ק"י"ד

21 **בד"ה וילקט יוסף**

The maamar the text cites, which explains the aftergrowths as "the spirit that he left in her."

KEHOT'S NOTE

תו"א מד, ג. וראה אוה"ת בראשית כרך ב שנב, א. סה"מ תקס"ב ח"ב ע' שלט.

22 Kehot's note points to Genesis 47:14 for these words.

Genesis 47:14 בראשית מ"ז:י"ד

וַיְלַקֵּט יוֹסֵף אֶת־כָּל־הַכֶּסֶף הַנִּמְצָא בְאֶרֶץ־מִצְרַיִם וּבְאֶרֶץ כְּנַעַן בַּשֶּׁבֶר אֲשֶׁר־הֵם שֹׁבְרִים וַיָּבֵא יוֹסֵף אֶת־הַכֶּסֶף בֵּיתָה פַּרְעֹה׃

And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house.

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23 Kehot's note points to Isaiah 11:7 for these words.

Isaiah 11:7 ישעיהו י"א:ז'

וּפָרָה וָדֹב תִּרְעֶינָה יַחְדָּו יִרְבְּצוּ יַלְדֵיהֶן וְאַרְיֵה כַּבָּקָר יֹאכַל־תֶּבֶן׃

And the cow and the bear feed; Their young ones shall lie down together; And the lion shall eat straw like the ox.

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24 **אחרי ה' ילכו כארי' ישאג**

Hosea's image of the people following G-d who roars like a lion; the maamar reads it as the blazing love of one who will not be separated from G-d.

Hosea 11:10 הושע י"א:י'

אַחֲרֵי ה' יֵלֵכוּ כְּאַרְיֵה יִשְׁאָג כִּי־הוּא יִשְׁאַג וְיָחֲרְדוּ בָנִים מִיָּם׃

They shall walk after the L-RD, Who shall roar like a lion; For He shall roar, And the children shall come trembling from the west.

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KEHOT'S NOTE

הושע יא, י'.

25 **בד"ה שה"ש**

That maamar explains that kallah (bride) has two meanings, the first from kilayon, a longing that consumes and exhausts the self.

Song of Songs 1:1 שיר השירים א':א'

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה׃

THE song of songs, which is Solomon's.

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KEHOT'S NOTE

לקמן שה"ש א, א.

PARAGRAPH 4

26 **אש אוכלה אש**

The Talmud describes a fire that consumes fire; the maamar applies it to the divine fire that consumes the strange fires in a person.

Yoma 21b:5–6 יומא כ"א ב:ה'-ו'

כִּי קָא אָמְרִינַן — בְּדַהֲדָיוֹט. דְּתַנְיָא: ״וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ״, אַף עַל פִּי שֶׁאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם, מִצְוָה לְהָבִיא מִן הַהֶדְיוֹט. רִבּוּצָה כַּאֲרִי. וְהַתַּנְיָא, אָמַר רַבִּי חֲנִינָא סְגַן הַכֹּהֲנִים: אֲנִי רְאִיתִיהָ, וּרְבוּצָה כְּכֶלֶב! לָא קַשְׁיָא: כָּאן — בְּמִקְדָּשׁ רִאשׁוֹן, כָּאן — בְּמִקְדָּשׁ שֵׁנִי.

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KEHOT'S NOTE

יומא כא, ב.

27 **הנקרא בשם אש זרה**

Nadav and Avihu brought a "strange fire" that G-d had not commanded. The maamar uses the term for every fire in a person that is not for G-d.

Leviticus 10:1 ויקרא י':א'

וַיִּקְחוּ בְנֵי־אַהֲרֹן נָדָב וַאֲבִיהוּא אִישׁ מַחְתָּתוֹ וַיִּתְּנוּ בָהֵן אֵשׁ וַיָּשִׂימוּ עָלֶיהָ קְטֹרֶת וַיַּקְרִיבוּ לִפְנֵי ה' אֵשׁ זָרָה אֲשֶׁר לֹא צִוָּה אֹתָם׃

And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before the L-RD, which He had not commanded them.

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28 **ארז"ל שאסור לאכול קודם התפלה**

The Talmud forbids eating before one has prayed; the maamar explains the prohibition in terms of a person's standing over his food.

Berakhot 10b ברכות י' ב

KEHOT'S NOTE

ברכות י', ב. שו"ע או"ח ספ"ט, ס"ג.

29 **שאסור לאכול קודם התפלה**

The codified law that one may not eat or drink before the morning prayer.

Shulchan Arukh, Orach Chayim 89:3 שולחן ערוך, אורח חיים פ"ט:ג'

אסור לו להתעסק בצרכיו או לילך לדרך עד שיתפלל תפלת י"ח (ויש מקילין לאחר שאמרו מקצת ברכות קודם שאמרו ברוך שאמר וטוב להחמיר בזה) (תרומת הדשן סי' י"ח) ולא לאכול ולא לשתות אבל מים מותר לשתות קודם תפלה בין בחול ובין בשבת ויום טוב וכן אוכלין ומשקין לרפואה מותר׃

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

30 **לשרוף דאגת הפרנסה**

There worry over livelihood is identified as the spiritual form of sekilah (stoning), which fits this passage's call to burn such worry in prayer.

KEHOT'S NOTE

ע' לעיל שובה האי' רפ"ג סקילה ברוחני' דאגת הפרנסה יעו"ש [כ].

31 **כי ה"א אש אוכלה הוא**

"For the L-rd your G-d is a consuming fire." The maamar reads it as a fire that consumes all the fires not devoted to G-d.

Deuteronomy 4:24 דברים ד':כ"ד

כִּי Havayah אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא׃

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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KEHOT'S NOTE

דברים ד, כד.

32 **יגיע כפיך כי תאכל**

The Psalm praises one who eats from the labor of his hands; so earning a living is itself good. Only the worry is to be burned.

Psalms 128:2 תהילים קכ״ח:ב׳

יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ׃

When thou eatest the labour of thy hands, Happy shalt thou be, and it shall be well with thee.

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KEHOT'S NOTE

תהלים קכח, ב.

PARAGRAPH 5

33 **אע״פ שאש יורד . . מצוה להביא מן ההדיוט**

The Talmud rules that although fire came down from heaven onto the altar, there is a mitzvah to bring ordinary fire as well. The maamar reads the ordinary fire as the person's own effort that draws down the fire from above.

Yoma 21b:5–6 יומא כ״א ב:ה׳-ו׳

כִּי קָא אָמְרִינַן — בְּדֶהֱדְיוֹט. דְּתַנְיָא: ״וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ״, אַף עַל פִּי שֶׁאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם, מִצְוָה לְהָבִיא מִן הַהֶדְיוֹט. רְבוּצָה כַּאֲרִי. וְהַתַּנְיָא, אָמַר רַבִּי חֲנִינָא סְגַן הַכֹּהֲנִים: אֲנִי רְאִיתִיהָ, וּרְבוּצָה כְּכֶלֶב! לָא קַשְׁיָא: כָּאן — בְּמִקְדָּשׁ רִאשׁוֹן, כָּאן — בְּמִקְדָּשׁ שֵׁנִי.

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KEHOT'S NOTE

יומא כא, ב.

34 **זורע צדקות ומצמיח ישועות**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת יוצר.

35 **שמאלו תחת לראשי וימינו תחבקני**

The verse of the left hand under the head and the right hand's embrace; the maamar reads the left hand as the humbling of the Days of Awe and the right as the love of Sukkos.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה״ש ב, ו.

36 **חסד דרועא ימינא**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת״ז בהקדמה (פתח אליי).

37 **חסד דרועא ימינא**

In Elijah's prayer (Patach Eliyahu) in the introduction to Tikkunei Zohar, "Chesed is the right arm."

Tikkunei Zohar 17a:16–17 תקוני הזהר י״ז א:ט״ז-י״ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע״פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי׳ אלקינו.

Constantinople, 1740 (CC-BY-NC)

38 **וימין מקרבת**

The Talmud teaches that the left hand should push away and the right hand draw near; the maamar applies both halves here.

Sotah 47a סוטה מ״ז א

KEHOT'S NOTE

סוטה מז, א. ושי״נ.

39 **עם קרובו**

Israel is "the people near to Him," the closeness of the right hand's embrace.

Psalms 148:14 תהילים קמ״ח:י״ד

וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּ־יָהּ׃

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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KEHOT'S NOTE

תהלים קמח, יד.

40 **בביאור ע״פ שימני כחותם**

That explanation reads "Set me as a seal upon your heart" as the tefillin, whose straps hang over the heart, and explains that the black straps are rooted in a very high level, the "whiteness" of Chesed of Atik.

KEHOT'S NOTE

לקמן שה״ש מו, ד.

41 **כי לא ידח ממנו נדח**

G-d devises means "so that none who is banished be banished from Him"; hence the pushing away cannot come from G-d Himself.

II Samuel 14:14 שמואל ב י״ד:י״ד

כִּי־מוֹת נָמוּת וְכַמַּיִם הַנִּגָּרִים אַרְצָה אֲשֶׁר לֹא יֵאָסְפוּ וְלֹא־יִשָּׂא אֱלֹקִים נֶפֶשׁ וְחָשַׁב מַחֲשָׁבוֹת לְבִלְתִּי יִדַּח מִמֶּנּוּ נִדָּח׃

For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth G-d respect any person; but let him devise means, that he that is banished be not an outcast from him.

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KEHOT'S NOTE

ראה ש״ב יד, יד.

42 **בצדקה תכונני**

"Through righteousness you shall be established," said of the Congregation of Israel, which is therefore called

tzedakah.

Isaiah 54:14 ישעיהו נ״ד:י״ד

בְּצְדָקָה תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־לֹא תִירָאִי וּמִמְּחִתָּה כִּי לֹא־תִקָּרֵב אֵלָיְךְ׃

In righteousness shalt thou be established; be thou far from oppression, for thou shalt not fear, And from ruin, for it shall not come near thee.

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KEHOT'S NOTE

ישעי׳ נד, יד. [כ].

43 **ישראל למטה הם מלאים מצות צדקה**

The Talmud says that even the sinners of Israel are full of mitzvos like a pomegranate.

Chagigah 27a:8 חגיגה כ״ז א:ח׳

אָמַר רֵישׁ לָקִישׁ: אֵין אוּר שֶׁל גֵּיהִנֹּם שׁוֹלֶטֶת בְּפוֹשְׁעֵי יִשְׂרָאֵל, קַל וָחוֹמֶר מִמְּזִבֵּחַ הַזָּהָב: מָה מִּזְבֵּחַ הַזָּהָב שֶׁאֵין עָלָיו אֶלָּא כְּעוֹבִי דִּינַר זָהָב — כַּמָּה שָׁנִים אֵין הָאוּר שׁוֹלֶטֶת בּוֹ, פּוֹשְׁעֵי יִשְׂרָאֵל שֶׁמְּלֵאִין מִצְוֹת כְּרִמּוֹן, דִּכְתִיב: ״כְּפֶלַח הָרִמּוֹן רַקָּתֵךְ״, אַל תִּקְרֵי ״רַקָּתֵךְ״, אֶלָּא: רֵקָנִין שֶׁבָּךְ — עַל אַחַת כַּמָּה וְכַמָּה.

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KEHOT'S NOTE

ראה חגיגה כז, א.

44 **צריך לזרוע ע״ג עפר שנחרש**

The Kehot note sends the reader to the Talmud here for sowing only in soil that has been plowed; the maamar compares the plowing to the breaking of the heart.

Pesachim 47b:4–6 פסחים מ״ז ב:ד׳-ו׳

צוּנְמָא בַּר זְרִיעָה?! צוּנְמָא מִלְּמַעְלָה, וְעָפָר תִּיחוֹחַ מִלְּמַטָּה. וְתִיפּוֹק לֵיקַּה מְשׁוּם עָפָר תִּיחוֹחַ! אֶלָּא אָמַר מָר בַּר רַב אָשֵׁי: בְּטִינָא. וְטִינָא בַּר זְרִיעָה הוּא?! בְּמִתּוּנְתָּא. אִיתְיְבִיהּ אַבָּיֵי: הַמְבַשֵּׁל גִּיד הַנָּשֶׁה בְּחָלָב בְּיוֹם טוֹב וְאוֹכְלוֹ — לוֹקֶה חֲמֵשׁ. לוֹקֶה מְשׁוּם מְבַשֵּׁל גִּיד בְּיוֹם טוֹב, וְלוֹקֶה מְשׁוּם אוֹכֵל גִּיד, וְלוֹקֶה מְשׁוּם מְבַשֵּׁל בָּשָׂר בְּחָלָב, וְלוֹקֶה מְשׁוּם אוֹכֵל בָּשָׂר בְּחָלָב, וְלוֹקֶה מְשׁוּם הַבָּעָרָה. וְאִי אָמְרִינַן ״הוֹאִיל״ — אַהַבָּעָרָה לָא לִיחַיֵּיב, הוֹאִיל דַּחֲזֵי לֵיקַּה לְצָרְכּוֹ!

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KEHOT'S NOTE

ראה פסחים מז, ב.

45 **ומאי חזית דדמא דידך סומק טפי**

“What makes you think your blood is redder?” The Talmud's argument that no one's life outweighs another's; here, a reason to share one's bread.

Pesachim 25b:4 פסחים כ״ה ב:ד׳

וּשְׁפִיכוּת דָּמִים גּוּפֵיהּ מְנָלַן? סְבָרָא הוּא: כִּי הָהוּא דַּאֲתָא לְקַמֵּיהּ דְּרַבָּא, אֲמַר לֵיקַּה: מָרֵי דּוּרַאי אֲמַר לִי: זִיל קַטְלֵיהּ לְפָלָנְיָא, וְאִי לָא — קָטְלִינָא לָךְ. אֲמַר לֵיקַּה: לִיקְטְלוּךְ וְלָא תִּיקְטוֹל, מַאי חָזֵית דִּדְמָא דִּידָךְ סוּמָק טְפֵי? דִּילְמָא דְּמָא דְּהָהוּא גַּבְרָא סוּמָק טְפֵי.

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KEHOT'S NOTE

פסחים כה, ב.

46 **ולרש אין כל**

In Nathan's parable, “the poor man had nothing.”

II Samuel 12:3 שמואל ב ״י״ב:ג׳

וְלָרָשׁ אֵין־כֹּל כִּי אִם־כִּבְשָׂה אַחַת קְטַנָּה אֲשֶׁר קָנָה וַיְחַיֶּהָ וַתִּגְדַּל עִמּוֹ וְעִם־בָּנָיו יַחְדָּו מִפִּתּוֹ תֹאכַל וּמִכֹּסוֹ תִּשְׁתֶּה וּבְחֵיקוֹ תִּשְׁכָּב וַתְּהִי־לוֹ כְּבַת׃

but the poor man had nothing save one little ewe lamb, which he had bought and reared; and it grew up together with him, and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

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KEHOT'S NOTE

ש״ב י״ב, ג.

47 **הלא אב א׳ לכולנו**

“Have we not all one Father?” The maamar uses it to show that the giver and the receiver are equals.

Malachi 2:10 מלאכי ב׳:י׳

הֲלוֹא אָב אֶחָד לְכֻלָּנוּ הֲלוֹא אֵל אֶחָד בְּרָאָנוּ מַדּוּעַ נִבְגַּד אִישׁ בְּאָחִיו לְחַלֵּל בְּרִית אֲבֹתֵינוּ׃

Have we not all one father? Hath not one G-d created us? Why do we deal treacherously every man against his brother, Profaning the covenant of our fathers?

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KEHOT'S NOTE

מלאכי ב, י׳.

PARAGRAPH 6

48 **ואנכי עפר ואפר**

Avraham's words when pleading for Sodom. The maamar reads them as the humility that made him the soil in which Chesed grows.

Genesis 18:27 בראשית י״ח:כ״ז

וַיַּעַן אַבְרָהָם וַיֹּאמַר הִנֵּה־נָא הוֹאַלְתִּי לְדַבֵּר אֶל־אֲדֹנָי וְאָנֹכִי עָפָר וָאֵפֶר׃

And Abraham answered and said: ‘Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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KEHOT'S NOTE

בראשית יח, כז.

49 **הושיעה ימינך**

Kehot's note points to Psalms 7:7 for these words.

Psalms 7:7 תהילים ז׳:ז׳

KEHOT'S NOTE

תהלים ז, ז. [כ].

50 **הושיעה ימינך**

“Save [with] Your right hand and answer me,” the verse the text itself locates in Psalm 60; the maamar reads it as drawing an encompassing light onto Chesed.

Psalms 60:7 תהילים ס׳:ז׳

לְמַעַן יֵחָלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי׃

That Thy beloved may be delivered, Save with Thy right hand, and answer me.

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51 **השיב אחור ימינו**

G-d "drew back His right hand" before the enemy. The maamar reads it as Chesed hidden in external things.

Lamentations 2:3 איכה ב׳:ג׳

גָּדַע בָּחֳרִי־אַף כֹּל קֶרֶן יִשְׂרָאֵל הֵשִׁיב אָחוֹר יְמִינוֹ מִפְּנֵי אוֹיֵב וַיִּבְעַר בְּיַעֲקֹב כְּאֵשׁ לֶהָבָה אָכְלָה סָבִיב׃

He hath cut off in fierce anger All the horn of Israel; He hath drawn back His right hand From before the enemy; And He hath burned in Jacob like a flaming fire, Which devoureth round about.

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KEHOT'S NOTE

איכה ב, ג.

52 **להושיע ידו לו**

"His own arm saved for Him." The Kehot note also points to Judges 7:2, "my own hand saved me."

Judges 7:2 שופטים ז׳:ב׳

וַיֹּאמֶר ה׳ אֶל־גִּדְעוֹן רַב הָעָם אֲשֶׁר אִתְּךָ מִתִּתִּי אֶת־מִדְיָן בְּיָדָם פֶּן־יִתְפָּאֵר עָלַי יִשְׂרָאֵל לֵאמֹר יָדִי הוֹשִׁיעָה לִי׃

And the L-RD said unto Gideon: 'The people that are with thee are too many for Me to give the Midianites into their hand, lest Israel vaunt themselves against Me, saying: mine own hand hath saved me.

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Isaiah 59:16 ישעיהו נ״ט:ט״ז

וַיַּרְא כִּי־אֵין אִישׁ וַיִּשְׁתּוֹמֵם כִּי אֵין מַפְגִּיעַ וַתּוֹשַׁע־לוֹ זְרֹעוֹ וְצִדְקָתוֹ הִיא סְמָכָתְהוּ׃

And He saw that there was no man, And was astonished that there was no intercessor; Therefore His own arm brought salvation unto Him; And His righteousness, it sustained Him;

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KEHOT'S NOTE

ראה שופטים ז, ב. ישעי׳ נט, טז.

53 **עת לחבק**

"A time to embrace and a time to refrain from embracing," discussed in the maamar the text cites.

Ecclesiastes 3:5 קהלת ג׳:ה׳

עֵת לְהַשְׁלִיךְ אֲבָנִים וְעֵת כְּנוֹס אֲבָנִים עֵת לַחֲבוֹק וְעֵת לִרְחֹק מֵחַבֵּק׃

A time to cast away stones, and a time to gather stones together; A time to embrace, and a time to refrain from embracing;

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KEHOT'S NOTE

קהלת ג, ה. [כ].

54 **השיב אחור ימינו בזהר פ׳ ויצא קס״ג**

The first of the Zohar passages the text lists on "He drew back His right hand."

Zohar, Vayetzei 38:347–359 ספר הזהר, ויצא ל״ח:שמ״ז-שנ״ט

But when the Temple was destroyed, then it could be said, "He hath drawn back his right hand" (Lam. 2, 3), wherefore also it is written: "Save me with thy right hand and answer me" (Ps. 60, 7); and the left side has since been gathering force and uncleanness, and will continue to do so until G-d shall rebuild the Temple and establish the world on its right foundation, and the right order shall be restored, and the side of uncleanness shall pass out of the world, as it says: …

The Zohar; London, Soncino Press, 1933 (Public Domain)

55 **בזהר פ׳ ויצא . . ובמק״מ שם**

The note points to places where the Tzemach Tzedek discusses these Zohar passages on the drawn-back right hand.

KEHOT'S NOTE

ראה באוה״ת פ׳ וארא ע׳ קכה ובפ׳ פנחס ע׳ רסב.

56 **ע״פ המאמר הזהר . . קוב״ה בגלותא סליק לעילא**

The section of that maamar given here explains how Torah and mitzvos draw the encompassing light into the soul, and that joy brings humility, like a king who reveals himself to all his servants in his joy.

KEHOT'S NOTE

ראה לעיל פ׳ נצבים מח, א. תו״א נה, ב.

57 **קב״ה בגלותא סליק לעילא**

The Zohar in Vayikra that the text cites: in exile the Holy One, blessed be He, "ascends above."

Zohar, Vayikra 49:342–51:352 ספר הזהר, ויקרא מ״ט:שמ״ב-נ״א:שנ״ב

We have learnt', he said, 'that on the day when the Sanctuary on earth was laid waste and Israel went into captivity with millstones on their necks and their hands bound behind them, and the Community of Israel was banished from the house of her Husband to follow them, when She came down She said: "I will go in front and weep for my home and my children and my Husband." When she came down and saw her home devastated and the blood of saints spilled in its midst and …

The Zohar; London, Soncino Press, 1933 (Public Domain)

58 **וכ״מ הפי׳ בזהר פרשה בשלח . . ובפ׳ אחרי דע״ד ע״א**

The same Zohar passages are listed there as well.

KEHOT'S NOTE

נזכרים גם באוה״ת נ״ך כרך ב ע׳ עח.

59 **כמ״ש הושיעה ימינך . . בתהלים סי׳ ס׳**

The Tzemach Tzedek's commentary on Psalms, at this verse.

KEHOT'S NOTE

ראה ביהל אור ע״פ. ובאוה״ת נ״ך כרך ב ע׳ איעח.

60 **וסוכה תהיה לצל יומם**

Isaiah's promise of a sukkah as shade by day; the maamar

reads the shade as the encompassing light over Chesed.

Isaiah 4:6 ישעיהו ד׳:ו׳

וְסֻכָּה תִּהְיֶה לְצֵל־יוֹמָם מֵחֹרֶב וּלְמַחְסֶה וּלְמִסְתּוֹר מִזֶּרֶם וּמִמָּטָר׃

And there shall be a pavilion for a shadow in the day-time from the heat, and for a refuge and for a covert from storm and from rain.

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61 **חסד לאברהם**

"Kindness to Avraham": "by day" is Avraham's Chesed.

Micah 7:20 מיכה ז׳:כ׳

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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62 **ורב חסד**

"Abundant in kindness," one of the Thirteen Attributes of Mercy, here a higher kindness that encompasses Chesed.

Exodus 34:6 שמות ל״ד:ו׳

וַיַּעֲבֹר ה׳ עַל־פָּנָיו וַיִּקְרָא ה׳ ה׳ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

63 **כי חפץ חסד הוא**

"For He desires kindness": kindness that flows from G-d's own desire.

Micah 7:18 מיכה ז׳:י״ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

מיכה ז, יח.

64 **הוי' יחתו מריביו**

Chanah's song; the text refers to its own explanation of this verse elsewhere.

I Samuel 2:10 שמואל א ב׳:י׳

Havayah יֵחַתּוּ מְרִיבָו עָלָו בַּשָּׁמַיִם יַרְעֵם Havayah יָדִין אַפְסֵי־אָרֶץ וְיִתֶּן־עֹז לְמַלְכּוֹ וְיָרֵם קֶרֶן מְשִׁיחוֹ׃

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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65 **דלית שמאלא בהאי עתיקא**

The Idra Rabba says there is no left in Atika, the Ancient One; all is kindness. The Kehot note also points to Zohar 3:289a.

Zohar, Nasso 16:164–17:173 ספר הזהר, נשא ט״ז:קס״ד-י״ז:קע״ג

66 **שאו ידיכם קדש**

"Lift up your hands in holiness," explained in the maamar "Go out and see" as the revelation of G-d's right hand in the soul.

Psalms 134:2 תהילים קל״ד:ב׳

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה׳׃

Lift up your hands to the sanctuary, And bless ye the L-RD.

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67 **כוס ישועות**

"I will lift up the cup of salvations," which the Zohar passages connect with "Your right hand."

Psalms 116:13 תהילים קט״ז:י״ג

כּוֹס־יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם ה׳ אֶקְרָא׃

I will lift up the cup of salvation, And call upon the name of the L-RD.

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68 **קץ הימין**

"The end of the right (hayamin)," Daniel's phrase for the end of days.

Daniel 12:13 דניאל י״ב:י״ג

וְאַתָּה לֵךְ לַקֵּץ וְתָנוּחַ וְתַעֲמֹד לְגֹרָלְךָ לְקֵץ הַיָּמִין׃

But go thou thy way till the end be; and thou shalt rest, and shalt stand up to thy lot, at the end of the days.'

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69 **הושיעה לו ימינו**

"His right hand saved for Him."

Psalms 98:1 תהילים צ״ח:א׳

מִזְמוֹר שִׁירוּ לַה׳ שִׁיר חָדָשׁ כִּי־נִפְלָאוֹת עָשָׂה הוֹשִׁיעָה־לּוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ׃

A Psalm. O sing unto the L-RD a new song; For He hath done marvellous things; His right hand, and His holy arm, hath wrought salvation for Him.

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70 **ימינך ה' נאדרי בכח**

From the Song at the Sea; the Zohar reads "Your right hand, glorious in power" as the Torah.

Exodus 15:6 שמות ט״ו:ו׳

יְמִינְךָ Havayah נֶאְדָּרִי בַכֹּחַ יְמִינְךָ Havayah תִּרְעַץ אוֹיֵב׃

Thy right hand, O L-RD, glorious in power, Thy right hand, O L-RD, dasheth in pieces the enemy.

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71 ואשים דברי בפיך ובצל ידי כסיתיך

> "I have placed My words in your mouth, and in the shadow of My hand I have covered you": Torah as shade, a sukkah.

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אָרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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PARAGRAPH 7

72 ימינך ה' תרעץ אויב

> "Your right hand, O L-rd, shatters the enemy." The maamar reads the enemy as the evil inclination and notes that tir'atz has the letters of atzeres.

Exodus 15:6 שמות ט"ו:ו'

יְמִינְךָ Havayah נֶאְדָּרִי בַכֹּחַ יְמִינְךָ Havayah תִּרְעַץ אוֹיֵב׃

Thy right hand, O L-RD, glorious in power, Thy right hand, O L-RD, dasheth in pieces the enemy.

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73 למען דעת כל עמי הארץ

> From Shlomo's prayer at the Temple's dedication, read as the haftarah of Shemini Atzeres: "so that all the peoples of the earth may know."

I Kings 8:60 מלכים א ח':ס'

לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד׃

that all the peoples of the earth may know that the L-RD, He is G-d; there is none else.

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74 ה' לי בעוזרי

> The verse that opens the maamar the text cites.

Psalms 118:7 תהילים קי"ח:ז'

ה' לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי׃

The L-RD is for me as my helper; And I shall gaze upon them that hate me.

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75 מצוה להביא מן ההדיוט

> The Talmud's rule about bringing ordinary fire, which the maamar now explains.

Yoma 21b:5–6 יומא כ"א ב:ה'-ו'

כִּי קָא אָמְרִינַן — בְּדַהֲדְיוֹט. דְּתַנְיָא: "וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ", אַף עַל פִּי שֶׁאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם, מִצְוָה לְהָבִיא מִן הַהֲדְיוֹט. רִבּוּצָהּ כַּאֲרִי. וְהַתַּנְיָא, אָמַר רַבִּי חֲנִינָא סְגַן הַכֹּהֲנִים: אֲנִי רְאִיתִיהָ, וּרְבוּצָה כְּכֶלֶב! לָא קַשְׁיָא: כָּאן — בְּמִקְדָּשׁ רִאשׁוֹן, כָּאן — בְּמִקְדָּשׁ שֵׁנִי.

William Davidson, Vocalized Aramaic (CC-BY-NC)

76 להיות ממארי דחושבנא

> The Zohar's "masters of reckoning," those who take a full account of their deeds.

Zohar, Korach 7:29–8:37 ספר הזהר, קרח ז':כ"ט-ח':ל"ז

77 ונקלה עוד מזאת והיה שפל

> King David's "I will be still more lightly esteemed than this, and lowly in my own eyes."

II Samuel 6:22 שמואל ב ו':כ"ב

וְנִקַּלְתִּי עוֹד מִזֹּאת וְהָיִיתִי שָׁפָל בְּעֵינָי וְעִם־הָאֲמָהוֹת אֲשֶׁר אָמַרְתְּ עִמָּם אִכָּבֵדָה׃

And I will be yet more vile than thus, and will be base in mine own sight; and with the handmaids whom thou hast spoken of, with them will I get me honour.'

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78 ויצעק אל ה' בצר לו

> "They cried out to the L-rd in their distress," echoed here in the singular.

Psalms 107:6 תהילים ק"ז:ו'

וַיִּצְעֲקוּ אֶל־ה' בַּצַּר לָהֶם מִמְּצוּקוֹתֵיהֶם יַצִּילֵם׃

Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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79 צעק לבם

> "Their heart cried out to the L-rd": the inner cry that comes from bitterness.

Lamentations 2:18 איכה ב':י"ח

צָעַק לִבָּם אֶל־אֲדֹנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל דִּמְעָה יוֹמָם וָלָיְלָה אַל־תִּתְּנִי פוּגַת לָךְ אַל־תְּדֹם בַּת־עֵינֵךְ׃

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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PARAGRAPH 8

80 הוי כל צמא לכו למים

> Isaiah calls everyone who thirsts to come to the water; the maamar reads it as the thirst of fiery love being answered by water.

Isaiah 55:1 ישעיהו נ"ה:א'

הוֹי כָּל־צָמֵא לְכוּ לַמַּיִם וַאֲשֶׁר אֵין־לוֹ כָּסֶף לְכוּ שִׁבְרוּ וֶאֱכֹלוּ וּלְכוּ שִׁבְרוּ בְלוֹא־כֶסֶף וּבְלוֹא מְחִיר יַיִן וְחָלָב׃

Ho, every one that thirsteth, come ye for water, And he that hath no money; Come ye, buy, and eat; Yea, come, buy wine and milk Without money and without price.

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PARAGRAPH 9

81 **אתה הראת לדעת כי ה' הוא האלהים**

> "You have been shown, to know that the L-rd is G-d; there is none else besides Him." The word "shown" makes it knowledge by sight.

Deuteronomy 4:35 דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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82 **בשמים כו' אין עוד**

> "The L-rd is G-d in the heavens above and on the earth below; there is none else." The maamar blends the phrasing of both verses.

Deuteronomy 4:39 דברים ד':ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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PARAGRAPH 10

83 **הלב תוכו רצוף אהבה**

> "Its inside inlaid with love": love that fills the inside without showing outward.

Song of Songs 3:10 שיר השירים ג':י

עַמּוּדָיו עָשָׂה כֶסֶף רְפִידָתוֹ זָהָב מֶרְכָּבוֹ אַרְגָּמָן תּוֹכוֹ רָצוּף אַהֲבָה מִבְּנוֹת יְרוּשָׁלָ͏ִם׃

He made the pillars thereof of silver, The top thereof of gold, The seat of it of purple, The inside thereof being inlaid with love, From the daughters of Jerusalem.

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84 **חסדים המכוסים**

> There the "covered kindnesses" are explained, the concealed love that this paragraph calls water.

KEHOT'S NOTE

ע' שה"ש רד"ה לריח שמניך הא' בהמוקפים. [כ].

85 **והיה ביום ההוא יתקע בשופר גדול**

> The verse that opens the maamar the text cites; the same verse ends with bowing "on the holy mountain."

Isaiah 27:13 ישעיהו כ"ז:י"ג

וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים בְּאֶרֶץ מִצְרָיִם וְהִשְׁתַּחֲווּ לַה' בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָ͏ִם׃

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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86 **זהו ענין מצות תרומת הדשן**

> Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה"ת ויקרא כרך ג ע' תתא.

87 **בתפלה . . כאלו עומד לפני המלך**

> Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם סצ"ח ס"א.

88 **כאלו עומד לפני המלך**

> One who prays should see himself as standing before the King.

Shulchan Arukh, Orach Chayim 98:1 שולחן ערוך, אורח חיים צ"ח:א'

... המתפלל צריך שיכוין בלבו פי' המלות שמוציא בשפתיו ויחשוב כאלו שכינה כנגדו ויסיר כל המחשבות הטורדות אותו עד שתשאר מחשבתו וכוונתו זכה בתפלתו ויחשוב כאלו היה מדבר לפני מלך בשר ודם היה מסדר דבריו ומכוין בהם יפה לבל יכשל ק"ו לפני ממ"ה הקב"ה שהוא חוקר כל המחשבות וכך היו עושים חסידים ואנשי מעשה שהיו מתבודדים ומכוונין בתפלתם עד שהיו מגיעים להתפשטות הגשמיות ולהתגברות כח השכלי עד שהיו מגיעים קרוב למעלת הנבואה ואם תבא לו מחשבה אחרת בתוך התפלה ישתוק עד שיתבטל המחשב' וצריך שיחשוב בדברי' המכניעים הלב ומכוונים אותו ...

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89 **הכריעות והשתחוואות**

> Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכות לד, סע"א. שו"ע או"ח סקי"ג ס"א.

90 **בביאור ע"פ אני דפ' ציצית**

> Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

לעיל שלח נא, א.

91 **דלית שמאלא בהאי עתיקא**

> Kehot's note points to Zohar III, 129a for these words.

Zohar III, 129a זח"ג קכט, א

KEHOT'S NOTE

זח"ג קכט, א. וראה שם רפט, א.

92 **בד"ה צאינה וראינה**

> Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

לקמן שה"ש כא, ב. בבוך 1101 תקצו, א בגוכי"ק נוסף: בפ' קדושים. בבוך 4 (לקו"ת מהדו"ק) נכתב מאמר זה בפ' קדושים.

93 **וברבות נזכר מענין הושיעה ימינך**

> Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה יהל אור עה"פ ע' רט ואילך שנעתקו כל המקומות שנזכרו כאן. וראה גם אוה"ת פ' פנחס ע' א'סא.

94 **ושייך לזה ג"כ מ"ש בזהר פ' תשא דקפ"ט סע"ב וכפי' הרמ"ז**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ע"ד הוכן בחסד כסאו, ראה אוה"ת פ' פנחס ע' א'סב.

95 **ימינך ה' תרעץ אויב**

This note belongs to the verse "Your right hand, O L-rd, shatters the enemy" in paragraph 7.

Exodus 15:6 שמות ט"ו:ו'

יְמִינְךָ Havayah נֶאְדָּרִי בַכֹּחַ יְמִינְךָ Havayah תִּרְעַץ אוֹיֵב׃

Thy right hand, O L-RD, glorious in power, Thy right hand, O L-RD, dasheth in pieces the enemy.

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KEHOT'S NOTE

שמות טו, ו. ראה יהל אור ע' רסח בשם השל"ה דף שט"ו סע"א.

96 **דברים תחתונים פשוטים**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה לעיל פ' אחרי נה, ד.

97 **להיות ממארי דחושבנא**

Kehot's note points to Zohar III, 178a for these words.

Zohar III, 178a זח"ג קעח, א

KEHOT'S NOTE

זח"ג קעח, א.

98 **צעק לבם**

The words here quote Lamentations 2:18; the passage is shown below.

Lamentations 2:18 איכה ב':י"ח

צָעַק לִבָּם אֶל־אֲדֹנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל דִּמְעָה יוֹמָם וָלָיְלָה אַל־תִּתְּנִי פּוּגַת לָךְ אַל־תִּדֹּם בַּת־עֵינֵךְ׃

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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KEHOT'S NOTE

איכה ב, יח.

99 **ענין חנוכה בפ' מקץ**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

תו"א לב, ב.

100 **ג) והנה כל זה**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

קטע מובא באוה"ת פ' יתרו ע' תתקפב.

101 **הוי כל צמא לכו למים**

The words here quote Isaiah 55:1; the passage is shown below.

Isaiah 55:1 ישעיהו נ"ה:א'

הוֹי כָּל־צָמֵא לְכוּ לַמַּיִם וַאֲשֶׁר אֵין־לוֹ כָּסֶף לְכוּ שִׁבְרוּ וֶאֱכֹלוּ וּלְכוּ שִׁבְרוּ בְלוֹא־כֶסֶף וּבְלוֹא מְחִיר יַיִן וְחָלָב׃

Ho, every one that thirsteth, come ye for water, And he that hath no money; Come ye, buy, and eat; Yea, come, buy wine and milk Without money and without price.

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KEHOT'S NOTE

ישע' נה, א.

102 **אתה הראת לדעת**

The words here quote Deuteronomy 4:35; the passage is shown below.

Deuteronomy 4:35 דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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KEHOT'S NOTE

דברים ד, לה.

103 **תפלת שמו"ע בלחש**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שו"ע או"ח סק"א ס"ב.

PARAGRAPH 12

104 **וכמ"ש במ"א ע"פ ארץ אוכלת יושביי**

The discourse the text means by "elsewhere," on the verse "A land that consumes its inhabitants." The note adds that this reference is found even in the manuscripts that lack the Tzemach Tzedek's glosses.

KEHOT'S NOTE

(ציון זה נמצא גם בהכתבי-יד שאין בהם הגהות אדהצ"צ). וראה ד"ה להה"ע אוכלת יושבי בס' מאמרי אדה"ז על פרשיות התורה ע' תריט.

105 **ארץ אוכלת יושביה**

The spies' report of "a land that consumes its inhabitants," which Chassidus explains elsewhere.

Numbers 13:32 במדבר י"ג:ל"ב

וַיֹּצִיאוּ דִבַּת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ אֶרֶץ אֹכֶלֶת יוֹשְׁבֶיהָ הִוא וְכָל־הָעָם אֲשֶׁר־רָאִינוּ בְתוֹכָהּ אַנְשֵׁי מִדּוֹת׃

And they spread an evil report of the land which they had spied out unto the children of Israel, saying: 'The land, through which we have passed to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

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106 **וזהו ביום השמיני עצרת תהיה לכם**

The verse of Shemini Atzeres, now read as holding in the level of water.

Numbers 29:35 במדבר כ״ט:ל״ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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107 **כי מלאה הארץ דעה את ה׳ כמים לים מכסים**

Isaiah's picture of the knowledge of G-d filling the earth as water covers the sea; the Zohar passage the text cites ties it to this theme.

Isaiah 11:9 ישעיהו י״א:ט׳

לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־Havayah כַּמַּיִם לַיָּם מְכַסִּים׃

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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108 "Know this day and take it to your heart": knowledge brought into the heart, the subject of the maamar the text cites.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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109 **בינה ליבא**

In Elijah's prayer (Patach Eliyahu): "Binah is the heart, and with it the heart understands."

Tikkunei Zohar 17a:17–19 תקוני הזהר י״ז א:י״ז-י״ט

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי׳ אלקינו. כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ״א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועוי וענפוי (נ״א ואנפוי). כמיא דאשקי לאילנא ואתרבי בההוא שקיו.

Constantinople, 1740 (CC-BY-NC)

110 **שהתגלות עתיק הוא בבינה**

A place where the revelation of Atik in Binah is explained.

KEHOT'S NOTE

ראה זח״ג קע״ח, ב. תו״א ר״פ לך לך.

111 **אהבה בתענוגים**

"Love in delights": the love of one who is near, which delights rather than thirsts.

Song of Songs 7:7 שיר השירים ז׳:ז׳

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים׃

How fair and how pleasant art thou, O love, for delights! .

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 13

112 **ושאבתם מים בששון ממעיני הישועה**

The maamar's opening verse, now explained as drawing the water of self-nullification from two hidden wellsprings.

Isaiah 12:3 ישעיהו י״ב:ג׳

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

Therefore with joy shall ye draw water Out of the wells of salvation.

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113 **אותי עזבו מקור מים חיים**

G-d calls Himself "the source of living waters"; the maamar uses it to show that the water must come from a living source.

Jeremiah 2:13 ירמיהו ב׳:י״ג

כִּי־שְׁתַּיִם רָעוֹת עָשָׂה עַמִּי אֹתִי עָזְבוּ מְקוֹר מַיִם חַיִּים לַחְצֹב לָהֶם בֹּארוֹת בֹּארֹת נִשְׁבָּרִים אֲשֶׁר לֹא־יָכִלוּ הַמָּיִם׃

For My people have committed two evils: They have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, That can hold no water.

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KEHOT'S NOTE

ירמי׳ ב, יג.

114 **דהיינו ע״ד משל כמקור הנובע**

The Tzemach Tzedek refers there to this passage about the hidden source of a spring.

KEHOT'S NOTE

באוה״ת פ׳ יתרו ע׳ תתצה מציין לכאן.

115 **עמוק עמוק מי ימצאנו**

"Deep, deep; who can find it?" Said here of the hidden source of a spring.

Ecclesiastes 7:24 קהלת ז׳:כ״ד

רָחוֹק מַה־שֶּׁהָיָה וְעָמֹק עָמֹק מִי יִמְצָאֶנּוּ׃

That which is far off, and exceeding deep; who can find it out?

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KEHOT'S NOTE

קהלת ז, כד.

116 **ברע״מ ס״פ בא (דמ״ב ע״ב)**

The next maamar also cites this Ra'aya Mehemna.

KEHOT'S NOTE

דשם מבאר ענין מקור ומעין וחפירה, ונזכר גם לקמן פ, ג. וראה ביאור במאמרי אדה״ז הקצרים ע׳ שיא.

117 **ועיין עוד בזהר ויקרא די"ב ע"א**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

בענין מקור מים חיים.

118 **בזהר ס"פ ואתחנן (דרס"ו ע"א)**

The same Zohar is cited there, in a passage on the ten Sefiros shining permanently in the soul so that "the earth be full of knowledge," the same verse this maamar uses for the holding-in of Shemini Atzeres.

KEHOT'S NOTE

נזכר גם לעיל פ' צו יא, ג. פ' חקת עט, ג.

119 **ובפי וילך (דרפ"ו ע"א)**

The Tzemach Tzedek cites Rabbeinu Bachya (on Beshalach, "and they believed in G-d") that whoever is careless with the word Amen is brought down, and that of this the verse says "Me they have forsaken, the source of living waters." This explains why the Zohar passages on Amen appear here.

KEHOT'S NOTE

באוה"ת נ"ך כרך א ע' שכח מציין לבחיי פ' בשלח ע"פ ויאמינו בהוי' דכל שאינו נזהר במלת אמן מורידין אותו . . ועז"א הכתוב אותי עזבו מקור מים חיים ע"ש. וראה באוה"ת שם ע' רו ואילך.

120 **ובפי וילך (דרפ"ו ע"א)**

The Zohar in Vayelech on sanctifying G-d's Name with Amen.

Zohar, Vayeilech 8:45–9:49 ספר הזהר, וילך ח:מ"ה-ט:מ"ט

121 **ברע"מ פי עקב (דרע"א ע"א)**

There the Tzemach Tzedek quotes the Ra'aya Mehemna: "Amen is the secret of the binding of every unity and holiness," and elsewhere cites the Zohar on it.

KEHOT'S NOTE

"אמן הוא רזא דקשרין דכל יחודא וקדושה" — אוה"ת ש"ש ע' א'תעט. וראה באוה"ת בראשית תקסו, א מה שמביא בשם הזהר.

122 **ברע"מ פי עקב (דרע"א ע"א)**

The Ra'aya Mehemna in Ekev on Amen.

Zohar, Eikev 1:1–2 ספר הזהר, עקב א:א-ב

123 **ונפשי כעפר לכל תהיה**

From Mar son of Ravina's prayer, said at the end of the Amidah ("Elokai Netzor"): "let my soul be like dust to all; open my heart to Your Torah."

Berakhot 17a:4 ברכות י"ז א:ד

מָר בְּרֵיהּ דְּרָבִינָא כִּי חֲוָה מְסַיֵּים צְלוֹתֵיהּ אָמַר הָכִי: "אֱלֹקַי, נְצוֹר לְשׁוֹנִי מֵרָע וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְתַצִּילֵנִי מִפֶּגַע רָע, מִיֵּצֶר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רָעוֹת הַמִּתְרַגְּשׁוֹת לָבֹא בָּעוֹלָם. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם. יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ ה' צוּרִי וְגוֹאֲלִי".

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. …

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

124 **כרביבים עלי עשב**

Moshe compares his teaching to showers on the grass, discussed in the maamar the text cites.

Deuteronomy 32:2 דברים ל"ב:ב

יַעֲרֹף כַּמָּטָר לִקְחִי תִּזַּל כַּטַּל אִמְרָתִי כִּשְׂעִירִם עֲלֵי־דֶשֶׁא וְכִרְבִיבִים עֲלֵי־עֵשֶׂב׃

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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125 **ונפשי כעפר לכל תהי'**

A discussion of "let my soul be like dust to all."

KEHOT'S NOTE

תפלת אלקי נצור. ראה אוה"ת בלק ע' תתקיט.

126 **מה בין עפר לאבק**

A discussion of the Zohar's distinction between afar and avak.

KEHOT'S NOTE

ראה אוה"ת חקת ע' תשעא.

127 **מה בין עפר לאבק**

The Zohar in Vayishlach distinguishes fertile afar, from which all fruit grows, from barren avak.

Zohar, Vayishlach 4:86–6:94 ספר הזהר, וישלח ד:פ"ו-ו:צ"ד

AND THERE WRESTLED (vaye'oveq) A MAN WITH HIM. R. Joshua the son of Levi said: 'From the word behe'ovqo (in his wrestling) we learn that they raised a dust with their feet which reached the Throne of Glory, as this word finds a parallel in the phrase "the dust ('abaq) of his feet" (Nahum 1, 3). The angel here mentioned was Samael, the chieftain of Esau, and it was right that his dust should rise to the Throne of Glory which is the seat of judgement.' R. Simeon said: 'This …

The Zohar; London, Soncino Press, 1933 (Public Domain)

128 **סד"ה ויאבק איש עמו**

The maamar the text cites on dust from which all fruits grow.

KEHOT'S NOTE

תו"א כו, ג.

129 **ובד"ה ויגש אליו יהודה**

The maamar the text cites on "in thought, the land came first."

KEHOT'S NOTE

תו"א מג, ג.

130 **באר מים חיים**

Yitzchak's servants dug and found "a well of living waters": water reached by digging.

Genesis 26:19 בראשית כ"ו:י"ט

וַיַּחְפְּרוּ עַבְדֵי־יִצְחָק בַּנָּחַל וַיִּמְצְאוּ־שָׁם בְּאֵר מַיִם חַיִּים׃

And Isaac's servants digged in the valley, and found there a well of living water.

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131 According to the Kehot note, this Zohar passage deals with the source of living waters.

Zohar, Vayikra 25:179–191 ספר הזהר, ויקרא כ"ה:קע"ט-קצ"א

PARAGRAPH 14

132 **בביאור ע"פ מי מנה**

There the mitzvos draw the light of Keser into Malchus, the "lower unity," while the Torah draws it into the "higher unity" in Atzilus; so the Torah is called "the dust of Yaakov," absolute oneness beyond number.

KEHOT'S NOTE

לעיל בלק ע, א.

133 **ולפני א' מה אתה סופר**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ס"י פ"א, מ"ז.

134 **ולפני אחד מה אתה סופר**

"Before One, what do you count?": the level beyond all number.

Sefer Yetzirah 1:7 ספר יצירה א:ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר׃

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

135 **במ"א בענין לך לך**

The maamar the text means by "elsewhere" on "Go forth from your land."

KEHOT'S NOTE

תו"א י"א, א.

136 **לך לך מארצך**

G-d's call to Avram, explained in Torah Ohr as the drawing-down of Chochmah from its source.

Genesis 12:1 בראשית י"ב:א'

וַיֹּאמֶר ה' אֶל־אַבְרָם לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ׃

Now the L-RD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

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137 **בלקו"ת שם**

The note clarifies that "Likkutei Torah" here is the Arizal's work of that name, not the Alter Rebbe's.

KEHOT'S NOTE

— להאריז"ל.

138 **ובפרדס בעה"כ בערך ארץ**

Cordovero's gate of Kabbalistic terms, where "the supernal land" is Binah, and the same under "dust."

Pardes Rimmonim 23 פרדס רמונים כ"ג

139 **ובפרדס בעה"כ בערך ארץ עליונה**

The note says the wording from Pardes is found there.

KEHOT'S NOTE

הלשון באוה"ת בראשית כרך ד תשכו, א.

140 **הכל הי' מן העפר**

"All came from the dust"; the Midrash on Koheles adds that even the sun did.

Ecclesiastes 3:20 קהלת ג':כ'

הַכֹּל הוֹלֵךְ אֶל־מָקוֹם אֶחָד הַכֹּל הָיָה מִן־הֶעָפָר וְהַכֹּל שָׁב אֶל־הֶעָפָר׃

All go unto one place; all are of the dust, and all return to dust.

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KEHOT'S NOTE

קהלת ג, כ.

141 **כנזכר ברבות בקהלת**

In Balak the Tzemach Tzedek asks how the sphere of the sun, a level of created light, can come from dust.

KEHOT'S NOTE

ראה גם אוה"ת שבועות ע' קיב. וראה באוה"ת פי בלק ע' תתקכא שכ' "ואיך גלגל חמה בחי' אור נברא מן העפר", ע"ש. וראה אוה"ת שבועות ע' קיב.

142 The verse that opens the maamar the text cites.

Genesis 37:1 בראשית ל"ז:א'

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן׃

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

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143 **בביאור ע"פ הבאים ישרש**

The explanation the text cites on "a desirable land."

KEHOT'S NOTE

תו"א פ' שמות.

144 **הבאים ישרש**

"Those who come, He will cause to take root": the verse of the explanation the text cites.

Isaiah 27:6 ישעיהו כ"ז:ו'

הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה׃

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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145 **ארץ חפץ**

"You shall be a desirable land."

Malachi 3:12 מלאכי ג:יב

וְאִשְּׁרוּ אֶתְכֶם כָּל־הַגּוֹיִם כִּי־תִהְיוּ אַתֶּם אֶרֶץ חֵפֶץ אָמַר ה' צְבָאוֹת׃

And all nations shall call you happy; For ye shall be a delightsome land, Saith the L-RD of hosts.

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146 **ישת חשך סתרו**

"He made darkness His hiding place": the highest levels are concealed in what seems lowest.

Psalms 18:12 תהילים יח:יב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים׃

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

147 **הכתר . . מבחי' תחתונה שבמאציל**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ע"ח שמ"ב פ"א.

148 **הכתר מקור הח"ע נמשך מבחי' תחתונה שבמאציל**

The Arizal teaches that Keser of the emanated realm comes from the lowest level of the Emanator, the Malchus of Ein Sof.

Sefer Etz Chaim 42:3 עץ חיים מ"ב:ג

... והנה כאן באחוריים דגופות דנוקבא נדבקים כל הקלי' דאצילות די"ס שבהם ואלו הם ע"ד הנ"ל בקדושה והוא כי שורש הכתר דקליפה שהוא בחי' השרשים דבוקה באחוריים דעור דנוקבא דקדושה ועל השורש מלביש נשמת הכתר דקליפה ועל הנשמה מלביש הגוף דכתר דקליפה ואח"כ שורש דאבא דקליפה מלביש על גוף הכתר ונשמת אבא מלביש לשורש והגוף דאבא מלביש על הנשמה וכעד"ז ג' בחי' אמא כו' עד שנמצא כי גוף דנוקבא דקליפה היא חיצוניות לכל ואח"כ עליה סובבים הלבושים והם היפך הפנימית כל הלבושים והיכלות יותר גרועים שהם לבושי נוקבא דקליפה סובבים ...

Sefer Etz Chaim (Public Domain)

149 **מי מנה עפר יעקב**

Bilaam's "Who has counted the dust of Yaakov?" read as Torah study, which is beyond number.

Numbers 23:10 במדבר כ"ג:י

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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KEHOT'S NOTE

במדבר כג, י.

150 **חכמה בראש וחכמה בסוף**

The Zohar's teaching of two levels of Chochmah, at the beginning and at the end.

Zohar I, 26b זח"א כו, ב

KEHOT'S NOTE

זח"א כו, ב. ע"ל עקב (טו, ב). ושי"נ. [כ].

151 **וכ"כ במא"א ערך עפר**

The Kabbalistic dictionary the text cites; the note gives the section.

KEHOT'S NOTE

סעיף כד. ראה גם לעיל פ' בלק ע, ב.

PARAGRAPH 15

152 **ונפשי כעפר לכל תהיה פתח לבי בתורתך**

The prayer at the end of the Amidah joining humility and an open heart to Torah.

Berakhot 17a:4 ברכות י"ז א:ד

מָר בְּרֵיהּ דְּרָבִינָא כִּי הֲוָה מְסַיֵּים צְלוֹתֵיהּ אָמַר הָכִי: "אֱלֹקַי, נְצוֹר לְשׁוֹנִי מֵרָע וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְתַצִּילֵנִי מִפֶּגַע רָע, מִיֵּצֶר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רָעוֹת הַמִּתְרַגְּשׁוֹת לָבֹא בָּעוֹלָם. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם. יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ ה' צוּרִי וְגוֹאֲלִי".

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

153 **נעוץ סופן בתחלתן**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ס"י פ"א, מ"ז.

154 **נעוץ סופן בתחלתן**

"Their end is embedded in their beginning": the lowest and the highest are bound together.

Sefer Yetzirah 1:7 ספר יצירה א:ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר׃

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and

there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

155 **The Zohar at the end of Balak: "the wellsprings of salvation" are Abba and Imma.**

Zohar, Balak 47:507 ספר הזהר, בלק מ"ז:תק"ז

ושאבתם מים בששון ממעיני הישועה (בישעיה י״ב)

"And you shall draw water with joy from the wellsprings of salvation"

The wine libation is Binah, understanding that can be put into words and brings joy by revealing; the Sukkos water libation is Chochmah, which is above letters and so was never written in the Torah. On Sukkos, through the teshuvah of Yom Kippur, even this distant Chochmah comes close and revealed, and so the water drawing was the greatest joy.

THE MAAMAR IN BRIEF

The maamar asks why the water libation of Sukkos, unlike the year-round wine libation, is not written in the Torah. Wine gladdens because it is Binah: understanding brings the hidden into the open, and joy is exactly that. On Sukkos this joy grows so great that it breaks through the vessel and shows. Water is Chochmah, the silent, downward-flowing level of the Kohanim, higher than the Levites' wine and song. The Written Torah is a Torah of letters, which belong to Binah; the Oral Torah is Chochmah, the meaning within the letters. So wine could be written, and water stayed an oral law from Sinai, just as the Sages hold "the words of the Scribes" (sofer, Chochmah) dearer than "the wine of the Torah" (sefer, Binah). Drawing water "with joy" joins Chochmah and Binah. The "wellsprings of salvation" fill Malchus, the "cup," and guard it from the external forces. The same logic explains why the hakafos are only a custom. Finally, Chochmah normally shines from afar and yields bittul, not joy; the teshuvah of Yom Kippur, which reaches Keser, makes it shine close on Sukkos, a joy of bittul that repels the external forces.

OUTLINE

1 **The question, and wine as Binah** ¶1

Why is the water libation not written? Wine is Binah and joy; on Sukkos the joy breaks through the vessel; water is Chochmah, the Kohanim's level, higher than the Levites' wine.

2 **Written Torah and Oral Torah** ¶2–3

Letters belong to Binah, so the Written Torah (and wine) is Binah and could be written; Chochmah, above letters and above the order of worlds, is the Oral Torah and the water libation. Sofer, sefer and sippur: Chochmah, thought and speech.

3 **"The words of the Scribes", and joining Chochmah and Binah** ¶4

The Scribes (sofer, Chochmah) are dearer than the wine of the Torah (sefer, Binah); drawing water (Chochmah) with joy (Binah) unites the two companions.

4 **The cup and the wellsprings of salvation** ¶5

Malchus is the cup of salvations, raised and protected from the external forces; its wellsprings are the channels of Chochmah and Binah, and the wellspring of Chochmah is above the river of Binah.

5 **Hakafos and the distance of Chochmah** ¶6

The hakafos are only a custom because they come from the encompassing lights of Abba; Chochmah normally shines from afar, and Binah is close and brings joy.

6 **How Sukkos brings Chochmah close** ¶7–10

Through Yom Kippur's teshuvah, which reaches Keser, Chochmah shines close and revealed on Sukkos, a joy of bittul that keeps the external forces away: "the wellsprings of salvation."

KEY CONCEPTS

The water libation (nisuch hamayim) ניסוך המים

Water poured on the altar every day of Sukkos, a law given orally to Moses at Sinai; the maamar makes it the expression of Chochmah.

Chochmah and Binah חכמה ובינה

The first flash of insight and its working-out into understanding. Binah is close and gives joy; Chochmah is above words and normally "far." They are "two companions that never part."

Sofer, sefer, sippur סופר, ספר, סיפור

From Sefer Yetzirah: writer, book and telling, read as Chochmah, thought (Binah) and speech. "The words of the Scribes" are the sofer level, above "the wine of the Torah" (sefer).

Joy as revealing the hidden שמחה היא גילוי ההעלם

Joy comes when what was hidden comes into the open; so it is rooted in Binah, and on Sukkos it breaks through the vessel.

Mochin d'Abba and mochin d'Imma מוחין דאבא ומוחין דאימא

The intellect of Chochmah and of Binah, matched with water and wine, Kohanim and Levites, Shabbos and Yom Tov.

Cup of salvations כוס ישועות

Malchus of Atzilus, which gathers the flow of all the Sefiros and needs "salvation" so the external forces draw no nourishment from it.

SECTION 1 · ¶1

The question, and wine as Binah

1 ושאבתם מים[1] בששון[2,3] ממעיני הישועה[4] (בישעיה י"ב). הנה בכל השנה היה ניסוך היין ע"ג מזבח והוא מפורש בתשב"כ בהדיא בכמה מקומות.

"And you shall draw water with joy from the wellsprings of salvation" (in Isaiah 12). Now, throughout the whole year there was the libation of wine upon the altar, and this is stated explicitly in the Written Torah in a number of places.

> The maamar opens with Isaiah's verse, which the Sages connected to the water-drawing ceremony of Sukkos. It starts from a halachic fact: wine was poured on the altar with offerings all year round, and the Written Torah says so openly in many places.

ובחג הסוכות היה עוד גם ניסוך המים ע"ג המזבח כל שבעת ימי החג. והוא הלכה למשה מסיני[5,6,7] (סוכה ל"ד[8] א' זבחים ק"י ע"ב)

And on the festival of Sukkos there was, in addition, also the libation of water upon the altar, all seven days of the festival. And this is a law [given] to Moses at Sinai (Sukkah 34a; Zevachim 110b),

> On Sukkos water was poured on the altar as well, every day of the festival. This water libation is a "law given to Moses at Sinai": an oral tradition from Sinai, not something written in the Torah's text.

שאינו מפורש בהדיא בתשב"כ רק דרבנן סמכוה אקראי ושאיבת המים היה בשמחה גדולה ע"ש ושאבתם מים בששון כו' כמבואר במסכת סוכה ספ"ד ורפ"ה.

which is not stated explicitly in the Written Torah; only, the Rabbis supported it on a verse. And the drawing of the water was [done] with great joy, on account of [the verse] "And you shall draw water with joy," etc., as explained in Tractate Sukkah, at the end of chapter 4 and the beginning of chapter 5.

> The Talmud finds only a hint of it in the verses ("the Rabbis supported it on a verse"). The drawing of that water was the famous Simchas Beis HaShoevah, a celebration so great that the Mishnah in Sukkah describes it at length, and the joy is tied to the word "with joy" in Isaiah's verse.

ויש להבין הטעם למה אינו מפורש בתושב"כ כו' (ועיין מזה בזהר בסוף חלק א' בהשמטות די"א ע"ב ודי"ב ע"א וע"ב).

And the reason must be understood: why is it not stated explicitly in the Written Torah, etc.? (And see on this in the Zohar, at the end of Part I, in the Hashmatos, folio 11b and folio 12a and b.)

> This is the question the maamar sets out to answer: why is the water libation left out of the written text? The Alter Rebbe notes that the Zohar raises the matter in its addenda (Hashmatos) to Part I.

והנה בתחלה צ״ל ענין ניסוך היין כי הנה ביין כתיב (שופטים ט׳) החדלתי את תירושי המשמח אלקים ואנשים[9] בהיות ידוע דבינה אם הבנים היא השמחה כמ״ש אם הבנים שמחה.[10]

Now, first the matter of the wine libation must be explained. For of wine it is written (Judges 9), "Shall I leave my wine, which gladdens G-d and men?" It being known that Binah (understanding), "the mother of the children," is joy, as it is written, "The mother of the children is joyful."

> Before explaining the water, he explains the wine. The verse from Jotham's parable calls wine that which "gladdens G-d and men." In Kabbalah, Binah, the faculty of understanding, is called "the mother of the children" (it gives birth to the emotions), and the verse in Psalms links that mother with joy.

כי השמחה היא גילוי ההעלם לכן נמשך דוקא מבחי׳ בינה שהוא כשמבין ומשיג תעלומות חכמה שנמשך בגילוי בהבנה והשגה ממש שמשיג אותו בטוב אז יהיה השמחה.

For joy is the revealing of what is hidden; therefore it is drawn specifically from the level of Binah. That is, when one understands and grasps the hidden things of Chochmah (wisdom), so that it is drawn into revelation, into actual understanding and comprehension, so that he grasps it well, then there will be joy.

> Joy, in this system, is what happens when something hidden comes out into the open. Chochmah is an insight still in seed form; Binah develops it until it is really understood. Only at that point, when the idea is grasped clearly, does a person feel joy.

משא״כ כשעדיין אינו משיג הדבר בהשגה היטב רק הוא עדיין נעלם בכח חכמתו ואינו בגילוי אצלו ממש לא יקבל עונג ושמחה כלל.

Whereas when he does not yet grasp the matter well in comprehension, but it is still hidden in the power of his Chochmah and is not truly revealed to him, he will receive no delight or joy at all.

> The converse: while an idea is still locked in the undeveloped flash of Chochmah and has not been worked out, it gives no delight or joy. That is why joy is rooted in Binah and not in Chochmah.

אך הנה בינה נק׳ ג״ע עלמא דאתכסיא וכמ״ש בזח״א ויצא (קנ״ג ב׳ קנ״ד ובשאר דוכתי).

However, Binah is called Gan Eden, "the hidden world" (alma d'iskasya), as is written in the Zohar, Part I, Vayeitzei (153b, 154, and in other places).

> Yet Binah itself is called "the hidden world" (alma d'iskasya) in the Zohar, and also the higher Gan Eden. So Binah is a hidden level that must itself be brought out into the open; the next part explains who does that.

וזה היה עבודת הלוים דכתיב ועבד הלוי הוא[11] שממשיכים בחי׳ הוא דהיינו עלמא דאתכסיא הוא דא עתיקא[13, 12] המלובש בבינה מהעלם אל הגילוי והיינו ע״י השיר שהיו אומרים על היין שהוא בחי׳ בינה.[14, 15]

And this was the service of the Levites, as it is written, "And the Levite, he shall perform the service": that they draw down the level of "he" (hu), that is, the hidden world—"'He': this is Atika," which is enclothed in Binah—from concealment into revelation. That is, through the song that they would sing over the wine, which is the level of Binah.

> The verse "the Levite, he (hu) shall perform the service" is read as: the Levites' service draws out the level called "hu," "He," the hidden, third-person level. The Zohar says "He" refers to Atika (the innermost level of Keser, G-d's delight), which is enclothed within Binah. The Levites revealed it through the song they sang over the wine libations, and wine is Binah.

וזהו ענין יין המשמח אלקים ואנשים שמביא אלקות לידי גילוי לאנשים דהיינו ע״י הבינה שמבין ומשיג גדולת ה׳ תתלהב נפשו בהי׳

And this is the meaning of "wine that gladdens G-d and men": that it brings G-dliness into revelation for men; that is, through Binah, when one understands and grasps the greatness of G-d, his soul will be set aflame for G-d.

> "Gladdens G-d and men" is read as: wine (Binah) brings G-dliness into revelation for human beings. Concretely, when a person contemplates and understands G-d's greatness, the understanding sets his soul aflame with love for G-d.

וזהו ג״כ בחי׳ יין הגשמי שגורם ג״כ השמחה וגילוי ההעלם נכנס יין כוי[16] (וע׳ עוד מענין ועבד הלוי הוא בד״ה אז ישיר[17] משה ובנ״י ומענין הוא בד״ה לך לך[18] גבי הוא עשנו).

And this is also the quality of physical wine, which likewise causes joy and the revealing of what is hidden: "Wine enters," etc. (And see further on the matter of "And the Levite, he shall perform the service" in the maamar beginning "Then Moses and the children of Israel sang," and on the matter of "He" in the maamar beginning "Lech Lecha," regarding "He made us.")

> Physical wine does the same thing on its own level: it brings joy and brings out what was hidden, as the Talmud says, "Wine enters, a secret comes out." The parenthesis points the reader to two maamarim in Torah Ohr that discuss "hu" at greater length.

אך ההפרש בין ניסוך היין שבכל השנה לבחי׳ מועדים לשמחה ובפרט סוכות זמן שמחתנו שהיה בהם ג״כ ניסוך היין הוא

However, the difference between the wine libation of the whole year and the level of "festivals for joy," and especially Sukkos, "the season of our joy," when there was also the wine libation, is

> Wine was poured all year, and also on the festivals, especially Sukkos, "the season of our joy." So what is the difference between the everyday wine libation and the festival's? The answer comes in an analogy.

כמו עד״מ אדם כשנתפעל ושמח מאיזה דבר אעפ״כ יכול להיות השמחה וההתפעלות אצלו בהעלם מזולתו שיהיה תוכו רצוך חדוה ושמחה ואינו גלוי לעין כל

as, by way of analogy, a person who is stirred and gladdened by something: even so, the joy and the stirring can be hidden within him from others, so that his inside is "inlaid" with gladness and joy, and it is not revealed to every eye.

> A person can be moved and happy about something and keep it inside; he is full of joy within (the phrase "his inside is inlaid" is from Song of Songs), but nobody sees it.

אבל כשנתפעל ונשמח מאד מאיזה דבר אזי נראה שמחתו לעין כל ומרנן ומרקד ברגל ומטפח ביד שאינה יכול להיות בהסתר מרוב גדולת השמחה.

But when he is stirred and gladdened very greatly by something, then his joy is seen by every eye, and he sings and dances with his feet and claps with his hand, for it cannot stay hidden, because of the sheer greatness of the joy.

> When the joy is very great it cannot stay inside: it bursts out into singing, dancing and clapping. The difference is one of intensity; a big enough joy cannot be contained.

כך כל השנה אף שנתפעל מאלהות א״ס ב״ה הממכ״ע וסוכ״ע עאפ״כ הוא בהעלם אצלו שאור השמחה מתעלם בהכלי והכלי מגבילתו

So [too] all year long: even though one is stirred by the G-dliness of the Infinite One (Ein Sof), blessed be He, who fills all worlds and encompasses all worlds (memalei kol almin and sovev kol almin), nevertheless it is hidden within him, for the light of joy is concealed in the vessel, and the vessel limits it.

> Applied to the service of G-d: all year a person may be moved by G-d's greatness, both as He fills every world from within and as He surrounds them all from beyond. Still, the feeling stays inside; the "light" of joy is held within the "vessel" of the person's ordinary composure, and the vessel keeps it within bounds.

אבל בחג הסוכות נראה שמחתו לעין כל שהאור בוקע הכלי מחמת רוב גדולת אור השמחה וריבוי גילוי ההעלם

But on the festival of Sukkos his joy is seen by every eye, for the light breaks through the vessel, because of the sheer greatness of the light of joy and the abundant revealing of what is hidden.

> On Sukkos the light of joy is so abundant that it breaks through the vessel and shows openly. That is the festival's added dimension beyond the everyday wine libation.

(ועמ״ש בד״ה הי׳ לי בעוזרי[19] ועמ״ש ר״פ שלח בד״ה ענין המרגלים[20] בפי׳ זבת חלב ודבש שהוא מחמת תוספת האור והגילוי לא יוכלו הכלים להעלים כו׳)

(And see what is written in the maamar beginning "Havayah is for me among my helpers," and what is written at the beginning of Parshas Shelach, in the maamar beginning "The matter of the spies," on the explanation of "flowing with milk and honey": that because of the added light and revelation, the vessels will not be able to conceal, etc.)

> Two cross-references: a maamar later in Likkutei Torah (for Shemini Atzeres) and one in Parshas Shelach on "a land flowing with milk and honey." There the "flowing" is explained the same way: when light and revelation increase, the vessels can no longer hold it in.

ושמחה זו היא הרעש הגדול כמו שמרנן ומרקד כשנשמח בגשמי כן ויותר מכן הוא הרנון והרקוד ברוחניות בשירות ותשבחות לפני הי׳ כמ״ש והאופנים בראש גדול.

And this joy is "the great noise": just as one sings and dances when gladdened by something physical, so, and even more than that, is the singing and dancing in spirituality, in songs and praises before G-d, as it is written, "And the Ofanim, with a great noise."

> This overflowing joy is called "the great noise" (the printed "בראש" apparently reads "ברעש," as in the Kehot note and the morning prayers). In the prayers, the Ofanim, a class of angels, rise "with a great noise"; spiritual joy, like physical joy, expresses itself in song and movement, and even more so.

זהו ענין ניסוך היין של כל הנשנ וגם בסוכות היו מנסכים גם יין. וניסוך המים הוא היה בחג הסוכות לבד היו מנסכים יין בספל זה ומטם בספל זה מערבי של מים[21] כו׳.[22]

This is the matter of the wine libation of the whole year; and on Sukkos too they would also pour a libation of wine. And the water libation was on the festival of Sukkos alone: they would pour wine into this bowl and water into that bowl—"the western one of water," etc.

> Summing up: that is the wine libation of the year. On Sukkos both were poured, wine in one silver bowl and water in the other; the Mishnah says the western bowl was for water. (The printed "הנשנ" and "ומטם" apparently read "השנה" and "ומים.")

וניסוך היין הוא בחינת בינה וניסוך המים הוא[23] בחינת חכמה והוא גבוה מאד נעלה מניסוך היין.

And the wine libation is the level of Binah, and the water libation is the level of Chochmah, and it is far higher and loftier than the wine libation.

> The key equation of the maamar: wine corresponds to Binah, water to Chochmah. Since Chochmah stands above Binah, the water libation is the loftier of the two.

והענין כי זהו בחיד כהנים ולוים כמ״ש בזהר (ח״ג דל״ט ע״א) דיין מסטרא דליואי אתי כו׳ וסטרא דכהנא מיין צלילן נהירין.

The explanation is that this is the level of Kohanim and Levites, as is written in the Zohar (Part III, 39a): "Wine comes from the side of the Levites," etc., "and the side of the Kohen [is] from clear, shining water."

> The Zohar ties wine to the Levites and "clear, shining water" to the Kohen. (The printed "בחיד" apparently reads "בחי," "the level of.")

כי טבע המים שיורדים ממקום גבוה למקום נמוך והוא בחי׳ כהן שההשפעה יורדת לכה״ג ומשם לכל ההנים כמארז״ל כה״ג נוטל חלק בראש[24, 25] מדת ראש הוא משפיע ויין הוא בחינת לוים

For the nature of water is to descend from a high place to a low place, and this is the level of the Kohen: the flow descends to the High Priest and from there to all the Kohanim, as our Sages said, "The High Priest takes a portion first"; by the measure of a head, he bestows. And wine is the level of the Levites,

> Water flows downward, and so does the Kohen's role: blessing and influence come down to the High Priest first and through him to the other Kohanim, like a head that sends life to the body. The Talmud's rule that the High Priest takes the first portion shows that he is the "head" through whom the flow comes down. Wine, by contrast, belongs to the Levites.

שהוא ההעלאה ממקום נמוך למקום גבוה מאד והוא ג״כ לארמא קלא ברעש ושיר שהוא בחי׳ התגלות כמארז״ל כל בעלי השיר יוצאים בשיר.[26]

which is ascent from a low place to a very high place; and it is also "to raise the voice," with noise and song, which is the level of revelation, as our Sages said, "All that wear a shir (a chain) may go out with a shir."

> The Levites' service moves upward, from below to above, and it is loud: raising the voice in song, which is revelation. The Alter Rebbe plays on the Mishnah about Shabbos, where "shir" means an animal's chain or collar; he reads it as "song" (also "shir"), the Levites' hallmark.

משא״כ מים הוא בחשאי כמו בחי׳ כהנים דעובדוי בחשאי אינון כו׳ וכמו שבחי׳ כהנים גבוה מבחי׳ לוים כמ״ש וילוו עליך וישרתוך[27] כך ניסוך המים גבוה מאד נעלה מניסוך היין

Whereas water is in silence, like the level of the Kohanim, "whose service is in silence," etc. And just as the level of the Kohanim is higher than the level of the Levites, as it is written, "And they shall be joined to you and serve you," so the water libation is far higher and loftier than the wine libation

> Water is silent, like the Kohanim, whose service, in the Aramaic phrase quoted here, is done in silence. The Torah says the Levites "shall be joined to" and serve the Kohanim (Aaron), showing that the Kohanim are the higher rank; so too water stands above wine.

(ובפרט שהיה מים חיים שנודע מדרגתם הגבה מאד נעלה בבחינת חכמה כמ״ש במ״א גבי מים חיים דקידוש מי חטאת[28] כו׳ גם כמ״ש בדרוש והגדת לבנך

(and especially since it was living water, whose level is known to be very high and lofty, in the level of Chochmah, as is written elsewhere regarding the living water of the sanctification of the waters of purification, etc.; and also as is written in the discourse "And you shall tell your son,"

> The Sukkos water was "living water" from the Shiloach spring, which is associated with Chochmah; the same term is used for the spring water mixed with the ashes of the red heifer. He also refers to his discourse "And you shall tell your son," which discusses Yom Tov and Shabbos. ("הגבה" apparently reads "הגבוה," "high.")

בענין ההפרש שבין יו״ט לשבת זהו ג״כ מוחין דאימא ומוחין דאבא ובמ״א נת׳ שזהו ג״כ ההפרש בין ברכה לקדושה גם לכן בכהנים נאמר וקדשתו ובלוים כתיב לטהרם כמ״ש במ״א בד״ה שבת שבתון וע״פ ושמתי כדכד):[29, 30, 31]

on the difference between Yom Tov and Shabbos: that this too is the intellect of Imma and the intellect of Abba (mochin d'Imma and mochin d'Abba). And elsewhere it is explained that this is also the difference between blessing and holiness. Also, that is why of the Kohanim it is said, "And you shall sanctify him," while of the Levites it is written, "to purify them," as is written elsewhere, in the maamar beginning "A Shabbos of complete rest" and on [the verse] "And I will make … of kadkod").

> That discourse explains that Yom Tov reflects mochin d'Imma (the intellect of Binah, understanding that can be grasped) and Shabbos mochin d'Abba (the intellect of Chochmah, above grasp), and elsewhere this is the difference between "blessing" and "holiness." The Torah speaks of the Kohanim being "sanctified" (holiness, Chochmah) but of the Levites being "purified" (Binah), which fits the same pattern.

SECTION 2 · ¶2–3

Written Torah and Oral Torah

2 ב והנה נודע ענין תורה שבכתב ותורה שבעל פה שתורה שבכתב הוא רק בחינת אותיות וצירופיהן וכמארז״ל כל התורה שמותיו של הקב״ה.[32]

2. Now, the matter of the Written Torah and the Oral Torah is known: the Written Torah is only the level of letters and their combinations, as our Sages said, "The whole Torah is the Names of the Holy One, blessed be He."

> Section 2 begins the answer to the opening question by contrasting the two Torahs. The Written Torah is defined by its letters and their combinations; the Sages even say the whole Torah is made of G-d's Names, meaning that its very letters are holy.

ולכן כל אותיותיה מנויות[33] לבל יעדיף ויחסיר וכל אות צ״ל בדמותו ותבניתו והנגיעה פוסלת[34] והנה האותיות הן בבחינת בינה וכמ״ש במ״א ע״פ ופתחת עליו פתוחי[35] חותם וע׳ בהרמ״ז ר״פ ויקרא.

Therefore all its letters are counted, so that one may neither add nor subtract, and every letter must be in its [proper] form and shape, and [letters] touching disqualifies. Now, the letters are in the level of Binah (understanding), as is written elsewhere on [the verse] "And you shall engrave upon it the engravings of a signet"; and see the Ramaz at the beginning of Parshas Vayikra.

> That is why a Torah scroll is judged letter by letter: not one may be added or missing, each must have its correct shape, and letters that touch make the scroll unfit. Letters, he says, belong to Binah, and he refers to a discussion elsewhere on the verse about engraving the High Priest's gold plate, and to the Ramaz (Rabbi Moshe Zacuto, a Kabbalist who annotated the Zohar).

וכנראה בחוש שכשבא השכל לכלל הבנה והשגה מתגלים בו בחי׳ אותיות במחשבה. אבל בבחי׳ חכמה שהוא למעלה משכל המושג אין בו בחי׳ אותיות עדיין.

As is seen by experience: when an idea comes to the point of understanding and comprehension, the level of letters in thought becomes revealed in it. But in the level of Chochmah (wisdom), which is above comprehended intellect, there is not yet the level of letters.

> An experience anyone can check: while an idea is only a flash of insight (Chochmah), it has no words yet; once it is worked out and understood (Binah), it takes shape as words, "letters," in the mind. So letters are the mark of Binah.

וזהו ענין אותיות התורה שהתשב״כ היא בבחי׳ בינה ובינה נקרא ספר תורה כמ״ש בזהר (ויקהל[36] רף רי״ש).

And this is the matter of the letters of the Torah: that the Written Torah is in the level of Binah, and Binah is called a Torah scroll, as is written in the Zohar (Vayakhel, folio 210).

> Hence the Written Torah, the Torah of letters, belongs to Binah, and the Zohar calls Binah itself "a Torah scroll."

והיינו בחינת אותיות המחשבה ואע״ג דאורייתא מחכמה נפקת[37,38] לגבי המאציל היא בחי׳ חכמה אבל לגבי הנבראים היא בחי׳ בינה [ולכן חמשים יום מיצ״מ עד מתן

That is, the level of the letters of thought. And although "the Torah comes forth from Chochmah," [that is,] in relation to the Emanator it is the level of Chochmah, but in relation to the created beings it is the level of Binah. (Therefore [there are] fifty days from the Exodus from Egypt until the Giving of

> He meets an objection: the Zohar says the Torah comes from Chochmah. The answer: from G-d's side, the Emanator's, it is Chochmah; but as it reaches created beings it takes the form of Binah. He adds an illustration in brackets that runs into the next part.

תורה כנגד חמשים שערי בינה[39] וביום החמשים שער הנ׳ ניתנה תורה וע׳ בזהר תצוה דקפ״ג ע״א ותשבע״פ היא בחי׳[40] חכמה ושם אין האותיות עיקר כל כך

the Torah, corresponding to the fifty gates of Binah, and on the fiftieth day, the fiftieth gate, the Torah was given; and see the Zohar, Tetzaveh, 183a.) And the Oral Torah is the level of Chochmah, and there the letters are not so much the main thing,

> The Torah was given after fifty days, matching the "fifty gates of Binah" the Talmud speaks of; this shows that the Written Torah is Binah. The Oral Torah, by contrast, is Chochmah, and in it the letters are less essential.

אלא השכל וההשכלה היא העיקרית המתגלית בתוך האותיות ולכן אין מדקדקין באותיותיה כ״כ כי בתשבע״פ העיקר היא החכמה וההשכלה

but rather the idea and the intellection are the main thing, revealed within the letters. Therefore one is not so exacting with its letters, for in the Oral Torah the main thing is the wisdom and the intellection,

> In the Oral Torah what matters is the idea that the words carry, not the exact wording. That is why it is not held to the letter-by-letter exactness of a Torah scroll.

וכמו שאמרו בגמ׳ מאי טעמא דר׳ מאיר כו׳ שהוא בחי׳ טעמים והוא בחי׳ חכמה כנודע

as they say in the Gemara, "What is the reason of Rabbi Meir?" etc., which is the level of reasons (te'amim), and that is the level of Chochmah, as is known.

> The Talmud's constant question, "What is the reason of Rabbi Meir?", shows that the Oral Torah is about reasons (te'amim, literally "tastes"), and in Kabbalah the te'amim belong to Chochmah.

(ואף שלמטה הרי תשב״כ הוא בחינת ז״א ותשבע״פ היא בחינת מל׳ הרי אדרבה באמת בחכמה יסד ארץ[41] שהיא מל׳[42] תושבע״פ וכונן שמים ז״א תשב״כ הוא בתבונה וע׳ מ״ש ע״פ השמים כסאי והארץ הדום רגלי[43] כו׳)

(And although below, the Written Torah is the level of Z'eir Anpin and the Oral Torah is the level of Malchus, on the contrary, in truth, "With Chochmah He founded the earth," which is Malchus, the Oral Torah; and "He established the heavens," Z'eir Anpin, the Written Torah, is "with understanding" (tevunah). And see what is written on [the verse] "The heavens are My throne and the earth is My footstool," etc.)

> An objection: the Kabbalah usually pairs the Written Torah with Z'eir Anpin (the emotive attributes, "heaven") and the Oral Torah with Malchus ("earth"), which seems to put the Oral Torah lower. He answers from Proverbs: the earth (Malchus, the Oral Torah) was founded "with Chochmah," while the heavens (Z'eir Anpin, the Written Torah) were established "with understanding," Binah. So at their roots the Oral Torah comes from Chochmah and the Written Torah from Binah.

ובזה יובן ענין הנ״ל שניסוך היין כתיב בתורה וניסוך המים לא נכתב בתורה רק הלכה למשה מסיני.

And with this the matter mentioned above will be understood: that the wine libation is written in the Torah, while the water libation is not written in the Torah but is only a law [given] to Moses at Sinai.

> Now the opening question is answered: the wine libation is written in the Torah, and the water libation is only an oral law from Sinai.

והיינו כי יין הוא בחי׳ בינה תשב״כ וזהו פי יינה של תורה וכדלקמן ולכן יכולה להכתב בתשב״כ.

That is, because wine is the level of Binah, the Written Torah; and this is the meaning of "the wine of the Torah," as [explained] below. Therefore it can be written in the Written Torah.

> Wine is Binah, the same level as the Written Torah; hence the Sages' phrase "the wine of the Torah," which will be explained soon. What belongs to Binah can be put into letters, so the wine libation could be written.

משא״כ ניסוך המים שהוא בחי׳ חכמה אינה יכולה להיות כתוב בתשב״כ שתתפשט בבחי׳ כתב אותיות והוא בחי׳ מוחין דאבא ומוחין דאימא

Whereas the water libation, which is the level of Chochmah, cannot be written in the Written Torah, to spread out in the form of written letters. And this is the level of the intellect of Abba and the intellect of Imma (mochin d'Abba and mochin d'Imma).

> Water is Chochmah, which is above letters, so it could not be spread out into written words. Water and wine thus correspond to mochin d'Abba and mochin d'Imma, the intellect of Chochmah and of Binah.

(ולפמ״ש בע״ח שכ״ו ספ״א[44] מובן שכערך האצי׳ למעלה מהבריאה כך ערך החכמה למעלה מהבינה באצילות עצמו והיינו שבינה היא בריאה שבאצילות משא״כ חכמה ובפרטות בחי׳ חכמה שנקרא מים חיים היא בחי׳ אצילות שבאצילות

(And according to what is written in Etz Chaim, Sha'ar 26, end of chapter 1, it is understood that as Atzilus is above Beriah, so Chochmah is above Binah within Atzilus itself; that is, Binah is Beriah of Atzilus, whereas Chochmah, and in particular the level of Chochmah that is called "living water," is the level of Atzilus of Atzilus.

> A long parenthesis. Based on Etz Chaim (the Arizal's teachings as recorded by Rabbi Chaim Vital), the gap between Chochmah and Binah within Atzilus is like the gap between Atzilus and Beriah: Binah is the "Beriah" of Atzilus, and Chochmah, especially the Chochmah called "living water," is the "Atzilus" of Atzilus. (The Kehot note says Sha'ar 26 is the numbering of the Shklov 1800 edition; in current editions it is the sha'ar on the four worlds, end of chapter 2.)

והיינו שבחי׳ בינה[45] נקרא מי דקיימא לשאלה שעם היותו בחי׳ העלם הוא ההעלם של הגילוי וכענין דכתיב יוצר אור ובורא חושך[46] יצי׳ הוא גילוי ובריאה העלם והיינו ההעלם השייך להגילוי מחשבה ודבור משא״כ בחי׳ חכמה שהוא אצילות

That is, the level of Binah is called Mi ("Who?"), which stands to be asked about; for though it is a level of concealment, it is the concealment of revelation. As in the matter of what is written, "He forms light and creates darkness": Yetzirah (formation) is revelation, and Beriah (creation) is concealment; that is, the concealment that pertains to revelation, [to] thought and speech. Whereas the level of Chochmah, which is Atzilus—

> Binah is called "Mi," "Who?": it is hidden, but it is the kind of hiddenness one can ask about, a concealment on its way to revelation. Isaiah's "forms light and creates darkness" pairs Yetzirah (formation) with light, revelation, and Beriah (creation) with darkness, concealment; and that concealment is the kind that leads to thought and speech.

הנה לגבי אצילות שוה בריאה ויצירה וכחשכה כאורה[47] כמ״ש במ״א. והיינו לפי שבחינת אצי׳ הוא למעלה מסדר ההשתלשלות דבי״ע

in relation to Atzilus, Beriah and Yetzirah are equal, and "darkness is as light," as is written elsewhere. That is, because the level of Atzilus is above the order of the chain of descent (hishtalshelus) of Beriah, Yetzirah and Asiyah.

> From the standpoint of Chochmah/Atzilus, however, concealment and revelation make no difference: "darkness is as light," as the Psalm says. That is because Atzilus stands above the whole ordered descent of the lower worlds.

ולכן ההעלם והגילוי שבסדר השתלשלות שהוא בחי׳ בריאה ויצירה שניהם שוין ממש לגבי אצילות וה נה על ידי ניסוך המים בחג ממשיכים גילוי ההעלם שלמעלה מסדר ההשתלשלות דהיינו בחי׳ חכמה שהוא אצילות בחי׳ מוחין דאבא

Therefore the concealment and the revelation within the order of hishtalshelus, which are the levels of Beriah and Yetzirah, are both truly equal in relation to Atzilus. And so, through the water libation on the festival, one draws down the revealing of the concealment that is above the order of hishtalshelus, that is, the level of Chochmah, which is Atzilus, the level of mochin d'Abba.

> Within the chain of worlds, concealment and revelation are real opposites; from Atzilus they are equal. The water libation draws down a revelation of what is hidden above that entire order: Chochmah, Atzilus, mochin d'Abba.

לכן הוא גבוה מאד נעלה מניסוך היין מוחין דאימא שהוא גילוי ההעלם שבסדר ההשתלשלות. ועמ״ש בד״ה שיר השירים בפי׳ כי טובים דודיך מיין[48] והוא ע״ד קריעת ים סוף

Therefore it is far higher and loftier than the wine libation, mochin d'Imma, which is the revealing of the concealment within the order of hishtalshelus. And see what is written in the maamar beginning "The Song of Songs," on the explanation of "For your love is better than wine." And this is like the splitting of the Sea of Reeds:

> The wine libation, mochin d'Imma, reveals what is hidden only within the order of worlds, so water stands far above it. He refers to his maamar on "Song of Songs" ("your love is better than wine") and brings the splitting of the sea as an illustration.

כי ים ויבשה הם העלם וגילוי של סדר ההשתלשלות עלמא דאתכסיא ועלמא דאתגלייא אך ע״י רוח קדים[49] קדמונו של עולם שלמעלה מסדר השתלשלות העולמות אזי הפך ים ליבשה[50] כי שם שניהם שוין וכחשכה כאורה כנ״ל).

for sea and dry land are the concealment and revelation of the order of hishtalshelus, the hidden world and the revealed world (alma d'iskasya and alma d'isgalya). But through "the east wind" (ruach kadim), the Primordial One (Kadmono) of the world, who is above the order of the hishtalshelus of the worlds, then "He turned the sea into dry land," for there both are equal, and "darkness is as light," as [explained] above.)

> Sea (whose creatures are covered by water) stands for the hidden world, and dry land for the revealed world. The "east wind" (ruach kadim) is read as coming from the "Primordial One" (kadmono), a level above the order of worlds; from there sea and land are equal, so the sea could become dry land. The same principle as Chochmah, for which darkness and light are alike.

ובזה יובן מארז״ל ע״פ כי טובים דודיך מיין ערבים עלי[51] דברי סופרים יותר מיינה של תורה.[52] וצ״ל מהו סופרים ומהו יינה של תורה.

And with this will be understood what our Sages said on [the verse] "For your love is better than wine": "The words of the Scribes (soferim) are more pleasing to Me than the wine of the Torah." And it must be explained: what are "Scribes," and what is "the wine of the Torah"?

> Back to the main line: the Midrash says G-d holds the "words of the Scribes" (the Rabbinic teachings of the Oral Torah) dearer than "the wine of the Torah." The maamar asks what exactly "Scribes" and "wine of the Torah" refer to.

והענין דהנה מבואר בספר יצירה בשלשה דברים ברא הקב״ה את עולמו[53] בסופר וספר וסיפור. סופר הוא בחי׳ חכמה המשפיע לספר שהיא בינה בחי׳ מחשבה.[54, 55, 56]

The explanation is that it is explained in Sefer Yetzirah: "With three things the Holy One, blessed be He, created His world: with sofer, sefer and sippur" (scribe, book and telling). Sofer is the level of Chochmah, which bestows upon sefer, which is Binah, the level of thought.

> Sefer Yetzirah, an ancient Kabbalistic work, names three instruments of creation: sofer (writer), sefer (book) and sippur (telling). The Alter Rebbe maps them onto the soul's faculties: the writer is Chochmah, which pours into the book, Binah, the faculty of thought.

3 וסיפור הוא בחינת דיבור המקבל מספר שהוא בינה שהרי בלתי מחשבה א״א לדבר וזהו שבשלשה דברים אלו ברא הקב״ה עולמו

And sippur is the level of speech, which receives from sefer, which is Binah (understanding), for without thought it is impossible to speak. And this is [why] with these three things the Holy One, blessed be He, created His world:

> The third term, sippur (telling), is speech. Speech draws on thought (Binah), since one cannot speak without first thinking. Together the three form one chain: Chochmah, thought, speech.

כי התהוות העולמות הוא מבחי׳ דבר[57] ה׳ שהיא בחי׳ ספור והדבור מקבל ממחשבה שנק׳ ספר שהוא נמשך מבחי׳ חכמה[58] איה סופר וזהו בראשית ברא והיינו ע״י שמחכמה[59] נמשך לבחי׳ מחשבה וממחשבה לדבור.[60]

for the coming into being of the worlds is from the level of "the word of G-d," which is the level of sippur; and speech receives from thought, which is called sefer, which is drawn from the level of Chochmah (wisdom), "Where is the sofer?" And this is "Bereishis bara" ("In the beginning He created"): that is, through [the flow] being drawn from Chochmah to the level of thought, and from thought to speech.

> The worlds are created by G-d's speech ("By the word of G-d the heavens were made"), which is sippur. That speech is drawn from thought (sefer), and thought from Chochmah, called sofer (Isaiah's "Where is the sofer?"). "Bereishis bara" is read as "with Chochmah He created," since reishis, "beginning," stands for Chochmah.

SECTION 3 · ¶4

"The words of the Scribes", and joining Chochmah and Binah

4 וזהו ערבים עלי דברי סופרים[61] בחי׳ סופר שהוא חכמה ושם הוא שרש תורה שבעל פה וניסוך המי׳ יותר מיינה של תורה והיא בחי׳ תשב״כ שנק׳ ספר

And this is "The words of the Scribes (soferim) are more pleasing to Me": the level of sofer, which is Chochmah (wisdom), and there is the root of the Oral Torah and of the water libation, "more than the wine of the Torah," which is the level of the Written Torah, called sefer,

> Now the Midrash is decoded. "Scribes" (soferim) points to the sofer, Chochmah, which is the root of the Oral Torah and also of the water libation. "The wine of the Torah" is the Written Torah, the sefer.

והוא בחי׳ בינה וניסוך היין שבחי׳ חכמה שהוא בחי׳ סופר הוא גבוה מאד נעלה מבחי׳ בינה שהוא בחי׳ ספר (ועמ״ש בד״ה איה סופר[62] וע״פ שחורה אני[63] כו׳ מענין סופר וד״ס כו׳)

which is the level of Binah (understanding) and the wine libation. For the level of Chochmah, which is the level of sofer, is far higher and loftier than the level of Binah, which is the level of sefer. (And see what is written in the maamar beginning "Where is the sofer?" and on [the verse] "I am black," etc., on the matter of sofer and the words of the Scribes, etc.)

> The Written Torah, sefer, is Binah, and so is the wine libation; the list of equivalents ends there. Then comes the reason: Chochmah (sofer) is far above Binah (sefer), so "the words of the Scribes" and the water libation are dearer than "the wine of the Torah." He refers to two maamarim, "Where is the sofer?" in Torah Ohr and "I am black" in Likkutei Torah on Song of Songs.

אך עם היות שהחכמה היא למעלה מבחי׳ בינה אעפ״כ חו״ב הם תרין ריעין[64,65] דלא מתפרשין ואם כן צריך לחברם תמיד למטה ובאתעדל״ת אתערותא דלעילא

However, although Chochmah is above the level of Binah, nevertheless Chochmah and Binah are "two companions that never part," and if so, they must always be joined below; and through an arousal from below [comes] an arousal from above.

> A qualification: Chochmah is higher, but the Zohar calls Chochmah and Binah "two companions that never part"; above they are always together. So below, too, they must be joined, since an initiative from below (an arousal from below) calls forth the matching response from above.

וזהו ושאבתם מים בששון[66] מים הוא בחי׳ חכמה תשאבו בששון שהוא בחי׳ בינה ובזה יתחברו בחי׳ חו״ב[67] להיות תרין ריעין דלא מתפרשין

And this is "And you shall draw water with joy (sasson)": water is the level of Chochmah; "you shall draw" it "with joy," which is the level of Binah. And through this the levels of Chochmah and Binah will be joined, to be "two companions that never part."

> This is how the verse is read: "water" is Chochmah and "with joy" is Binah (joy comes from Binah, as explained in section 1). Drawing water with joy joins the two, so that Chochmah and Binah are united below as they are above.

(וע׳ מ״ש במ״א בד״ה ראה אנכי[68] נותן כו׳ מענין זה איך שגם בעבודת ה׳ למטה באדם צ״ל ב׳ הבחי׳ דחו״ב יחד תמיד בחי׳ נקודה בהיכלי׳[69] וא״א להיות קיום בבחי׳ א׳ לבד כו׳ ע״ש.

(And see what is written elsewhere, in the maamar beginning "See, I set before you," etc., on this matter: how also in the service of G-d below, in man, the two levels of Chochmah and Binah must always be together, the level of "a point in its palace," and it is impossible to have endurance with one level alone, etc.; see there.

> He points to the maamar "See, I set before you" (in Likkutei Torah, Re'eh), which shows that in a person's own service of G-d Chochmah and Binah must work together; one alone cannot last. "A point in its palace" is a Zohar image for Chochmah (the point) held within Binah (the palace).

ועמ״ש בד״ה וידעת היום[70] גבי שלום שלום לרחוק ולקרוב).[71] ולזה היו אנשי מעשה מרננים ומרקדים[72] בעת ניסוך המים

And see what is written in the maamar beginning "Know this day," regarding "Peace, peace, to the far and to the near.") And for this [reason] the men of deeds would sing and dance at the time of the water libation.

> A second reference, to a maamar on "Know this day," on the "peace" between the far and the near. Then the conclusion: because the water libation joins Chochmah (water) with Binah (joy), the "men of deeds" sang and danced at the time of the water celebration, as the Mishnah describes.

(גם לכן היו מנסכין המים בשעת ניסוך היין כמ״ש בהרמב״ם סוף הלכות תמידין ומוספין. וזהו ג״כ ענין הנז׳ בזהר) ע״פ ויבא לו יין דארמי מיא בההוא יין:[73] (פ׳ בלק דקפ״ט ס״א)

(Also, that is why they would pour the water at the time of the wine libation, as is written in the Rambam, end of Hilchos Temidin uMusafin. And this is also the matter mentioned in the Zohar) (Parshas Balak, 189a, bottom) on [the verse] "And he brought him wine": that he cast water into that wine.

> Two more signs of the joining: the water was poured at the same time as the wine, as recorded by the Rambam (Maimonides) in his laws of the daily and additional offerings; and the Zohar reads "he brought him wine" (Jacob bringing Isaac wine) as wine mixed with water.

SECTION 4 · ¶5

The cup and the wellsprings of salvation

5 ג ובכדי להבין ענין ממעיני הישועה צ״ל תחלה פסוק כוס ישועות אשא.[74] שזה אמר דהע״ה על מדתו שהוא בחי׳ מל׳ דאצילות שנק׳ כוס ישועות.

3. And in order to understand the matter of "from the wellsprings of salvation," one must first [explain] the verse "I will raise the cup of salvations." For King David, peace be upon him, said this about his attribute, which is the level of Malchus (sovereignty) of Atzilus (Emanation), which is called "the cup of salvations."

> Section 3 turns to the verse's last words, "from the wellsprings of salvation." First the Psalm "I will raise the cup of salvations": King David, the model king, spoke of his own attribute, Malchus (kingship), and Malchus of Atzilus is called the "cup" of salvations.

וכמ״ש בזהר (ויחי דר״נ ע״א) דהא בהאי כוס אתנגידו ברכאן מאינון ישועות דלעילא והוא נטל לון וכניש לון לגביה כו׳

As is written in the Zohar (Vayechi, 250a): "For into this cup blessings are drawn from those salvations above, and it takes them and gathers them to itself," etc.

> The Zohar explains the image: the cup receives blessings from the "salvations" above and gathers them in. Malchus is the receiving vessel at the end of the Sefiros.

כמו הדבור עד״מ הוא הכלי שבו נמשכים ומתלבשים כחות הנפש שכל ומדות כו׳ כך המל׳ היא הכלי שבו נמשך השפע מכל הע״ס כו׳

Just as speech, by way of analogy, is the vessel into which the powers of the soul, intellect and emotive attributes, etc., are drawn and enclothed, so Malchus is the vessel into which the flow from all the ten Sefiros is drawn, etc.

> An analogy from the soul: speech is the vessel in which thought and feeling come out and take form. So Malchus, G-d's "speech," is the vessel that gathers and conveys the flow of all ten Sefiros.

וז״ש הלל בשמחת בית השואבה אם אני כאן הכל כאן[75] וכדפי׳ בזהר (בהשמטות דשייך לחלק ראשון דף י״ב ע״א) אי שכינתא דאקרי אני שריא כאן הכל כאן כו׳ וע״ש.

And this is what Hillel said at the rejoicing of the Beis HaShoevah: "If I am here, all is here," as the Zohar explains (in the Hashmatos belonging to Part I, folio 12a): "If the Shechinah, which is called 'I,' dwells here, all is here," etc.; see there.

> Hillel's saying at the water-drawing celebration, "If I am here, all is here," is read by the Zohar as spoken by the Shechinah, which is called "I" (Malchus): where the Shechinah dwells, everything is present, since Malchus gathers all the Sefiros.

וישועות פי׳ בזהר (תרומה דקס״ט א׳) מאן ישועות דא ימינא דכתיב ותושע לו ימינו[76, 77] כו׳

And "salvations" is explained in the Zohar (Terumah, 169a): "What are 'salvations'? This is the right, as it is written, 'His right hand saved for Him,'" etc.

> What are the "salvations" that fill the cup? The Zohar says they are "the right," that is, Chesed, as in "His right hand saved for Him."

ובפי׳ בראשית (דף א׳) פי׳ שהם חמש עלין תקיפין דסחרין לשושנה[78] שהם ה״ג והענין שהם ה״ג ממותקות מה״ח כי׳ כמבואר בזהר הרקיע ר״פ בראשית שם.

And in Parshas Bereishis (folio 1) it explains that they are the "five strong leaves that surround the rose," which are the five Gevuros; and the point is that they are the five Gevuros sweetened by the five Chasadim, etc., as explained in the Zohar HaRakia at the beginning of Bereishis, there.

> The Zohar's opening passage speaks of five strong leaves surrounding the rose (the Congregation of Israel, Malchus), and these are called salvations; they are the five Gevuros (powers of restraint). The Zohar HaRakia (the Arizal's commentary on the Zohar) explains that they are Gevuros "sweetened" by the five Chasadim, restraint softened by kindness, so both readings meet.

וענין הישועה הוא כי מל׳ דאצילות יורדת להחיות בי״ע כמ״ש רגליה יורדות מות[79] ע״כ צריכה לבחי׳ ישועות להושיעה שלא יהיה יניקת החיצונים.

And the matter of the salvation is that Malchus of Atzilus descends to give life to Beriah, Yetzirah and Asiyah, as it is written, "Her feet go down to death"; therefore it needs the level of "salvations" to save it, so that there be no nurture of the external forces.

> Why does Malchus need "salvation"? Because it goes down to give life to the lower worlds, Beriah, Yetzirah and Asiyah, and as Proverbs says, "her feet go down to death." Down there the external forces could draw nourishment from it, so it needs protection.

וע״ז אמר דוד כוס ישועות אשא שיוגבה בחי׳ הכוס להעלותה באצי׳ אשר שם לא יגורך רע[80] (ועיין בהרמ״ז ר״פ בראשית דפי׳ שנשיאת הכוס הוא להמשישך לבחי׳ מל׳ מה״ג דע״י כו׳).

And about this David said, "I will raise the cup of salvations": that the level of the cup be raised, to lift it up into Atzilus, where "evil shall not dwell with You." (And see the Ramaz at the beginning of Bereishis, who explains that the raising of the cup is to draw down to the level of Malchus from the five Gevuros of Atik Yomin, etc.)

> "I will raise the cup" means raising Malchus back up into Atzilus, where no evil can reach. The Ramaz adds that raising the cup draws into Malchus from the five Gevuros of Atik Yomin, the innermost level of Keser. ("להמשישך" apparently reads "להמשיך.")

וזהו ענין ממעיני הישועה שהוא המעין שממנו נמשך הישועות לכוס של ברכה כו׳ ע״ד מ״ש במ״א בענין פי׳ נברך דברכת הזימון שהוא כמ״ש ברע״מ פ׳ בא

And this is the meaning of "from the wellsprings of salvation": it is the wellspring from which the salvations are drawn to the cup of blessing, etc., in the manner of what is written elsewhere on the explanation of "Let us bless" (nevarech) in the blessing of the zimmun, which is as is written in the Raaya Mehemna, Parshas Bo

> So "the wellsprings of salvation" is the spring from which the salvations flow into the cup of blessing. He compares the word "nevarech" ("let us bless") of the zimmun, the invitation before Grace after Meals, which is explained in the Raaya Mehemna (a section of the Zohar).

בענין מקור ומעין וחפירה והיא בחי׳ בריכה שנמשך לשם המעין הנובע מהמקור ע״ש (דמ״ב ב׳)

(42b), on the matter of source, wellspring and excavation; and this is the level of a pool (berechah), to which the wellspring that flows from the source is drawn; see there.

> The Raaya Mehemna describes a chain of water: the source, the spring that flows from it, and a dug-out pool (berechah) that collects the spring's water. Berechah, pool, shares its letters with berachah, blessing.

וזהו נברך להמשיך בחי׳ הריכה זו להמשיך ממנה לכוס של ברכה שמקבל מבחינת בריכה הנ״ל.

And this is "Let us bless" (nevarech): to draw down this level of a pool, to draw from it to the cup of blessing, which receives from the level of the pool mentioned above.

> "Nevarech" is read as drawing that "pool" (berechah) down, so that the cup of blessing can be filled from it. (The printed "הריכה" apparently reads "בריכה," "pool.")

וזהו ענין מעייני הישועה (והיינו בחינת יסודות דאו״א. וכמ״ש בזהר) (סוף פ״פ בלק דרי״ב סע״ב) ממעיני הישועה אלין או״א[81] כו׳

And this is the meaning of "the wellsprings of salvation" (and that is the level of the Yesodos of Abba and Imma. And as is written in the Zohar) (end of Parshas Balak, 212b, bottom): "'From the wellsprings of salvation': these are Abba and Imma," etc.,

> The "wellsprings of salvation" are the Yesodos (channels of transmission) of Abba and Imma, Chochmah and Binah. The Zohar at the end of Balak says so explicitly.

וכולא ממבועי נביעין עמיקין כו׳ ועי׳ מ״ש בביאור ע״פ ששים המה מלכות[82] בענין מ״ש לע״ל ומעין מבית[83] ה׳ יצא והשקה כו׳

"and all of it is from the deep flowing springs," etc. And see what is written in the explanation on [the verse] "There are sixty queens," on the matter of what is written of the Time to Come, "And a wellspring shall come forth from the House of G-d and shall water," etc.

> The Zohar adds that all of it comes from "deep flowing springs." He refers to his explanation of "There are sixty queens," which discusses Joel's prophecy that in the future a spring will flow from G-d's House and water the land.

כי עכשיו שההמשכה מבחי׳ ונהר יוצא מעדן[84] שהוא בחי׳ בינה אזי בהשתלשלות למטה נאמר ומשם יפרד שנעשה בחי׳ יש ודבר נפרד

For now, when the flow is drawn from the level of "And a river goes forth from Eden," which is the level of Binah, then in the descent below it is said, "and from there it separates," so that it becomes the level of a "something" (yesh) and a separate thing.

> At present the flow comes through "the river that goes forth from Eden," Binah, and as it descends "it separates," becoming the separate, self-aware existence (yesh) of created things. Binah's flow can lead to a sense of separateness.

אבל כשיהי׳ גילוי בחי׳ מעין שהוא בחי׳ והכחמה מאין תמצא[85] אזי והשקה גם אפי׳ בחי׳ נחל השטים כו׳ שגם למטה יהיה גילוי הביטול כו׳

But when there will be the revelation of the level of a wellspring, which is the level of "And wisdom (Chochmah), from nothingness (ayin) it is found," then it will "water" even the level of "the Valley of Shittim," etc.: that below too there will be the revelation of self-nullification (bittul), etc.

> In the future the flow will come from the "wellspring," Chochmah, which Job calls "from nothingness" (ayin). Then even the lowest place, "the Valley of Shittim," will be watered: self-nullification (bittul) before G-d will be revealed even below. ("והכחמה" apparently reads "והחכמה.")

ומזה ג״כ יובן בתוספת ביאור ענין מעלת ניסוך המים שהוא מבחי׳ מעין בחי׳ חכמה שגבוה מאד נעלה מניסוך היין שמבחי׳ בינה בחי׳ ונהר יוצא כו׳ (וע׳ בזהר ל״ג דל״ט ע״א הנ״ל).

And from this too will be understood, with added explanation, the matter of the superiority of the water libation: that it is from the level of a wellspring, the level of Chochmah, which is far higher and loftier than the wine libation, which is from the level of Binah, the level of "And a river goes forth," etc. (And see the Zohar, Part III, 39a, mentioned above.)

> This adds to the reason the water libation is higher: it comes from the "wellspring," Chochmah, while wine comes from the "river," Binah. He refers again to the Zohar on the Kohanim and Levites cited in section 1. ("ל״ג" apparently reads "ח״ג," Part III.)

וי״ל ג״כ דמבועי נביעין עמיקין היינו ב׳ מזלות ונוצר ונקה[86] שמהם מקבלים או״א ולפי׳ הרמ״ז בכוס ישועות אשא שהישועות נמשכים מיסוד דע״י המלובש באו״א א״כ מעיני הישועה הם ע״י ואו״א כו׳

And one may also say that "the deep flowing springs" are the two mazalos, "He preserves" (notzer) and "He cleanses" (venakeh), from which Abba and Imma receive. And according to the Ramaz's explanation of "I will raise the cup of salvations," that the salvations are drawn from the Yesod of Atik Yomin, which is enclothed in Arich Anpin, if so, the wellsprings of salvation are Atik Yomin and Arich Anpin, etc.

> Two further readings. The "deep springs" may be two of the Thirteen Attributes of Mercy, called mazalos, "He preserves [kindness]" and "He cleanses," from which Abba and Imma draw. And by the Ramaz's reading of "the cup of salvations," the salvations come from the Yesod of Atik Yomin enclothed in Arich Anpin, so the wellsprings would be those two levels of Keser.

עוד פי׳ שם בזהר בלק דמעיני הישועה הם נו״ה ובפרדס עמד ע״ז מה שייך לנו״ה שיהיה נק׳ מעייני הישועה. אך עפמ״ש במ״א בענין והנצח זו ירושלים[87] יובן זה כו׳.[88]

It is further explained there in the Zohar, Balak, that the wellsprings of salvation are Netzach (victory) and Hod (splendor); and in the Pardes he raised a question on this: how does [the name] "wellsprings of salvation" pertain to Netzach and Hod? But according to what is written elsewhere on the matter of "And the Netzach: this is Jerusalem," this will be understood, etc.

> The Zohar in Balak also says the wellsprings are Netzach and Hod, and the Pardes (Pardes Rimonim of Rabbi Moshe Cordovero) asked what these have to do with "wellsprings of salvation." He answers briefly: the explanation elsewhere of the Talmud's "Netzach is Jerusalem" resolves it.

SECTION 5 · ¶6

Hakafos and the distance of Chochmah

6 והנה ע״פ המבואר למעלה בענין ניסוך המים שלא ניתן לכתוב בתשב״כ מפני שהוא מבחי׳ סופר שלמעלה מבחי׳ ספר כנ״ל

Now, according to what was explained above about the water libation, that it was not given to be written in the Written Torah because it is from the level of sofer, which is above the level of sefer, as [explained] above,

> He recalls the main answer: the water libation could not be written in the Written Torah because it comes from sofer (Chochmah), which is above sefer (Binah).

הנה עד״ז יובן עוד ענין הקפות שבשמע״צ שלא נכתבו אפילו בתשבע״פ ואינו אלא מנהג[89] כי

in this way one will further understand the matter of the hakafos on Shemini Atzeres, which were not written even in the Oral Torah and are only a custom. For

> The same principle explains a further step: the hakafos, the circuits with the Torah scrolls on Shemini Atzeres (in the Diaspora, Simchas Torah), are not recorded even in the Oral Torah; they are only a custom.

הנה המה מקיפים דאבא ולכן לא ניתנו לכתוב אפילו בתשבע״פ שהיא בחי׳ א״פ דחכמה כו׳

they are the encompassing lights (makifim) of Abba, and therefore they were not given to be written even in the Oral Torah, which is the level of the inner light of Chochmah (wisdom), etc.

> The hakafos draw down the makifim (encompassing lights) of Abba, a level that surrounds Chochmah from above. The Oral Torah is the inner light of Chochmah, so even it cannot contain what is above it; the practice remained a custom.

וקרוב לזה נתבאר במ״א בענין תפלת ערבית רשות[90] שהוא מפני שהמשכה זו היא ממקום עליון מאד עד שאין אתעדל״ת מגעת שם כ״כ לכן הוא רשות שאינו חובה ממש מטעם הנ״ל עיין בזהר ח״א דקל״ג ע״א.[91]

And something close to this is explained elsewhere, on the matter of the evening prayer being optional: this is because this drawing-down is from a very high place, so high that the arousal from below does not reach there so much; therefore it is optional, not truly obligatory, for the reason mentioned above. See the Zohar, Part I, 133a.

> A parallel: the Talmud rules that the evening prayer is optional (reshus). This is explained elsewhere as coming from so high a place that human effort from below cannot fully reach it, and so it could not be made a strict obligation. The Zohar in Chayei Sarah discusses this.

(ועוד י״ל בענין ושאבתם מים בששון שהיה שמחה גדולה בשאיבת המים והוא מובן ממ״ש במ״א ע״פ ביום השמיני עצרת[92] שבחינת חכמה מאירה בבחי׳ ריחוק. כמ״ש אמרתי אחכמה והיא רחוקה ממני.[93]

And one may further say, on the matter of "And you shall draw water with joy," that there was great joy at the drawing of the water: this is understood from what is written elsewhere on [the verse] "On the eighth day, Atzeres," that the level of Chochmah shines in a state of distance, as it is written, "I said, 'I will become wise,' but it is far from me."

> A further explanation of the great joy at the water drawing. He first recalls, from his maamar on "On the eighth day, Atzeres," that Chochmah by nature shines "from afar": as King Solomon says, "I said I would become wise, but it is far from me."

וזהו ג״כ ענין ותתצב אחותו מרחוק[94] וכתיב אמור לחכמה אחותי[95] א ת וע׳ במק״מ פ׳ תולדות) (קמ״ב א׳) בפי׳ מרחוק ה׳ נראה לי.

And this is also the meaning of "And his sister stood from afar," and it is written, "Say to Chochmah, 'You are my sister.'" And see the Mikdash Melech, Parshas Toldos (142a), on the explanation of "From afar G-d appeared to me."

> More verses that tie Chochmah to distance: Miriam, Moses' sister, stood "from afar," and Proverbs calls Chochmah "my sister." He also refers to the Mikdash Melech (a commentary on the Zohar) on "From afar G-d appeared to me."

אבל מבחי׳ בינה נמשך בבחי׳ קירוב וזהו כאיש אשר אמו תנחמנו[96] כו׳ ולכן אם הבנים דייקא שמחה[97] שהשמחה היא בחי׳ גילוי אשר זה נמשך מבחי׳ בינה דייקא.[98]

But from the level of Binah (understanding) it is drawn in a state of closeness; and this is "As a man whom his mother comforts," etc. Therefore specifically "the mother of the children" is "joyful," for joy is the level of revelation, which is drawn specifically from the level of Binah.

> Binah, by contrast, comes close, like a mother who comforts her child. That is why joy, which is revelation, belongs to Binah, "the mother of the children."

SECTION 6 · ¶7–10

How Sukkos brings Chochmah close

7 וזהו ענין יין המשמח[99] כו׳. אך בחג הסוכות יש כח לנש״י להמשיך בחי׳ חכמה שיהיה החכמה מאיר ג״כ בבחי׳ קירוב וגילוי כמו הבינה ממש.

And this is the meaning of "wine that gladdens," etc. But on the festival of Sukkos the souls of Israel have the power to draw down the level of Chochmah (wisdom), so that Chochmah too will shine in a state of closeness and revelation, exactly like Binah (understanding).

> That is why wine, Binah, is the one that "gladdens." On Sukkos, however, the Jewish people are empowered to bring Chochmah itself close and revealed, just like Binah, so that Chochmah too gives joy.

וע״ז נאמר בן חכם ישמח אב[100] בן חכם דוקא וע׳ מזה בד״ה ביום השמע״צ וזהו ענין השמחה דבית השואבה שבחי׳ מים חיים חכמה עילאה נמשך בבחי׳ גילוי וקירוב ע״ד אם הבנים שמחה שהשמחה היא הגילוי

And about this it is said, "A wise son gladdens a father": specifically "a wise son." And see on this in the maamar beginning "On the eighth day, Atzeres." And this is the matter of the joy of the Beis HaShoevah: that the level of "living water," supernal Chochmah (Chochmah Ila'ah), is drawn in a state of revelation and closeness, in the manner of "the mother of the children is joyful," for joy is revelation.

> Proverbs says "a wise son gladdens a father," and the stress is on "wise": Chochmah itself becomes a source of joy. The Simchas Beis HaShoevah is this: the "living water," supernal Chochmah, is revealed and brought close, and so it brings joy the way Binah does.

והיינו שאז נמשכים ומתגלים מוחין דאבא כ״כ כמו הגילוי דמוחין דאימא כו׳ והכח הזה הוא ע״י התשובה ביוהכ״פ לפני הוי׳ תטהרו וכו׳ ע״ש

That is, that then the intellect of Abba (mochin d'Abba) is drawn down and revealed as much as the revelation of the intellect of Imma (mochin d'Imma), etc. And this power comes through the teshuvah of Yom Kippur, "before Havayah you shall be purified," etc.; see there.

> On Sukkos mochin d'Abba (the intellect of Chochmah) become as revealed as mochin d'Imma (the intellect of Binah) usually are. The power for this comes from the teshuvah (return to G-d) of Yom Kippur, of which the Torah says "before Havayah you shall be purified."

והיינו שע״י התשובה מעורר בחי׳ הכתר שלמעלה מהחכמה ואז ע״י התגלות הכתר בחכמה נמשך שיהיה החכמה בבחי׳ גילוי.[101]

That is, through teshuvah one arouses the level of Keser (the Crown), which is above Chochmah; and then, through the revelation of Keser in Chochmah, it is drawn down that Chochmah be in a state of revelation.

> The mechanism: teshuvah reaches Keser, G-d's will, which is above Chochmah. When Keser shines into Chochmah, Chochmah itself comes out into revelation.

8 ועמ״ש ע״פ אריתי מורי[102] והוא עד״מ החכם כשנופל לו שכליים חדשים הרבה מאד מוכרח לגלות מעט מחכמתו

And see what is written on [the verse] "I have gathered my myrrh." And this is, by way of analogy, [like] a wise man: when very many new ideas occur to him, he is compelled to reveal a little of his wisdom,

> He refers to his maamar on "I have gathered my myrrh" and gives an analogy: a thinker flooded with many new ideas at once must let some of them out.

כי לא יכול לסבול מרבוי האור וכענין מ״ש במ״א ע״פ אז יבקע כשחר אורך[103] כו׳ ועמ״ש במ״א ע״פ ארוממך ה׳

because he cannot bear the abundance of light. And it is like the matter of what is written elsewhere on [the verse] "Then your light shall break forth like the dawn," etc. And see what is written elsewhere on [the verse] "I will exalt You, G-d,

> The sheer abundance of light is too much to hold in, so it breaks out into revelation. He refers to discussions on "Then your light shall break forth like the dawn" and on the Psalm "I will exalt You, G-d."

כי דליתני[104] כו׳ שם נת׳ ענין זה וע׳ מ״ש בפ׳ שמות סד״ה מי שם פה לאדם[105] וזהו ענין וחסידיך ירננו[106] שבזהר ר״פ ויצא (דקמ״ח ע״ב).[107]

for You have drawn me up," etc.; this matter is explained there. And see what is written in Parshas Shemos, at the end of the maamar beginning "Who gave man a mouth?" And this is the matter of "And Your pious ones shall sing for joy" in the Zohar, at the beginning of Parshas Vayeitzei (148b).

> Further references: to Parshas Shemos ("Who gave man a mouth?") and to the Zohar at the start of Vayeitzei on "Your pious ones shall sing for joy." All describe the same thing: light so great that it must come out into song and revelation.

גם כמו שענין התשובה הוא בחינת לרחוק שנעשה קרוב[108] כך ע״י״ז נמשך מלמעלה מה שהוא בחי׳ אחכמה והיא רחוקה ממני[109] יהיה מאיר בבחי׳ קירוב ממש. ועמ״ש בביאור ע״פ ואתחנן[110] כו׳.

Also, just as teshuvah is the level of "to the far one who has become near," so through this there is drawn from above that what is the level of "I said, 'I will become wise,' but it is far from me" will shine in a state of true closeness. And see what is written in the explanation on [the verse] "And I pleaded," etc.

> A second way teshuvah does this: teshuvah itself turns "the far one" into "the near one," so it draws from above the same effect, making Chochmah, normally "far from me," shine truly close. He refers to his explanation of "And I pleaded" (Va'eschanan).

9 ועו״ל דמבואר בד״ה והגדת לבנך[111] שביו״ט נ ז׳ שמחה לפי שהוא מוחין דאימא בחי׳ השגה

And one may further say: it is explained in the maamar beginning "And you shall tell your son" that on Yom Tov joy is mentioned, because it is the intellect of Imma (mochin d'Imma), the level of comprehension;

> A third explanation, drawing on his maamar "And you shall tell your son": the Torah speaks of joy on the festivals because a festival reflects mochin d'Imma, understanding that can be grasped.

אבל בשבת מוחין דאבא שהוא מה שלמעלה מההשגה לא שייך שמחה כ״א ביטול ועד״ז בחי׳ מים צלילין דח״ע לא שייך שמחה.

but on Shabbos, [which is] the intellect of Abba (mochin d'Abba), which is what is above comprehension, joy does not apply, only self-nullification (bittul). And in the same way, [with] the level of the "clear water" of supernal Chochmah (Chochmah Ila'ah), joy does not apply.

> Shabbos reflects mochin d'Abba, which is beyond grasp, so its mode is self-nullification (bittul) rather than joy. The same is true of the "clear water" of supernal Chochmah: on its own it produces bittul, not joy.

אך על ידי שבת שבתון דיוהכ״פ[112] שהוא בחי׳ שלמעלה מהשבת ומחכמה עילאה לכן נמשך בסוכות שיהיה חכמה מאיר בקירוב בבחי׳ השגה ולכן היה שמחה בניסוך המים.

But through the "Shabbos of complete rest" of Yom Kippur, which is a level above Shabbos and above supernal Chochmah, therefore it is drawn down on Sukkos that Chochmah shine in closeness, in the level of comprehension; and therefore there was joy at the water libation.

> Yom Kippur is called "a Shabbos of complete rest," a level higher than Shabbos and higher than Chochmah. Drawing from there, Sukkos makes Chochmah shine close and graspable, and so the water libation could be joyful.

10 והוא שמחה שבבחינת ביטול ע״ד מ״ש סד״ה בשלח פרעה גבי ולא נחם[113] כו׳ בענין ארץ כנען

And it is a joy that is in the level of self-nullification (bittul), in the manner of what is written at the end of the maamar beginning "And it came to pass, when Pharaoh sent," regarding "And [G-d] did not lead them," etc., on the matter of the land of Canaan.

> The joy of the water drawing is a joy of bittul, not a self-satisfied joy. He refers to the end of the maamar on "When Pharaoh sent the people," on G-d not leading them by way of the land of the Philistines, and the matter of the land of Canaan.

ולכן זהו מעייני הישועה שלא יהיה יניקת החיצונים כי החכמה דוחה אותם וכן השמחה שבבחינת ביטול כו׳:

And therefore this is "the wellsprings of salvation": that there be no nurture of the external forces, for Chochmah (wisdom) repels them, and so [does] the joy that is in the level of bittul, etc.

> This closes the circle with the verse's last words, "the wellsprings of salvation": salvation means that the external forces draw no nourishment (as in section 3). Chochmah, whose nature is bittul, repels them, and so does a joy rooted in bittul.

IN ONE'S AVODAH

In a person's own service of G-d, Chochmah and Binah must always work together: the insight ("water") has to be drawn "with joy," through understanding, or it cannot last. The teshuvah of Yom Kippur gives the power to make even what is beyond understanding shine close on Sukkos, and the right joy is one of self-nullification (bittul), which keeps away the forces of concealment.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that anything that can be put into letters belongs to Binah? What does this imply about the difference between the Written and the Oral Torah?
2. Wine is linked with the Levites' song and water with the Kohanim's silence. Why is the silent level the higher one?
3. If Chochmah by nature brings bittul and not joy, how can the water drawing be the greatest joy of the year?
4. What role does the teshuvah of Yom Kippur play in the joy of Sukkos, according to the maamar?
5. How does a "joy of bittul" differ from ordinary joy, and why does it keep the external forces away?

FOR CHILDREN · AGES 9–13

For the children at the table

Wine, water and the joy of Sukkos

THE BIG IDEA

Water stands for wisdom that is higher than words, and on Sukkos, through the teshuvah of Yom Kippur, even this faraway wisdom comes close and brings the greatest joy.

All year, wine was poured on the altar, and the Written Torah says so clearly. On Sukkos they also poured water, but the Written Torah never writes this; it is a law given to Moshe at Sinai. Why? The maamar explains that wine is Binah, understanding. When we finally understand something, what was hidden comes out into the open, and that is what joy is. The Levites sang over the wine. Water is Chochmah, wisdom: the first spark of an idea, before it has words. Water flows downward quietly, like the Kohanim, whose service was done in silence. The Written Torah is made of letters, and letters belong to understanding, so the wine could be written in it. The water, which is above letters, stayed in the Oral Torah. The verse says “draw water with joy”: wisdom must be joined with understanding. Usually Chochmah feels far away and makes a person humble rather than happy. But the teshuvah of Yom Kippur, returning to G-d, reaches higher than wisdom itself, so on Sukkos this wisdom comes close. That is why drawing the water brought the greatest joy of all.

THE MASHAL

When a person is glad about something, his joy can stay hidden inside him, so that others do not see it. But when he is glad about something very greatly, he cannot hold it in: he sings, dances with his feet and claps his hands. So all year our joy in G-d stays inside us, but on Sukkos the light of joy is so great that it breaks out for every eye to see.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does truly understanding something bring a person joy?
2. The verse says “And you shall draw water with joy.” What does it mean to draw the water of wisdom with the joy of understanding?
3. What is one thing you are learning this week that you can work to understand well, so that it becomes a joy for you?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ושאבתם מים**

The note records that a transcript of this maamar by the Mitteler Rebbe is printed there, and that the maamar was said on the night after Shabbos Chol HaMoed Sukkos 5565 (1804).

KEHOT'S NOTE

הנחת כ״ק אדמו״ר האמצעי בסידור רסח, א. נאמר בליל מוצאי שבת חוה״מ סוכות תקס״ה — ראה רשימת המאמרים שבסו״ס תקס״ד הערה 100. עוד הנחה במאמרי אדה״ז נביאים ע׳ עט ואילך. קיצורים והגהות נדפסו באוה״ת דברים כרך ה ע׳ ב׳קמז. ד״ה ושאבתם — תרל״ד [נדפס בסה״מ תרל״ג ח״ב ע׳ תקלט] מיוסד על מאמר זה. ראה הענינים בסה״מ אתהלך ע׳ מז ד״ה להבין ענין ניסוך המים. ובסה״מ תרל״ה ח״ב ע׳ תמא. לכללות המאמר ראה גם סה״מ תרנ״ד ע׳ כא. ועוד.

2 Kehot's note points to Sukkah 50b:1 for these words.

Sukkah 50b:1 סוכה נ׳ ב:א׳

גְּמָ׳ אִיתְּמַר: רַב יְהוּדָה וְרַב עֵינָא, חַד תָּנֵי: שׁוֹאֵבָה, וְחַד תָּנֵי: חֲשׁוּבָה. אָמַר מָר זוּטְרָא: מַאן דְּתָנֵי שׁוֹאֵבָה לָא מְשַׁתַּבַּשׁ, וּמַאן דְּתָנֵי חֲשׁוּבָה לָא מְשַׁתַּבַּשׁ. מַאן דְּתָנֵי שׁוֹאֵבָה לָא מְשַׁתַּבַּשׁ, דִּכְתִיב: ״וּשְׁאַבְתֶּם מַיִם בְּשָׂשׂוֹן״. וּמַאן דְּתָנֵי חֲשׁוּבָה לָא מְשַׁתַּבַּשׁ, דְּאָמַר רַב נַחְמָן: מִצְוָה חֲשׁוּבָה הִיא, וּבָאָה מִשֵּׁשֶׁת יְמֵי בְּרֵאשִׁית.

Gemara: It was stated: Rav Judah and R. Ina: One of them taught Shoevah and the other taught Hashuvah Mar Zutra said: He who teaches, Shoevah is not in error, and he who teaches Hashuvah is not in error. He who teaches Shoevah is not in error, since it is written, "And you shall draw water in joy" (Isaiah 12:3) and he who teaches Hashuvah is not in error, since R. Nahman stated: It is an important mitzvah, dating from the very creation.

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3 Kehot's note points to Sukkah 48b:4 for these words.

Sukkah 48b:4 סוכה מ״ח ב:ד׳

גְּמָ׳ מְנָא הָנֵי מִילֵּי? אָמַר רַב עֵינָא, דְּאָמַר קְרָא: ״וּשְׁאַבְתֶּם מַיִם בְּשָׂשׂוֹן וְגוֹ׳״.

GEMARA. From where do we know this? R. Ena said, As the verse says, "You shall draw water with rejoicing" (Isaiah 12:3).

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4 Isaiah's prophecy of joy in the days of redemption; the Sages connected it to the Sukkos water drawing, and the maamar interprets each of its words.

Isaiah 12:3 ישעיהו י״ב:ג׳

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

Therefore with joy shall ye draw water Out of the wells of salvation.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

5 The Talmud lists the water libation among the laws given orally to Moses at Sinai.

Sukkah 34a:2 סוכה ל״ד א:ב׳

וְרַבָּנַן, לַמִּקְדָּשׁ מְנָא לְהוּ? הִלְכְתָא גְּמִירִי לְהוּ. דְּאָמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן: עֶשֶׂר נְטִיעוֹת, עֲרָבָה וְנִיסּוּךְ הַמַּיִם — הֲלָכָה לְמֹשֶׁה מִסִּינַי.

And the rabbis from where to they derive [the law of the willow] for the Temple? They learned a received tradition; for R. Asi said in the name of R. Yohanan, the laws of ten plants, the aravah and the water libation—are all a halakhah from Moses from Sinai.

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6 A second Talmudic statement that the water libation is a law given to Moses at Sinai.

Zevachim 110b:6 זבחים ק״י ב:ו׳

אִישְׁתְּמִיטְּתֵיהּ הָא דְּאָמַר רַבִּי אַסִּי, דְּאָמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן מְשׁוּם רַבִּי נְחוּנְיָא אִישׁ בִּקְעַת בֵּית חוֹרְתָן: עֶשֶׂר נְטִיעוֹת, עֲרָבָה וְנִיסּוּךְ הַמַּיִם – הֲלָכָה לְמֹשֶׁה מִסִּינַי.

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7 **והוא הלכה למשה מסיני**

Cited by the Kehot note: the water libation is listed with the willow among the laws given to Moses at Sinai.

Sukkah 44a:5 סוכה מ״ד א:ה׳

לְמַאן? אִילֵימָא אַבָּא שָׁאוּל, דְּאָמַר ״עַרְבֵי נַחַל״ כְּתִיב — שְׁתַּיִם, אַחַת לְלוּלָב וְאַחַת לַמִּקְדָּשׁ. אִי לְרַבָּנַן, הִלְכְתָא גְּמִירִי לַהּ, דְּאָמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן מְשׁוּם רַבִּי נְחוּנְיָא אִישׁ בִּקְעַת בֵּית חוֹרְתָן: עֶשֶׂר נְטִיעוֹת, עֲרָבָה, וְנִיסּוּךְ הַמַּיִם — הֲלָכָה לְמֹשֶׁה מִסִּינַי.

According to whom? If you will say, According to Abba Shaul,did he not say: It is written, "willows of the brook" implying two, one referring to the [aravah in the] lulav and the other to [the aravah for use in] the Temple? If you will say it is according to the rabbis, did they not have it as an accepted tradition, since R. Assi said in the name of R. Yohanan who said it in the name of R. Nehunya of the Valley of Beth Hovartan: The laws of the …

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8 **סוכה ל״ד א׳ זבחים ק״י ע״ב**

The Talmud's discussion of where the water libation is hinted at in the Torah's verses, cited by the Kehot note; this is the "support on a verse" the Alter Rebbe mentions.

Taanit 3a:7-8 תענית ג׳ א:ז׳-ח׳

דְּאָמַר רַבִּי אַמֵּי אָמַר רַבִּי יוֹחָנָן מְשׁוּם רַבִּי נְחוּנְיָא אִישׁ בִּקְעַת בֵּית חוֹרְתָן: עֶשֶׂר נְטִיעוֹת, עֲרָבָה, וְנִיסּוּךְ הַמַּיִם — הֲלָכָה לְמֹשֶׁה מִסִּינַי. רַבִּי יְהוּדָה אוֹמֵר מְשׁוּם רַבִּי יְהוֹשֻׁעַ: הָעוֹבֵר לִפְנֵי הַתֵּיבָה בְּיוֹם טוֹב הָאַחֲרוֹן שֶׁל חַג — הָאַחֲרוֹן מַזְכִּיר, הָרִאשׁוֹן אֵינוֹ מַזְכִּיר. בְּיוֹם טוֹב הָרִאשׁוֹן שֶׁל פֶּסַח — הָרִאשׁוֹן מַזְכִּיר, הָאַחֲרוֹן אֵינוֹ מַזְכִּיר.

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Moed Katan 3b:11–12 מועד קטן ג׳ ב׳:י״א-י״ב

דִּידְהוּ הֵיא? הֲלָכָה לְמֹשֶׁה מִסִּינַי הִיא! דְּאָמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן מְשׁוּם רַבִּי נְחוּנְיָא אִישׁ בִּקְעַת בֵּית חוֹרְתָן: עֶשֶׂר נְטִיעוֹת, עֲרָבָה, וְנִיסּוּךְ הַמַּיִם, הֲלָכָה לְמֹשֶׁה מִסִּינַי! אָמַר רַבִּי יִצְחָק: כִּי גְּמִירִי הִלְכְתָא, שְׁלֹשִׁים יוֹם לִפְנֵי רֹאשׁ הַשָּׁנָה, וַאֲתוֹ הָנֵי תַּקּוֹן מִפֶּסַח וּמֲעַצֶּרֶת, וְאַתְנוֹ בְּדִידְהוּ: כָּל הָרוֹצֶה לְבַטֵּל יָבוֹא וִיבַטֵּל.

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KEHOT'S NOTE

וכ״ה בסוכה מד, א. תענית ג, א (בסוגיא דניסוך המים). מו״ק ג, ב — לקו״ש חכ״ט ע׳ 226 בשולי העמוד.

9 In Jotham's parable the vine refuses to leave its wine, which gladdens G-d and men. The Alter Rebbe reads this as Binah revealing G-dliness to people.

Judges 9:13 שופטים ט׳:י״ג

וַתֹּאמֶר לָהֶם הַגֶּפֶן הֶחָדַלְתִּי אֶת־תִּירוֹשִׁי הַמְשַׂמֵּחַ אֱלֹקִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים:

And the vine said unto them: Should I leave my wine, which cheereth G-d and man, and go to hold sway over the trees?

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10 **אם הבנים שמחה**

"A joyful mother of children"; Kabbalah reads "the mother" as Binah, and so links Binah with joy.

Psalms 113:9 תהילים קי״ג:ט׳

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ:

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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KEHOT'S NOTE

תהלים קיג, ט.

11 **ועבד הלוי הוא**

"And the Levite, he shall perform the service"; the word "hu" (he) is read as the hidden level the Levites draw into revelation.

Numbers 18:23 במדבר י״ח:כ״ג

וְעָבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה:

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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KEHOT'S NOTE

במדבר יח, כג.

12 **הוא דא עתיקא**

An explanation of the Zohar's teaching that "He" (hu) refers to Atika.

KEHOT'S NOTE

זח״ג (קעח, ב). [כ]. ראה ביאוה״ז להצ״צ ע׳ תקכ ואילך.

13 **הוא דא עתיקא**

The Zohar's teaching that "He" (hu) refers to Atika, the concealed level; the Kehot note gives this location.

Zohar, Korach 8:37–41 ספר הזהר, קרח ח׳:ל״ז-מ״א

At the moment when the day was about to be sanctified the spirits of the demons issued forth, but the day was sanctified before their bodies were created, and so the world was left deficient. When Israel were sanctified and all their grades completed with the Levites on the left side, then this deficiency of the world on the left side was made good, and all was then subordinated to the right and the world was freed from defect. Hence it says "the Levite shall do", i.e. "make" or "complete". ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

14 **השיר שהיו אומרים על היין שהוא בחי׳ בינה**

An encyclopedic collection of Chassidic teachings; the entry on wine gathers sources on wine as Binah and the Levites' song.

Zohar III, 127a זח״ג קכז, א

KEHOT'S NOTE

ראה זח״ג קכז, א. וראה ספר הליקוטים — דא״ח להצ״צ ערך יין סע׳ א.

15 **השיר שהיו אומרים על היין שהוא בחי׳ בינה**

The Kehot note refers here for the Levites' song over the wine and its connection to Binah.

Zohar, Nasso 13:137–15:145 ספר הזהר, נשא י״ג:קל״ז-ט״ו:קמ״ה

We have been taught: Whoever has attained the degree of grace is designated "angel" of the L-rd of hosts, as we read: "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the angel of the L-rd of hosts" (Malachi 2, 7). Wherewith did the priest merit to be called "angel of the L-rd of hosts"?' Said R. Judah: 'As the angel of the L-rd of hosts is a priest on high, so is the priest below an angel of the ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

16 **נכנס יין כו׳**

"Wine enters, a secret comes out": the Talmud's wordplay (the numerical value of yayin equals that of sod, secret), used here for wine revealing what is hidden.

Sanhedrin 38a סנהדרין ל״ח א

KEHOT'S NOTE

סנהדרין לח, א.

17 **בד״ה אז ישיר**

The maamar the Alter Rebbe points to for more on "And the Levite, he shall perform the service."

KEHOT'S NOTE

תו״א סב, ג.

18 **בד״ה לך לך**

The maamar that explains "hu" (He) in "He made us."

KEHOT'S NOTE

תו״א יא, ב.

19 **בד״ה ה׳ לי בעוזרי**

That maamar opens by explaining that G-d both fills all worlds and encompasses them, the same pair named here; it discusses how the light is too much for the vessels to contain.

KEHOT'S NOTE

לקמן פח, ב.

20 **בד״ה ענין המרגלים**

Explains "flowing with milk and honey" as light so abundant that the vessels cannot conceal it, the image used here for Sukkos joy.

KEHOT'S NOTE

לעיל שלח לו, ד.

21 The Mishnah describing the water libation: the golden flask filled at the Shiloach and the two silver bowls, the western one for water.

Mishnah Sukkah 4:9 משנה סוכה ד׳:ט׳

נִסּוּךְ הַמַּיִם כֵּיצַד. צְלוֹחִית שֶׁל זָהָב מַחֲזֶקֶת שְׁלֹשֶׁת לֻגִּים הָיָה מְמַלֵּא מִן הַשִּׁלוֹחַ. הִגִּיעוּ לְשַׁעַר הַמַּיִם, תָּקְעוּ וְהֵרִיעוּ וְתָקְעוּ. עָלָה בַכֶּבֶשׁ וּפָנָה לִשְׂמֹאלוֹ, שְׁנֵי סְפָלִים שֶׁל כֶּסֶף הָיוּ שָׁם. רַבִּי יְהוּדָה אוֹמֵר, שֶׁל סִיד הָיוּ, אֶלָּא שֶׁהָיוּ מְשֻׁחָרִין פְּנֵיהֶם מִפְּנֵי הַיַּיִן. וּמְנֻקָּבִין כְּמִין שְׁנֵי חֲטָמִין דַּקִּין, אֶחָד מִעֵבֶר וְאֶחָד דַּק, כְּדֵי שֶׁיְּהוּ שְׁנֵיהֶם כָּלִין בְּבַת אַחַת. מַעֲרָבִי שֶׁל מַיִם, מִזְרָחִי שֶׁל יַיִן. עֵרָה שֶׁל מַיִם לְתוֹךְ שֶׁל יַיִן, וְשֶׁל יַיִן לְתוֹךְ שֶׁל מַיִם, יָצָא. רַבִּי יְהוּדָה אוֹמֵר, בָּלַע ...

How are the water libations done? A golden flask, that could hold three logim [a measure], was filled from the Shiloach [spring]. When they would arrive [with it] at the Gate of Water, they would blow a tekiyah, and a teruah, and a tekiyah. He [the priest] would then ascended the ramp [of the altar], and turned to his left; two silver basins were there. Rabbi Yehudah says: they were [made] of plaster, but their surfaces would darken from the wine. And they had perforations [at their bases] like two ...

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

22 **מערבי של מים כו׳**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

סוכה פרק ד משנה ט.

23 **וניסוך המים הוא בחי׳ חכמה**

A long series of maamarim that develops the water libation as Chochmah.

KEHOT'S NOTE

ראה המשך וככה תרל״ז פרק צז ואילך. ד״ה ושאבתם תרס״ט.

24 **כה״ג נוטל חלק בראש**

The High Priest offers first and takes his portion first; the Alter Rebbe reads this as the flow of blessing reaching him first.

Yoma 14a:3 יומא י״ד א:ג׳

מַתְנִי׳ כָּל שִׁבְעַת הַיָּמִים הוּא זוֹרֵק אֶת הַדָּם, וּמַקְטִיר אֶת הַקְּטוֹרֶת, וּמֵיטִיב אֶת הַנֵּרוֹת, וּמַקְרִיב אֶת רֹאשׁ וְאֶת הָרֶגֶל. וּשְׁאָר כָּל הַיָּמִים אִם רָצָה לְהַקְרִיב — מַקְרִיב, שֶׁכֹּהֵן גָּדוֹל מַקְרִיב חֵלֶק בָּראשׁ, וְנוֹטֵל חֵלֶק בָּראשׁ.

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KEHOT'S NOTE

יומא יד, א. ע׳ נדרים (סב, סע״א). ובזח״א (קמז, סע״א) אי׳ כה״ג. [כ].

25 **נוטל חלק בראש**

Cited in the Kehot note: the Kohanim are given precedence, including taking the first portion.

Nedarim 62a:12 נדרים ס״ב א:י״ב

אָמַר רָבָא: שְׁרֵי לֵיקוּ לְצוּרְבָּא מֵרַבָּנַן לְמֵימַר "צוּרְבָּא מֵרַבָּנַן אֲנָא, שְׁרוֹ לִי תִּיגְרֵאי בְּרֵישָׁא", דִּכְתִיב: "וּבְנֵי דָוִד כֹּהֲנִים הָיוּ" — מָה כֹּהֵן נוֹטֵל בָּראשׁ, אַף תַּלְמִיד חָכָם נוֹטֵל בָּראשׁ. וְכֹהֵן מְנָא לָן? דִּכְתִיב: "וְקִדַּשְׁתּוֹ כִּי אֶת לֶחֶם (ה׳) אֱלֹקֶיךָ הוּא מַקְרִיב", וְתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: "וְקִדַּשְׁתּוֹ" — לְכָל דָּבָר שֶׁבִּקְדוּשָּׁה,

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26 **כל בעלי השיר יוצאים בשיר**

The Mishnah: animals that wear a chain (shir) may go out with it on Shabbos. The Alter Rebbe plays on shir as song, the Levites' service.

Shabbat 51b:8–10 שבת נ״א ב:ח׳-י׳

וְכָל בַּעֲלֵי הַשֵּׁיר יוֹצְאִין בְּשֵׁיר וְנִמְשָׁכִין בְּשֵׁיר. וּמַזִּין עֲלֵיהֶן, וְטוֹבְלִין בְּמְקוֹמָן. גְּמָ׳ מַאי "נָאקָה בַּחֲטָם"? אָמַר רַבָּה בַּר בַּר חָנָה: נָאקְתָּא חִיוְרְתִּי בְּזִמְמָא דְּפַרְזְלָא. "יְלוּבְּדִקִים בְּפִרוּמְבְיָא" — אָמַר רַב הוּנָא: חַמָּרָא לוּבָא בְּפַגֵּי דְּפַרְזְלָא.

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KEHOT'S NOTE

שבת נא, ב.

27 **וילוו עליך וישרתוך**

The Levites are to be joined to Aaron and serve him, showing that the Kohanim rank above the Levites.

Numbers 18:2 במדבר י״ח:ב׳

וְגַם אֶת־אַחֶיךָ מַטֵּה לֵוִי שֵׁבֶט אָבִיךָ הַקְרֵב אִתָּךְ וְיִלָּווּ עָלֶיךָ וִישָׁרְתוּךָ וְאַתָּה וּבָנֶיךָ אִתָּךְ לִפְנֵי אֹהֶל הָעֵדֻת׃

And thy brethren also, the tribe of Levi, the tribe of thy father, bring thou near with thee, that they may be joined unto thee, and minister unto thee, thou and thy sons with thee being before the tent of the testimony.

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KEHOT'S NOTE

במדבר יח, ב.

28 **מים חיים דקידוש מי חטאת**

Living water is placed with the ashes of the red heifer to make the waters of purification.

Numbers 19:17 במדבר י״ט:י״ז

וְלָקְחוּ לַטָּמֵא מֵעֲפַר שְׂרֵפַת הַחַטָּאת וְנָתַן עָלָיו מַיִם חַיִּים אֶל־כֶּלִי׃

And for the unclean they shall take of the ashes of the burning of the purification from sin, and running water shall be put thereto in a vessel.

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29 **והאופנים ברעש גדול**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת יוצר.

30 The Zohar in Shemini: wine comes from the side of the Levites, and the Kohen's side is clear, shining water.

Zohar, Shmini 5:59–6:70 ספר הזהר, שמיני ה׳:נ״ט-ו׳:ע׳

The truth is that wine rejoices at first and saddens afterwards, and the priest must be glad throughout. Also wine is of the side of the Levites, but the side of the priests is pure and clear water.'

The Zohar; London, Soncino Press, 1933 (Public Domain)

31 **וע״פ ושמתי כדכד**

"And I will make your windows of kadkod"; a maamar on this verse also treats the difference between these levels.

Isaiah 54:12 ישעיהו נ״ד:י״ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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PARAGRAPH 2

32 **כל התורה שמותיו של הקב״ה**

An earlier passage in Likkutei Torah that also discusses the Torah as the Names of G-d, with further sources.

Zohar II, 124a זח״ב קכד, א

Zohar III, 19a זח״ג יט, א

KEHOT'S NOTE

ראה זח״ב קכד, א. זח״ג יט, א. פט, ב. קנט, א. רסה, ב. ע״ל בפינחס (עו, ב). ושי״נ. [כ].

33 **כל אותיותיה מנויות**

The early Sages were called soferim because they counted all the letters of the Torah.

Kiddushin 30a:11 קידושין ל׳ א:י״א

לְפִיכָךְ נִקְרְאוּ רִאשׁוֹנִים "סוֹפְרִים", שֶׁהָיוּ סוֹפְרִים כָּל הָאוֹתִיּוֹת שֶׁבַּתּוֹרָה, שֶׁהָיוּ אוֹמְרִים: וָא״ו דְּ״נָחוֹן"- חֲצִיָּין שֶׁל אוֹתִיּוֹת שֶׁל סֵפֶר תּוֹרָה. "דָּרֹשׁ דָּרַשׁ" - חֲצִיָּין שֶׁל תֵּיבוֹת. "וְהִתְגַּלָּח" - שֶׁל פְּסוּקִים. "יְכַרְסְמֶנָּה חֲזִיר מִיָּעַר" - עַיִּין דְּיַעַר חֲצִיָּין שֶׁל תְּהִלִּים. "וְהוּא רַחוּם יְכַפֵּר עָוֹן" - חֲצִיּוֹ דְּפְסוּקִים.

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KEHOT'S NOTE

ראה קידושין ל, א.

34 **וכל אות צ״ל בדמותו ותבניתו והנגיעה פוסלת**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שו״ע יו״ד סרע״ד, סד״ה.

35 The engraving of the High Priest's gold plate; a maamar on this verse explains why letters belong to Binah.

Exodus 28:36 שמות כ״ח:ל״ו

וְעָשִׂיתָ צִּיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חֹתָם קֹדֶשׁ לַה׳

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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36 **כמ״ש בזהר (ויקהל דף ר״י״ש)**

The same Zohar passage on Binah as a Torah scroll is cited there too.

KEHOT'S NOTE

נזכר גם לעיל פ׳ חקת נט, ד.

37 **דאורייתא מחכמה נפקת**

Kehot's note points to Zohar II, 121a for these words.

Zohar II, 121a זח״ב קכא, א

Zohar III, 81a זח״ג פא, א

KEHOT'S NOTE

זח״ב קכא, א. וראה שם פה, א. זח״ג פא, א.

38 **דאורייתא מחכמה נפקת**

"The Torah comes forth from Chochmah": the Zohar's teaching, given in the Kehot note, which the Alter Rebbe reconciles with the Written Torah being Binah.

Zohar, Mishpatim 19:494–499 ספר הזהר, משפטים י״ט:תצ״ד-תצ״ט

39 **חמשים שערי בינה**

"Fifty gates of understanding were created in the world": the source for the fifty gates of Binah.

Rosh Hashanah 21b:11–12 ראש השנה כ״א ב:י״א-י״ב

רַב וּשְׁמוּאֵל. חַד אָמַר: חֲמִשִּׁים שַׁעֲרֵי בִינָה נִבְרְאוּ בָּעוֹלָם, וְכוּלָּן נִיתְּנוּ לְמֹשֶׁה, חָסֵר אֶחָד, שֶׁנֶּאֱמַר: "וַתְּחַסְּרֵהוּ מְעַט מֵאֱלֹקִים". "בַּקֵּשׁ קֹהֶלֶת לְמָצוֹא דִּבְרֵי חֵפֶץ" — בִּקֵּשׁ קֹהֶלֶת לִהְיוֹת כְּמֹשֶׁה, יָצְתָה בַּת קוֹל וְאָמְרָה לוֹ: "וְכָתוּב יוֹשֶׁר דִּבְרֵי אֱמֶת" — "וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה".

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KEHOT'S NOTE

ר״ה כא, ב.

40 **ותושבע״פ היא בחי׳ מלי׳**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה ת״ז בהקדמה (פתח אלי׳).

41 **בחכמה יסד ארץ**

"Havayah founded the earth with wisdom, established the heavens with understanding": read as the Oral Torah

(earth) rooted in Chochmah and the Written Torah (heaven) in Binah.

Proverbs 3:19 משלי ג':י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

42 שהיא מלי

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

מא"א אות א, סקכ"ו.

43 השמים כסאי והארץ הדום רגלי

The verse on which another maamar explains the relation of heaven and earth to the two Torahs.

Isaiah 66:1 ישעיהו ס"ו:א'

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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44 בע"ח שכ"ו ספ"א

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפננו ש' ס' אבי"ע ספ"ב, ובזה יובן כאן דהי"ק. [כ].

45 שבחי בינה נק' מי

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

מא"א אות מ, סס"ח.

46 יוצר אור ובורא חושך

"He forms light and creates darkness": Yetzirah is linked to light (revelation) and Beriah to darkness (concealment).

Isaiah 45:7 ישעיהו מ"ה:ז'

יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה שָׁלוֹם וּבוֹרֵא רָע אֲנִי ה' עֹשֶׂה כָל־אֵלֶּה:

I form the light, and create darkness; I make peace, and create evil; I am the L-RD, that doeth all these things.

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KEHOT'S NOTE

ישע' מה, ז.

47 וכחשכה כאורה

"Darkness is as light" to G-d: before Atzilus, concealment and revelation are equal.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

48 כי טובים דודיך מיין

"Your love is better than wine": the verse on which the Midrash builds its teaching about the words of the Scribes.

Song of Songs 1:2 שיר השירים א':ב'

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן:

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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49 רוח קדים

The east wind that divided the sea; ruach kadim is read as coming from the "Primordial One" above the order of worlds.

Exodus 14:21 שמות י"ד:כ"א

KEHOT'S NOTE

שמות יד, כא.

50 הפך ים ליבשה

"He turned the sea into dry land": from above the order of worlds, hidden (sea) and revealed (land) are interchangeable.

Psalms 66:6 תהילים ס"ו:ו'

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ בָרֶגֶל שָׁם נִשְׂמְחָה־בּוֹ:

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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KEHOT'S NOTE

תהלים סו, ו.

51 ערבים עלי ד"ס

The Talmud's version of the same teaching, which the Kehot note also cites.

Avodah Zarah 35a:6 עבודה זרה ל"ה א:ו'

הִשְׁיאוֹ לְדָבָר אֶחָד וְכוּ'. מַאי "כִּי טוֹבִים דֹּדֶיךָ מִיָּיִן"? כִּי אֲתָא רַב דִּימִי אָמַר: אָמְרָה כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, עֲרֵיבִים עָלַי דִּבְרֵי דוֹדֶיךָ יוֹתֵר מֵיֵינָהּ שֶׁל תּוֹרָה.

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KEHOT'S NOTE

שהש"ר א ע"פ כי טובים דודיך (ב). וראה ע"ז לה, א. ע"ל מטות (פה, רע"א). ושי"נ. [כ].

52 ערבים עלי דברי סופרים יותר מיינה של תורה

The Midrash: the words of the Scribes are dearer than the wine of the Torah. The Alter Rebbe reads "Scribes" as Chochmah and "wine of the Torah" as Binah.

Shir HaShirim Rabbah 1:8–9 שיר השירים רבה א':ח'-ט'

... לְסָסָתִי בְּרִכְבֵי פַרְעֹה, דָּרַשׁ רַבִּי פַּפְּיס (איוב כג, יג): וְהוּא בְאֶחָד וּמִי יְשִׁיבֶנּוּ, דָּן יְחִידִי לְכָל בָּאֵי עוֹלָם וְאֵין לְהָשִׁיב עַל דְּבָרֵי מִי שֶׁאָמַר וְהָיָה הָעוֹלָם. אָמַר לוֹ רַבִּי עֲקִיבָא דַּיְּךָ פַּפְּיס שֶׁלֹּא לְהָשִׁיב עַל דִּבְרֵי מִי שֶׁאָמַר וְהָיָה הָעוֹלָם, לְפִי שֶׁהַכֹּל בֶּאֱמֶת וְהַכֹּל בַּדִּין, שֶׁכֵּן כְּתִיב (ישעיה ו, א): וָאֶרְאֶה אֶת ה' יֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא. אָמַר רַבִּי סִימוֹן כִּסֵּא שֶׁמַּפְרִישׁ בֵּין

מִיתָה לְחַיִּים, (מלכים א כב, יט): וְכָל צְבָא הַשָּׁמַיִם עוֹמְדִים עָלָיו מִימִינוֹ וּמִשְּׂמֹאלוֹ, וְכִי יֵשׁ שְׂמֹאל לְמַעְלָה, וַהֲלֹא ...

"If you do not know, fairest among women, go out in the footsteps of the flock, and herd your kids by the tents of the shepherds" (Song of Songs 1:8). "Go out in the footsteps of [be'ikvei] the flock." Rabbi Eliezer, Rabbi Akiva, and the Rabbis, Rabbi Eliezer says: From the coal-baked loaf that the Israelites took in their hands from Egypt, from which they ate for thirty-one days, as Rabbi Shila said: You know that there were sixty-two meals for the Israelites from this coal-baked loaf, [you know] what ...

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53 Sefer Yetzirah's opening: the world was created through sefer, sofer and sippur, which the Alter Rebbe maps onto Chochmah, Binah and speech.

Sefer Yetzirah 1:1 ספר יצירה א:א

בשלשים ושתים נתיבות פליאות חכמה חקק יה ה' צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנון רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספור:

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: 1) S'for 2 (סְפָר; Sippur סִפּוּר; and 3) Sapher סֵפֶר which are in Him one and the same.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

54 מבואר בס"י . . בסופר וספר וסיפור

The other transcript of this maamar (listed in the note on the opening words), cited here for the sofer, sefer and sippur passage.

Zohar II, 137b זח"ב קלז,

KEHOT'S NOTE

ס"י פ"א מ"א. וראה זח"ב קלז, ב ועוד. מאמרי אדה"ז נביאים ע' עט.

55 לספר שהיא בינה בחי' מחשבה וסיפור הוא בחי' דיבור

The Tzemach Tzedek refers there to this passage on sefer as thought (Binah) and sippur as speech.

KEHOT'S NOTE

באוה"ת פ' וזאת הברכה ע' א'תתקו מציין לכאן.

56 The Zohar in Tetzaveh on the fifty days from the Exodus to Sinai.

Zohar, Tetzaveh 7:64–9:73 ספר הזהר, תצוה ז:ס"ד-ט:ע"ג

PARAGRAPH 3

57 התהוות העולמות הוא מבחי' דבר ה'

"By the word of G-d the heavens were made": creation comes through divine speech.

Psalms 33:6 תהילים ל"ג:ו

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

ראה תהלים לג, ו.

58 מבחי' חכמה אי' סופר

"Where is the sofer (scribe)?": the Alter Rebbe uses the verse for Chochmah as the level called sofer.

Isaiah 33:18 ישעיהו ל"ג:י"ח

KEHOT'S NOTE

ישע' לג, יח. וראה לקוטי הש"ס להאריז"ל לר"ה טז, ב.

59 בראשית ברא . . שמחכמה

"In the beginning He created": reishis is read as Chochmah, the first stage from which creation is drawn.

Genesis 1:1 בראשית א:א

בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ:

In the beginning G-d created the heaven and the earth.

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KEHOT'S NOTE

ת"י בראשית א, א.

60 לספר שהיא בינה בחי' מחשבה וסיפור הוא בחי' דיבור

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באוה"ת פ' וזאת הברכה ע' א'תתקו מציין לכאן.

PARAGRAPH 4

61 ערבים עלי דברי סופרים

The Midrash that the words of the Scribes are dearer than the wine of the Torah, now explained as Chochmah above Binah.

Shir HaShirim Rabbah 1:8 שיר השירים רבה א:ח

צְאִי לָךְ בְּעִקְבֵי הַצֹּאן, רַבִּי אֱלִיעֶזֶר וְרַבִּי עֲקִיבָא וְרַבָּנָן. רַבִּי אֱלִיעֶזֶר אוֹמֵר מַחֲרָרָה שֶׁנָּטְלוּ יִשְׂרָאֵל בְּיָדָם מִמִּצְרַיִם אָכְלוּ מִמֶּנָּה שְׁלֹשִׁים וְאֶחָד יָמִים, דְּאָמַר רַבִּי שִׁילָא שִׁשִּׁים וּשְׁתַּיִם סְעוּדוֹת אַתְּ יוֹדֵעַ שֶׁהָיוּ לְיִשְׂרָאֵל מֵחֲרָרָה זוֹ, מָה אֲנִי עוֹשֶׂה לָהֶם בַּסּוֹף בָּעֲקֵב, הֲדָא הוּא דִכְתִיב (תהלים עב, טז): יְהִי פִסַּת בַּר בָּאָרֶץ. רַבִּי עֲקִיבָא אוֹמֵר מִמַּה שֶׁהֶחְקַפְתִּי אוֹתָם בָּעֲנֵי כָבוֹד, הֲאֵיךְ מָה דְאַתְּ אָמַר (שמות יג, כא): וַה' הֹלֵךְ לִפְנֵיהֶם יוֹמָם לֹא יָמִישׁ עַמּוּד הֶעָנָן יוֹמָם, אֵתְּ יוֹדֵעַ מָה אֲנִי ...

"If you do not know, fairest among women, go out in the footsteps of the flock, and herd your kids by the tents of the shepherds" (Song of Songs 1:8). "Go out in the footsteps of [be'ikvei] the flock." Rabbi Eliezer, Rabbi Akiva, and the Rabbis, Rabbi Eliezer says: From the coal-baked loaf that the Israelites took in their hands from Egypt, from which they ate for thirty-one days, as Rabbi Shila said: You know that there were sixty-two meals for the Israelites from this coal-baked loaf, [you know] what ...

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62 **ועמ״ש בד״ה איה סופר**

The maamar that explains sofer as Chochmah, above sefer.

KEHOT'S NOTE

תו״א נג, ג.

63 **וע״פ שחורה אני**

That passage explains "the words of the Scribes are dearer than the wine of the Torah" through sefer, sofer and sippur, and itself refers to a maamar on "And you shall draw water with joy." There the sofer is set above the sefer as the Oral Torah above the Written Torah.

Song of Songs 7:1 שיר השירים ז:א

שׁוּבִי שׁוּבִי הַשּׁוּלַמִּית שׁוּבִי שׁוּבִי וְנֶחֱזֶה־בָּךְ מַה־תֶּחֱזוּ בַּשּׁוּלַמִּית כִּמְחֹלַת הַמַּחֲנָיִם׃

Return, return, O Shulammite; Return, return, that we may look upon thee. What will ye see in the Shulammite? As it were a dance of two companies.

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KEHOT'S NOTE

לקמן שה״ש ז, א. ושם מציין לכאן. וראה שם מו, ג.

64 **חו״ב הם תרין רעין**

One of the Zohar passages the Kehot note gives for Chochmah and Binah as "two companions that never part."

Zohar II, 56a זח״ב נו, א

Zohar III, 4a זח״ג ד, א

KEHOT'S NOTE

ראה זח״ב נו, א. זח״ג ד, א. ע״ל ר״פ ראה. ושנ״ג. [כ].

65 **חו״ב הם תרין ריעין**

A further Zohar source for the same phrase, given in the Kehot note.

Zohar, Beshalach 18:262–19:274 ספר הזהר, בשלח י״ח:רס״ב-י״ט:ער״ד

66 **ושאבתם מים בששון**

Read here as "water" (Chochmah) drawn "with joy" (Binah), joining the two.

Isaiah 12:3 ישעיהו י״ב:ג

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

Therefore with joy shall ye draw water Out of the wells of salvation.

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67 **ובזה יתחברו בחי׳ חו״ב**

A later series of maamarim that develops how the water drawing joins Chochmah and Binah.

KEHOT'S NOTE

ראה בהמשך וככה — תרל״ז ע׳ קנז ואילך.

68 The opening of Parshas Re'eh; the maamar on it discusses the need for Chochmah and Binah together in divine service.

Deuteronomy 11:26 דברים י״א:כ״ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃

Behold, I set before you this day a blessing and a curse:

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69 **נקודה בהיכלי׳**

Where the image of "a point in its palace" is explained.

KEHOT'S NOTE

[ע׳ לעיל] (ר״פ ראה) נ׳ [כ].

70 **וידעת היום**

"Know this day": the verse of another maamar cited for the same theme.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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71 **שלום שלום לרחוק ולקרוב**

"Peace, peace to the far and to the near", discussed in that maamar.

Isaiah 57:19 ישעיהו נ״ז:י״ט

בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר Havayah וּרְפָאתִיו׃

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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72 **אנשי מעשה מרננים ומרקדים**

The Mishnah's description of the pious and the men of deeds dancing with torches at the Simchas Beis HaShoevah.

Sukkah 51a:16–17 סוכה נ״א א:ט״ז-י״ז

... מִבְּלָאֵי מִכְנְסֵי כֹּהֲנִים וּמֵהֶמְיָנֵיהֶן, מֵהֶן הָיוּ מַפְקִיעִין, וּבָהֶן הָיוּ מַדְלִיקִין. וְלֹא הָיָה חָצֵר בִּירוּשָׁלַיִם שֶׁאֵינָהּ מְאִירָה מְאוֹר בֵּית הַשּׁוֹאֵבָה. חֲסִידִים וְאַנְשֵׁי מַעֲשֶׂה הָיוּ מְרַקְּדִין בְּפָנֵיהֶם

Mishnah: They said: he who has not seen the Simchat Bet Hashoevah has never seen rejoicing in his life 1) At the conclusion of the first festival day of Sukkot they descended to the Women's Court (Ezrat Nashim) and they would make there a great enactment. 2) And golden candlesticks were there, and four golden bowls on the top of each of them and four ladders to each, and four youths drawn from the young priests, and in their hands there were jars of oil containing one hundred and twenty ...

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KEHOT'S NOTE

סוכה נא, א.

73 **ובאתעדל״ת אתעדל״ע**

Cited by the Kehot note for the principle that an arousal from below brings an arousal from above.

Zohar I, 239b זח״א רלט, ב

KEHOT'S NOTE

ראה זח״א רלט, ב.

PARAGRAPH 5

74 **כוס ישועות אשא**

"I will raise the cup of salvations": read as raising Malchus, the cup, into Atzilus.

Psalms 116:13 תהילים קט״ז:י״ג

כּוֹס־יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם ה׳ אֶקְרָא׃

I will lift up the cup of salvation, And call upon the name of the L-RD.

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75 **אם אני כאן הכל כאן**

Hillel's words at the Simchas Beis HaShoevah, which the Zohar reads as the Shechinah's "I."

Sukkah 53a:3 סוכה נ״ג א:ג׳

תַּנְיָא: אָמְרוּ עָלָיו עַל הִלֵּל הַזָּקֵן, כְּשֶׁהָיָה שָׂמֵחַ בְּשִׂמְחַת בֵּית הַשּׁוֹאֵבָה, אָמַר כֵּן: אִם אֲנִי כָּאן — הַכֹּל כָּאן, וְאִם אֵינִי כָּאן — מִי כָּאן. הוּא הָיָה אוֹמֵר כֵּן: מָקוֹם שֶׁאֲנִי אוֹהֵב — שָׁם רַגְלַי מוֹלִיכוֹת אוֹתִי. אִם תָּבֹא אֶל בֵּיתִי — אֲנִי אָבֹא אֶל בֵּיתֶךָ, אִם אַתָּה לֹא תָּבֹא אֶל בֵּיתִי — אֲנִי לֹא אָבֹא אֶל בֵּיתֶךָ, שֶׁנֶּאֱמַר: ״בְּכָל הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת שְׁמִי אָבֹא אֵלֶיךָ וּבֵרַכְתִּיךָ״.

It was taught: They said about Hillel the Elder that when he used to rejoice at the Simchat Bet Hashoevah, he used to say: If I am here, everyone is here; but if I am not here, who is here?' He also used to say: "To the place that I love, there my feet take me. If you will come into my House, I will come into your house. If you will not come to my House, I will not come to your house, as it is said, "In every …

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76 **ותושע לו ימינו**

"His right hand has saved for Him", one of the verses the Kehot note gives for the Zohar's quotation.

Psalms 98:1 תהילים צ״ח:א׳

מִזְמוֹר שִׁירוּ לַה׳ שִׁיר חָדָשׁ כִּי־נִפְלָאוֹת עָשָׂה הוֹשִׁיעָה־לּוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ׃

A Psalm. O sing unto the L-RD a new song; For He hath done marvellous things; His right hand, and His holy arm, hath wrought salvation for Him.

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77 **ותושע לו ימינו**

"Your right hand can save you", the other verse the Kehot note gives.

Job 40:14 איוב מ׳:י״ד

וְגַם־אֲנִי אוֹדְךָ כִּי־תוֹשִׁעַ לְךָ יְמִינֶךָ׃

Then will I also confess unto thee That thine own right hand can save thee.

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78 **חמש עלין תקיפין דסחרין לשושנה**

The Zohar's opening: five strong leaves surround the rose, and they are called salvations.

Zohar, Introduction 1:1–2:4 ספר הזהר, הקדמה א׳:א׳-ב׳:ד׳

The second mention of Elohim is separated from the third by five words, representing the five strong leaves that surround the lily, symbolic of the five ways of salvation which are the "five gates". This is alluded to in the verse "I will lift up the cup of salvation" (Ps. 116, 13). This is the "cup of benediction",which has to be raised by five fingers and no more, after the model of the lily, which rests on five strong leaves in the shape of five fingers. Thus the lily is …

The Zohar; London, Soncino Press, 1933 (Public Domain)

79 **רגליה יורדות מות**

"Her feet go down to death": said of Malchus descending into the lower worlds.

Proverbs 5:5 משלי ה׳:ה׳

רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ׃

Her feet go down to death; Her steps take hold on the nether-world;

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80 **לא יגורך רע**

"Evil shall not dwell with You": in Atzilus there is no hold for evil.

Psalms 5:5 תהילים ה׳:ה׳

כִּי לֹא אֵל־חָפֵץ־רֶשַׁע אָתָּה לֹא יְגָרְךָ רָע׃

For Thou art not a G-d that hath pleasure in wickedness; Evil shall not sojourn with Thee.

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81 **(ס״פ בלק דרי״ב סע״ב) ממעיני הישועה אלין או״א**

The Zohar at the end of Balak: the wellsprings of salvation are Abba and Imma, from deep flowing springs; it also mentions Netzach and Hod.

Zohar, Balak 46:497–47:507 ספר הזהר, בלק מ״ו:תצ״ז-מ״ז:תק״ז

They then teach him enchantments and divinations and he remains with them fifty days. When the time comes for him to depart the small creature and the beasts go before him till he emerges from the mountains and from the thick darkness. When Balaam came to them, he informed them of what had happened and he sought means of assailing Israel so as to bring them back to Egypt, but G-d confounded all his wisdom. Now, too, when he saw that he could not harm Israel, without waiting to be …

The Zohar; London, Soncino Press, 1933 (Public Domain)

82 **ששים המה מלכות**

The verse of the maamar referred to for the future revela-

tion of the wellspring.

Song of Songs 6:8 שיר השירים ו׳:ח׳

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

There are threescore queens, And fourscore concubines, And maidens without number.

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83 **ומעין מבית ה׳ יצא והשקה**

The prophecy that a spring will come from G-d's House and water the Valley of Shittim.

Joel 4:18 יואל ד׳:י״ח

וְהָיָה בַיּוֹם הַהוּא יִטְפוּ הֶהָרִים עָסִיס וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם וּמְעָיְן מִבֵּית ה׳ יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים׃

And it shall come to pass in that day, That the mountains shall drop down sweet wine, And the hills shall flow with milk, And all the brooks of Judah shall flow with waters; And a fountain shall come forth of the house of the L-RD, And shall water the valley of Shittim.

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84 **ונהר יוצא מעדן**

"A river goes forth from Eden... and from there it separates": the river is Binah, whose flow leads to separateness.

Genesis 2:10 בראשית ב׳:י׳

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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85 **והחכמה מאין תמצא**

"Wisdom, from where (me'ayin) is it found?" read as "from nothingness": Chochmah is the level of ayin, of bittul.

Job 28:12 איוב כ״ח:י״ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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86 **ונוצר ונקה**

Two of the Thirteen Attributes of Mercy, "He preserves kindness" and "He cleanses," read here as the deep springs.

Exodus 34:7 שמות ל״ד:ז׳

נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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87 **והנצח זו ירושלים**

The Talmud's reading of "and the Netzach" as Jerusalem, which the Alter Rebbe says explains why Netzach and Hod are wellsprings.

Berakhot 58a:17 ברכות נ״ח א׳:י״ז

בְּמַתְנִיתָא תַּנָּא מִשְּׁמֵיהּ דְּרַבִּי עֲקִיבָא: "לְךָ ה׳ הַגְּדֻלָּה" — זוֹ קְרִיעַת יַם סוּף. "וְהַגְּבוּרָה" — זוֹ מַכַּת בְּכוֹרוֹת. "וְהַתִּפְאֶרֶת" — זוֹ מַתַּן תּוֹרָה. "וְהַנֵּצַח" — זוֹ יְרוּשָׁלַיִם. "וְהַהוֹד" — זוֹ בֵּית הַמִּקְדָּשׁ.

In a Baraita it is taught in the name of R. 'Akiba : "Thine, O L-rd, is the greatness" — that refers to the division of the Red Sea. "And the power" — that refers to the smiting of the first-born. "And the glory" — that refers to the giving of the Torah, "And the victory" — that refers to Jerusalem. "And the majesty" — that refers to the Temple.

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88 Kehot's note points to Zohar, Terumah 79:781–80:791 for these words.

Zohar, Terumah 79:781–80:791 ספר הזהר, תרומה ע״ט:תשפ״א-פ׳:תשצ״א

PARAGRAPH 6

89 **ענין הקפות שבשמע״צ שלא נכתבו אפילו בתשבע״פ ואינו אלא מנהג**

The Rema's gloss records the custom of circling the bimah with the Torah scrolls on Simchas Torah; the Kehot note cites it for the hakafos being a custom.

Shulchan Arukh, Orach Chayim 669:1 שולחן ערוך, אורח חיים תרס״ט:א׳

... עוד נהגו לסיים התורה אף על קטן העולה אע״ג דיש אומרים דדוקא תלמיד חכם צריך לסיים [מרדכי הגהות קטנות] בזמן הזה שהחזן קורא אין לחוש [ד״ע] במקום שאין להם רק שני ספרי תורות קורין בראשונה וזאת הברכה ובשניה בראשית וחוזרין ולוקחין הראשונה לעניינו של יום וכן עושין כל מקום דבעינן שלשה ספרי תורות ואין להם רק שתים (מצא כתוב):

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

90 **תפלת ערבית רשות**

The Talmud's ruling that the evening prayer is optional.

Berakhot 27b:14–15 ברכות כ״ז ב׳:י״ד-ט״ו

כְּמַאן דְּאָמַר, תְּפִלַּת עַרְבִית רְשׁוּת. דְּאָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: תְּפִלַּת עַרְבִית: רַבָּן גַּמְלִיאֵל אוֹמֵר חוֹבָה, רַבִּי יְהוֹשֻׁעַ אוֹמֵר רְשׁוּת. אָמַר אַבָּיֵי: הֲלָכָה כְּדִבְרֵי הָאוֹמֵר חוֹבָה. וְרָבָא אָמַר: הֲלָכָה כְּדִבְרֵי הָאוֹמֵר רְשׁוּת. תָּנוּ רַבָּנַן: מַעֲשֶׂה בְּתַלְמִיד אֶחָד שֶׁבָּא לִפְנֵי רַבִּי יְהוֹשֻׁעַ. אָמַר לוֹ: תְּפִלַּת עַרְבִית רְשׁוּת אוֹ חוֹבָה? אָמַר לְקֹה: רְשׁוּת.

It is in accord with him who declared that the evening-Tefillah is voluntary; for Rab Judah said in the name of Samuel: As for the evemng-Tefillah, Rabban Gamaliel declares it to be obligatory, but R. Joshua declares it to be voluntary. Abbai said : The Halakah is in agreement with him who declares it to be obligatory ; but Raba said : The

Halakah is in agreement with him who declares it to be voluntary. Our Rabbis have taught : It happened that a disciple came before R. Joshua and ...

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91 **עיין בזהר ח״א דקל״ג ע״א**

The Zohar in Chayei Sarah on why the evening prayer, instituted by Yaakov, is optional.

Zohar, Chayei Sara 23:232–243 ספר הזהר, חיי שרה כ״ג:רל״ב-רמ״ג

92 **ביום השמיני עצרת**

The verse of the Shemini Atzeres maamar referred to here.

Numbers 29:35 במדבר כ״ט:ל״ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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93 **אמרתי אחכמה והיא רחוקה ממני**

Solomon's words: Chochmah remains "far" even from the wisest.

Ecclesiastes 7:23 קהלת ז׳:כ״ג

כָּל־זֶה נִסִּיתִי בַחָכְמָה אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי׃

All this have I tried by wisdom; I said: 'I will get wisdom'; but it was far from me.

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94 **ותתצב אחותו מרחוק**

Moses' sister stood from afar; "sister" and "afar" together point to Chochmah.

Exodus 2:4 שמות ב׳:ד׳

וַתֵּתַצַּב אֲחֹתוֹ מֵרָחֹק לְדֵעָה מַה־יֵּעָשֶׂה לוֹ׃

And his sister stood afar off, to know what would be done to him.

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95 **אמור לחכמה אחותי א ת**

"Say to wisdom, 'You are my sister'": Chochmah is called "sister."

Proverbs 7:4 משלי ז׳:ד׳

אֱמֹר לַחָכְמָה אֲחֹתִי אָתְּ וּמֹדָע לַבִּינָה תִּקְרָא׃

Say unto wisdom: 'Thou art my sister', And call understanding thy kinswoman;

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96 **כאיש אשר אמו תנחמנו**

"As a man whom his mother comforts": the mother, Binah, is close.

Isaiah 66:13 ישעיהו ס״ו:י״ג

כְּאִישׁ אֲשֶׁר אִמּוֹ תְנַחֲמֶנּוּ כֵּן אָנֹכִי אֲנַחֶמְכֶם וּבִירוּשָׁלַם תְּנֻחָמוּ׃

As one whom his mother comforteth, So will I comfort you; and ye shall be comforted in Jerusalem.

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97 **אם הבנים דייקא שמחה**

The mother of the children is joyful: joy comes from Binah.

Psalms 113:9 תהילים קי״ג:ט׳

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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98 Kehot's note points to Zohar, Chayei Sara 23:243–24:254 for these words.

Zohar, Chayei Sara 23:243–24:254 ספר הזהר, חיי שרה כ״ג:רמ״ג-כ״ד:רנ״ד

PARAGRAPH 7

99 **יין המשמח**

Wine that gladdens: Binah is the source of joy.

Judges 9:13 שופטים ט׳:י״ג

וַתֹּאמֶר לָהֶם הַגֶּפֶן הֶחֱדַלְתִּי אֶת־תִּירוֹשִׁי הַמְשַׂמֵּחַ אֱלֹקִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים׃

And the vine said unto them: Should I leave my wine, which cheereth G-d and man, and go to hold sway over the trees?

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100 **בן חכם ישמח אב**

"A wise son gladdens a father": read as Chochmah revealed and giving joy.

Proverbs 10:1 משלי י׳:א׳

מִשְׁלֵי שְׁלֹמֹה בֵּן חָכָם יְשַׂמַּח־אָב וּבֶן כְּסִיל תּוּגַת אִמּוֹ׃

The proverbs of Solomon. A wise son maketh a glad father; but a foolish son is the grief of his mother.

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101 **לפני הוי׳ תטהרו**

"Before Havayah you shall be purified": the teshuvah of Yom Kippur, which reaches Keser.

Leviticus 16:30 ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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PARAGRAPH 8

102 **אריתי מורי**

"I have gathered my myrrh", the verse of another maamar on the same theme.

Song of Songs 5:1 שיר השירים ה׳:א׳

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים׃

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb

with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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103 **אז יבקע כשחר אורך**

"Then your light shall break forth like the dawn": light that bursts out.

Isaiah 58:8 ישעיהו נ"ח:ח'

אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ וַאֲרֻכָתְךָ מְהֵרָה תִצְמָח וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ כְּבוֹד ה' יַאַסְפֶךָ׃

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the L-RD shall be thy rearward.

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104 **ארוממך ה' כי דליתני**

"I will exalt You, G-d, for You have drawn me up", the verse of a related maamar.

Psalms 30:2 תהילים ל':ב'

אֲרוֹמִמְךָ ה' כִּי דִלִּיתָנִי וְלֹא־שִׂמַּחְתָּ אֹיְבַי לִי׃

I will extol thee, O L-RD, for Thou hast raised me up, and hast not suffered mine enemies to rejoice over me.

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105 **מי שם פה לאדם**

"Who gave man a mouth?", the verse of a maamar in Torah Ohr, Shemos.

Exodus 4:11 שמות ד':י"א

וַיֹּאמֶר ה' אֵלָיו מִי שָׂם פֶּה לָאָדָם אוֹ מִי־יָשׂוּם אִלֵּם אוֹ חֵרֵשׁ אוֹ פִקֵּחַ אוֹ עִוֵּר הֲלֹא אָנֹכִי ה'

And the L-RD said unto him: 'Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I the L-RD?

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106 **וחסידיך ירננו**

"And Your pious ones shall sing for joy", discussed in the Zohar.

Psalms 132:9 תהילים קל"ב:ט'

כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק וַחֲסִידֶיךָ יְרַנֵּנוּ׃

Let Thy priests be clothed with righteousness; And let Thy saints shout for joy.

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107 **שבזהר ר"פ ויצא (דקמ"ח ע"ב)**

The Zohar at the beginning of Vayeitzei, which the Alter Rebbe cites on "Your pious ones shall sing for joy."

Zohar, Vayetzei 1:11–6:36 ספר הזהר, ויצא א':י"א-ר':ל"ו

108 **לרחוק שנעשה קרוב**

The Talmud reads "peace to the far and to the near" as putting first the one who was far and came near, the penitent.

Berakhot 34b:17–18 ברכות ל"ד ב':י"ז-י"ח

אָמְרוּ עָלָיו עַל רַבִּי חֲנִינָא וְכוּ׳: מְנָא הָנֵי מִילֵּי? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: דְּאָמַר קְרָא: "בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה' וּרְפָאתִיו". אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: כָּל הַנְּבִיאִים כּוּלָּן לֹא נִתְנַבְּאוּ אֶלָּא לְמַשִּׂיא בִּתּוֹ לְתַלְמִיד חָכָם, וְלָעוֹשֶׂה פְּרָקְמַטְיָא לְתַלְמִיד חָכָם, וְלַמְהַנֶּה תַּלְמִיד חָכָם מִנְּכָסָיו. אֲבָל תַּלְמִידֵי חֲכָמִים עַצְמָן — "עַיִן לֹא רָאֲתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ".

They declared concerning R. Hannina b. Dosa, etc. Whence is this? R. Joshua b. Levi said :For the Scriptures state, "Peace, peace to him that is far off and to him that is near, saith the L-rd that createth the fruit of the lips; and I will heal him" (Is.lvii. 19). R. Hiyya b. Abba said in the name of R. Johanan : Every prophet prophesied only to marry his daughter to a disciple of the wise, and for him who transacts the affairs of a disciple of the wise …

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

109 **אחכמה והיא רחוקה ממני**

Chochmah that is "far from me" is made to shine close.

Ecclesiastes 7:23 קהלת ז':כ"ג

כָּל־זֶה נִסִּיתִי בַחָכְמָה אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי׃

All this have I tried by wisdom; I said: 'I will get wisdom'; but it was far from me.

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110 **ואתחנן**

"And I pleaded", the verse of the maamar referred to at the end.

Deuteronomy 3:23 דברים ג':כ"ג

וָאֶתְחַנַּן אֶל־ה' בָּעֵת הַהִוא לֵאמֹר׃

And I besought the L-RD at that time, saying:

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PARAGRAPH 9

111 **והגדת לבנך**

"And you shall tell your son", the verse of the maamar on the difference between Yom Tov and Shabbos.

Exodus 13:8 שמות י"ג:ח'

וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרָיִם׃

And thou shalt tell thy son in that day, saying: It is because of that which the L-RD did for me when I came forth out of Egypt.

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112 **שבת שבתון דיוהכ"פ**

Yom Kippur is called "a Shabbos of complete rest," read as a level above Shabbos.

Leviticus 23:32 ויקרא כ"ג:ל"ב

שַׁבַּת שַׁבָּתוֹן הוּא לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם בְּתִשְׁעָה לַחֹדֶשׁ בָּעֶרֶב מֵעֶרֶב עַד־עֶרֶב תִּשְׁבְּתוּ שַׁבַּתְּכֶם׃

It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

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PARAGRAPH 10

113 **בשלח פרעה גבי ולא נחם**

> **"When Pharaoh sent the people, G-d did not lead them by way of the land of the Philistines", the verse of the maamar referred to.**

Exodus 13:17 שמות י"ג:י"ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה׃

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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להבין מ״ש ביום השמיני עצרת תהיה לכם

To understand what is written, “On the eighth day there shall be an atzeres for you”

The atzeres of Pesach is “to Havayah your G-d” because it holds back the soul’s great love so that G-d is drawn down into Torah and mitzvos, yet only as a reflection; the atzeres of Shemini Atzeres is “for you” because on it the Torah as it is above, G-d’s own truth, is placed in Israel’s mouths.

THE MAAMAR IN BRIEF

The maamar asks why the seventh day of Pesach is called “an atzeres to Havayah your G-d” while Shemini Atzeres is “an atzeres for you.” It first sets out three levels of love in the Shema: with the heart, in which even the evil inclination is transformed; with the soul, the love of tzaddikim; and with “all your might,” a boundless love reached by baalei teshuvah, since light that comes out of darkness is stronger. This teshuvah is the Exodus, leaving one’s limits. On Pesach the love rises from below, and its atzeres holds the soul back from dissolving into G-d, so that it returns to build His dwelling through Torah and mitzvos, making Havayah “your G-d.” After the teshuvah of the Days of Awe, Sukkos brings G-d’s embrace, “His kindness has prevailed over us.” Shemini Atzeres brings the second half of the verse, “the truth of G-d is forever”: the Torah, G-d’s own truth, beyond even the highest human love. Then “my tongue shall respond with Your word”: G-d’s word itself speaks through the student. The closing section explains this as the difference between the two “bridegrooms” of the Torah’s descent.

OUTLINE

1 **The question and three levels of love** ¶1–4

Why Pesach’s atzeres is “to Havayah your G-d” and Shemini Atzeres’ is “for you”; the loves of heart, soul and “all your might,” the last belonging to baalei teshuvah.

2 **Light out of darkness** ¶5–7

The baal teshuvah’s past longing for darkness becomes a boundless longing for G-d; therefore teshuvah surpasses the World to Come, which is only a radiance from G-d’s Name.

3 **The Exodus and the atzeres of Pesach** ¶8–13

Teshuvah is leaving one's limits, the Exodus; Pesach's love rises from below, and its atzeres restrains the soul in running and returning so that it builds G-d's dwelling through Torah and mitzvos.

4 **Sukkos: the embrace and the ascent of tzedek** ¶14–16

After the Days of Awe, G-d's love embraces Israel on Sukkos; Knesses Yisrael rises "before Him" and G-dliness is then drawn down through the Torah to the lowest level.

5 **The truth of G-d: "My tongue shall respond"** ¶17

Love is only a human truth; the Torah is G-d's truth. On Shemini Atzeres G-d's words are placed in Israel's mouths and the student only responds.

6 **Shemini Atzeres and Torah study** ¶18–19

The eighth day gives the level of "kisses" and "G-d has caused you to declare"; ordinary study draws G-d's word only as an encompassing light "opposite" the student.

7 **Two thousand years and the two bridegrooms** ¶20

The Torah clothes itself in Chochmah and Binah; it descends as two "bridegrooms," Atzilus and Beriah. On Pesach only the reflection comes down; on Shemini Atzeres the Torah above is revealed below, "for you."

KEY CONCEPTS

Atzeres עצרת

The name of the closing festival day, read as "holding back." On Pesach it holds the soul back from dissolving in its love; on Shemini Atzeres it is a gathering-in of the Torah's own light "for you."

Great love (ahavah rabbah) אהבה רבה

The love of "with all your might (me'odecha)," boundless and beyond the soul's own capacity, reached by baalei teshuvah.

Love in delights (ahavah betaanugim) אהבה בתענוגים

G-d's love drawn from above on Sukkos, the embrace of "His right hand embraces me," higher even than great love.

Running and returning (ratzo vashov) רצוא ושוב

The soul's rush toward G-d followed by its return to life below, to build His dwelling through Torah and mitzvos.

The truth of G-d אמת ה'

G-d's absolute oneness, grasped only through the Torah, which is one with Him; higher than love, which is a human truth.

"My tongue shall respond with Your word" תען לשוני אמרתך

Torah study in which G-d's own word speaks through the student, who only repeats it; the gift of Shemini Atzeres.

Chasan (bridegroom) חתן

Read as "going down a level": the Torah's descent. There are two, into Atzilus and into Beriah; on Shemini Atzeres, and fully in the future, they become one.

SECTION 1 · ¶1–4

The question and three levels of love

1 להבין מ״ש ביום השמיני עצרת תהיה לכם[1]. ובשביעי של פסח כתיב עצרת להוי׳ אלהיך.[2] הנה כתיב ואהבת את[3] ה׳ אלקיך בכל לבבך ובכל נפשך ובכל מאדך.

To understand what is written, "On the eighth day there shall be an atzeres (assembly) for you," while of the seventh day of Pesach it is written, "an atzeres to Havayah your G-d." Now, it is written, "You shall love Havayah your G-d with all your heart (levavcha), with all your soul and with all your might (me'odecha)."

> The maamar opens with a question of wording. Both the seventh day of Pesach and the eighth day after Sukkos are called an atzeres (a closing assembly, from a root meaning "to hold back"), but of Pesach the Torah says it is "to Havayah your G-d," while of Shemini Atzeres it says it is "for you." To answer, the Alter Rebbe first turns to the three levels of love in the Shema: with all your heart, with all your soul, and with all your might.

ופי׳ בכל לבבך ארז״ל בשני יצריך ביצ״ט וביצה״ר[4] דהיינו שכל כח ועוצם הלהב רשפי אש בוערה מכל מיני יצה״ר שבעוה״ז יתהפך הלהב כולו לאהבת ה׳.[5]

And on the meaning of "with all your heart (levavcha)," our Sages, of blessed memory, said: "with both your inclinations, with the good inclination and with the evil inclination." That is: all the force and intensity of the flame, the sparks of burning fire, from every kind of evil inclination in this world, the whole flame shall be turned over into love of G-d.

> The Mishnah reads the double letter beit in levavcha ("your heart") as "both your hearts," the good and the evil inclination. Loving G-d with the evil inclination means that the whole fire of worldly desire is not suppressed but turned around, so that the same burning intensity becomes love of G-d.

2 וכמו שיהיה לעתיד דכתיב כי אז אהפוך אל עמים שפה ברורה לקרוא כולם בשם ה׳ לעבדו שכם אחד[6]

As it will be in the time to come, as it is written, "For then I will turn to the nations a pure language, that they may all call upon the Name of G-d, to serve Him with one shoulder (shechem echad)."

> The prophet Tzefaniah foresees a time when the nations will be given "a pure language" and will serve G-d "with one shoulder," that is, in unison. The Alter Rebbe brings this vision as the model for turning the evil inclination into love.

דהיינו שאפי׳ כל העמים עו״ג שהן שרשי התאוות גשמי׳ יהפוך להם שפה ברורה לקרוא כולם כו׳ והוא ענין אתהפכא חשוכא לנהורא ולעבדו שכם אחד.

That is: even all the nations, the idol-worshippers, who are the roots of the physical lusts, He will turn to them a pure language, that they may all call, etc. And this is the matter of "darkness being turned into light" (is'hapcha chashocha linehora); and [so] "to serve Him with one shoulder."

> The nations here stand for the roots of physical desire. In the future even these roots will be transformed, which is the Zohar's idea of "darkness turned into light": not the removal of darkness but its conversion into light.

פי׳ שכם בחי׳ אחוריים בתר כתפין והיינו כענין מ״ש ואתה הסבות את לבם אחורנית יתהפך להיות בבחינת אחד

The meaning of shechem (shoulder) is the level of the back, "behind the shoulders" (basar kasfin); that is, like the matter of what is written, "and You turned their heart backward." It will be turned over to be at the level of "one."

> Shechem, "shoulder," is read as the back, the side that faces away. As Eliyahu said, G-d had "turned their heart backward"; that turned-away side itself be turned around and become "one" with holiness.

[וזהו ג״כ ענין ואני נתתי לך שכם אחד על אחיך[7] שבירור דיוסף להיות מבחי׳ שכם בחינת אחד הוא בבחי׳ שלמעלה יותר מבירור דהשבטים וכמ״ש סד״ה

(And this is also the matter of "And I have given you one shechem above your brothers": that the refinement (birur) of Yosef, to be from the level of shechem, the level of "one," is at a level higher than the refinement of the tribes; as is explained at the end of the discourse beginning

> In a parenthesis, the Alter Rebbe adds that Yaakov's gift to Yosef of "one shechem above your brothers" means the same thing. Yosef's work of refinement (birur, sifting holiness out of the world) reaches the level of transforming the "back" into "one," which is higher than the refinement achieved by the other tribes.

והנה אנחנו מאלמים אלומים[8] ועי׳ לקמן בענין בכל מאדך] וזהו פי׳ ואהבת שהוא לשון ציווי

"And behold, we were binding sheaves"; and see below on the matter of "with all your might.") And this is the meaning of ve'ahavta ("you shall love"), which is a term of command

> The parenthesis ends by pointing to the discourse on Yosef's dream of the sheaves, in Torah Ohr, and to the discussion of "with all your might" below. Returning to the verse, the word ve'ahavta ("you shall love") is first of all a command.

וגם לי עתיד לומר שלעתיד סופך לאהוב את ה' בכל לבבך כי לא ידח ממנו נדח.[9,10]

and also a term of the future, saying that in the time to come, "in the end you will love" G-d with all your heart; for "none that is banished will be banished from Him."

> The same word can also be read as a promise about the future: "in the end you will love." Since no Jewish soul will remain cast away from G-d, every one will eventually love Him with all his heart, including with the transformed evil inclination.

3 ובכל נפשך[11] הוא בחי' אהבה גדולה מזו שאינה נתפסת בלב האדם לפי שאין בגשמיות דוגמתה וכערכה כלל כ"א לה' לבדו

"And with all your soul" is the level of a love greater than this, which cannot be grasped in the heart of man, because in physicality there is nothing like it or comparable to it at all; [it is] only for G-d alone.

> The second level, "with all your soul," is a love that the heart cannot hold. The heart's love is fed by comparison with physical things one loves; this love has no physical counterpart at all and is for G-d alone.

והיא אהבת הנפש האלקי' לבדה וכמ"ש נפשי אויתיך[12] והאהבה הזאת היא מתלהבת ומתלהטת בנפשות הצדיקים כי היכל ה' המה וכלי בית[13] ה'.[14]

And it is the love of the G-dly soul (nefesh ha'Elokis) alone, as it is written, "My soul, I have desired You." And this love flames and blazes in the souls of the tzaddikim, for "they are the Sanctuary of G-d" and "the vessels of the House of G-d."

> It belongs to the G-dly soul alone, as in Yeshayah's words, "My soul, I have desired You." It burns openly in tzaddikim, whose whole being is a sanctuary and a vessel for G-d.

4 ובכל מאדך היא בחי' אהבה העולה על כולנה שהיא בחי' אהבה רבה במאד שאינה נתפסת אפילו בנשמו' הצדיקים וגבהו דרכיה במאד מאד למעלה מעלה מבחי' הנבראים שהוא לדבקה בו ית' ממש באי"ס ב"ה

"And with all your might (me'odecha)" is the level of a love that surpasses them all, which is the level of "great love" (ahavah rabbah) in the extreme (bim'od), which cannot be grasped even in the souls of the tzaddikim; "its ways are high," exceedingly high, higher and higher than the level of created beings: it is to cleave to Him, may He be blessed, truly, to the Infinite One (Ein Sof), blessed be He.

> The third level, "with all your might (me'odecha)," is ahavah rabbah, "great love," in the extreme. It is higher than anything a created soul can contain, even that of a tzaddik, because it seeks to cleave to the Infinite One Himself.

והנה כתיב גדול ה׳ ומהולל מאד[15] ולגדולתו אין חקר וכך האהבה הנמשכת מזה היא בבחי׳ מאד בלי שיעור וגבול ואין הנפש יכולה להשיגה להיות שהנפש היא בחי׳ נברא בבחי׳ כלי וגבול

Now, it is written, "Great is G-d and exceedingly (me'od) praised, and His greatness is unsearchable." So too the love drawn from this is at the level of me'od, without measure or limit; and the soul cannot attain it, since the soul is at the level of a created being, at the level of a vessel and a limit.

> The word me'od ("exceedingly") in the verse "Great is G-d and exceedingly praised, His greatness unsearchable" shows that me'od means without limit. The love that answers to that greatness is itself limitless, so the soul, which is a created and limited vessel, cannot reach it by its own capacity.

אך הזוכה לאהבה רבה הזאת הם בעלי תשובה ע״ד מאמרז״ל במקום שבע״ת עומדים[16] אין צדיקים גמורים יכולים לעמוד.[17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49]

But those who merit this great love are the baalei teshuvah (those who return), in the manner of the saying of our Sages, of blessed memory: "In the place where baalei teshuvah stand, perfect tzaddikim cannot stand."

> Nevertheless those who return in teshuvah do reach it. This is why the Sages say that where baalei teshuvah stand, perfect tzaddikim cannot stand.

SECTION 2 · ¶5–7

Light out of darkness

5 והענין כמ״ש כיתרון האור מן החושך.[50] פי׳ שיש יתרון ומעלה לאור כשבא מן החושך דוקא

The matter is as it is written, "as the advantage of light over darkness." The meaning is that there is an advantage and superiority to light when it comes from darkness specifically.

> Kohelles says that light has an advantage over darkness. The Alter Rebbe reads it as "light that comes out of darkness": light has a special superiority precisely when it emerges from darkness.

דהיינו כשישים האדם אל לבו כל מעשיו ודבוריו ומחשבותיו אשר לא לה׳ המה בכל ימי חיי הבלו שהם חשך ממש והסתר פניו ית׳ ואעפ״כ בכך היה חפץ ומתאוה וכו׳.

That is: when a person takes to heart all his deeds, words and thoughts which were not for G-d, in all the days of his vain life, which are actual darkness and the hiding of His face, may He be blessed; and nevertheless this is what he desired and craved, etc.

> The baal teshuvah reflects on a whole life of deeds, words and thoughts that were not for G-d, which were darkness and concealment of G-d. And yet, he realizes, that was what he wanted and longed for.

מכש״כ וק״ו שיש יתרון מעלה לאור ה׳ אשר לזאת תתרבה ותתגדל האהבה במאד ביתר שאת

How much more so, and by an argument from the lesser to the greater, is there an advantage and superiority to the light of G-d; so that because of this the love will increase and grow exceedingly (bim'od), with greater intensity

> If he could desire darkness so strongly, then all the more should he desire the light of G-d, which is infinitely superior. This reasoning makes his love grow "exceedingly," the word of me'odecha.

ומעלה לאין קץ להוציא נפשו ממאסרה להשתפך אל חיק אביה א״ס ב״ה ממש ולדבקה בו ממש (ועמ״ש מזה בד״ה שמאלו תחת לראשי בפ׳ כי תשא).[51]

and higher without end, to bring his soul out of its prison, to pour itself out into the bosom of its Father, the Infinite One, blessed be He, truly, and to cleave to Him truly (and see what is explained on this in the discourse beginning "His left hand is under my head," in Parshas Ki Sisa).

> The love grows without end until the soul longs to break out of its prison, the body and its limits, and pour itself into "the bosom of its Father," the Infinite One. The parenthesis refers to a discourse in Torah Ohr, Parshas Ki Sisa, for more on this.

וזהו ענין זדונות נעשו כזכיות[52] ע״י תשובה כי יעלה ויבא ליגיע לבחי׳ אהבה רבה הנ״ל.

And this is the matter of "deliberate sins become like merits" through teshuvah: for he will rise and come to reach the level of great love mentioned above.

> This is how the Talmud's statement that teshuvah turns deliberate sins into merits works: the memory of the sins is what drives the baal teshuvah up to the great love, so the sins themselves become the cause of an ascent.

ולכן אפילו צדיקים גמורים אין יכולים לעמוד להיותם בחי׳ גמורים מלשון כלי שנגמר מלאכתו[53] ועדיין הם בבחי׳ כלי.[54]

Therefore even perfect tzaddikim (tzaddikim gemurim) cannot stand [there], because they are at the level of gemurim ("completed"), from the expression "a vessel whose making has been completed"; and they are still at the level of a vessel.

> Tzaddikim gemurim ("perfect tzaddikim") is read from gamar, "finished," as in the Mishnah's term for a vessel whose making has been completed. A perfect tzaddik is a finished vessel with a fixed capacity, so he cannot reach the boundless love of the baal teshuvah.

6 ולזה הזהירו רז״ל במאד הוי שפל רוח בפני כל אדם[55] כדי להיות נשבר ונדכה ונכנע ורוחו נמוכה בכדי שיאיר עליו אור האהבה כיתרון האור הנ״ל.

For this reason our Sages, of blessed memory, cautioned with [the word] me'od ("very"): "Be humble of spirit before every person," so as to be broken, crushed and subdued, with a lowly spirit, so that the light of love may shine upon him, as "the advantage of light" mentioned above.

> The Mishnah uses the same word me'od ("very") in its call to humility, linking humility to the love of me'odecha. A broken, lowly spirit lets a person feel his own darkness, and so the light of love can shine on him in the way of "light out of darkness."

וזהו שאמרז״ל יפה שעה אחת בתשובה ומע״ט[56] בעוה״ז מכל חיי העוה״ב[57] ואמרו שיהיה כל ימיו בתשובה.[58, 59]

And this is what our Sages, of blessed memory, said: "One hour of teshuvah and good deeds in this world is finer than all the life of the World to Come"; and they said that one should be in teshuvah all his days.

> The Mishnah says one hour of teshuvah and good deeds here is finer than the whole World to Come. The Talmud adds that a person should spend all his days in teshuvah (since he may die tomorrow), so that this highest love is always within reach.

כי עוה״ב אינו אלא זיו והארה ממנו יתּ. כמארז״ל צדיקים יושבים ונהנים[60] מזיו השכינה ואמרו ביו״ד נברא העוה״ב[61] כנ״ל.[62]

For the World to Come is nothing but a radiance and illumination from Him, may He be blessed, as our Sages, of blessed memory, said, "The tzaddikim sit and enjoy the radiance of the Shechinah"; and they said, "With the yud the World to Come was created," as mentioned above.

> The reason teshuvah is finer: the World to Come is only a radiance from G-d, the "radiance of the Shechinah" that tzaddikim enjoy. The Talmud says the World to Come was created with the letter yud, a single letter of the Name, meaning it is only a glimmer of Him.

7 ופי׳ ביו״ד בהארה הנמשכת ומתפשטת מבחי׳ היו״ד. כי היו״ד עצמו הוא בחי׳ אותיות שמו הגדול והוא ושמו אחד.

And the meaning of "with the yud" is: with the illumination that is drawn forth and spreads out from the level of the yud. For the yud itself is the level of the letters of His great Name, and He and His Name are one.

> "With the yud" does not mean with the yud itself, but with a glimmer that spreads out from it. The yud itself is one of the letters of G-d's great Name, and "He and His Name are one," so the World to Come receives only a radiance, not the Name itself.

וכמ״ש כי נשגב שמו[63] לבדו רק הודו על ארץ ושמים והודו הוא זיו והארה מן שמו אשר נשגב לבדו.

As it is written, “For His Name alone is exalted; only His glory (hodo) is upon earth and heaven”; and “His glory” is a radiance and illumination from His Name, which alone is exalted.

> The psalm says G-d’s Name alone is exalted and only His glory (hod) is on earth and heaven. The creations, including the World to Come, receive only this glory, a reflection of the Name that remains exalted and apart.

וישראל הם עם קרובו[64] של מהותו ועצמותו כביכול ממש ע״י תשובה מאהבה רבה הנ״ל לדבקה בו ממש באי״ס ב״ה לבדו.

And Israel are “the people near to Him,” to His very being and essence, as it were, truly, through teshuvah out of the great love mentioned above, to cleave to Him truly, to the Infinite One, blessed be He, alone.

> Israel, however, are called “the people near to Him”: near to His very essence, beyond the Name’s radiance. This closeness is reached through teshuvah out of great love, which seeks the Infinite One Himself and nothing else.

SECTION 3 · ¶8–13

The Exodus and the atzeres of Pesach

8 והנה ענין תשובה מאהבה זו הוא ענין בחי׳ יציאת מצרים ופי׳ יציאת מצרים לצאת מן המצרים וגבולים המגבילים האהבה דהיינו לצאת מבחי׳ צדיק לבחי׳ בע״ת הנ״ל.

Now, this matter of teshuvah out of love is the matter of the level of the Exodus from Egypt (yetzias Mitzrayim). And the meaning of yetzias Mitzrayim is to go out of the straits (meitzarim) and limits that limit the love; that is, to go out of the level of a tzaddik into the level of a baal teshuvah mentioned above.

> Mitzrayim (Egypt) is read as meitzarim, “straits” or “narrow limits.” The Exodus, in the soul, is going beyond the limits that confine love: rising from the measured love of a tzaddik to the boundless love of a baal teshuvah.

אך גם בכל אחד ואחד כפי בחינתו יש בחי' יצ"מ ואפילו בהמון עם כפשוטו לפנות מעסקיו ועניניו בעניני העולם ובפרט בעלי מו"מ צריכין לקבוע עתים לפנות דעתם מעסקיהם כפי הפנאי שלהם

But in each and every person too, according to his level, there is a level of the Exodus from Egypt; even among the common people, in the plain sense: to clear himself of his business and his affairs in the matters of the world. And especially businesspeople need to set times to clear their minds of their business, according to the free time they have.

> Everyone has his own Exodus, according to his level. For an ordinary person it can simply mean clearing himself of business and worldly affairs; a businessman must set fixed times, as his schedule allows, to free his mind for G-d.

וכן יש יצ"מ במדריגה ומעלה אחר מעלה עד רום המעלות עד אשר יגיע לבחי' אהבה רבה הנ"ל [ועמ"ש מזה בביאור ע"פ אני כו' אשר הוצאתי אתכם מארץ מצרים כו']:

And so there is an Exodus from Egypt in [every] degree, one level after another, up to the highest of levels, until he reaches the level of great love mentioned above (and see what is explained on this in the explanation on the verse "I, etc., who brought you out of the land of Egypt, etc."):

> The Exodus continues step by step, level beyond level, until a person reaches the great love. The Alter Rebbe refers to his explanation elsewhere of the verse "I... who brought you out of the land of Egypt."

9 ב וזהו ענין זד ימי הפסח ימי יצ"מ שהוא זמן התעוררות בחי' אהבה רבה הנ"ל ממטה למעלה כו'.

2. And this is the matter of the seven days of Pesach, the days of the Exodus from Egypt: it is the time of the arousal of the level of great love mentioned above, from below upward, etc.

> The second section begins by applying all this to Pesach. The seven days of Pesach, the days of the Exodus, are the time when the great love is aroused from below upward, from the soul toward G-d. (The printed text reads זד, apparently a misprint for ז', "seven.")

אך ביום השביעי שהוא בחי' אהבה רבה בהתגלות עצרת לה' אלקיך.[65] ופי' כענין אם רץ לבך שוב[66] לאחד.[67,68]

But on the seventh day, which is the level of great love in revelation, [it is] "an atzeres to Havayah your G-d." And the meaning is like the matter of "If your heart runs, return to the One."

> On the seventh day this love is openly revealed, and then comes the atzeres, the "holding back." It is like the teaching "if your heart runs, return to the One": after the soul's rush upward it must turn back and remain in the body to serve G-d below.

10 וכמ״ש כלה שארי ולבבי[69] צור לבבי. פי׳ שמתחלה כלה שארי ולבבי בכלות הנפש ממש. ואח״כ צור לבבי צור הוא מלשון חיזוק וכמ״ש הצור תמים פעלו.[70]

As it is written, "My flesh and my heart pine away (kalah); the rock (tzur) of my heart…" The meaning is: at first, "my flesh and my heart pine away," in an actual expiry of the soul (kelos hanefesh). And afterwards, "the rock of my heart": tzur is a term of strength, as it is written, "The Rock (haTzur), His work is perfect."

> The verse from Tehillim describes two stages. First the soul "pines away" in its longing, to the point of expiring into G-d (kelos hanefesh); then comes "the rock of my heart," tzur, which means strength, as in "the Rock, His work is perfect."

דהיינו שיתחזק במעוזו להיות שבע״כ אתה חי[71,72] כוי כדי להיות לו יתי דירה בתחתונים[73] וצריך לעשות משכן ומכון לשבתו ע״י עסק התורה והמצות שיהיה הוי׳ בבחי׳ אלקיך

That is: that he strengthen himself in His stronghold, to be [in the manner of] "against your will you live," etc., so that there may be for Him, may He be blessed, a dwelling place among the lower realms. And one needs to make a Sanctuary and a place for His dwelling, through occupation with the Torah and the mitzvos, so that Havayah be at the level of "your G-d" (Elokecha)

> The "strength" is the soul's firmness to stay alive in the body, as the Mishnah says, "against your will you live." It must stay because G-d wants a dwelling place among the lower realms, and that dwelling is built through Torah and mitzvos, which make the transcendent Havayah into "your G-d" (Elokecha), present with you.

דהיינו שיהיה שורה ומתלבש בתחתונים [ועמ״ש בד״ה כי תצא גבי ונתנו הוי׳ אלקיך בידך[74] הויה הוא תורה ואלקיך הו מצות ע״ש.

that is, that He rest and be vested in the lower realms. (And see what is explained in the discourse beginning "When you go out," regarding "and Havayah your G-d will deliver him into your hand": "Havayah" is Torah and "your G-d" is mitzvos; see there.

> "Havayah your G-d" means that G-d rests and is clothed within this lower world. A parenthesis opens here pointing to the discourse on "When you go out [to war]" in Likkutei Torah, where "Havayah" is identified with Torah and "your G-d" with mitzvos. (The printed הו is apparently a misprint for הוא, "is.")

11 ועמ״ש לעיל בד״ה כי המצוה הזאת[75] בפי׳ מ״ש במ״ת אנכי הוי׳ אלקיך דהיינו שלהיות נמשך בחי׳ הוי׳ מבחי׳ אנכי באתעדל״ת תליא מילתא ע״י התורה והמצות כו׳ ע״ש.

And see what is explained above in the discourse beginning "For this commandment," on the meaning of what was said at the Giving of the Torah, "I (Anochi) am Havayah your G-d": that is, for the level of Havayah to be drawn forth from the level of Anochi, the matter depends on an arousal from below, through the Torah and the mitzvos, etc.; see there.

> The parenthesis continues with another discourse. At Sinai G-d said "Anochi (I) am Havayah your G-d": for Havayah to come forth from the hidden Anochi, the Essence, and become "your G-d," depends on human initiative, an arousal from below, through Torah and mitzvos.

ועמ״ש בד״ה אתם נצבים[76] בפי׳ כי הוי׳ אלקיך אש אוכלה הוא[77] פי׳ כטבע האש שמסתלק למעלה עד״מ ואינו יורד ומתפשט וכו׳

And see what is explained in the discourse beginning "You are standing," on the meaning of "For Havayah your G-d is a consuming fire": it means [that He is] like the nature of fire, which, by way of analogy, withdraws upward and does not descend and spread out, etc.,

> A further discourse explains "Havayah your G-d is a consuming fire." Just as fire naturally rises and does not spread downward, G-d's light by its nature withdraws upward and does not descend into the worlds.

ולכן נק׳ אל עליון[78] כו׳ ע״ש אך ע״י אתעדל״ת ברצוא ושוב ממשיכים להיות קראתיך הוי׳.[79]

and therefore He is called "G-d Most High" (Kel Elyon), etc.; see there. But through an arousal from below, in "running and returning" (ratzo vashov), we draw down [so] that there be "I have called You, Havayah."

> That is why G-d is called Kel Elyon, "G-d Most High." Yet through our arousal from below, in the rhythm of running and returning, we draw Him down, so that we can call to Him as Havayah and He is present with us.

12 ועד״ז יובן גם כאן פי׳ עצרת להוי׳ אלקיך[80] שהוא ענין ההמשכה מא״ס ב״ה אנכי מי שאנכי שיהיה נמשך להיות הוי׳ אלקיך דהיינו שיתלבש בתורה ומצות כו׳

In the same way one will understand here too the meaning of "an atzeres to Havayah your G-d": it is the matter of the drawing down from the Infinite One, blessed be He, "Anochi, the One who is I," so that it be drawn down to become "Havayah your G-d"; that is, that He be vested in Torah and mitzvos, etc.

> This explains the Pesach verse: "an atzeres to Havayah your G-d" is the drawing down from the Infinite One, called Anochi, "the One who is I" (the Essence), so that He becomes "Havayah your G-d," clothed in Torah and mitzvos.

הקב״ה יושב ועוסק בתורה[81] כו׳ ועמ״ש מזה בד״ה שיר השירים][82] וכמארז״ל אי״ת בניך אלא בוניך[83] כי ת״ח נק׳ בנאים שעוסקים בבנינו של[84] עולם

"The Holy One, blessed be He, sits and occupies Himself with Torah," etc.; and see what is explained on this in the discourse beginning "The Song of Songs.") And as our Sages, of blessed memory, said: "Do not read 'your children' (banayich) but 'your builders' (bonayich)"; for Torah scholars are called builders, since they are occupied with the building of the world.

> The Talmud says G-d Himself "sits and studies Torah," showing that He is clothed in it. The long parenthesis ends here with a reference to the discourse on Shir HaShirim. The Sages read "your children" (banayich) as "your builders" (bonayich): Torah scholars build the world.

כי אין להקב״ה בעולמו אלא ד׳[85] אמות של הלכה בלבד וכתיב אם לא בריתי יומם ולילה[86] חוקות שמים וארץ לא שמתי.

For the Holy One, blessed be He, has in His world only the four cubits of halachah alone; and it is written, "If not for My covenant by day and by night, I would not have set the laws of heaven and earth."

> G-d's place in His world is "the four cubits of halachah," and G-d says that without His covenant of Torah study day and night He would not have established heaven and earth. Torah is what builds the dwelling and sustains the world.

13 וכן בענין המצות ובפרט מצחת הצדקה דכתיב עולם חסד יבנה[87] וכתיב חסד ה׳ מלאה הארץ.[88]

And so too with the mitzvos, and especially the mitzvah of tzedakah, as it is written, "The world is built by kindness (chesed)," and it is written, "The earth is full of the kindness of G-d."

> The same is true of the mitzvos, and especially tzedakah, which builds the world as "the world is built by kindness" and fills the earth with G-d's kindness. (The printed מצחת is apparently a misprint for מצות, "the mitzvah of.")

וזהו בחי׳ עצרת של ז׳ ימי הפסח לעצור ולכלוא את הרוח והנפש שלא יצאו מנרתקן ויתבטלו ממציאותן באהבה רבה זו

And this is the level of the atzeres of the seven days of Pesach: to hold back and restrain the spirit and the soul so that they do not leave their sheath and become nullified from their existence in this great love,

> Here is the meaning of Pesach's atzeres. The great love aroused on Pesach could carry the soul right out of its "sheath," the body, into total dissolution in G-d; atzeres means holding the soul back and keeping it in place.

רק להיות כאש עצור בלבו[89] בבחי׳ רצוא ושוב ועמ״ש מענין רצוא ושוב בד״ה וכל העם רואים[90] את הקולות[91] ובד״ה בפי׳ נסכים כתיב:[92]

but only to be "like a fire held back (atzur)" in his heart, in the mode of "running and returning." And see what is explained on the subject of "running and returning" in the discourse beginning "And all the people saw the voices," and in the discourse beginning "In the section of the libations it is written":

> The love remains like "a fire held back (atzur)" in the heart, in the rhythm of running and returning, so that the soul stays below to do G-d's will. The Alter Rebbe refers to two discourses where running and returning are explained at length.

SECTION 4 · ¶14–16

Sukkos: the embrace and the ascent of tzedek

14 אך בחי׳ עצרת של חג הסוכות הוא ענין מ״ש תען לשוני אמרתך[93] כי כל מצותיך צדק. והוא כי ע״י עשי״ת זוכה ישראל לבחי׳ תשובה מאהבה הנ״ל. וזדונות נעשו לו כזכיות.[94]

But the level of the atzeres of the festival of Sukkos is the matter of what is written, "My tongue shall respond (ta'an) with Your word, for all Your commandments are righteousness (tzedek)." It is that through the Ten Days of Teshuvah Israel merits the level of teshuvah out of love mentioned above, and deliberate sins become for him like merits.

> Sukkos has its own atzeres, Shemini Atzeres, expressed in the verse "My tongue shall respond with Your word, for all Your commandments are righteousness." It follows the Ten Days of Teshuvah, in which Israel reaches teshuvah out of love, through which deliberate sins become merits.

ולכן נמשך מלמעלה למטה ג״כ אהבה רבה מאד אהבה בתענוגים[95] בכל ימי הסוכות בבחי׳ וימינו תחבקני[96] שהוא

Therefore there is also drawn from above to below a very great love, "love in delights," throughout all the days of Sukkos, at the level of "and His right hand embraces me," which is

> In response to this teshuvah, love is drawn from above to below throughout Sukkos: "love in delights," G-d's delight in Israel. It is the embrace of "and His right hand embraces me."

כמו למשל מי שמחבק את חבירו אינו מניחו לנטות ממנו כך כביכול מתעלים באהבה זו לדבקה בו ממש שלא להפרד ממנו ח״ו.

like, for example, one who embraces his friend: he does not let him turn away from him. So too, as it were, they are raised in this love to cleave to Him truly, so as not to be separated from Him, G-d forbid.

> An embrace holds the other close and does not let him turn away. So on Sukkos G-d's embrace lifts Israel to cleave to Him, and He does not let them separate from Him.

15 וזהו כי גבר עלינו חסדו.[97] פי׳ שחסד ה׳ הוא גבור וחזק ממנו ואינו מניח אותנו לנטות אל צד

And this is [the meaning of] "For His kindness has prevailed (gavar) over us." The meaning is that the kindness of G-d is mightier and stronger than we are, and does not let us turn aside

> The psalm "His kindness has prevailed (gavar) over us" describes the embrace: G-d's kindness is stronger than we are and holds us fast.

אחר ח״ו והאהבה זו היא ג״כ בלי שיעור וגבול עד כלות הנפש ממש וכמ״ש כלתה נפשי[98] [וצ״ל דבחי׳ זו גבוה מאהבה רבה

to another side, G-d forbid. And this love too is without measure or limit, to the point of an actual expiry of the soul, as it is written, "My soul pines (kalsah)." (And it must be said that this level is higher than great love;

> It does not let us turn to the other side. This love too is boundless, to the point of the soul's expiry, "my soul pines." In brackets the Alter Rebbe adds that it must be higher than the "great love."

ויובן זה עפמ״ש בביאור ע״פ חכלילי[99] עינים[100] בענין אהבה בתענוגים שהיא למעלה מבחי׳ אהבה רבה כו׳] והנה כתיב צדק לפניו יהלך[101] וישם לדרך פעמיו.[102]

and this will be understood from what is explained in the explanation on the verse "His eyes are reddish (chachlili einayim)," on the matter of "love in delights," that it is above the level of great love, etc.) Now, it is written, "Righteousness (tzedek) shall walk before Him, and He will set [it] on the way of His steps."

> This is because "love in delights" is above great love, as explained in the discourse on "chachlili einayim." A new verse is now introduced, "Righteousness shall walk before Him, and He will set it on the way of His steps."

פי׳ צדק מדת כנס״י לפניו יהלך שע״י בחי׳ וימינו תחבקני הנ״ל מתעלית בעילוי רב להיות לפני ה׳ ממש [ועמ״ש סד״ה ויושט המלך לאסתר[103] בפי׳ ותעמוד לפניו[104] ובד״ה יחיינו מיומים[105] בפי׳ ונחיה לפניו] ואז וישם לדרך פעמיו

The meaning is: tzedek, the attribute of the Congregation of Israel (Knesses Yisrael), "shall walk before Him": through the level of "and His right hand embraces me" mentioned above, it is raised in a great elevation to be truly "before G-d" (and see what is explained at the end of the discourse beginning "And the king extended to Esther," on the meaning of "and she stood before him," and in the discourse beginning "He will revive us after two days," on the meaning of "and we shall live before Him"). And then "and He will set on the way of His steps"

> Tzedek, "righteousness," is the attribute of the Congregation of Israel (Malchus, the collective soul of Israel). Through the embrace of Sukkos she is raised to stand truly "before Him," and then "He will set on the way of His steps." The bracket points to discourses on Esther standing before the king and on "we shall live before Him."

היינו המשכת אלקותו מלמעלה למטה עד בחי׳ סוף מעשה וכמ״ש מה יפו פעמיך בנעלים[106] שע״י התרוה דאקרי דרך[107] יומשך הגילוי למטה [ועמ״ש בד״ה אשירה להוי׳[108, 109] בפי׳ ושמרו דרך[110] הוי׳ וכו׳ וע׳ בזהר שלח (דקס״א ב׳)

is the drawing down of His G-dliness from above to below, down to the level of "the end of action," as it is written, "How beautiful are your steps in sandals": that through the Torah, which is called "a way," the revelation will be drawn down below. (And see what is explained in the discourse beginning "I will sing to Havayah," on the meaning of "and they shall keep the way of Havayah," etc.; and see in the Zohar, Shelach (p. 161b):

> "The way of His steps" is G-d's G-dliness drawn from above all the way down, to "the end of action," the physical world. The Torah is called a "way," and through it the revelation is drawn below. (The printed התרוה is apparently a misprint for התורה, "the Torah.")

ת״ח כו׳ בדרך נועם[111] כו׳[112] ובפי׳ מקץ (דקצ״ז[113] ב׳) ע״פ דרכיה דרכי נועם[114, 115] ועמ״ש בד״ה ושמתי כדכד[116, 117] בענין וכל גבולך כו׳

"Come and see, etc., in the way of pleasantness, etc."; and in Parshas Mikeitz (p. 197b), on "Her ways are ways of pleasantness." And see what is explained in the discourse beginning "And I will make your windows of rubies (kadkod)," on the matter of "and all your borders," etc.

> The long parenthesis collects sources on "way" (derech): the Zohar's "in the way of pleasantness," where the concealed Atik shines into the mind and the mind into the heart, the Zohar on "Her ways are ways of pleasantness," and a discourse on the "borders" of precious stones.

ועי׳ בזהר באדר״ז (דר״צ ע״א) ע״פ אלקים הבין דרכה[118, 119] ומ״ש ע״ז האריז״ל בפי׳ הספי״ד פ״ד (דקי״ח סע״ב) שפי׳ דרכה היינו מזלא דא״א ול״ב שבילין כו׳

And see in the Zohar, in the Idra Zuta (p. 290a), on "Elokim understands her way," and what the Arizal wrote on this in the commentary on Sifra DiTzeniusa, ch. 4 (p. 118b, at the end): that "her way" means the mazal of Arich Anpin and the thirty-two paths, etc.

> The Idra Zuta reads "Elokim understands her way," and the Arizal explains "her way" as the mazal (flow) of Arich Anpin and the thirty-two paths of Chochmah. These are Kabbalistic names for the channels by which the highest levels descend.

ועי׳ עוד בזהר פ׳ בשלח (דנ״ז סע״ב) ועמ״ש בד״ה כי ההרים ימושו[120] בפי׳ צדיק ה׳ בכל דרכיו[121] ומ״ש בסידור ע״פ זה.

And see further in the Zohar, Parshas Beshalach (p. 57b, at the end); and see what is explained in the discourse beginning "For the mountains shall depart," on the meaning of "G-d is righteous in all His ways," and what is written in the Siddur on this.

> More sources on "way": another Zohar passage, a discourse on "G-d is righteous in all His ways," and the Siddur's explanation of that verse.

ועי׳ באגה״ק סי׳ ד׳ מ״ש וזהו צדק לפניו יהלך כו׳ שממשיך את פנימית הלב להי׳ ואח״כ ישם לדרך פעמיו כמ״ש והלכת בדרכיו[122] כו׳

And see in Iggeres HaKodesh, section 4, what is written: "And this is [the meaning of] 'Righteousness shall walk before Him,' etc.: that one draws the inner dimension of the heart to G-d; and afterwards 'He will set on the way of His steps,' as it is written, 'and you shall walk in His ways,' etc.,

> The Alter Rebbe quotes his own Iggeres HaKodesh, section 4. There "Righteousness shall walk before Him" is the inner dimension of the heart drawn to G-d, and "He will set on the way of His steps" is walking in G-d's ways.

בכל מעשה המצות כולם ותלמוד תורה כנגד כולם שכולם עולים להי׳ ע״י פנימית הלב ביתר שאת ומעלה מעלה מעלייתן להי׳ ע״י חיצוניות הלב עכ״ל.[123]

in the performance of all the mitzvos, and the study of Torah is equal to them all; for they all ascend to G-d through the inner dimension of the heart with greater intensity, and far, far higher than their ascent to G-d through the outer dimension of the heart." End of quotation.

> The quotation ends: all the mitzvos, and Torah study which equals them all, rise far higher when done with the inner heart than with the outer heart. The inner dimension of the heart is its deepest point, beyond the conscious emotions.

16 והיינו ע״ד מה שאנו אומרים בתפלת שבת ויו״ט קדשנו במצותיך אע״פ שאנו מברכים אשר קדשנו במצותיו שכבר קדשנו

This is like what we say in the prayer of Shabbos and Yom Tov, "Sanctify us with Your commandments," even though we [already] bless, "who has sanctified us with His commandments," [meaning] that He has already sanctified us.

> On Shabbos and Yom Tov we pray "sanctify us with Your commandments," although every mitzvah blessing says He "has sanctified us" already. The question is why we ask for what we have.

אלא לפי כי עליית מעשה המצות להי׳ יש בהם מעלות ומדרגות זו למעלה מזו ועמ״ש בביאור ע״פ וארשתיך לי.[124, 125]

But [we say it] because the ascent of the performance of the mitzvos to G-d has levels and gradations, one above the other. And see what is explained in the explanation on the verse "And I will betroth you to Me."

> The answer: the ascent of the mitzvos to G-d has many levels, one above another, and we ask to rise to a higher one. This fits the point just made, that mitzvos done with the inner heart rise far higher. The text refers to the explanation on "And I will betroth you to Me."

SECTION 5 · ¶17

The truth of G-d: "My tongue shall respond"

17 ובד״ה אוסרי לגפן[126, 127] בפי׳ כמצות רצונך. וסד״ה ועשית בגדי קדש.[128, 129] ולזאת יובן איך שע״י פנימית הלב שבחי׳ צדק לפניו יהלך אזי גם בחי׳ וישם לדרך פעמיו מלמעלה למטה הוא מבחי׳ עליונה יותר כו׳

and in the discourse beginning "Binding his foal to the vine," on the meaning of "as the commandments of Your will"; and at the end of the discourse beginning "And you shall make holy garments." And from this it will be understood how, through the inner dimension of the heart, which is the level of "Righteousness shall walk before Him," then also the level of "and He will set on the way of His steps," from above to below, is from a higher level, etc.

> The long parenthesis continues with more references on the levels of the mitzvos: "as the commandments of Your will" and the three levels in the "holy garments." The conclusion drawn is that when a person rises through the inner heart ("Righteousness shall walk before Him"), what is then drawn down from above ("the way of His steps") also comes from a higher level.

ועמ״ש בפ׳ וישב ע״פ ונתתי לך מהלכים[130,131] כו׳ ועד״ז יובן מה שביקש משה ליכנס לארץ כדי שיתקיימו כל המצות על ידו[132] דייקא

And see what is explained in Parshas Vayeishev on the verse "And I will give you places to walk (mahalchim)," etc. And in the same way one will understand why Moshe asked to enter the Land: so that all the mitzvos would be fulfilled through him specifically,

> The same idea explains Moshe's plea to enter the Land of Israel: the Talmud says he wanted all the mitzvos, including those that apply only in the Land, to be fulfilled "through him."

כדאיתא בגמרא ספ״ק דסוטה[133] והקשו בסוף ספר פרי הארץ[134] על לשון ויתקיימו כולן על ידי דהוי ליי למימר ואקיים כל המצות כו׳

as is found in the Gemara at the end of the first chapter of Sotah. And at the end of the book Pri HaAretz they raised a difficulty on the wording "and they will all be fulfilled through me," for he should have said, "and I will fulfill all the mitzvos," etc.

> The Talmud records this at the end of the first chapter of Sotah. A difficulty raised at the end of the book Pri HaAretz asks why Moshe said "they will be fulfilled through me" rather than simply "I will fulfill them."

ולפי מ״ש א״ש דהמצות עצמן כשיהיו נעשים ע״י משה יהיו מבחי׳ עליונה יותר כו׳ וכמובן ממ״ש סד״ה ועשית בגדי קדש הנ״ל בענין ג׳ מדרגות שיש במעשה המצות דרך כלל כו׳ ועמ״ש בביאור ע״פ ומראיך נאוה.

But according to what is explained [here], it is well: for the mitzvos themselves, when they would be done through Moshe, would be from a higher level, etc.; as is understood from what is explained at the end of the discourse beginning "And you shall make holy garments," mentioned above, on the matter of the three levels there are, in general, in the performance of the mitzvos, etc. And see what is explained in the explanation on the verse "And your appearance is comely."

> The answer from what was said here: Moshe was not asking only to do more mitzvos, but that the mitzvos themselves, done through him, would come from a higher level. This fits the three general levels in the performance of the mitzvos explained in the discourse on the holy garments.

באגה״ק הנ״ל משמע פי׳ וישם לדרך פעמיו על עליית התומ״צ ממטה למעלה וזהו ע״ד פי׳ שני דהאריז״ל בפי׳ הספ״ד שם (דקי״ט רע״א)

From Iggeres HaKodesh mentioned above it is implied that "and He will set on the way of His steps" refers to the ascent of Torah and mitzvos from below to above; and this is in the manner of the Arizal's second explanation in the commentary on Sifra DiTzeniusa there (p. 119a, at the beginning),

> A textual note: the Iggeres HaKodesh quoted above seems to read "the way of His steps" as the ascent of Torah and mitzvos from below upward. That matches the Arizal's second explanation of "her way" in his commentary on Sifra DiTzeniusa, the part of the Zohar called "the Book of Concealment."

דפי׳ דרכה היינו מקור שממנו נמשך בחי׳ מו״ס דעתיקא כו׳ אמנם לפמש״כ דפי׳ וישם לדרך היינו מלמעלה למטה עד בחינת סוף המעשה.

that "her way" means the source from which the level of the mocha setimaah (the hidden brain) of Atik is drawn, etc. However, according to what is written [here], that the meaning of "and He will set on the way" is from above to below, down to the level of the end of action,

> In that second explanation, "her way" is the source from which the mocha setimaah, the "hidden brain" of Atik (the innermost level of Keser), is drawn. The present maamar, however, reads "the way of His steps" as a descent from above to below, down to the physical level.

זהו ע״פ פי׳ הראשון דהאריז״ל הנ״ל] וזהו כי גבר עלינו חסדו ואמת ה׳ לעולם שנמשך אמת ה׳ מלמעלה למטה להתלבש בעולם ואין אמת

this follows the Arizal's first explanation mentioned above.) And this is [the meaning of] "For His kindness has prevailed over us, and the truth of G-d is forever": that the truth of G-d is drawn from above to below, to be vested in the world. And there is no truth

> That matches the Arizal's first explanation. Closing the parenthesis, the Alter Rebbe returns to the psalm: after "His kindness has prevailed over us" (Sukkos) comes "the truth of G-d is forever," G-d's truth drawn into the world. And the Sages say there is no truth but Torah.

אלא[135] תורה[136, 137] כי מדת האהבה אע״פ שהיא לדבקה בו ממש אעפ״כ אינה רק אמת של האדם ואין זה עדיין אמת ה׳

but Torah. For the attribute of love, even though it is to cleave to Him truly, is nevertheless only the truth of man, and this is not yet the truth of G-d.

> Even the highest love, which seeks to cleave to G-d, is still a human truth: it is the person's own feeling. It is not yet G-d's truth.

כי אמת ה׳ היינו שהוא אחד ואין עוד ואין מי שיאהב כלל ולית מחשבה תפיסא ביה[138] בעצמו ממש כביכול כ״א כאשר תפיסא בתורה[139]

For the truth of G-d is that He is One and there is nothing else, and there is no one to love at all; and no thought can grasp Him (leis machshavah tefisa bei) in His very self, as it were, except as He is grasped in the Torah,

> G-d's truth is His absolute oneness, in which there is no other and so no one to love Him. The Tikkunei Zohar says no thought can grasp Him at all, except as He is grasped in the Torah.

שהיא רצונו יתׄ ואורייתא וקוב״ה כולא חד[140] [ועמ״ש סד״ה וארא אל אברהם בפי׳ ושמי הוי׳ לא נודעתי להם[141] ומ״ש מזה שם בד״ה וידבר אלקים כו׳ וארא כו׳]

which is His will, may He be blessed; and "the Torah and the Holy One, blessed be He, are entirely one." (And see what is explained at the end of the discourse beginning "And I appeared to Avraham," on the meaning of "but by My Name Havayah I did not make Myself known to them," and what is explained on this there, in the discourse beginning "And Elokim spoke, etc. And I appeared, etc.")

> The Torah is G-d's will, and "the Torah and the Holy One, blessed be He, are entirely one." So grasping the Torah is grasping G-d Himself, beyond any human love. The bracket refers to discourses on "My Name Havayah I did not make known to them."

ולכן כתיב קרוב ה׳ לכל קוראיו[142] לכל אשר יקראוהו באמת זו תורה[143] דוקא (וע׳ בסש״ב פל״ה בהג״ה ועמ״ש ע״פ ויכתוב משה)[144]

Therefore it is written, "G-d is near to all who call upon Him, to all who call upon Him in truth": this is Torah specifically (and see Sefer Shel Beinonim, ch. 35, in the gloss; and see what is explained on the verse "And Moshe wrote").

> "G-d is near to all who call upon Him in truth": the Sages read "in truth" as Torah. Calling on G-d through Torah is what brings Him near. The text refers to a gloss in Tanya, ch. 35, and to an explanation on "And Moshe wrote."

וזהו תען לשוני אמרתך[145] פי׳ תען כענין שאמרו עונה אחריו מה שהוא אומר לפי שאינו אומר בעצמו

And this is [the meaning of] "My tongue shall respond (ta'an) with Your word." The meaning of ta'an is like the matter of what they said, "he responds after him what he says": because he does not say it himself

> Now the verse of Sukkos' atzeres is explained. Ta'an means "respond" in the sense of repeating after another, as in the Sages' expression "he responds after him what he says," used of one who repeats words recited by another.

רק עונה אחר אחרים כך התפלל דוד המע״ה בעד כללות ישראל המשורשים בנפשו תען לשוני אמרתך כי התורה היא אמרתך אשר אמרתך ויצא כבר מפיך

but only responds after others. So David, the king, peace be upon him, prayed on behalf of the whole of Israel, who are rooted in his soul: "My tongue shall respond with Your word"; for the Torah is "Your word," which You have said and which has already gone forth from Your mouth.

> One who responds does not originate the words. David, whose soul includes all of Israel, prayed for them: "my tongue shall respond with Your word," let my speech of Torah be only a repetition of what G-d has already said.

וגם עתה כן הוא כי בכל יום אנו מברכין נותן התורה[146] שנותן לנו בכל יום[147] כמ״ש ואשים דברי בפיך כו׳

And so it is now as well; for every day we bless "who gives the Torah," for He gives it to us every day, as it is written, "And I have placed My words in your mouth," etc.

> G-d's giving of the Torah is not only past but continues; that is why the blessing says "who gives the Torah" in the present tense. It fulfills the verse "I have placed My words in your mouth."

אלא שאני עונה אחריך מה שאתה מוציא מפי שהוא התגלות דבר ה׳ באמרי פי בחי׳ ואמת ה׳ לעולם ואין אני עושה כלום אלא כמי שעונה למה שאחרים אומרים

Only that I respond after You what You bring forth from my mouth, which is the revelation of the word of G-d in the utterances of my mouth, the level of "and the truth of G-d is forever"; and I do nothing at all, but am like one who responds to what others say.

> When one studies Torah this way, it is G-d's word that is revealed in one's mouth, and the person only "responds." This is "the truth of G-d" drawn into the world.

(וזהו מעלה יתירה ועצומה שבעסק התורה ולא הכל זוכים לזה וכמ״ש בד״ה המגביהי לשבת[148] שזהו ענין רב יהודה שיש ב׳ בחינות בעסק התורה בחי׳ עבד כו׳ ע״ש.

(And this is an additional and tremendous virtue in occupation with Torah, and not everyone merits it; as is explained in the discourse beginning "Who is enthroned on high," that this is the matter of Rav Yehudah: that there are two levels in occupation with Torah, the level of a servant, etc.; see there.

> This is a special level of Torah study that not everyone attains. The discourse cited distinguishes, in connection with a teaching about Rav Yehudah, two levels in Torah study, one of them "the level of a servant."

אלא שבשמע״צ זוכים נש״י ומקבלים בחינה זו להיות ואשים דברי ממש בפיך. ועיין בזהר בראשית (דף ד׳ ע״ב) מענין ואשים דברי בפיך[149, 150] בפי׳ הרמ״ז שם.[151]

But on Shemini Atzeres the souls of Israel merit and receive this level, that there be truly "And I have placed My words in your mouth." And see in the Zohar, Bereishis (p. 4b), on the matter of "And I have placed My words in your mouth," in the commentary of the Ramaz there.)

> On Shemini Atzeres all of Israel receive this level, so that G-d's own words are truly placed in their mouths. The Zohar and the commentary of the Ramaz (Rabbi Moshe Zacuto) discuss the verse "I have placed My words in your mouth."

והיינו ע״י שמתחלה ובצל ידיע כסיתיך ז׳ ימי הסוכות צלא דמהימנותא וע׳ בסמוך ומהיכן אזכה לכך מפני כל כל מצותיך צדק

And this comes about through the fact that first, "and in the shadow of My hand I have covered you," the seven days of Sukkos, "the shade of faith" (tzila dimeheimenusa) (and see nearby). And from where do I merit this? Because "all Your commandments are righteousness (tzedek)."

> How is this merited? First come the seven days of Sukkos, the sukkah being "the shade of faith," G-d's covering hand. And the merit comes because "all Your commandments are righteousness (tzedek)." (The printed ידיע is apparently a misprint for ידי, "My hand"; and "כל" is printed twice.)

כי כל המצות הם המשכות לבחי׳ צדק[152] שתהא מתעלה בבחי׳ לפניך יהלך ובפרטות ע״י מצות סוכה ולולב כנ״ל.

For all the mitzvos are drawings-down to the level of tzedek, so that it be raised to the level of "before You shall walk"; and in particular through the mitzvos of sukkah and lulav, as mentioned above.

> All the mitzvos draw light into tzedek, Knesses Yisrael, raising her to stand "before Him." The mitzvos of sukkah and lulav do so especially, as explained above.

ומשם נמשך בחי׳ וישם לדרך פעמיו שיתגלה סוף מעשה ודבר ה׳ בבחי׳ ואמת ה׳ לעולם. וזהו בחי׳ והי׳ האמירך היום[153] שהוא מפעיל בך האמירה ומוציא מפיך:

And from there is drawn the level of "and He will set on the way of His steps," that the end of action and the word of G-d be revealed at the level of "and the truth of G-d is forever." And this is the level of "And G-d has caused you to declare (he'emircha) this day": that He brings about the saying in you and brings it forth from your mouth:

> From that ascent comes the descent, "the way of His steps": G-d's word revealed at the lowest level, as "the truth of G-d is forever." This is "G-d has caused you to declare today": G-d Himself speaks the words through the person's mouth.

SECTION 6 · ¶18–19

Shemini Atzeres and Torah study

18 ג וזהו ביום השמיני שאחר ימי הסוכות שנמשך להם בחי' אהבה רבה בתענוגים הנ"ל בחי' כי גבר עלינו חסדו.

3. And this is [the meaning of] "on the eighth day," after the days of Sukkos, in which there was drawn to them the level of great love in delights mentioned above, the level of "For His kindness has prevailed over us."

> The third section explains the verse of Shemini Atzeres. The seven days of Sukkos gave Israel "great love in delights," the embrace of "His kindness has prevailed over us."

ואזי ביום השמיני שהוא בחי' יותר גבוה ועליונה עצרת תהיה לכם שימשיך לכם בחי' ואמת ה' לעולם בחי' וה' האמירך[154] וגו'[155]

And then on the eighth day, which is a higher and loftier level, "there shall be an atzeres for you": that it will draw down to you the level of "and the truth of G-d is forever," the level of "And G-d has caused you to declare," etc.

> The eighth day is higher still: its atzeres is "for you," because it gives Israel the second half of the verse, "the truth of G-d is forever," G-d's words spoken through their mouths ("G-d has caused you to declare").

והוא ענין בחי' נשיקין שהוא התקשרות חב"ד בחב"ד[156, 157] באחדות גמור וזהו כלל גדול ועצה היעוצה גם בכל עסק התורה לידע נאמנה כי המשנה או הגמרא או הפוסקים אשר הוא לומד

And this is the matter of the level of "kisses," which is the bonding of Chochmah, Binah and Daas with Chochmah, Binah and Daas in complete unity. And this is a great principle and sound counsel also in all occupation with Torah: to know faithfully that the Mishnah or the Gemara or the codifiers that one studies

> This is the level of "kisses," the union of intellect with intellect: G-d's Chochmah, Binah and Daas bonding with ours in complete unity, as a kiss joins mouth to mouth. This holds a practical lesson for all Torah study: to know what the Mishnah, Gemara or codes one studies truly are.

הנה היא כבר אמורה והיא היא דבר ה' ואינו אלא כעונה כנ"ל. אלא שבשמיני עצרת נעשית המשכה הזאת לבחי' זו כנ"ל.

have already been said, and it is the very word of G-d, and he is only like one who responds, as mentioned above. Only that on Shemini Atzeres this drawing-down is brought about to this level, as mentioned above.

> They have already been spoken by G-d and are His word; the student only "responds." On Shemini Atzeres this awareness becomes an actual drawing-down: the level is given, not only contemplated.

רק שמתחלה יקויים מ"ש מקודם את ה' האמרת היום[158] ג"כ לשון מפעיל שאנו גורמים וממשיכים אמרית התורה וירידתה לתחתונים ע"י דביקות נפשותינו באור א"ס ב"ה באהבה רבה הנ"ל כנ"ל בענין עצרת לה' אלקיך.[159]

Only first there must be fulfilled what is written before it, "You have caused G-d to declare (he'emarta) this day," also a causative form: that we cause and draw down the saying of the Torah and its descent to the lower realms, through the cleaving of our souls to the Infinite Light, blessed be He, in the great love mentioned above, as mentioned above regarding "an atzeres to Havayah your G-d."

> But this first requires the preceding verse, "You have caused G-d to declare today": our love and cleaving to G-d, the atzeres of Pesach, causes the Torah to descend to the lower realms. Only then does G-d "cause us to declare" His words.

19 והענין הוא כמארז"ל כל הקורא ושונה הקב"ה קורא ושונה כנגדו[160, 161] פי' שע"י אתערותא דלתתא אתערותא דלעילא ורוח אייתי רוח[162] מלמטה למעלה ואמשיך רוח[163] ודבר ה' מלמעלה למטה ונקרא כנגדו.

The matter is as our Sages, of blessed memory, said: "Whoever reads and studies, the Holy One, blessed be He, reads and studies opposite him." The meaning is that through an arousal from below [there is] an arousal from above; and "spirit brings spirit" from below upward "and draws down spirit," and the word of G-d, from above to below; and this is called "opposite him."

> The Sages say that when a person studies Torah, G-d studies "opposite him." Our study is an arousal from below that brings an arousal from above: in the Zohar's words, "spirit brings spirit and draws spirit," our breath of Torah rising up draws G-d's word down.

לפי שאין ערך דיבור האדם ומחשבתו בעסק התורה לגבי דבר ה׳ הממשיך בשעה זו ולכן אינה מתלבשת בו ממש רק היא בבחי׳ כנגדו.

Because the speech and thought of a person in occupation with Torah bear no comparison to the word of G-d that he draws down at that time; therefore it is not truly vested in it, but is at the level of "opposite him."

> It is only "opposite him" because a person's speech and thought bear no comparison to the word of G-d he draws down. So G-d's word does not actually enter his words; it stands facing them.

פי׳ לפי שסובב עליו בבחי׳ מקיף [וכמ״ש כמה פירושים במ״א בענין איך הוא סובב על עלמין].

The meaning is that it hovers over him in the mode of an encompassing [light] (makif) (and as several explanations are given elsewhere on the matter of how He encompasses the worlds).

> "Opposite him" means it hovers above him as an encompassing light (makif), in the way G-d encompasses the worlds without entering them.

SECTION 7 · ¶20

Two thousand years and the two bridegrooms

20 ובזה יובן ענין מארז״ל אלפים שנה קדמה[164] התורה לעולם[165] כי לפי פשוטו אינו מובן שקודם שנברא העולם לא הי׳ בחי׳ זמן כלל. ואיך שייך לומר אלפים שנה.

And through this will be understood the saying of our Sages, of blessed memory, "The Torah preceded the world by two thousand years." For according to its plain sense it is not understood, since before the world was created there was no level of time at all; so how can one speak of two thousand years?

> The Midrash says the Torah existed two thousand years before the world. Taken literally this makes no sense, since before creation there was no time at all, so "years" cannot be meant plainly.

אלא הענין דהנה אורייתא וקוב״ה כולא חד[166] שהיא רצונו חת׳ והוא ורצונו אחד שהוא סובב כ״ע וכדי להתלבש בעולם הוצרכה להתלבש בבחי׳ חו״ב שהן הן בחי׳ אלפים שנה באלפך חכמה

But the matter is that "the Torah and the Holy One, blessed be He, are entirely one," for it is His will, may He be blessed, and He and His will are one, He who encompasses all worlds (sovev kol almin). And in order to be vested in the world, it needed to be vested in the level of Chochmah and Binah, which are themselves the level of "two thousand (alpayim) years": "I will teach you (a'alephcha) Chochmah, I will teach you

> The Torah is one with G-d, His will, and as such it transcends all worlds. To enter the world it had to be clothed in Chochmah and Binah, and these are the "two thousand years": the word alpayim (two thousand) is read as two alefs, from a'alephcha, "I will teach you," said of Chochmah and of Binah. (The printed חת׳ is apparently a misprint for יח׳, "may He be blessed.")

באלפך בינה[167, 168] כו׳:(וביאור הענין בענין שמע״צ שהוא בחי׳ עצרת תהיה לכם ממש מה שבשביעי של פסח נאמר עצרת להוי׳ אלקיך. הענין כמ״ש והוא כחתן יוצא מחופתו.[169] חתן לשון יחיד. ולפעמים נאמר מצהלות חתנים[170, 171] לשון רבים.

Binah," etc. (And the explanation of the matter, regarding Shemini Atzeres being the level of "there shall be an atzeres for you" in actuality, [as against] what is said of the seventh day of Pesach, "an atzeres to Havayah your G-d": the matter is as it is written, "And he is like a bridegroom (chasan) coming out of his canopy." Chasan is in the singular. And sometimes it says "the jubilation of bridegrooms (chasanim)," in the plural.

> A long parenthetical explanation now restates the maamar's main point. Why is Shemini Atzeres "for you" while Pesach is "to Havayah your G-d"? The key is the image of the bridegroom (chasan): the Psalm speaks of one bridegroom, while the wedding blessing speaks of bridegrooms in the plural.

והענין כי הבנה ביום חתונתו[172] זה[173] מתן תורה. כי חתן חות דרגא[174] ירידת והמשכת אור א״ס למטה. ולכן ניתנה התורה בה׳ קולות[175] קול הוא המשכה.[176]

And the matter is that "on the day of his wedding" is the Giving of the Torah. For chasan [means] "going down a level" (nachis darga): the descent and drawing down of the Infinite Light below. Therefore the Torah was given with five voices; a voice (kol) is a drawing-down.

> The Talmud says "the day of his wedding" is the Giving of the Torah, and chasan is linked to nachis darga, "going down a level." The wedding is G-d's descent to Israel in the Torah; the "five voices" of Sinai are five stages of that descent. (The printed הבנה and חות are apparently misprints for וביום, "and on the day," and נחות, "going down.")

שלהיות המשכת התורה מלמעלה עד למטה יש בזה ה׳ בחי׳ המשכות זו אחר זו הא׳ המשכת אור א״ס בחכמה אאלפך חכמה אאלפך בינה הב׳ מהחכמה למדות ואח״כ במחודומ״ע וכמ״ש במ״א.

For in order for the Torah to be drawn down from above to the very bottom, there are in this five levels of drawing-down, one after another: the first, the drawing of the Infinite Light into Chochmah, "I will teach you Chochmah, I will teach you Binah"; the second, from Chochmah to the emotive attributes (middos); and afterwards into thought, speech and action; as is explained elsewhere.

> The five stages: from the Infinite Light into Chochmah (and Binah), from Chochmah into the emotive attributes, and then into thought, speech and action. (The abbreviation במחודומ״ע apparently stands for "thought, speech and action.")

אך דרך כלל הם ב׳ בחי׳ חתן. הא׳ המשכת האור בחכמה דאצילות והוא התרוה שלמעלה והחכמה מאירה בכל עולם האצילות.

But in general there are two levels of chasan. The first is the drawing of the light into the Chochmah of Atzilus; this is the Torah as it is above, and the Chochmah shines throughout the whole World of Atzilus.

> These can be grouped as two "bridegrooms," two descents. The first is the light entering the Chochmah of Atzilus, the highest world: the Torah as it is above.

הב׳ עוד ירידה שניה מה שנמשך להתלבש בתורה דבריאה שהיא רק בחי׳ נובלות חכמה שלמעלה[177] משא״כ עצמיות ח״ע נאמר ע״ז ופני לא יראו[178] וכמ״ש באגה״ק ע״פ עוטה אור.[179]

The second is a further, second descent: what is drawn down to be vested in the Torah of Beriah, which is only the level of "the fallen fruit (novlos) of the supernal Chochmah"; whereas of the very essence of supernal Chochmah it is said, "but My face shall not be seen"; as is explained in Iggeres HaKodesh on the verse "He wraps Himself in light."

> The second is its further descent into the Torah of Beriah, the world of created beings, which the Midrash calls "the fallen fruit of supernal wisdom." The essence of G-d's wisdom remains hidden: "My face shall not be seen."

וכ״כ בלק״ת בתחלת פ׳ בראשית[180] שהתורה שלפניו נקרא תורת הבריאה ועמ״ש מזה בפ׳ עקב[181] גבי ברכת הארץ שזהו ענין על תורתך שלמדתנו. דפי׳ תורתך היינו התורה כמו שהיא באצילות ושלמדתנו היינו כמו שנמשכה בבריאה.

And so it is written in Likkutei Torah at the beginning of Parshas Bereishis, that the Torah that is before us is called "the Torah of Beriah." And see what is explained on this in Parshas Eikev, regarding the blessing for the land [in Grace after Meals], that this is the matter of "for Your Torah that You taught us": for "Your Torah" means the Torah as it is in Atzilus, and "that You taught us" means as it was drawn down into Beriah.

> The Arizal's Likkutei Torah (as the Kehot note identifies it) calls the Torah we have "the Torah of Beriah." The Grace after Meals phrase "Your Torah that You taught us" alludes to both levels: "Your Torah" as in Atzilus, and "that You taught us" as it came down to Beriah.

ועמ״ש מענין זה בפ׳ שלח בד״ה אני דפ׳ ציצית בפי׳ בתורת ה׳ חפצו ובתורתו יהגה[182] ועמ״ש מענין ב׳ בחי׳ חתן בד״ה שיר השירים וב״ה לבבתני[183] בפי׳ פנחס.[184]

And see what is explained on this subject in Parshas Shelach, in the discourse beginning "I [am Havayah your G-d]" of the section of tzitzis, on the meaning of "His desire is in the Torah of G-d, and in his Torah he meditates." And see what is explained on the subject of the two levels of chasan in the discourse beginning "The Song of Songs," and in the discourse beginning "You have captured my heart," in Parshas Pinchas.

> More references: the psalm's "the Torah of G-d" and "his Torah" (the Torah as G-d's and as the student's own), and discourses on the two levels of chasan.

אך יש עוד מעלה יתירה להיות בחינת והוא כחתן דהיינו גילוי פנימית[185] התורה לעתיד אשר אותה ההמשכה שבפנימית ח״ע דאצילות מה שלמעלה מסדר ההשתלשלות תהיה מתגלה ג״כ למטה ממש בבי״ע.

But there is yet a further, surpassing virtue: to be at the level of "And he is like a bridegroom," namely the revelation of the inner dimension of the Torah in the time to come, when that very drawing-down that is in the inner dimension of the supernal Chochmah of Atzilus, which is above the order of hishtalshelus, will be revealed also truly below, in Beriah, Yetzirah and Asiyah.

> Higher than both is the single "bridegroom" of the future: the inner dimension of the Torah, the essence of Atzilus' Chochmah, above the whole chain of worlds, will be revealed truly below, in the lower worlds of Beriah, Yetzirah and Asiyah.

ונמצא יהי׳ רק בחי׳ חתן אחד שיהיה הגילוי למטה כמו למעלה ממש. ועמ״ש בד״ה כי תשמע בקול מה שמלובש בתוך הקול.

It follows that there will be only one level of chasan, for the revelation will be below truly as it is above. And see what is explained in the discourse beginning "When you hearken to the voice," [on] what is vested within the voice,

> Then there will be only one chasan, because what is below will be exactly as above, with no gap between the two descents. The discourse on "When you hearken to the voice" speaks of what is clothed within the voice.

שהוא מה שלמעלה מבחינת הה׳ קולות עצמן כו׳ ועד״ז ממש יובן ההפרש בין בחינת עסק התורה סתם לבחינת תען לשוני אמרתך שבחינת תען כו׳ היינו שאמרתך ממש

which is what is above the level of the five voices themselves, etc. And in exactly the same way one will understand the difference between the level of ordinary occupation with Torah and the level of "My tongue shall respond with Your word": the level of "shall respond," etc., means that "Your word" itself,

> What is within the voice is above even the five voices. In the same way, ordinary Torah study differs from "my tongue shall respond with Your word." In the latter, G-d's word itself comes down to the student.

כמו שהתורה היא למעלה נמשך ומתלבש בפי הלומד וזהו ענין ואשים דברי ממש בפיך[186] אלא שאני עונה אחריך. משא״כ בסתם עסק התורה היינו רק בחי׳ הארה מהדבור עליון שנמשך למטה.

as the Torah is above, is drawn down and vested in the mouth of the one who studies; and this is the matter of truly "And I have placed My words in your mouth," only that I respond after You. Whereas in ordinary occupation with Torah, it is only the level of an illumination from the supernal speech that is drawn down below.

> That word, just as it is above, is clothed in the student's mouth, "I have placed My words in your mouth," and the student only responds. In ordinary study only a glimmer of the supernal speech comes down.

וזהו ההפרש בין שש״פ שנאמר עצרת להוי׳ אלקיך שהוא ענין ההמשכה בתורה שלמעלה. שמבחינת כי הוי׳ אלקיך אש אוכלה הוא כטבע האש להסתלק כו׳ יומשך להיות המשכה בתומ״צ.

And this is the difference between the seventh day of Pesach, of which it is said, "an atzeres to Havayah your G-d," which is the matter of the drawing-down into the Torah that is above: that from the level of "For Havayah your G-d is a consuming fire," which, like the nature of fire, withdraws, etc., there will be drawn a drawing-down into Torah and mitzvos.

> This is the difference between the two atzeres days. On Pesach, "to Havayah your G-d," the Torah above is drawn down: G-d, who like fire naturally withdraws upward, is drawn into Torah and mitzvos.

אבל עכ״ז אין המשכה זו עצמה כמו שהיא למעלה נמשך ונתגלה למטה כי אם רק בחי׳ נובלות כו׳. אבל בשמיני עצרת שנאמר עצרת תהיה לכם היינו שהמשכה זו עצמה שלמעלה נמשך ונתגלה למטה לכם ממש):[187]

But even so, this drawing-down itself, as it is above, is not drawn down and revealed below, but only the level of "fallen fruit," etc. But on Shemini Atzeres, of which it is said, "there shall be an atzeres for you," it means that this very drawing-down that is above is drawn down and revealed below, to you, truly.)

> But on Pesach what is drawn down is only the "fallen fruit," not the Torah as it is above. On Shemini Atzeres, "for you," the very light that is above is revealed below, to Israel, truly: the two chasanim become one.

IN ONE'S AVODAH

A person should set fixed times to clear his mind of business and worldly affairs, each according to his level, as his own Exodus from Egypt; he should be humble before everyone so that the love that comes from darkness can shine on him, and be in teshuvah all his days. And in all Torah study he should know that the Mishnah, Gemara or codes he learns are the word of G-d already spoken, and that he is only one who responds.

QUESTIONS FOR DISCUSSION

1. Why is the love of a baal teshuvah greater than that of a perfect tzaddik, and how does the maamar use "the advantage of light over darkness" to explain it?
2. What does it mean that Pesach's atzeres holds the soul back, and why is that holding back necessary for G-d's dwelling place among the lower realms?
3. Why is even the highest love of G-d called only "the truth of man," while the Torah is "the truth of G-d"?
4. What changes in Torah study when one studies as one who "responds" to G-d's word, and how is Shemini Atzeres connected to this?
5. How do the two "bridegrooms," Atzilus and Beriah, explain the difference between "an atzeres to Havayah your G-d" and "an atzeres for you"?

FOR CHILDREN · AGES 9–13

For the children at the table

The atzeres that is for you

THE BIG IDEA

On Shemini Atzeres, G-d gives us His Torah so closely that when we learn it, His own words speak through our mouths.

The Torah calls the seventh day of Pesach an atzeres "to G-d," but Shemini Atzeres an atzeres "for you." (An atzeres is a holding-in.) Why the difference? The maamar first explains three kinds of love in the Shema. "With all your heart" means that even the wish for wrong things is turned into love of G-d. "With all your soul" is a love of the G-dly soul alone. "With all your might" is a love without any limit, and it belongs to the baal teshuvah, one who returns to G-d, because light that comes out of darkness shines brighter. Going out of Egypt means going out of our limits. On Pesach our love rises from below, and its atzeres holds the soul back so that it stays here and builds a home for G-d through Torah and mitzvos. After Yom Kippur, on Sukkos, G-d embraces us with His love. Then on Shemini Atzeres comes something even higher: the Torah, G-d's own truth. King David said, "My tongue shall respond with Your word." When we learn, we are like someone answering after G-d, who places His words in our mouths.

THE MASHAL

When one person speaks and another answers after him, the one who answers does not make up the words himself; he only repeats what he hears. King David prayed, "My tongue shall respond with Your word": when we learn Torah, we are only answering after G-d, who puts His own words in our mouths. On Shemini Atzeres, this becomes truly so.

QUESTIONS FOR THE SHABBOS TABLE

1. Why is the love of someone who does teshuvah even stronger than a love that was always there?
2. What does King David mean by "My tongue shall respond with Your word"?
3. Before you learn Mishnah or Gemara this week, how can you remind yourself that these are G-d's own words?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 The Torah's command for the eighth day after the seven days of Sukkos: "On the eighth day there shall be an atzeres for you." The whole maamar explains why this atzeres is "for you."

Numbers 29:35 במדבר כ״ט:ל״ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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2 **עצרת לה׳ אלהיך**

Of the seventh day of Pesach the Torah says, "and on the seventh day an atzeres to Havayah your G-d." The contrast between the two phrasings is the maamar's opening question.

Deuteronomy 16:8 דברים ט״ז:ח׳

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַHavayah אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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3 **ואהבת את ה׳ אלקיך בכל לבבך ובכל נפשך ובכל מאדך**

The verse of the Shema commanding love of G-d with heart, soul and might. The maamar reads its three phrases as three ascending levels of love.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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4 **בשני יצריך ביצ״ט וביצה״ר**

The Mishnah explains "with all your heart (levavcha)" as "with both your inclinations, the good inclination and the evil inclination." The Alter Rebbe reads it as the transformation of the evil inclination's fire into love.

Mishnah Berakhot 9:5 משנה ברכות ט׳:ה׳

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשֶׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמִאוֹד מְאוֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכָוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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5 Kehot's note points to Deuteronomy 30:6 for these words.

Deuteronomy 30:6 דברים ל׳:ו׳

וּמָל ה׳ אֱלֹקֶיךָ אֶת־לְבָבְךָ וְאֶת־לְבַב זַרְעֶךָ לְאַהֲבָה אֶת־ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ׃

And the L-RD thy G-d will circumcise thy heart, and the heart of thy seed, to love the L-RD thy G-d with all thy heart, and with all thy soul, that thou mayest live.

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PARAGRAPH 2

6 The prophet's promise that the nations will be given a pure language to call on G-d's Name and serve Him "with one shoulder." The Alter Rebbe reads it as the future transformation of the roots of physical desire.

Zephaniah 3:9 צפניה ג׳:ט׳

כִּי־אָז אֶהְפֹּךְ אֶל־עַמִּים שָׂפָה בְרוּרָה לִקְרֹא כֻלָּם בְּשֵׁם ה׳ לְעָבְדוֹ שְׁכֶם אֶחָד׃

For then will I turn to the peoples A pure language, That they may all call upon the name of the L-RD, To serve Him with one consent.

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7 **ואני נתתי לך שכם אחד על אחיך**

Yaakov gives Yosef "one shechem above your brothers." The Alter Rebbe reads shechem echad as the level of turning the "back" into "one," Yosef's special refinement.

Genesis 48:22 בראשית מ״ח:כ״ב

וַאֲנִי נָתַתִּי לְךָ שְׁכֶם אַחַד עַל־אַחֶיךָ אֲשֶׁר לָקַחְתִּי מִיַּד הָאֱמֹרִי בְּחַרְבִּי וּבְקַשְׁתִּי׃

Moreover I have given to thee one aportion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.'

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8 **והנה אנחנו מאלמים אלומים**

Yosef's dream of the sheaves, which is the opening verse of the discourse the text refers to for Yosef's refinement.

Genesis 37:7 בראשית ל״ז:ז׳

וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי׃

for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf.'

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9 Eliyahu's prayer on Mount Carmel: "You turned their heart backward." It is used here for the "back" side, the side turned away from holiness, which will be turned around.

I Kings 18:37 מלכים א י״ח:ל״ז

עֲנֵנִי ה׳ עֲנֵנִי וְיֵדְעוּ הָעָם הַזֶּה כִּי־אַתָּה ה׳ הָאֱלֹקִים וְאַתָּה הֲסַבֹּתָ אֶת־לִבָּם אֲחֹרַנִּית׃

Hear me, O L-RD, hear me, that this people may know that Thou, L-RD, art G-d, for Thou didst turn their heart backward.'

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10 **כי לא ידח ממנו נדח**

"That none that is banished be banished from Him." It supports reading ve'ahavta as a promise that every soul will eventually come to love G-d.

II Samuel 14:14 שמואל ב י״ד:י״ד

כִּי־מוֹת נָמוּת וְכַמַּיִם הַנִּגָּרִים אַרְצָה אֲשֶׁר לֹא יֵאָסְפוּ וְלֹא־יִשָּׂא אֱלֹקִים נָפֶשׁ וְחָשַׁב מַחֲשָׁבוֹת לְבִלְתִּי יִדַּח מִמֶּנּוּ נִדָּח׃

For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth G-d respect any person; but let him devise means, that he that is banished be not an outcast from him.

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PARAGRAPH 3

11 **ובכל נפשך**

The second phrase of the verse of love, read as a higher love of the soul itself.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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12 **נפשי אויתיך**

"My soul, I have desired You in the night." It describes a longing of the soul for G-d that has no physical object.

Isaiah 26:9 ישעיהו כ״ו:ט׳

נַפְשִׁי אִוִּיתִךָ בַּלַּיְלָה אַף־רוּחִי בְקִרְבִּי אֲשַׁחֲרֶךָּ כִּי כַאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ צֶדֶק לָמְדוּ יֹשְׁבֵי תֵבֵל׃

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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13 **וכלי בית ה׳**

"The vessels of the House of G-d," applied here to tzaddikim as vessels for G-dliness. The same phrase will matter below: tzaddikim are still "vessels."

Jeremiah 28:3 ירמיהו כ״ח:ג׳

בְּעוֹד שְׁנָתַיִם יָמִים אֲנִי מֵשִׁיב אֶל־הַמָּקוֹם הַזֶּה אֶת־כָּל־כְּלֵי בֵית ה׳ אֲשֶׁר לָקַח נְבוּכַדְנֶאצַּר מֶלֶךְ־בָּבֶל מִן־הַמָּקוֹם הַזֶּה וַיְבִיאֵם בָּבֶל׃

Within two full years will I bring back into this place all the vessels of the L-RD'S house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon;

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14 **היכל ה׳ המה**

The phrase "the Sanctuary of G-d are these," applied here to the souls of tzaddikim, in whom this love blazes.

Jeremiah 7:4 ירמיהו ז׳:ד׳

אַל־תִּבְטְחוּ לָכֶם אֶל־דִּבְרֵי הַשֶּׁקֶר לֵאמֹר הֵיכַל ה׳ הֵיכַל ה׳ הֵיכַל ה׳ הֵמָּה׃

Trust ye not in lying words, saying: 'The temple of the L-RD, the temple of the L-RD, the temple of the L-RD, are these.'

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PARAGRAPH 4

15 **גדול ה׳ ומהולל מאד**

"Great is G-d and exceedingly praised, and His greatness is unsearchable." The word me'od links G-d's unsearchable greatness to the limitless love of me'odecha.

Psalms 145:3 תהילים קמ״ה:ג׳

גָּדוֹל ה׳ וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

תהלים קמה, ג.

16 **במקום שבע״ת עומדים**

The words here quote Berakhot 34b:22-23; the passage is shown below.

Berakhot 34b:22–23 ברכות ל״ד ב:כ״ב-כ״ג

וּפְלִיגָא דְּרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: ״שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב״. ״לָרָחוֹק״ בְּרִישָׁא, וַהֲדַר ״לַקָּרוֹב״. וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי ״רָחוֹק״ — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי ״קָרוֹב״ — שֶׁהָיָה קָרוֹב לְדָבָר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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KEHOT'S NOTE

ברכות לד, ב.

17 **אם אני כאן הכל כאן**

The words here quote Sukkah 53a:3; the passage is shown below.

Sukkah 53a:3 סוכה נ״ג א:ג׳

תַּנְיָא: אָמְרוּ עָלָיו עַל הִלֵּל הַזָּקֵן, כְּשֶׁהָיָה שָׂמֵחַ בְּשִׂמְחַת בֵּית הַשּׁוֹאֵבָה, אָמַר כֵּן: אִם אֲנִי כָּאן — הַכֹּל כָּאן, וְאִם אֵינִי כָּאן — מִי כָּאן. הוּא הָיָה אוֹמֵר כֵּן: מָקוֹם שֶׁאֲנִי אוֹהֵב — שָׁם רַגְלַי מוֹלִיכוֹת אוֹתִי. אִם תָּבֹא אֶל בֵּיתִי — אֲנִי אָבֹא אֶל בֵּיתֶךָ, אִם אַתָּה לֹא תָּבֹא אֶל בֵּיתִי — אֲנִי לֹא אָבֹא אֶל בֵּיתֶךָ, שֶׁנֶּאֱמַר: ״בְּכָל הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת שְׁמִי אָבֹא אֵלֶיךָ וּבֵרַכְתִּיךָ״.

It was taught: They said about Hillel the Elder that when he used to rejoice at the Simchat Bet Hashoevah, he used to say: If I am here, everyone is here; but if I am not here, who is here?' He also used to say: "To the place that I love, there my feet take me. If you will come into my House, I will come into your house. If you will not come to my House, I will not come to your house, as it is said, "In every …

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KEHOT'S NOTE

סוכה נג, א.

18 **וכדפי׳ בזהר בהשמטות**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ח״א דף רסא, ב.

19 **ובפי׳ בראשית (דף א׳) פי׳**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה״ת סידור ע׳ קכח מה שכתב בשם הרמ״ז.

20 **ותושע לו ימינו**

Kehot's note points to Psalms 98:1 for these words.

Psalms 98:1 תהילים צ״ח:א׳

מִזְמוֹר שִׁירוּ לַה׳ שִׁיר חָדָשׁ כִּי־נִפְלָאוֹת עָשָׂה הוֹשִׁיעָה־לּוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ׃

A Psalm. O sing unto the L-RD a new song; For He hath done marvellous things; His right hand, and His holy arm, hath wrought salvation for Him.

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Job 40:14 איוב מ׳:י״ד

וְגַם־אֲנִי אוֹדֶךָּ כִּי־תוֹשִׁיעַ לְךָ יְמִינֶךָ׃

Then will I also confess unto thee That thine own right hand can save thee.

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KEHOT'S NOTE

ראה תהלים צח, א. איוב מ, יד.

21 **רגלי׳ יורדות מות**

The words here quote Proverbs 5:5; the passage is shown below.

Proverbs 5:5 משלי ה׳:ה׳

רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ׃

Her feet go down to death; Her steps take hold on the nether-world;

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KEHOT'S NOTE

משלי ה, ה.

22 **לא יגורך רע**

The words here quote Psalms 5:5; the passage is shown below.

Psalms 5:5 תהילים ה׳:ה׳

כִּי לֹא אֵל־חָפֵץ־רֶשַׁע אָתָּה לֹא יְגָרְךָ רָע׃

For Thou art not a G-d that hath pleasure in wickedness; Evil shall not sojourn with Thee.

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KEHOT'S NOTE

תהלים ה, ה.

23 **ברע״מ פ׳ בא (דמ״ב ב׳)**

Kehot's note points to where this is explained further: Maamarei Admur HaZaken.

KEHOT'S NOTE

מבואר במאמרי אדה״ז הקצרים ע׳ שיא ואילך.

24 **והיינו בחי׳ יסודות דאו״א**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה וככה — תרל״ז ע׳ קנח ואילך.

25 **בזהר (ס״פ בלק**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה גם אוה״ת פי׳ תשא ע׳ א׳תתקלז ושם מציין לכאן.

26 **ענין הקפות . . ואינו אלא מנהג**

Kehot's note points to where this is explained further: Siddur im Dach.

KEHOT'S NOTE

רמ״א בשו״ע או״ח סתרס״ט. בסידור עם דא״ח רסט, ב ״והוא ענין המנהג נביאים בהקפות שאינו גם מד״ס אלא מנהג נביאים בלבד״. וראה בלקו״ש חכ״ט ע׳ 227 הערה 54 הצ״ע בזה.

27 **וקרוב לזה נתבאר במ״א בענין תפלת ערבית**

Kehot's note points to where this is explained further: Biurei HaZohar.

KEHOT'S NOTE

ראה ביאוה״ז לאדה״א יג סע״ד. ביאוה״ז להצ״צ כרך א ע׳ פה. וראה לקמן שה״ש כד, ב.

28 **אמרתי אחכמה והיא רחוקה ממני**

The words here quote Ecclesiastes 7:23; the passage is shown below.

Ecclesiastes 7:23 קהלת ז׳:כ״ג

כָּל־זֶה נִסִּיתִי בַחָכְמָה אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי׃

All this have I tried by wisdom; I said: 'I will get wisdom'; but it was far from me.

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KEHOT'S NOTE

קהלת ז, כג.

29 **ותתצב אחותו מרחוק**

The words here quote Exodus 2:4; the passage is shown below.

Exodus 2:4 שמות ב׳:ד׳

וַתֵּתַצַּב אֲחֹתוֹ מֵרָחֹק לְדֵעָה מַה־יֵּעָשֶׂה לוֹ׃

And his sister stood afar off, to know what would be done to him.

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KEHOT'S NOTE

שמות ב, ד.

30 **אמור לחכמה אחותי את**

The words here quote Proverbs 7:4; the passage is shown below.

Proverbs 7:4 משלי ז׳:ד׳

אֱמֹר לַחָכְמָה אֲחֹתִי אָתְּ וּמֹדָע לַבִּינָה תִּקְרָא׃

Say unto wisdom: 'Thou art my sister', And call understanding thy kinswoman;

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KEHOT'S NOTE

משלי ז, ד.

31 **כאיש אשר אמו תנחמנו**

The words here quote Isaiah 66:13; the passage is shown below.

Isaiah 66:13 ישעיהו ס״ו:י״ג

כְּאִישׁ אֲשֶׁר אִמּוֹ תְנַחֲמֶנּוּ כֵּן אָנֹכִי אֲנַחֲמְכֶם וּבִירוּשָׁלַם תְּנֻחָמוּ׃

As one whom his mother comforteth, So will I comfort you; and ye shall be comforted in Jerusalem.

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KEHOT'S NOTE

ישע׳ סו, יג.

32 **בן חכם ישמח אב**

The words here quote Proverbs 10:1; the passage is shown below.

Proverbs 10:1 משלי י׳:א׳

מִשְׁלֵי שְׁלֹמֹה בֵּן חָכָם יְשַׂמַּח־אָב וּבֶן כְּסִיל תּוּגַת אִמּוֹ׃

The proverbs of Solomon. A wise son maketh a glad father; but a foolish son is the grief of his mother.

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KEHOT'S NOTE

משלי י, א. טו, כ.

33 **לפני ה׳ תטהרו**

The words here quote Leviticus 16:30; the passage is shown below.

Leviticus 16:30 ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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KEHOT'S NOTE

ויקרא טז, ל.

34 **מ״ש במ״א ע״פ אז יבקע**

Kehot's note points to where this is explained further: Siddur im Dach.

KEHOT'S NOTE

סידור רנז, ד ואילך.

35 **לרחוק שנעשה קרוב**

Rabbi Abahu's teaching that perfect tzaddikim cannot stand in the place of baalei teshuvah. It is brought as proof that baalei teshuvah reach the love of me'odecha.

Berakhot 34b:17–18 ברכות ל״ד ב:י״ז-י״ח

אָמְרוּ עָלָיו עַל רַבִּי חֲנִינָא וְכוּ׳: מְנָא הָנֵי מִילֵּי? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: דְּאָמַר קְרָא: ״בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה׳ וּרְפָאתִיו״. אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: כָּל הַנְּבִיאִים כּוּלָּן לֹא נִתְנַבְּאוּ אֶלָּא לַמַּשִּׂיא בִּתּוֹ לְתַלְמִיד חָכָם, וְלָעוֹשֶׂה פְּרָקְמָטְיָא לְתַלְמִיד חָכָם, וְלַמְהַנֶּה תַּלְמִיד חָכָם מִנְּכָסָיו. אֲבָל תַּלְמִידֵי חֲכָמִים עַצְמָן — ״עַיִן לֹא רָאֲתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ״.

They declared concerning R. Hannina b. Dosa, etc. Whence is this? R. Joshua b. Levi said :For the Scriptures state, "Peace, peace to him that is far off and to him that is near, saith the L-rd that createth the fruit of the lips; and I will heal him" (Is.lvii. 19). R. Hiyya b. Abba said in the name of R. Johanan : Every prophet prophesied only to marry his daughter to a disciple of the wise, and for him who transacts the affairs of a disciple of the wise …

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות לד, ב.

36 **להבין מ״ש ביום השמע״צ**

Kehot's note points to where this is explained further: Maamarei Admur HaZaken.

KEHOT'S NOTE

נאמר בשנת תקנ״ח או שנת תק״ס — ראה ברשימת המאמרים שבסו״ס מאמרי אדה״ז הקצרים ע׳ תריט הערה 101. ולהלן ברשימת הכתבי-יד. קטע מהתחלת הדרוש נעתק באוה״ת ויקרא כרך ב ע׳ תנג עם הוספות.

37 **ביום השמיני עצרת**

The words here quote Numbers 29:35; the passage is shown below.

Numbers 29:35 במדבר כ״ט:ל״ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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KEHOT'S NOTE

במדבר כט, לה.

38 **עצרת לה׳ אלקיך**

The words here quote Deuteronomy 16:8; the passage is shown below.

Deuteronomy 16:8 דברים ט״ז:ח׳

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַHavayah אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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KEHOT'S NOTE

דברים טז, ח.

39 **ואהבת את ה״א בכל לבבך**

The third phrase of the verse of love, "with all your might (me'odecha)," read as love without limit.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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KEHOT'S NOTE

דברים ו, ה.

40 **בשני יצריך**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכות פ״ט, מ״ה.

41 **לאהבת ה׳**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באוה״ת ויקרא כרך ב ע׳ תנד נמצא הגהה, והדרך המביא את האדם לאהבה זו, נעתק מתו״א פה, ג.

42 **כי אז אהפוך אל עמים**

The words here quote Zephaniah 3:9; the passage is shown below.

Zephaniah 3:9 צפניה ג׳:ט׳

כִּי־אָז אֶהְפֹּךְ אֶל־עַמִּים שָׂפָה בְרוּרָה לִקְרֹא כֻלָּם בְּשֵׁם ה׳ לְעָבְדוֹ שְׁכֶם אֶחָד׃

For then will I turn to the peoples A pure language, That they may all call upon the name of the L-RD, To serve Him with one consent.

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KEHOT'S NOTE

צפני׳ ג, ט.

43 **שפה ברורה לקרוא כולם כו׳ והוא ענין אתהפכא חשוכא לנהורא ולעבדו**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באוה״ת שם: שפה ברורה אתהפכא חשוכא לנהורא וזהו לקרוא כו׳. ולעבדו.

44 **ואתה הסבות את לבם**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

מ״א יח, לז.

45 **ואני נתתי לך שכם אחד**

The words here quote Genesis 48:22; the passage is shown below.

Genesis 48:22 בראשית מ״ח:כ״ב

וַאֲנִי נָתַתִּי לְךָ שְׁכֶם אַחַד עַל־אַחֶיךָ אֲשֶׁר לָקַחְתִּי מִיַּד הָאֱמֹרִי בְּחַרְבִּי וּבְקַשְׁתִּי׃

Moreover I have given to thee one aportion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.'

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KEHOT'S NOTE

בראשית מח, כב.

46 **[וזהו . . בכל מאדך]**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באוה״ת שם נמצא במקומו הוספה אחרת "והיינו ע״י שלע״ל יהי׳ ונגלה כבוד ה׳ וראו כל בשר כו׳ בראי׳ חושיות איך כי הוא חייך". וזהו ואהבת.

47 **כי לא ידח ממנו נדח**

The words here quote II Samuel 14:14; the passage is shown below.

II Samuel 14:14 שמואל ב י״ד:י״ד

כִּי־מוֹת נָמוּת וְכַמַּיִם הַנִּגָּרִים אַרְצָה אֲשֶׁר לֹא יֵאָסְפוּ וְלֹא־יִשָּׂא אֱלֹקִים נָפֶשׁ וְחָשַׁב מַחֲשָׁבוֹת לְבִלְתִּי יִדַּח מִמֶּנּוּ נִדָּח׃

For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth G-d respect any person; but let him devise means, that he that is banished be not an outcast from him.

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KEHOT'S NOTE

ראה ש״ב יד, יד.

48 **נפשי אויתיך**

The words here quote Isaiah 26:9; the passage is shown below.

Isaiah 26:9 ישעיהו כ״ו:ט׳

נַפְשִׁי אִוִּיתִךָ בַלַּיְלָה אַף־רוּחִי בְקִרְבִּי אֲשַׁחֲרֶךָּ כִּי כַאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ צֶדֶק לָמְדוּ יֹשְׁבֵי תֵבֵל׃

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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KEHOT'S NOTE

ישעי׳ כו, ט.

49 **היכל ה׳ המה וכלי בית ה׳**

The words here quote Jeremiah 7:4; the passage is shown below.

Jeremiah 7:4 ירמיהו ז׳:ד׳

אַל־תִּבְטְחוּ לָכֶם אֶל־דִּבְרֵי הַשֶּׁקֶר לֵאמֹר הֵיכַל ה׳ הֵיכַל ה׳ הֵיכַל ה׳ הֵמָּה׃

Trust ye not in lying words, saying: 'The temple of the L-RD, the temple of the L-RD, the temple of the L-RD, are these.'

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KEHOT'S NOTE

ראה ירמי׳ ז, ד. כח, ג.

PARAGRAPH 5

50 **כיתרון האור מן החושך**

"As the advantage of light over darkness." The Alter Rebbe reads min hachoshech as "from darkness": light that emerges from darkness is superior.

Ecclesiastes 2:13 קהלת ב׳:י״ג

וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן־הַסִּכְלוּת כִּיתְרוֹן הָאוֹר מִן־הַחֹשֶׁךְ׃

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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KEHOT'S NOTE

קהלת ב, יג.

51 **בד״ה שמאלו . . בפ׳ כי תשא**

That discourse develops the soul's yearning to leave its limits and cleave to G-d, the love of baalei teshuvah described here.

KEHOT'S NOTE

ראה תו״א פה, ג ואילך. ואולי הכוונה לדף פו, ב.

52 **זדונות נעשו כזכיות**

Reish Lakish's teaching that teshuvah out of love turns deliberate sins into merits. Here it is explained by the great love the sins provoke.

Yoma 86b:3 יומא פ״ו ב:ג׳

אָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּשְׁגָגוֹת, שֶׁנֶּאֱמַר: "שׁוּבָה יִשְׂרָאֵל עַד ה׳ אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ", הָא "עָוֹן" — מֵזִיד הוּא, וְקָא קָרֵי לֵיהּ מִכְשׁוֹל. אִינִי?! וְהָאָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כְּזְכִיּוֹת, שֶׁנֶּאֱמַר: "וּבְשׁוּב רָשָׁע מֵרִשְׁעָתוֹ וְעָשָׂה מִשְׁפָּט וּצְדָקָה עֲלֵיהֶם (חַיֶּה) יִחְיֶה"! לָא קַשְׁיָא: כָּאן מֵאַהֲבָה, כָּאן מִיִּרְאָה.

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KEHOT'S NOTE

יומא פו, ב.

53 **כלי שנגמר מלאכתו**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה כלים ספ״ד ואילך.

54 The verse speaks of souls "pouring out into their mothers' bosom." The Alter Rebbe borrows the phrase for the soul pouring itself into the bosom of its Father, the Infinite One.

Lamentations 2:12 איכה ב׳:י״ב

לְאִמֹּתָם יֹאמְרוּ אַיֵּה דָגָן וָיָיִן בְּהִתְעַטְּפָם כֶּחָלָל בִּרְחֹבוֹת עִיר בְּהִשְׁתַּפֵּךְ נַפְשָׁם אֶל־חֵיק אִמֹּתָם׃

They say to their mothers: 'Where is corn and wine?' When they swoon as the wounded In the broad places of the city, When their soul is poured out Into their mothers'bosom.

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PARAGRAPH 6

55 **הוי שפל רוח בפני כל אדם**

Rabbi Meir's teaching, "Be humble of spirit before every person." The Alter Rebbe presents humility as the way to the love that comes from darkness.

Pirkei Avot 4:10 משנה אבות ד׳:י״

רַבִּי מֵאִיר אוֹמֵר, הֱוֵי מְמַעֵט בְּעֵסֶק, וַעֲסֹק בַּתּוֹרָה. וֶהֱוֵי שְׁפַל רוּחַ בִּפְנֵי כָל אָדָם. וְאִם בָּטַלְתָּ מִן הַתּוֹרָה, יֶשׁ לְךָ בְּטֵלִים הַרְבֵּה כְנֶגְדֶּךָ. וְאִם עָמַלְתָּ בַּתּוֹרָה, יֶשׁ לוֹ שָׂכָר הַרְבֵּה לִתֵּן לָךְ׃

Rabbi Meir said: Engage but little in business, and busy yourself with the Torah. Be of humble spirit before all men. If you have neglected the Torah, you shall have many who bring you to neglect it, but if you have labored at the study of Torah, there is much reward to give unto you

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56 **יפה שעה אחת בתשובה ומע״ט**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות ד, יז.

57 **יפה שעה אחת בתשובה ומע״ט בעוה״ז מכל חיי העוה״ב**

Rabbi Yaakov's saying that one hour of teshuvah and good deeds in this world is finer than all of the World to Come.

Pirkei Avot 4:17 משנה אבות ד׳:י״ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה׃

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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58 **שיהי׳ כל ימיו בתשובה**

Rabbi Eliezer's teaching to repent one day before one's death: since one may die tomorrow, one should repent today, and so all his days will be in teshuvah.

Shabbat 153a שבת קנ״ג א

Zohar III, 33a זח״ג לג, א

KEHOT'S NOTE

שבת קנג, א. וראה ג״כ זח״ג לג, א.

59 **שיהיה כל ימיו בתשובה**

The Kehot note also points to this Zohar passage on the theme of being in teshuvah all one's days.

Zohar, Tzav 24:166–25:178 ספר הזהר, צו כ״ד:קס״ו-כ״ה:קע״ח

60 **צדיקים יושבים ונהנים**

Rav's description of the World to Come: tzaddikim sit and enjoy the radiance of the Shechinah. The Alter Rebbe stresses the word "radiance."

Berakhot 17a:12 ברכות י״ז א:י״ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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KEHOT'S NOTE

ברכות יז, א.

61 **ביו״ד נברא העוה״ב**

The Talmud says this world was created with the letter hei and the World to Come with the letter yud. Here it shows that the World to Come is only an illumination from G-d's Name.

Menachot 29b:13–14 מנחות כ״ט ב:י״ג-י״ד

מפני מה נברא העולם הבא ביו״ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס״ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

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KEHOT'S NOTE

מנחות כט, ב.

62 **במאד הוי שפל רוח בפני כ״א**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות ד, י.

PARAGRAPH 7

63 **כי נשגב שמו**

"For His Name alone is exalted; His glory is upon earth and heaven." The Alter Rebbe reads it as: the Name stays exalted and only its radiance reaches the worlds.

Psalms 148:13 תהילים קמ״ח:י״ג

יְהַלְלוּ אֶת־שֵׁם ה׳ כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT'S NOTE

תהלים קמח, יג.

64 **עם קרובו**

The next verse calls the Children of Israel "the people near to Him." Here their nearness is to G-d's very essence, through teshuvah out of love.

Psalms 148:14 תהילים קמ״ח:י״ד

וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּ־יָהּ׃

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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KEHOT'S NOTE

תהלים קמח, יד.

PARAGRAPH 9

65 **עצרת לה׳ אלקיך**

"On the seventh day an atzeres to Havayah your G-d," the verse about the seventh day of Pesach that the maamar now explains.

Deuteronomy 16:8 דברים ט״ז:ח׳

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַHavayah אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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66 **אם רץ לבך שוב**

Sefer Yetzirah's "if your heart runs, return to the Place," the source of the teaching of running and returning; the Kehot note records that our editions read "to the Place."

Sefer Yetzirah 1:8 ספר יצירה א:ח׳

עשר ספירות בלימה בלום פיך מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית׃

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

67 **אם רץ לבך שוב לאחד**

The note sends the reader there in connection with the reading “return to the One” and its use in the context of Shemini Atzeres.

KEHOT’S NOTE

הק׳ ת״ז (ז, א): אם רץ לבך שוב לאחור (נ״א לאחד). ובכסא מלך כתב ע״ז: שוב לאחד גרסינן. בס״י פ״א, מ״ח, (בספרינו) הגי׳ היא: למקום. ראה באוה״ת שמע״צ ע׳ א׳תשעז.

68 **אם רץ לבך שוב לאחד**

The introduction to Tikkunei Zohar reads “if your heart runs, return backward,” with a variant “to the One.” The Alter Rebbe uses the idea of the heart’s running and returning for the atzeres of Pesach.

Tikkunei Zohar 7a:3 תקוני הזהר ז׳ א:ג׳

תְּנֵינָא (יחזקאל א כו), וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְּמָעְלָה דָּא אִיהוּ יְוֵד הֵא וְאִו הָא כְּלִיל תֵּשַׁע נְקוּדִין, וַעֲשִׂירָאָה שְׁכִינְתָּא כְּלִילָא מִכֻּלְּהוּ, וְכֻלָּא א, דְּלֵית אָדָם בָּלָא א׳, וְכֻלָּא אִיהוּ עַמּוּדָא דְּאֶמְצָעִיתָא, אִיהוּ יהו״ה דְּכְלִיל א, וְאִיהוּ שְׁמָא מְפָרַשׁ דְּכְלִיל א לַאֲחָזָאָה דְּאִם רָץ לִבְּךָ שׁוּב לְאָחוֹר.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 10

69 **כלה שארי ולבבי**

“My flesh and my heart pine away; the rock of my heart and my portion is G-d forever.” The Alter Rebbe reads it as two stages: expiry of the soul, then strength to remain.

Psalms 73:26 תהילים ע״ג:כ״ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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KEHOT’S NOTE

תהלים עג, כו.

70 **הצור תמים פעלו**

“The Rock, His work is perfect.” It shows that tzur connotes strength.

Deuteronomy 32:4 דברים ל״ב:ד׳

הַצּוּר תָּמִים פָּעֳלוֹ כִּי כָל־דְּרָכָיו מִשְׁפָּט אֵל אֱמוּנָה וְאֵין עָוֶל צַדִּיק וְיָשָׁר הוּא׃

The Rock, His work is perfect; For all His ways are justice; A G-d of faithfulness and without iniquity, Just and right is He.

.

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KEHOT’S NOTE

דברים לב, ד.

71 **בע״כ אתה חי**

Kehot’s marei makom for these words (its note is below).

KEHOT’S NOTE

אבות ד, כב.

72 **שבע״כ אתה חי**

“Against your will you live.” Here it is the soul’s willingness to stay in the body despite its longing to cleave to G-d.

Pirkei Avot 4:22 משנה אבות ד׳:כ״ב

הוּא הָיָה אוֹמֵר, הַיְלוּדִים לָמוּת, וְהַמֵּתִים לְהֶחָיוֹת, וְהַחַיִּים לִדּוֹן. לֵידַע לְהוֹדִיעַ וּלְהִוָּדַע שֶׁהוּא אֵל, הוּא הַיּוֹצֵר, הוּא הַבּוֹרֵא, הוּא הַמֵּבִין, הוּא הַדַּיָּן, הוּא עֵד, הוּא בַעַל דִּין, וְהוּא עָתִיד לָדוּן. בָּרוּךְ הוּא, שֶׁאֵין לְפָנָיו לֹא עַוְלָה, וְלֹא שִׁכְחָה, וְלֹא מַשּׂוֹא פָּנִים, וְלֹא מִקַּח שֹׁחַד, שֶׁהַכֹּל שֶׁלּוֹ. וְדַע שֶׁהַכֹּל לְפִי הַחֶשְׁבּוֹן. וְאַל יַבְטִיחֲךָ יִצְרְךָ שֶׁהַשְּׁאוֹל בַּיִת מָנוֹס לְךָ, שֶׁעַל כָּרְחֲךָ אַתָּה נוֹצָר, וְעַל כָּרְחֲךָ אַתָּה נוֹלָד, וְעַל כָּרְחֲךָ אַתָּה חַי, וְעַל כָּרְחֲךָ אַתָּה מֵת, וְעַל כָּרְחֲךָ אַתָּה עָתִיד לִתֵּן ...

He used to say: the ones who were born are to die, and the ones who have died are to be brought to life, and the ones brought to life are to be judged; So that one may know, make known and have the knowledge that He is G-d, He is the designer, He is the creator, He is the discerner, He is the judge, He the witness, He the complainant, and that He will summon to judgment. Blessed be He, before Whom there is no iniquity, nor forgetting, nor ...

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73 **דירה בתחתונים**

Another Midrashic source, cited by the Kehot note, for G-d’s desire for a dwelling among the lower beings.

Bamidbar Rabbah 13:6 במדבר רבה י״ג:ו׳

KEHOT’S NOTE

תנחומא נשא טז. וראה שם בחקותי ג. ב״ר ספ״ג. במד״ר פי״ג, ו.

74 **ונתנו הוי׳ אלקיך בידך**

“When you go out to war… and Havayah your G-d delivers him into your hand.” The discourse on this verse reads Havayah as Torah and “your G-d” as mitzvos.

Deuteronomy 21:10 דברים כ״א:י׳

כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וּנְתָנוֹ ה׳ אֱלֹקֶיךָ בְּיָדֶךָ וְשָׁבִיתָ שִׁבְיוֹ׃

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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PARAGRAPH 11

75 **כי המצוה הזאת**

The opening words of the discourse referred to, “For this commandment… is not far from you.”

Deuteronomy 30:11 דברים ל׳:י״א

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לֹא־נִפְלֵאת הִוא מִמְּךָ וְלֹא רְחֹקָה הִוא׃

For this commandment which I command thee this day, it is not too hard for thee, neither is it far off.

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76 **אתם נצבים**

The opening words of the discourse referred to, "You are standing today, all of you."

Deuteronomy 29:9 דברים כ״ט:ט׳

אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי ה׳ אֱלֹקֵיכֶם רָאשֵׁיכֶם שִׁבְטֵיכֶם זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל׃

Ye are standing this day all of you before the L-RD your G-d: your heads, your tribes, your elders, and your officers, even all the men of Israel,

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77 **כי הוי׳ אלקיך אש אוכלה הוא**

"For Havayah your G-d is a consuming fire." The discourse cited reads it as the nature of G-d's light to rise and withdraw, like fire.

Deuteronomy 4:24 דברים ד׳:כ״ד

כִּי Havayah אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא׃

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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78 **אל עליון**

Malki-Tzedek is "a priest to Kel Elyon," G-d Most High. The name expresses G-d as withdrawn above.

Genesis 14:18 בראשית י״ד:י״ח

וּמַלְכִּי־צֶדֶק מֶלֶךְ שָׁלֵם הוֹצִיא לֶחֶם וְיָיִן וְהוּא כֹהֵן לְאֵל עֶלְיוֹן׃

And Melchizedek king of Salem brought forth bread and wine; and he was priest of G-d the Most High.

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79 **אנכי הוי׳ אלקיך**

The first of the Ten Commandments. Chassidus reads Anochi as the Essence above the Name Havayah, drawn down to become "your G-d."

Exodus 20:2 שמות כ׳:ב׳

אָנֹכִי ה׳ אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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PARAGRAPH 12

80 **עצרת להוי׳ אלקיך**

The verse on the seventh day of Pesach, now explained as the drawing down of Havayah to be "your G-d."

Deuteronomy 16:8 דברים ט״ז:ח׳

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַHavayah אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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81 **הקב״ה יושב ועוסק בתורה**

The Talmud describes G-d's day as beginning with sitting and studying Torah. It shows G-d, as it were, clothed in Torah.

Avodah Zarah 3b:7 עבודה זרה ג׳ ב:ז׳

אִינִי? וְהָא אָמַר רַב יְהוּדָה אָמַר רַב: שְׁתִּים עֶשְׂרֵה שָׁעוֹת הָוֵי הַיּוֹם, שָׁלֹשׁ הָרִאשׁוֹנוֹת — הַקָּדוֹשׁ בָּרוּךְ הוּא יוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה, שְׁנַיּוֹת — יוֹשֵׁב וְדָן אֶת כָּל הָעוֹלָם כּוּלּוֹ, כֵּיוָן שֶׁרוֹאֶה שֶׁנִּתְחַיֵּב עוֹלָם כְּלָיָה — עוֹמֵד מִכִּסֵּא הַדִּין וְיוֹשֵׁב עַל כִּסֵּא רַחֲמִים,

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KEHOT'S NOTE

ע״ז ג, ב.

82 **בד״ה שיר השירים**

That discourse explains Shir HaShirim as the drawing down of the Infinite Light that encompasses all worlds, from the level of G-d's great Name, the "reasons of the Torah" and supernal delight, so that it is clothed in the Torah.

Song of Songs 1:4 שיר השירים א׳:ד׳

מָשְׁכֵנִי אַחֲרֶיךָ נָּרוּצָה הֱבִיאַנִי הַמֶּלֶךְ חֲדָרָיו נָגִילָה וְנִשְׂמְחָה בָּךְ נַזְכִּירָה דֹדֶיךָ מִיַּיִן מֵישָׁרִים אֲהֵבוּךָ׃

Draw me, we will run after thee; The king hath brought me into his chambers; We will be glad and rejoice in thee, We will find thy love more fragrant than wine! Sincerely do they love thee.

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KEHOT'S NOTE

לקמן שה״ש א, ד.

83 **א״ת בניך אלא בוניך**

On "all your children shall be taught of G-d," the Sages say: read not "your children" but "your builders." Torah scholars are builders.

Berakhot 64a:14 ברכות ס״ד א:י״ד

אַל תִּקְרֵי "בָּנָיִךְ" אֶלָּא "בּוֹנָיִךְ". "שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל". "יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ". "לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה׳ אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ". "ה׳ עֹז לְעַמּוֹ יִתֵּן ה׳ יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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KEHOT'S NOTE

ברכות סד, א. וש״נ.

84 **בנאים . . בנינו של מקום**

The Talmud calls Torah scholars builders because they are occupied all their days with the building of the world.

Shabbat 114a:7 שבת קי״ד א:ז׳

מַאי ״בַּנָּאִין״? אָמַר רַבִּי יוֹחָנָן: אֵלּוּ תַּלְמִידֵי חֲכָמִים שֶׁעוֹסְקִין בְּבִנְיָנוֹ שֶׁל עוֹלָם כָּל יְמֵיהֶן. וְאָמַר רַבִּי יוֹחָנָן: אֵיזֶהוּ תַּלְמִיד חָכָם שֶׁמַּחְזִירִין לוֹ אֲבֵידָה בִּטְבִיעוּת הָעַיִן — זֶה הַמַּקְפִּיד עַל חֲלוּקוֹ לְהוֹפְכוֹ. וְאָמַר רַבִּי יוֹחָנָן: אֵיזֶהוּ תַּלְמִיד חָכָם שֶׁמְּמַנִּין אוֹתוֹ פַּרְנָס עַל הַצִּיבּוּר — זֶה שֶׁשּׁוֹאֲלִין אוֹתוֹ דָּבָר הֲלָכָה בְּכָל מָקוֹם וְאוֹמֵר, וַאֲפִילּוּ בְּמַסֶּכֶת כַּלָּה.

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KEHOT'S NOTE

שבת קיד, א. [כ].

85 **אין להקב״ה בעולמו אלא ד״א של הלכה**

Since the Temple's destruction G-d has in His world only the four cubits of halachah. Torah study is where He dwells.

Berakhot 8a:18–19 ברכות ח׳ א:י״ח-י״ט

וְהַיְינוּ דְּאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשְּׁמֵיהּ דְּעוּלָּא: מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבַד. וְאָמַר אַבָּיֵי: מֵרִישׁ הֲוָה גָּרִיסְנָא בְּגוֹ בֵּיתָא וּמְצַלֵּינָא בְּבֵי כְנִישְׁתָּא. כֵּיוָן דְּשָׁמַעְנָא לְהָא דְּאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשְּׁמֵיהּ דְּעוּלָּא — מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבַד — לָא הֲוָה מְצַלֵּינָא אֶלָּא הֵיכָא דְּגָרִיסְנָא.

That agrees with what R. Hiyya b. Ammi said in the name of 'Ulla : Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, in His Universe the four cubits of Halakah alone. And Abbai said ; At first I used to study at home and pray in Synagogue, but after hearing the statement of R. Hiyya b. Ammi in the name of 'Ulla — "Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, ...

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KEHOT'S NOTE

ברכות ח, א.

86 **אם לא בריתי יומם ולילה**

"If not for My covenant day and night, I would not have set the laws of heaven and earth." Read by the Sages as referring to Torah study, which sustains creation.

Jeremiah 33:25 ירמיהו ל״ג:כ״ה

כֹּה אָמַר ה׳ אִם־לֹא בְרִיתִי יוֹמָם וָלָיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא־שָׂמְתִּי׃

Thus saith the L-RD: If My covenant be not with day and night, if I have not appointed the ordinances of heaven and earth;

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KEHOT'S NOTE

ירמי׳ לג, כה.

PARAGRAPH 13

87 **עולם חסד יבנה**

"The world is built by kindness." Acts of kindness, especially tzedakah, build G-d's dwelling in the world.

Psalms 89:3 תהילים פ״ט:ג׳

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָּהֶם׃

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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KEHOT'S NOTE

תהלים פט, ג.

88 **חסד ה׳ מלאה הארץ**

"The earth is full of the kindness of G-d." G-d's kindness fills the world through the mitzvos.

Psalms 33:5 תהילים ל״ג:ה׳

אֹהֵב צְדָקָה וּמִשְׁפָּט חֶסֶד ה׳ מָלְאָה הָאָרֶץ׃

He loveth righteousness and justice; The earth is full of the lovingkindness of the L-RD.

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KEHOT'S NOTE

תהלים לג, ה.

89 **כאש עצור בלבו**

Yirmeyahu describes G-d's word as "a burning fire held back in my bones." The Alter Rebbe uses the image for love restrained in the heart, linking atzur to atzeres.

Jeremiah 20:9 ירמיהו כ׳:ט׳

וְאָמַרְתִּי לֹא־אֶזְכְּרֶנּוּ וְלֹא־אֲדַבֶּר עוֹד בִּשְׁמוֹ וְהָיָה בִלְבִּי כְּאֵשׁ בְּעֶרֶת עָצֻר בְּעַצְמֹתָי וְנִלְאֵיתִי כַּלְכֵּל וְלֹא אוּכָל׃

And if I say: 'I will not make mention of Him, Nor speak any more in His name', Then there is in my heart as it were a burning fire Shut up in my bones, And I weary myself to hold it in, But cannot.

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90 **בד״ה וכל העם רואים**

The discourse there explains running and returning at length, the rhythm by which the love of Pesach is held back here.

KEHOT'S NOTE

תו״א פב, ג.

91 **וכל העם רואים את הקולות**

The opening words of the discourse referred to, on the people at Sinai who "saw the voices" and drew back, an instance of running and returning.

Exodus 20:15 שמות כ׳:ט״ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking;

and when the people saw it, they trembled, and stood afar off.

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92 **ובד״ה בפ׳ נסכים כתיב**

The discourse on the libations in Parshas Shelach, which also explains running and returning.

KEHOT'S NOTE

ראה לעיל פ׳ שלח מ, א ואילך.

PARAGRAPH 14

93 **תען לשוני אמרתך**

"My tongue shall respond with Your word, for all Your commandments are righteousness." The maamar will read ta'an as "respond, repeat after," and link it to Shemini Atzeres.

Psalms 119:172 תהילים קי״ט:קע״ב

תַּעַן לְשׁוֹנִי אִמְרָתֶךָ כִּי כָל־מִצְוֹתֶיךָ צֶדֶק׃

Let my tongue sing of Thy word; For all Thy commandments are righteousness.

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KEHOT'S NOTE

תהלים קיט, קעב. ביהל אור ע׳ רטז מציין לכאן.

94 **וזדונות נעשו לו כזכיות**

Teshuvah out of love turns deliberate sins into merits.

Yoma 86b:3 יומא פ״ו ב:ג׳

אָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּשְׁגָגוֹת, שֶׁנֶּאֱמַר: "שׁוּבָה יִשְׂרָאֵל עַד ה׳ אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ", הָא "עָוֹן" — מַזִּיד הוּא, וְקָא קָרֵי לֵיהּ מִכְשׁוֹל. אִינִי?! וְהָאָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כְּזְכִיּוֹת, שֶׁנֶּאֱמַר: "וּבְשׁוּב רָשָׁע מֵרִשְׁעָתוֹ וְעָשָׂה מִשְׁפָּט וּצְדָקָה עֲלֵיהֶם (חָיָה) יִחְיֶה"! לָא קַשְׁיָא: כָּאן מֵאַהֲבָה, כָּאן מִיִּרְאָה.

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95 **אהבה בתענוגים**

"How fair and how pleasant you are, love in delights." In Chassidus it names G-d's own delight-love for Israel.

Song of Songs 7:7 שיר השירים ז׳:ז׳

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים׃

How fair and how pleasant art thou, O love, for delights! .

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96 **וימינו תחבקני**

"His left hand is under my head, and His right hand embraces me." The right hand's embrace is the love drawn down on Sukkos.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה״ש ב, ה.

PARAGRAPH 15

97 **כי גבר עלינו חסדו**

"For His kindness has prevailed over us, and the truth of G-d is forever." Its first half is the love of Sukkos, its second half (below) the gift of Shemini Atzeres.

Psalms 117:2 תהילים קי״ז:ב׳

כִּי־גָבַר עָלֵינוּ חַסְדּוֹ וֶאֱמֶת־Havayah לְעוֹלָם הַלְלוּ־קָהּ׃

For His mercy is great toward us; And the truth of the L-RD endureth for ever. Hallelujah.

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KEHOT'S NOTE

תהלים קיז, ב.

98 **כלתה נפשי**

"My soul longs, indeed it pines." The love of Sukkos also reaches the soul's expiry.

Psalms 84:3 תהילים פ״ד:ג׳

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה׳ לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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KEHOT'S NOTE

תהלים פד, ג.

99 **בביאור ע״פ חכלילי**

The explanation on "chachlili einayim," where "love in delights" is shown to be above great love, the point the bracket here relies on.

KEHOT'S NOTE

תו״א מח, א, ובתניא פרק מג, ובליקוט פירושים ומ״מ — חיטריק שם.

100 **חכלילי עינים**

Yaakov's blessing of Yehudah, "his eyes are reddish from wine," the opening words of the discourse on "love in delights."

Genesis 49:12 בראשית מ״ט:י״ב

חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן־שִׁנַּיִם מֵחָלָב׃

His eyes shall be red with wine, And his teeth white with milk.

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101 **צדק לפניו יהלך**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

תהלים טו, יד.

102 **צדק לפניו יהלך וישם לדרך פעמיו**

"Righteousness shall walk before Him, and He will set it on the way of His steps." Read as Israel's ascent and the consequent drawing down of G-dliness.

Psalms 85:14 תהילים פ״ה:י״ד

צֶדֶק לְפָנָיו יְהַלֵּךְ וְיָשֵׂם לְדֶרֶךְ פְּעָמָיו׃

Righteousness shall go before Him, And shall make His footsteps a way.

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103 **סד״ה ויושט המלך לאסתר**

The end of that discourse explains Esther's "standing before" the king, an image for Knesses Yisrael raised to stand before G-d.

KEHOT'S NOTE

תו״א צד, ב.

104 **ותעמוד לפניו**

"The king extended the golden scepter to Esther, and Esther rose and stood before the king." It illustrates standing "before Him."

Esther 8:4 אסתר ח׳:ד׳

וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֵת שַׁרְבִט הַזָּהָב וַתָּקָם אֶסְתֵּר וַתַּעֲמֹד לִפְנֵי הַמֶּלֶךְ׃

Then the king held out to Esther the golden sceptre. So Esther arose, and stood before the king.

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105 **ובד״ה יחיינו מיומים**

That passage speaks of the opening of the hidden "yuds," the deep source, so that the concealed shines openly and life-giving will is drawn to every living thing.

KEHOT'S NOTE

לעיל סד, א.

106 **מה יפו פעמיך בנעלים**

"How beautiful are your steps in sandals." Used for the drawing of G-dliness down to the lowest level.

Song of Songs 7:2 שיר השירים ז׳:ב׳

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן׃

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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KEHOT'S NOTE

שה״ש ז, ב.

107 **התורה דאקרי דרך**

The Talmud derives from "the way they shall walk in" that Torah is called "a way."

Kiddushin 2b:10 קידושין ב׳ ב:י׳

מַאי טַעְמָא תָּנֵי "שָׁלֹשׁ" - מִשּׁוּם "דְּרָכִים"? נִיתְנֵי "דְּבָרִים" וְנִיתְנֵי "שְׁלֹשָׁה"! מִשּׁוּם דְּקָבָעֵי לְמֵיתְנֵי "בִּיאָה", וּבִיאָה אִיקְרֵי "דֶּרֶךְ", דִּכְתִיב: "וְדֶרֶךְ גֶּבֶר בְּעַלְמָה כֵּן דֶּרֶךְ אִשָּׁה מְנָאֲפָת".

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

קידושין ב, ב.

108 **בד״ה אשירה לה׳**

The discourse on the Song at the Sea explains "the way of Havayah," the Torah as the way along which G-dliness descends.

KEHOT'S NOTE

תו״א סג, ב.

109 **אשירה לה׳**

The opening words of the Song at the Sea, the discourse the text refers to.

Exodus 15:1 שמות ט״ו:א׳

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַHavayah וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַHavayah כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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110 **ושמרו דרך הוי׳**

Of Avraham: "that they may keep the way of Havayah." The discourse on "I will sing to Havayah" explains it.

Genesis 18:19 בראשית י״ח:י״ט

כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה אֶת־בָּנָיו וְאֶת־בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ דֶּרֶךְ ה׳ לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הָבִיא ה׳ עַל־אַבְרָהָם אֵת אֲשֶׁר־דִּבֶּר עָלָיו׃

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the L-RD, to do righteousness and justice; to the end that the L-RD may bring upon Abraham that which He hath spoken of him.'

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111 **וע׳ בזהר שלח (דקס״א ב׳) ת״ח כו׳ בדרך נועם**

The Zohar teaches that when the hidden Atik shines into the mind and the mind into the heart, it is "in the way of the pleasantness of G-d."

Zohar, Sh'lach 11:84–92 ספר הזהר, שלח לך י״א:פ״ד-צ״ב

112 **וע׳ בזהר שלח . . ת״ח כו׳ בדרך נועם כו׳**

The Zohar passage ("when the hidden Atik shines into the mind and the mind into the heart, in the way of the pleasantness of G-d") is copied there with glosses.

KEHOT'S NOTE

ת״ח כד אנהיר עתיקא סתימאה במוחא ומוחא אנהיר ללבא בדרך נועם ה׳" נעתק באוה״ת פ׳ שלח ע׳ תעב עם הגהות. ונזכר גם לעיל פ׳ מטות פה, ב.

113 **ובפ׳ מקץ (דקצ״ז סע״ב)**

The wording of the Zohar in Mikeitz on "Her ways are ways of pleasantness" is copied there with glosses.

KEHOT'S NOTE

הלשון עם הגהות נעתק באוה״ת נ״ך כרך א ע׳ תקנה.

114 **ובפ׳ מקץ (דקצ״ז ב׳) ע״פ דרכיה דרכי נועם**

The Zohar in Mikeitz on "Her ways are ways of pleasantness," on the "ways" of the Torah.

Zohar, Miketz 6:92–104 ספר הזהר, מקץ ו׳:צ״ב-ק״ד

R. Hizkiah then began to hold forth on the verse: Her ways are ways of pleasantness, and all her paths are peace (Prov.

3, 17). ‘These ways’, he said, ‘are the ways and paths of the Torah, as whoever walks in them is invested by the Holy One, blessed be He, with the grace of the Divine Presence as his constant accompaniment, and whoever follows her paths enjoys peace on high and below, peace in this world and in the world to come.’

The Zohar; London, Soncino Press, 1933 (Public Domain)

115 **דרכיה דרכי נועם**

“Her ways are ways of pleasantness,” said of the Torah.

Proverbs 3:17 משלי ג׳:י״ז

דְּרָכֶיהָ דַרְכֵי־נֹעַם וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם׃

Her ways are ways of pleasantness, And all her paths are peace.

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116 **בד״ה ושמתי כדכד**

There “all your borders of precious stones” are the thirty-two paths of Chochmah: the flow from Chochmah is called “paths,” narrow and hidden but reaching far, which is the Torah.

KEHOT’S NOTE

לעיל כו, ב.

117 **ושמתי כדכד**

“I will make your windows of rubies… and all your borders of precious stones,” the discourse whose “borders” are explained as the thirty-two paths of Chochmah.

Isaiah 54:12 ישעיהו נ״ד:י״ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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118 **וע׳ בזהר באדר״ז (דר״צ ע״א) ע״פ אלקים הבין דרכה**

The Idra Zuta on “Elokim understands her way,” explained by the Arizal as the flow of Arich Anpin and the thirty-two paths.

Zohar, Ha'Azinu 11:221–12:231 ספר הזהר, האזינו י״א:רכ״א-י״ב:רל״א

119 **אלקים הבין דרכה**

“Elokim understands her way, and He knows her place,” said of wisdom.

Job 28:23 איוב כ״ח:כ״ג

אֱלֹקִים הֵבִין דַּרְכָּהּ וְהוּא יָדַע אֶת־מְקוֹמָהּ׃

G-d understandeth the way thereof, And He knoweth the place thereof.

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120 **כי ההרים ימושו**

“For the mountains shall depart,” the opening words of the discourse referred to.

Isaiah 54:10 ישעיהו נ״ד:י׳

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה׳

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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121 **צדיק ה׳ בכל דרכיו**

“G-d is righteous in all His ways,” explained in that discourse and in the Siddur.

Psalms 145:17 תהילים קמ״ה:י״ז

צַדִּיק ה׳ בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו׃

The L-RD is righteous in all His ways, And gracious in all His works.

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122 **כמ״ש והלכת בדרכיו**

“And you shall walk in His ways,” the verse the letter uses for the mitzvos.

Deuteronomy 28:9 דברים כ״ח:ט׳

יְקִימְךָ ה׳ לוֹ לְעַם קָדוֹשׁ כַּאֲשֶׁר נִשְׁבַּע־לָךְ כִּי תִשְׁמֹר אֶת־מִצְוֹת ה׳ אֱלֹקֶיךָ וְהָלַכְתָּ בִּדְרָכָיו׃

The L-RD will establish thee for a holy people unto Himself, as He hath sworn unto thee; if thou shalt keep the commandments of the L-RD thy G-d, and walk in His ways.

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KEHOT’S NOTE

דברים כח, ט.

123 **יחיינו מיומים… ונחיה לפניו**

“He will revive us after two days… and we shall live before Him.” Another instance of being “before Him.”

Hosea 6:2 הושע ו׳:ב׳

יְחַיֵּנוּ מִיֹּמָיִם בַּיּוֹם הַשְּׁלִישִׁי יְקִמֵנוּ וְנִחְיֶה לְפָנָיו׃

After two days will He revive us, On the third day He will raise us up, that we may live in His presence.

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PARAGRAPH 16

124 **בביאור ע״פ וארשתיך לי**

That explanation contrasts betrothal with marriage, the inner, deeper bond, and explains that wherever “to Me” is said the bond is permanent.

Numbers 9:3 במדבר ט׳:ג׳

בְּאַרְבָּעָה עָשָׂר־יוֹם בַּחֹדֶשׁ הַזֶּה בֵּין הָעַרְבַּיִם תַּעֲשׂוּ אֹתוֹ בְּמוֹעֲדוֹ כְּכָל־חֻקֹּתָיו וּכְכָל־מִשְׁפָּטָיו תַּעֲשׂוּ אֹתוֹ׃

In the fourteenth day of this month, at dusk, ye shall keep it in its appointed season; according to all the statutes of it, and according to all the ordinances thereof, shall ye keep it.'

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KEHOT'S NOTE

לעיל במדבר ט, ג.

125 **וארשתיך לי**

"And I will betroth you to Me forever," the opening words of the explanation referred to.

Hosea 2:21 הושע ב׳:כ״א

וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים׃

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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PARAGRAPH 17

126 **ובד״ה אסרי לגפן**

The discourse on "binding his foal to the vine," which explains "as the commandments of Your will," on the higher levels of the mitzvos.

KEHOT'S NOTE

תו״א מח, נב.

127 **אוסרי לגפן**

Yaakov's blessing of Yehudah, "binding his foal to the vine," the opening words of the discourse referred to.

Genesis 49:11 בראשית מ״ט:י״א

אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סוּתֹה׃

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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128 **וסד״ה בגדי קודש**

The end of that discourse explains three general levels in the performance of the mitzvos, which the maamar uses to explain Moshe's request.

KEHOT'S NOTE

תו״א פב, ג.

129 **ועשית בגדי קדש**

"And you shall make holy garments for Aharon," the opening words of the discourse on the three levels of the mitzvos.

Exodus 28:2 שמות כ״ח:ב׳

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת׃

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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130 **ע״פ ונתתי לך מהלכים**

The discourse on "I will give you places to walk," in Parshas Vayeishev, on ascending and moving from level to level.

KEHOT'S NOTE

תו״א ל, ג.

131 **ונתתי לך מהלכים**

"I will give you places to walk among these standing ones," the opening words of the discourse referred to.

Zechariah 3:7 זכריה ג׳:ז׳

כֹּה־אָמַר ה׳ צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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132 **מה שביקש משה ליכנס לארץ כדי שיתקיימו כל המצות על ידו**

Rabbi Simlai explains that Moshe wanted to enter the Land so that the mitzvos dependent on the Land would be fulfilled through him.

Sotah 14a:7 סוטה י״ד א׳:ז׳

דָּרַשׁ רַבִּי שִׁמְלַאי: מִפְּנֵי מָה נִתְאַוָּה מֹשֶׁה רַבֵּינוּ לִיכָּנֵס לְאֶרֶץ יִשְׂרָאֵל? וְכִי לֶאֱכוֹל מִפְּרְיָהּ הוּא צָרִיךְ?! אוֹ לִשְׂבּוֹעַ מִטּוּבָהּ הוּא צָרִיךְ?! אֶלָּא כָּךְ אָמַר מֹשֶׁה: הַרְבֵּה מִצְוֹת נִצְטַוּוּ יִשְׂרָאֵל, וְאֵין מִתְקַיְּימִין אֶלָּא בָּאָרֶץ יִשְׂרָאֵל. אֶכָּנֵס אֲנִי לָאָרֶץ כְּדֵי שֶׁיִּתְקַיְּימוּ כּוּלָּן עַל יָדִי.

William Davidson, Vocalized Aramaic (CC-BY-NC)

133 **ספ״ק דסוטה**

The note points there for a further discussion of Moshe's request to enter the Land.

KEHOT'S NOTE

יד, א. וראה לקו״ש חכ״ט ע׳ 278 הערה 90.

134 **בסוף ספר פרי הארץ**

The note identifies the source of the question on Moshe's wording: a letter of Rabbi Avraham of Kalisk printed at the end of Pri HaAretz.

KEHOT'S NOTE

הוא באגרת הרה״ק ר׳ אברהם קליסקער שנדפסה בסוף ספר פרי הארץ. מכתב לב (בהוצאת ירושלים תשמ״ז). וראה גם בפרי הארץ פי׳ ראה. וראה באוה״ת פי׳ ואתחנן ע׳ צג מביא קושיא זו בלי שם אומרו.

135 **ואין אמת אלא תו׳**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת״ז (תכ״א) נ, א. ירושלמי ר״ה ספ״ג (ה״ח) ובפסדר״כ פסקא איכה. הובא בילקוט דניאל ר׳ תתרסו. וע׳ הג׳ מהר״ץ חיות לברכות (ה, ב) גירסא בש״ס כן. [כ].

136 ואין אמת אלא תורה

The Jerusalem Talmud's teaching that "truth" means Torah, one of the sources the Kehot note gives for this saying.

Jerusalem Talmud Rosh Hashanah 3:9 תלמוד ירושלמי ראש השנה ג:ט׳

... בַּר נַשׁ בִּישׁ הוּא. כִּי דוֹר תַּהְפּוּכוֹת הֵמָּה. רִבִּי לַוִי בְשֵׁם רִבִּי חָמָא בַּר חֲנַנְיָה. וְהָיָה הַנִּשׁוּךְ אֵין כְּתוּב כָּאן אֶלָּא כָּל הַנָּשׁוּךְ. אֲפִילּוּ נְשִׁיכַת כֶּלֶב. אֲפִילּוּ נְשִׁיכַת נָחָשׁ. וְלֹא דַמְיָא. נְשִׁיכַת כֶּלֶב וְרָאָה. נְשִׁיכַת נָחָשׁ וְהִבִּיט. רִבִּי יוּדָה גוֹזְרַיָּא בְשֵׁם רִבִּי אָחָא. נְשִׁיכַת כֶּלֶב שֶׁאֵינוֹ מְמִינוּ. וְרָאָה. נְשִׁיכַת נָחָשׁ שֶׁהוּא מְמִינוֹ. וְהִבִּיט. וְרַבָּנִן אָמְרֵי. נְשִׁיכַת כֶּלֶב שֶׁאֵינוֹ מְהַלְחֵל. וְרָאָה. נְשִׁיכַת נָחָשׁ שֶׁהוּא מְהַלְחֵל. וְהִבִּיט.

MISHNAH: Similarly, the Eternal said to Moses, yourself make a poisonous snake and put it on a pole. 21:8., etc. Does the snake kill or the snake make live? But in times when Israel look upwards and make their thought subservient to their Father in Heaven they were healed, otherwise they were rotting. HALAKHAH: . rabba 31(8). Rebbi Yasa said, in four places it is said "make for yourself." In three it is explicit, one is not explicit. Make yourself an ark of gopher wood. 6:14.. Make yourself two silver ...

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137 ואין אמת אלא תורה

The Tikkunei Zohar also says there is no truth but Torah, as the Kehot note records.

Tikkunei Zohar 50a:20–22 תקוני הזהר נ א:כ׳-כ״ב

ורזא דמלה שופ״ר מהופ״ך קדמא זקף קטן״ן. ההוא דאתמר ביה קטנתי מכל החסדים ומכל האמת אזדקף ואקרי זקף גדול ואין אמת אלא תורה הה״ד תורת אמת היתה בפיהו. ובההוא זמנא מתהפכא כרסיא מדינא לרחמי. ודא היא רזא דאוקמוה מ״מ צדיקי מהפכין מדת הדין למדת רחמים ובההוא זמנא אתחשיב כאלו אתברי עלמ׳. ויסדר נהורין כדקא יאות הה״ד ויקרי אלקים לאור יום ולחשך קרא לילה.

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138 ולית מחשבה תפיסא ביה

From Patach Eliyahu: "no thought can grasp Him at all." Here G-d is grasped only as He is in the Torah.

Tikkunei Zohar 17a:10–12 תקוני הזהר י״ז א:י׳-י״ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ״א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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139 ולית מח׳ תפיסא בי׳

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת״ז בהקדמה (פתח אלי׳).

140 ואורייתא וקב״ה כולא חד

The Zohar's statement that the Torah and the Holy One are one. It explains why the Torah is G-d's own truth.

Zohar III, 73a זח״ג עג, א

KEHOT'S NOTE

זח״ג עג, א. ע׳ [לקוטי הגהות ל]סש״ב ח״א פ״ד ופכ״ג. ושי״נ. וזה הל׳ לי״מ — ואולי מת״ז (תכ״ז) שחסר שם. וע׳ בלקו״א מרבו ההי״מ נ״ע מד׳ לבוב שמינית בויגין (טז, א. כט, ב. לה, א). ע׳ זח״ב (צ, ב) בזהי״ל דקוב״ה ואורייתא כלא שמא חד הוי וכו׳ וזהוא כוונת אדמוי״ר לעני״ד. [כ].

141 ושמי הוי׳ לא נודעתי להם

"But by My Name Havayah I did not make Myself known to them," discussed in the discourses referred to.

Exodus 6:3 שמות ו:ג׳

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי ה׳ לֹא נוֹדַעְתִּי לָהֶם׃

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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142 קרוב ה׳ לכל קוראיו

"G-d is near to all who call upon Him in truth," read as calling on Him through Torah.

Psalms 145:18 תהילים קמ״ה:י״ח

קָרוֹב ה׳ לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת׃

The L-RD is nigh unto all them that call upon Him, To all that call upon Him in truth.

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KEHOT'S NOTE

תהלים קמה, יח.

143 באמת זו תורה

Cited in the Kehot note as a source for reading "truth" as Torah.

Berakhot 8b ברכות ח׳ ב

KEHOT'S NOTE

ברכות ח, ב. וע׳ ע״ז (ד, ב). [כ].

144 ויכתוב משה

"And Moshe wrote this Torah," the verse whose explanation is referred to.

Deuteronomy 31:9 דברים ל״א:ט׳

וַיִּכְתֹּב מֹשֶׁה אֶת־הַתּוֹרָה הַזֹּאת וַיִּתְּנָהּ אֶל־הַכֹּהֲנִים בְּנֵי לֵוִי הַנֹּשְׂאִים אֶת־אֲרוֹן בְּרִית ה׳ וְאֶל־כָּל־זִקְנֵי יִשְׂרָאֵל׃

And Moses wrote this law, and delivered it unto the priests the sons of Levi, that bore the ark of the covenant of the L-RD, and unto all the elders of Israel.

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145 תען לשוני אמרתך

"My tongue shall respond with Your word," now explained

as repeating G-d's word.

Psalms 119:172 תהילים קי״ט:קע״ב

תַּעַן לְשׁוֹנִי אִמְרָתֶךָ כִּי כָל־מִצְוֹתֶיךָ צֶדֶק׃

Let my tongue sing of Thy word; For all Thy commandments are righteousness.

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KEHOT'S NOTE

תהלים קיט, קעב. וראה תו״א סז, ב.

146 **בכל יום אנו מברכין נותן התורה**

Cited in the Kehot note for the idea that the Torah is given anew each day.

Berakhot 63b:10 ברכות ס״ג ב:י׳

וְעוֹד פָּתַח רַבִּי יְהוּדָה בִּכְבוֹד תּוֹרָה וְדָרַשׁ: ״הַסְכֵּת וּשְׁמַע יִשְׂרָאֵל הַיּוֹם הַזֶּה נִהְיֵיתָ לְעָם״, וְכִי אוֹתוֹ הַיּוֹם נִתְּנָה תּוֹרָה לְיִשְׂרָאֵל? וַהֲלֹא אוֹתוֹ יוֹם סוֹף אַרְבָּעִים שָׁנָה הָיָה! אֶלָּא לְלַמֶּדְךָ שֶׁחֲבִיבָה תּוֹרָה עַל לוֹמְדֶיהָ בְּכָל יוֹם וְיוֹם כַּיּוֹם שֶׁנִּתְּנָה מֵהַר סִינַי.

Further did R. Judah begin with the honour of the Torah and expound : "Attend and hear; this day thou art become a people unto the L-rd thy G-d" (Deut. xxvii. 9). But was it on that day that the Torah had been given to Israel? Was that not the completion of forty years! But it is intended to teach thee that every day is the Torah endeared to them who study it as on the day that it was given on Mount Sinai.

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147 **שנותן לנו בכל יום**

The passage there contrasts prayer, which longs for the Infinite One whom no thought can grasp, with Torah study, which "gladdens the heart." It fills out why Torah brings G-d's own truth into a person.

Berakhot 22a:6 ברכות כ״ב א:ו׳

רַבִּי יוֹסֵי אוֹמֵר: שׁוֹנֶה הוּא בָּרְגִילִיוּת, וּבִלְבַד שֶׁלֹּא יַצִּיעַ אֶת הַמִּשְׁנָה. רַבִּי יוֹנָתָן בֶּן יוֹסֵף אוֹמֵר: מַצִּיעַ הוּא אֶת הַמִּשְׁנָה, וְאֵינוֹ מַצִּיעַ אֶת הַגְּמָרָא. רַבִּי נָתָן בֶּן אֲבִישָׁלוֹם אוֹמֵר: אַף מַצִּיעַ אֶת הַגְּמָרָא, וּבִלְבַד שֶׁלֹּא יֹאמַר אַזְכָּרוֹת שֶׁבּוֹ. רַבִּי יוֹחָנָן הַסַּנְדְּלָר תַּלְמִידוֹ שֶׁל רַבִּי עֲקִיבָא מְשׁוּם רַבִּי עֲקִיבָא אוֹמֵר: לֹא יִכָּנֵס לַמִּדְרָשׁ כָּל עִיקָּר. וְאָמְרִי לַהּ: לֹא יִכָּנֵס לְבֵית הַמִּדְרָשׁ כָּל עִיקָּר. רַבִּי יְהוּדָה אוֹמֵר: שׁוֹנֶה הוּא בְּהִלְכוֹת דֶּרֶךְ אֶרֶץ.

R. Jose says : The Ba'al Keri may study what is familiar to him, but he must not expound the Mishnah. R. Jonathan b. Joseph says : He may expound the Mishnah but not the Talmud. R. Nathan b. Abishalom says : Also the Talmud may he expound, but he must not pronounce the name of G-d when it occurs. R. Johanan the Sandal-maker, disciple of R.'Akiba, said in the name of R.'Akiba : Such a man should not enter upon study at all. Another version of this statement is ...

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KEHOT'S NOTE

ראה ברכות כב, א. סג, ב. ראה לעיל פ׳ תזריע כג, א. סה״מ תר״ל ע׳ ריא. סה״מ תש״ה ע׳ 184.

148 **בד״ה המגביהי לשבת**

The discourse on "Who is enthroned on high," which explains the two levels of Torah study referred to here.

KEHOT'S NOTE

תו״א לח, ד.

149 **ואשים דברי בפיך**

"I have placed My words in your mouth, and in the shadow of My hand I have covered you." Both halves are used here: G-d's words in our mouths, and the sheltering shade of Sukkos.

Isaiah 51:16 ישעיהו נ״א:ט״ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישע׳ נא, טז.

150 **ועיין בזהר בראשית) (דף ד׳ ע״ב) מענין ואשים דברי בפיך**

The Zohar at the beginning of Bereishis on "I have placed My words in your mouth," as explained by the Ramaz.

Zohar, Introduction 10:56–11:64 ספר הזהר, הקדמה י׳:נ״ו-י״א:ס״ד

151 **בפי׳ הרמ״ז שם**

The passage there explains, with the analogy of a scholar who knows a tractate, that even after the tzimtzum the light is not hidden from G-d, and discusses the "letters" present at every level.

KEHOT'S NOTE

ראה לעיל ויקרא נג, ד ואילך. מובא באוה״ת נ״ך כרך א ע׳ שיח.

152 **כי כל המצות הם המשכות לבחי׳ צדק**

The commentary on the verse "Righteousness shall walk before Him," which develops how the mitzvos draw light into tzedek.

KEHOT'S NOTE

ראה יהל אור קאפיטל פה, יד.

153 **וה׳ האמירך היום**

"And G-d has caused you to declare today." The causative he'emircha is read as G-d bringing His word forth from our mouths.

Deuteronomy 26:18 דברים כ״ו:י״ח

וַה׳ הֶאֱמִירְךָ הַיּוֹם לִהְיוֹת לוֹ לְעַם סְגֻלָּה כַּאֲשֶׁר דִּבֶּר־לָךְ וְלִשְׁמֹר כָּל־מִצְוֹתָיו׃

And the L-RD hath avouched thee this day to be His own treasure, as He hath promised thee, and that thou shouldest keep all His commandments;

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PARAGRAPH 18

154 **ואז ביום השמיני שהוא בחי׳ יותר גבוה ועליונה . . וה׳ האמירך**

This passage is quoted there, showing it was taken up in the Tzemach Tzedek's discourses on Shemini Atzeres.

KEHOT'S NOTE

מובא באוה״ת דרושים לשמע״צ ע׳ א׳תשע.

155 **וה׳ האמירך וגו׳**

"And G-d has caused you to declare today." It is the gift of Shemini Atzeres: G-d's word spoken through Israel.

Deuteronomy 26:18 דברים כ״ו:י״ח

וַה׳ הֶאֱמִירְךָ הַיּוֹם לִהְיוֹת לוֹ לְעַם סְגֻלָּה כַּאֲשֶׁר דִּבֶּר־לָךְ וְלִשְׁמֹר כָּל־מִצְוֹתָיו׃

And the L-RD hath avouched thee this day to be His own treasure, as He hath promised thee, and that thou shouldest keep all His commandments;

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KEHOT'S NOTE

דברים כו, יח.

156 **בחי׳ נשיקין שהוא התקשרות חב״ד בחב״ד**

Tanya explains "kisses" as the attachment of mind to mind, the soul's intellect to G-d's, which here is the union reached on Shemini Atzeres through Torah.

KEHOT'S NOTE

תניא פרק מט בשם ע״ח שער לי׳ דרוש ב.

157 **נשיקין שהוא התקשרות חב״ד בחב״ד**

Etz Chaim, as quoted in Tanya ch. 49 according to the Kehot note, describes "kisses" as the bonding of Chochmah, Binah and Daas with Chochmah, Binah and Daas.

Sefer Etz Chaim 30:2 עץ חיים ל׳:ב׳

... ג׳ פרצופים, דעיבור, יניקה ומוחין, כי בהתחברם הכל יחד בפרצוף א׳ לכן הזווג דפרצוף עיבור הוא ביסוד האמיתי תחתון, וזווג פרצוף היניקה שהוא נקרא חג״ת נקרא חיבוק, וזווג עליון דפרצוף עליון דמוחין לבדו נקרא נשיקין, והבן כל זה מאד׃

Sefer Etz Chaim (Public Domain)

158 **את ה׳ האמרת היום**

"You have caused G-d to declare today." Israel's love draws the Torah down, which precedes G-d's causing Israel to speak His word.

Deuteronomy 26:17 דברים כ״ו:י״ז

אֶת־ה׳ הֶאֱמַרְתָּ הַיּוֹם לִהְיוֹת לְךָ לֵאלֹקִים וְלָלֶכֶת בִּדְרָכָיו וְלִשְׁמֹר חֻקָּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וְלִשְׁמֹעַ בְּקֹלוֹ׃

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldest walk in His ways, and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice.

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159 **ביום השמיני... עצרת תהיה לכם**

The verse of Shemini Atzeres, now explained: its atzeres is "for you."

Numbers 29:35 במדבר כ״ט:ל״ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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PARAGRAPH 19

160 **כל הקורא ושונה הקב״ה קורא ושונה כנגדו**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

תדב״א רפי״ח. י׳ל״ש איכה תתרלד.

161 **כל הקורא ושונה הקב״ה קורא ושונה כנגדו**

The Midrash says that whoever reads and studies, G-d reads and studies opposite him. The Alter Rebbe stresses "opposite": G-d's word only encompasses the student's study.

Tanna DeBei Eliyahu Rabbah 18:1-2 תנא דבי אליהו רבה י״ח:א׳-ב׳

... א״כ למה נאמר בכל צרתם לו צר אלא אמר הקב״ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א״ת לו צר אלא לי צר שנאמר (ישעיהו מ״ט:ג׳) ויאמר לי עבדי אתה ישראל אשר בך אתפאר לכך נאמר קומי רני בלילה וגו׳ מאי שפכי כמים לבך נכח פני ה׳ מכאן אמרו כל ת״ח שיושב וקורא ושונה ועוסק בתורה הקב״ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה׳ ולהלן הוא אומר ויחנו אלה נוכח אלה וגו׳ (מלכים א כ׳:כ״ט) מה להלן פניהם של אלו נוכח פניהם ...

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162 **ורוח אייתי רוח ואמשיך רוח**

The Zohar's principle that spirit rising from below brings spirit from above. Here it describes how Torah study draws down G-d's word.

Zohar, Terumah 66:669-678 ספר הזהר, תרומה ס״ו:תרס״ט-תער״ח

"With all thy soul"-the "all" includes all aspects of the soul, viz. nephesh, ruah, and neshamah. As to "with all thy possessions", these also have various aspects, each one different from the other. True love to the Holy One, blessed be He, consists in just this, that we give over to Him all our emotional, intellectual, and material faculties and possessions, and love Him. Should it be asked, How can a man love Him with the evil inclination? Is not the evil inclination the seducer, preventing man from approaching the ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

163 **ורוח אייתי רוח . . ואמשיך רוח**

The note sends the reader to another place where the Zohar's "spirit brings spirit" is explained.

Zohar II, 162b זח״ב קסב, ב

KEHOT'S NOTE

זח״ב קסב, ב. ע״ל בראה (כב, ב). ושי״נ. [כ].

PARAGRAPH 20

164 **אלפים שנה קדמה התו׳ לעולם**

The Midrash says the Torah preceded the world by two thousand years. The Alter Rebbe reads the “two thousand” as Chochmah and Binah.

Midrash Tehillim 90:4 מדרש תהילים צ׳:ד׳

דבר אחר אמר רבי יהודא ברי סימון בשם ריש לקיש למה נקרא שמו איש האלקים מה האיש אם מבקש להפר נדרי אשתו מפר ואם מבקש מקיים שנאמר (במדבר ל׳ יד) אישה יפירנו וגו׳. כך כביכול משה אומר להקב״ה (שם י׳ לה-לו) קומה ה׳. שובה ה׳:

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Bereshit Rabbah 8:2 בראשית רבה ח׳:ב׳

... היום של ששי שואל של חמישי וכו׳, עד לראשון למי היו שואלין? לא לתורה, שקדמה לברייתו של עולם?! דאמר רבי שמעון בן לקיש: שני אלפים שנה קדמה התורה לברייתו של עולם, הדא הוא דכתיב (משלי ח): ואהיה אצלו אמון וגו׳. ויומו של הקדוש ברוך הוא אלף שנים, דכתיב: כי אלף שנים בעיניך כיום אתמול. הוי, הזאת ידעת מני עד וגו׳. התורה יודעת מה קודם לברייתו של עולם, אבל אתה אין לך עסק לדרוש, אלא (איוב כ): מני שים אדם עלי ארץ. ר׳ אלעזרבשם בן סירא אמר: בגדול ממך אל ...

Rav Ḥama bar Ḥanina began: “Have you known this from [oldest times?]” (Job 20:4). Rav Ḥama bar Ḥanina said: This is analogous to a city that received its supplies by donkey drivers. They would ask one another: ‘What is the price of grain in the province today?’ The Friday ones would inquire of the Thursday ones; the Thursday ones of the Wednesday ones; the Wednesday ones of the Tuesday ones; the Tuesday ones of the Monday ones; the Monday ones of the Sunday ones. The Sunday one, whom would he ...

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Zohar II, 49a זח״ב מט, א

KEHOT’S NOTE

ראה מדרש תהלים צ, ד. ב״ר פ״ח, ב. תנחומא וישב ד. ושי״נ. זח״ב מט, א.

165 **אלפים שנה קדמה התורה לעולם**

Another Midrashic source cited by the Kehot note for the Torah’s preceding the world by two thousand years.

Midrash Tanchuma, Vayeshev 4:2 מדרש תנחומא, וישב ד׳:ב׳

... אַף כָּךְ, אָמַר אָדָם לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, רִבּוֹנוֹ שֶׁל עוֹלָם, עַל שֶׁלֹּא בָרָאתָ עוֹלָמְךָ קֹדֶם שְׁנֵי אֲלָפִים שָׁנָה, הָיְתָה תוֹרָה אֻצְלְךָ אָמוֹן, שֶׁכָּךְ כְּתִיב: וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם (משלי ח, ל), שְׁנֵי אֲלָפִים שָׁנָה, וּכְתִיב בָּהּ, זֹאת הַתּוֹרָה אָדָם כִּי יָמוּת בְּאֹהֶל (במדבר יט, יד). אִלּוּלֵי שֶׁהִתְקַנָּתָ מָוֶת לַבְּרִיּוֹת, הָיִיתָ כּוֹתֵב בָּהּ כָּךְ. אֶלָּא בָּאתָ לְתְלוֹת בִּי אֶת הָעֲלִילָה. הֱוֵי, נוֹרָא עֲלִילָה עַל בְּנֵי אָדָם.

Adam was created on the sixth day, and He informed him in a roundabout way that He had brought death into the world, as it is said: For in the day that thou eatest thereof, thou shalt surely die (Gen. 2:12). To what may this be compared? It may be compared to a man who wished to divorce his wife. Before he enters his home, he writes out the divorce document and then enters the house with the divorce document in his hand. He then seeks a circuitous way to ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

166 **ואורייתא וקוב״ה כולא חד**

The Torah and G-d are one, which is why the Torah as it is in itself transcends the worlds.

Zohar, Achrei Mot 49:296–50:305 ספר הזהר, אחרי מות מ״ט:רצ״ו-נ׳:ש״ה

And Israel themselves are in two grades, corresponding to the two grades of the Torah, the disclosed and the undisclosed. To all who have been circumcised and stamped with the holy impress, we impart those things in the Torah which are on the surface, the letters and the plain contents and the precepts, and no more. This is indicated in the words, “He telleth his words to Jacob”.

The Zohar; London, Soncino Press, 1933 (Public Domain)

167 **אאלפך חכמה אאלפך בינה**

“Be silent, and I will teach you (a’alephcha) wisdom.” The word is linked to alef, so “two thousand (alpayim)” becomes two alefs, Chochmah and Binah.

Job 33:33 איוב ל״ג:ל״ג

אִם־אַיִן אַתָּה שְׁמַע־לִי הַחֲרֵשׁ וַאֲאַלֶּפְךָ חָכְמָה׃

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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Shabbat 104a שבת ק״ד א

KEHOT’S NOTE

איוב לג, לג. וראה שבת קד, א. ועל״ק שה״ש (א, סע״ד). וע׳ אור תורה מה״מ נ״ע פ׳ קרח [מו, ג] ב׳ אלפין אלף חכי אלף בינה. [כ].

168 **אאלפך בינה**

The additions copy from manuscript 750 a further passage that continues here; in it, and in manuscript 337, “ומצות” (and mitzvos) is written “ממצות” (from mitzvos).

KEHOT’S NOTE

ראה בהוספות להערות וציונים ללקו״ת כאן שמעתיק מכת״י 750 קטע נוסף (ונמצא ג״כ בכת״י 337 ועוד ושם במקום תיבת ״ומצות״ נרשם ״ממצות״).

169 **והוא כחתן יוצא מחופתו**

“And he is like a bridegroom coming out of his canopy,” said of the sun. It is read here as the single bridegroom, the Torah revealed below exactly as above.

Psalms 19:6 תהילים י״ט:ו׳

וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח׃

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course.

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KEHOT’S NOTE

תהלים יט, ו.

170 **מצהלות חתנים**

Kehot’s marei makom for these words (its note is below).

KEHOT’S NOTE

וּבְרָקִים וְעָנָן כָּבֵד עַל הָהָר וְקֹל שׁוֹפָר וְגוֹ׳. וַיְהִי קוֹל הַשֹּׁפָר וְגוֹ׳ וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל״.

If he does felicitate him, what is his reward ? R. Joshua b. Levi said : He is worthy of Torah which was given amidst five "voices"; as it is said, "And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud... and when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice" (Exod. xix. 16 ff.).

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

176 **ניתנה התו׳ בה׳ קולות**

> Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכות ו, סע״ב.

177 **נובלות חכמה שלמעלה**

> The Midrash calls the Torah "the fallen fruit of supernal wisdom." It describes the Torah as it has come down into Beriah.

Bereshit Rabbah 17:5 בראשית רבה י״ז:ה׳

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, "He caused to fall down." Rav said: There are three slumbers: the slumber of ...

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KEHOT'S NOTE

ב״ר יז, ה.

178 **ופני לא יראו**

> "You shall see My back, but My face shall not be seen." The essence of supernal Chochmah is the hidden "face."

Exodus 33:23 שמות ל״ג:כ״ג

וְהֵסַרְתִּי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֹרָי וּפָנַי לֹא יֵרָאוּ׃

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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KEHOT'S NOTE

שמות לג, כג.

179 **עוטה אור**

> "He wraps Himself in light as a garment," the verse of the Iggeres HaKodesh passage referred to.

Psalms 104:2 תהילים ק״ד:ב׳

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

ברכת נשואין. כתובות (ח, א). [כ].

171 **מצהלות חתנים**

> The wedding blessing that speaks of "the jubilation of bridegrooms" in the plural.

Ketubot 8a:6 כתובות ח׳ א:ו׳

"בָּרוּךְ אַתָּה ה׳, אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה, חָתָן וְכַלָּה, גִּילָה, רִינָּה, דִּיצָה, חֶדְוָה, אַהֲבָה וְאַחֲוָה וְשָׁלוֹם וְרֵיעוּת. מְהֵרָה ה׳ אֱלֹקֵינוּ יִשָּׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלַיִם קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה, קוֹל חָתָן וְקוֹל כַּלָּה, קוֹל מְצָהֲלוֹת חֲתָנִים מֵחוּפָּתָם וּנְעָרִים מִמִּשְׁתֵּה נְגִינָתָם, בָּרוּךְ אַתָּה ה׳, מְשַׂמֵּחַ חָתָן עִם הַכַּלָּה".

William Davidson, Vocalized Aramaic (CC-BY-NC)

172 **ביום חתונתו**

> "On the day of his wedding and on the day of his heart's gladness," the verse the Mishnah interprets.

Song of Songs 3:11 שיר השירים ג׳:י״א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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173 **ביום חתונתו זה מ״ת**

> The Mishnah reads "on the day of his wedding" in the Song of Songs as the Giving of the Torah.

Taanit 26b:6–7 תענית כ״ו ב:ו׳-ז׳

וְכֵן הוּא אוֹמֵר: "צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ". "בְּיוֹם חֲתֻנָּתוֹ" — זֶה מַתַּן תּוֹרָה, "וּבְיוֹם שִׂמְחַת לִבּוֹ" — זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ. גְּמָ׳ בִּשְׁלֹשָׁה פְּרָקִים בָּשָׁנָה כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶם כּוֹ׳. תַּעֲנִיּוֹת וּמַעֲמָדוֹת מִי אִיכָּא מוּסָף? חַסּוֹרֵי מִיחַסְּרָא, וְהָכִי קָתָנֵי: בִּשְׁלֹשָׁה פְּרָקִים כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶן כָּל זְמַן שֶׁמִּתְפַּלְּלִין, וְיֵשׁ מֵהֶן אַרְבָּעָה פְּעָמִים בַּיּוֹם — שַׁחֲרִית ...

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

תענית כו, ב.

174 **חתן חות דרגא**

> The Talmud's saying "go down a level to take a wife," linked here to chasan as G-d's descent.

Yevamot 63a יבמות ס״ג א

KEHOT'S NOTE

יבמות סג, א.

175 **ניתנה התורה בה׳ קולות**

> The Talmud says the Torah was given with five voices. Here they are five stages of the Torah's descent.

Berakhot 6b:30 ברכות ו׳ ב:ל׳

וְאִם מְשַׁמְּחוֹ מַה שְּׂכָרוֹ? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: זוֹכֶה לַתּוֹרָה שֶׁנִּתְּנָה בַּחֲמִשָּׁה קוֹלוֹת, שֶׁנֶּאֱמַר: "וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיוֹת הַבֹּקֶר וַיְהִי קֹלֹת

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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180 **וכ״כ בלק״ת בתחלת פ׳ בראשית**

The note identifies the source as the Arizal's Likkutei Torah, Bereishis, the passage beginning "Why did the Torah begin," and says it is quoted in Or HaTorah on Shavuos.

KEHOT'S NOTE

להאריז״ל ד״ה למה התחילה תו׳. מובא באוה״ת שבועות ע׳ קצג.

181 **ועמ״ש מזה בפ׳ עקב**

That passage asks why Grace after Meals names both "Your covenant that You sealed in our flesh" and "Your Torah that You taught us," implying two levels of covenant and of Torah.

KEHOT'S NOTE

לעיל יז, ב. וראה אוה״ת פ׳ דברים ע׳ ד.

182 **בתורת ה׳ חפצו ובתורתו יהגה**

"His desire is in the Torah of G-d, and in his Torah he meditates." The Torah is first G-d's and then becomes the student's own.

Psalms 1:2 תהילים א׳:ב׳

כִּי אִם־בְּתוֹרַת ה׳ חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה׃

But his delight is in the law of the L-RD; and in His law doth he meditate day and night.

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183 **לבבתני**

"You have captured my heart," the opening word of the discourse referred to.

Song of Songs 4:9 שיר השירים ד׳:ט׳

לִבַּבְתִּנִי אֲחֹתִי כַלָּה לִבַּבְתִּנִי בְּאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיִךְ׃

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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184 **ובד״ה לבבתני בפ׳ פנחס**

The note says the discourse "You have captured my heart," cited here as in Parshas Pinchas, is printed among the discourses on Shir HaShirim.

KEHOT'S NOTE

נדפס להלן בדרושי שה״ש כח, ג (וראה בהנסמן לעיל האזינו עג, ג).

185 **גילוי פנימית התו׳ לעתיד**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה רש״י לשה״ש א, ב.

186 **ואשים דברי ממש בפיך**

"I have placed My words in your mouth," the Torah as it is above given into the student's mouth.

Isaiah 51:16 ישעיהו נ״א:ט״ז

וָאָשִׂם דְּבָרַי בְּפִיךְ וּבְצֵל יָדִי כִּסִּיתִיךְ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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187 **כי ה״א אש אוכלה הוא**

"For Havayah your G-d is a consuming fire," read as G-d's nature to withdraw upward like fire.

Deuteronomy 4:24 דברים ד׳:כ״ד

כִּי Havayah אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא׃

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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KEHOT'S NOTE

דברים ד, כד.

ביום השמיני עצרת תהיה לכם

On the Eighth Day, There Shall Be an Atzeres for You

G-d hides Himself on Rosh Hashanah the way a father hides from a wise son, only so that we will seek Him and the revelation of Sukkos will bring Him greater joy; on Shemini Atzeres He gives us His own crown, the Torah, and the acceptance of His kingship is gathered in for the whole year with a joy so deep it stays inward.

THE MAAMAR IN BRIEF

The Torah calls Sukkos "a festival to G-d," a festival that brings joy to G-d Himself. To explain how G-d can rejoice, the Alter Rebbe uses the verse "A wise son makes a father rejoice": a father hides to see whether his son understands that the hiding is only so that he will be sought. So G-d conceals Himself on Rosh Hashanah, the day of judgment, so that we seek His face and His revelation on Sukkos brings greater joy. Sin can hide only G-d's inner dimension, His inner will, not the outer life-force that sustains everything. Man too has an outer and an inner dimension: "bending the knee" is mere acknowledgment, while "bowing down" is the nullification of the whole self. The days from Rosh Hashanah to Yom Kippur raise us from the first to the second; through teshuvah G-d's inner love is revealed on Yom Kippur and shines openly on Sukkos, as the sukkah, the esrog and the lulav show. Shemini Atzeres, Simchas Torah, goes higher still: G-d gives His crown, the Torah, and the acceptance of His kingship is gathered in for the year with an inward joy (gilah) held within awe. An abridgment closes the maamar.

OUTLINE

1 **Joy for G-d: the wise son** ¶1–3

Sukkos brings joy to G-d; like a father who hides from his wise son, G-d conceals Himself on Rosh Hashanah so that He will be sought and revealed with greater joy on Sukkos; the Priestly Blessing read in this light.

2 **What sin hides, and two kinds of submission** ¶4–6

Sin hides only G-d's inner dimension; in man, too, bending the knee (acknowledgment, Hod) differs from bowing down (nullification of the self, Netzach), and bowing itself can be outer or inner.

3 **From the days of awe to Sukkos** ¶7

The service from Rosh Hashanah to Yom Kippur raises us to full bowing; through teshuvah G-d's inner love is revealed, and the sukkah, esrog and lulav bring it into open joy.

4 **Shemini Atzeres: the crown of Torah** ¶8–9

On Simchas Torah G-d gives His crown, the Torah, higher than the revealed face; the acceptance of His kingship is gathered in for the year, and its joy is inward gilah that holds awe and love together.

5 **Abridgment** ¶10–16

A summary of the whole maamar, adding the nesirah of Rosh Hashanah, the joy of revealed mochin on Sukkos, the crown above the intellect, and the three crowns of kingship, priesthood and Torah across the season.

KEY CONCEPTS

The inner and outer dimensions (pnimiyus and chitzoniyus) פנימיות וחיצוניות

G-d's outer dimension sustains all things and nothing can hide it; His inner dimension, His inner will and love, is what sin conceals. In a person, too, outer service is behaviour and inner service is the will itself.

Bending the knee and bowing down (kri'ah and hishtachavayah) כריעה והשתחואה

Bending the knees, which are "outside the body," is acknowledgment that leaves the self standing; bowing the stature and the head, the seat of Daas, is the nullification of one's whole will before G-d.

Concealment for the sake of revelation הסתר בשביל הגילוי

G-d's hiding on Rosh Hashanah is not true anger but a means, like the father who hides from his wise son, so that we seek Him and the revelation brings greater joy.

The crown of Torah כתר תורה

The Torah's root is above divine wisdom, in Keser; on Simchas Torah G-d gives this crown to Israel, as a king gives his crown to one he loves.

Simchah and gilah שמחה וגילה

Simchah is joy revealed outwardly, the joy of Sukkos; gilah is joy held within, out of awe of the King, the joy of Shemini Atzeres.

Atzeres עצרת

Rendered by the Targum as "gathering": on Shemini Atzeres the acceptance of G-d's kingship is gathered and kept for the whole year, and the joy is held within.

SECTION 1 · ¶1–3

Joy for G-d: the wise son

1 ביום השמיני עצרת[1,2] תהיה לכם. ובכל המועדים כתיב ועשית פסח[3] להי׳ אלקיך ועשית חג שבועות להי׳ אלקיך.[4] ובסוכות כתיב בפי׳ אמור וחגותם אותו חג להי׳.[5]

"On the eighth day, there shall be an atzeres (assembly) for you." Now, regarding all the festivals it is written, "You shall make the Pesach to Havayah your G-d," [and] "You shall make the festival of Shavuos to Havayah your G-d." But regarding Sukkos it is written, in Parshas Emor, "And you shall celebrate it as a festival to G-d."

> The maamar opens with the Torah's verse for Shemini Atzeres and then notes a difference in wording. For Pesach and Shavuos the Torah says "You shall make" the festival "to Havayah your G-d," but for Sukkos it says "you shall celebrate it (oso) as a festival to G-d," which the maamar will read as making a festival, a celebration, for G-d Himself.

פי׳ שמביאין שמחה בהקב״ה כמאמר וישמחו בך ישראל מקדשי שמך שישראל מקדשי שמך מביאין השמחה בך ואין שמחה אלא ביין[6] כמש״ גבי יין המשמח אלקים ואנשים[7] כו׳

This means that [we] bring joy to the Holy One, blessed be He, as in the saying, "And Israel, who sanctify Your Name, will rejoice in You": that Israel, who sanctify Your Name, bring the joy into You. And there is no joy except with wine, as it is written regarding wine, "which gladdens G-d and men," etc.

> The Alter Rebbe explains the Sukkos wording: on this festival we bring joy to G-d Himself. The prayer "Israel … will rejoice in You" is read as "Israel bring joy into You," and the Talmudic rule that joy comes through wine is linked to the verse about wine that "gladdens G-d and men."

ולהבין זה איך הוא השמחה למעלה בו ית׳ שאין לו דמות הגוף[8] וכו׳ (ועמ״ש ע״פ שוש אשיש[9] בהוי׳. וגבי פורים בפי׳ רננו צדיקים[10] בהוי׳) הנה כתיב בן חכם ישמח אב.[11]

And [we need] to understand this: how is there joy above, in Him, may He be blessed, who has no bodily form, etc.? (See also what is written on the verse "I will greatly rejoice in Havayah," and, regarding Purim, in the explanation of "Sing joyfully, you righteous, in Havayah.") Now, it is written, "A wise son makes a father rejoice."

> The question: how can one speak of joy "in" G-d, who has no body and no emotions like ours? The parenthesis points to two other discourses on joy in G-d, and the answer begins with the verse "A wise son makes a father rejoice."

פי׳ עד״מ אב שרוצה להבין[12] חכמת בנו אזי מסתיר א״ע ממנו בכדי לידע ולהכיר חכמת הבן שיבין שההסתר וההעלם הזה אינו

Meaning, by way of analogy: a father who wishes to understand his son's wisdom hides himself from him, in order to know and recognize the son's wisdom: [whether] he will understand that this hiding and concealment is not

> The analogy: a father hides from his son to test his wisdom. The test is whether the son grasps that the hiding is not real distance.

אלא בכדי שיבקשנו הבן וימצאנו ואז תגדל השמחה באביו בשביל חכמת בנו והכרתו בזה כי יחפשנו בחפש מחופש לרדוף אחריו.

[for any purpose] except that the son should seek him and find him. And then the father's joy grows great because of his son's wisdom and his recognition of this, for he will search for him with a thorough search, to pursue him.

> A wise son understands that his father hid only in order to be sought and found, so he searches for him with all his effort. The father's joy is then greater than if he had never hidden, because it is joy in his son's wisdom and understanding.

כך הנה כתיב בכסה ליום חגינו[13] שמסתיר ומכסה א״ע בר״ה בשביל שתגדל השמחה במועד חג הסוכות.[14]

So too, it is written, "In the concealment (bakeseh), for the day of our festival": that He hides and conceals Himself on Rosh Hashanah so that the joy will grow great at the festival of Sukkos.

> The analogy is applied to the calendar. The verse about the shofar on Rosh Hashanah, "in the concealment (bakeseh), for the day of our festival," is read as saying that G-d conceals Himself on Rosh Hashanah (the new moon is still hidden) for the sake of the festival of Sukkos two weeks later, so that the joy then will be greater.

2 וביאור הענין הזה כי הנה ר"ה הוא יום הדין ומשפט[15] לאלהי יעקב שמראה א"ע כאלו מסתלק השראתו ואינו רוצה כ"א להיות דין ומשפט על אלהותו ית' איך לשכון ביעקב ומדקדקין על כל מעשי האדם

And the explanation of this matter: Rosh Hashanah is the day of judgment, "a judgment for the G-d of Yaakov," when He shows Himself as though His indwelling departs, and He wishes only that there be judgment and justice concerning His G-dliness, may He be blessed, [as to] how [it is] to dwell in Yaakov. And all of a person's deeds are scrutinized,

> Rosh Hashanah is the day of judgment, and the verse calls it "a judgment for the G-d of Yaakov." The Alter Rebbe reads this as a judgment about G-d's own presence: He appears to withdraw it, and the question judged is whether and how His G-dliness should dwell among the Jewish people.

להביא במשפט כל המשכות אלהותו שהמשיך כל אחד ואחד על נפשו לפי בחי' מדרגתו בשנה העבר' וכל מה שימשיך עליו עוד על להבא בשנה זוואם הוא ראוי לכך והרי הוא כאלו מסתיר א"ע ממנו כו'

to bring into judgment all the drawings-down of His G-dliness that each and every one drew down upon his soul, according to the level of his standing, in the past year, and all that he will yet draw down upon himself in the future, in this year, and whether he is worthy of it. And so it is as though He hides Himself from him, etc.

> What is judged is how much G-dliness each person drew into his soul during the past year, according to his level, and how much he will draw in the coming year, and whether he deserves it. Holding back His presence until this judgment is made is what makes it seem that G-d is hiding.

אבל ואנכי הסתר אסתיר[16] פני ביום ההוא כתיב בפ' וילך שבחי' ההסתר וההעלם בזה אינו בבחי' הסתר והעלם אמיתי על צד עצם ההעלם לומר שהוא תכלית כוונת המכוון ח"ו להיות כמו רוגז אמיתי ח"ו.

However, [regarding] "And I will surely hide My face on that day," written in Parshas Vayeilech: the hiding and concealment in this is not a true hiding and concealment, for the sake of the concealment itself, as if to say that it is the ultimate aim of what is intended, G-d forbid, like true anger, G-d forbid.

> The verse from Parshas Vayeilech, "I will surely hide My face," might suggest real anger and real distance. The Alter Rebbe says this concealment is not an end in itself and not true anger, G-d forbid.

אלא שכדי שיבקש פניו[17] ולהתגלות גילוי אלקות יתי בחג הסוכות עשה כן שיהא שמחתנו שתתגדל השמחה בהתגלות מההעלם אל הגילוי.

Rather, it is so that one will seek His face, and so that a revelation of G-dliness, may He be blessed, will be revealed on the festival of Sukkos, that He did so: so that it be [the time of] our joy, that the joy grow great through the revealing from concealment to revelation.

> The hiding has a purpose: that we should seek G-d's face, so that on Sukkos His G-dliness will be revealed. Joy is greatest when something hidden becomes revealed, and so Sukkos is "the time of our joy."

3 וזהו ואנכי הסתר אסתיר פני ביום ההוא[18] דהיינו בחי' ועבד הלוי הוא[19] שהוא בחינת יין המשמח אלקים ואנשים[20] כמ"ש במ"א.

And this is "And I will surely hide My face on that day": that is, the level of "And the Levite, he (hu), shall perform [the service]," which is the level of "wine that gladdens G-d and men," as is explained elsewhere.

> The hidden face is linked to the verse "And the Levite, he (hu), shall perform the service," where the word "he" can suggest the hidden aspect of G-d. The Levites' song is associated with the "wine that gladdens G-d and men," so the hidden level is the very source of joy.

ולכן אנו מבקשים פניו בכל התפלות ותחנונים שמראש השנה ועד יו"כ במלכיות זכרונות ושופרות וצועקים מלך מלך להמשיך מלכותו עלינו מראש השנה ועד יוכ"פ

Therefore we seek His face in all the prayers and supplications from Rosh Hashanah until Yom Kippur, with Malchiyos, Zichronos and Shofaros, and we cry out, "King, King," to draw His kingship upon us, from Rosh Hashanah until Yom Kippur;

> Because G-d's face is hidden, the ten days from Rosh Hashanah to Yom Kippur are spent seeking it. Malchiyos, Zichronos and Shofaros are the three central sections of the Rosh Hashanah Musaf prayer, and in them we proclaim G-d King and ask Him to draw His kingship over us.

דהיינו התגלות רצונו כמ"ש יאר ה' פניו אליך שהוא עד"מ כמו כאשר יחטא איש לאיש הרי הוא ברוגז עמו וכאשר הו מבקש פניו מוחל לו

that is, the revelation of His will (ratzon), as it is written, "May G-d make His face shine upon you." By way of analogy, it is like when a man sins against another man: [the other] is angry with him, and when he seeks his face, he forgives him

> What we ask for is the revelation of G-d's will, His favor, as in the Priestly Blessing, "May G-d make His face shine upon you." The human parallel: a person who was wronged is angry, but when the offender seeks his face, he forgives.

ומעביר ממנו פניו של זעם ומראה לו פנים של אהבה ורצון להגלות לו אהבתו כך השי"ת מוחל עוונות עמו ומעביר מהם הפנים של הרוגז וההסתר

and removes from him his face of wrath and shows him a face of love and favor (ratzon), to reveal his love to him. So too G-d, may He be blessed, forgives the sins of His people and removes from them the face of anger and concealment,

> Forgiveness means more than cancelling the debt: the angry face is replaced by a face of love and favor. So too G-d forgives His people's sins and removes the face of anger and concealment.

בהגלות נגלות עליהם אור פניו[21] כמ"ש יאר ה' פניו אליך[22] עד שבחג הסוכות נגלה כבוד ה' מההעלם אל הגילוי ולכן הוא זמן שמחתנו וז"ש ישא ה' פניו אליך.

openly revealing to them the light of His face, as it is written, "May G-d make His face shine upon you," until on the festival of Sukkos the glory of G-d is revealed from concealment to revelation; and therefore it is "the time of our joy." And this is what is written, "May G-d lift up His face to you."

> Instead He shows them the light of His face, and this revelation reaches its height on Sukkos, when G-d's glory comes out of concealment into revelation; that is why Sukkos is "the time of our joy." The Alter Rebbe then turns to the next line of the Priestly Blessing, "May G-d lift up His face to you."

ישא מלשון הסתלקות ונשיאות פניו למעלה כלומר שמסלק ע צמו כב יכול ממנו ומתראה בפניו של רוגז ודין וכל כך למה בשביל אליך

"Lift up" (yisa) is from the term for withdrawal and lifting His face upward; that is to say, He withdraws Himself, as it were, from him, and appears with His face of anger and judgment. And why all this? For the sake of "to you":

> The word "lift up" (yisa) is read here as "lift away": G-d withdraws His face upward and shows a face of anger and judgment. The question is why, and the answer is in the next words, "to you."

דהיינו שיומשך גילוי אלקורו יתי מההעלם אל הגילוי ואז תהיה השמחה ביתר שאת [ועיין מ"ש

that is, so that the revelation of His G-dliness, may He be blessed, be drawn down from concealment to revelation; and then the joy will be all the greater. [See also what is written

> The withdrawal is "to you," that is, for your sake, so that G-dliness will be drawn down and revealed after being hidden, with far greater joy. The bracketed reference that begins here sends the reader to other places on the same theme.

בד"ה ושאבתם מים מענין בן חכם ישמח אב כו' ובזהר ח"א כ"ב א' ודף ס' ע"ב[23] ח"ג ע"ד ב'. ודף רע"ט סע"ב]:

in the discourse beginning "You shall draw water," on the matter of "A wise son makes a father rejoice," etc., and in the Zohar, Part I, folio 22a and folio 60b; Part III, folio 74b, and folio 279, end of side b.]

> The discourse "You shall draw water" (on Sukkos) discusses "A wise son makes a father rejoice." The Alter Rebbe also refers the reader to several passages in the Zohar.

SECTION 2 · ¶4–6

What sin hides, and two kinds of submission

4 ב והנה סיבה הגורמת ההעלם וההסתר הוא מ"ש עונותיכם מבדילים ביניכם[24] כו' וצריך להבין דהא כתיב גם חשך לא יחשיך[25] ממך ולילה כיום יאיר כחשיכה כאורה ואיך העון שהוא חושך יהי' הבדל נגד אור ה'.

2. Now, the cause that brings about the concealment and hiding is what is written, "Your iniquities separate between you, etc." And [we need] to understand this, for it is written, "Even darkness is not dark for You, and night shines like day; darkness is as light." So how can sin, which is darkness, be a separation over against the light of G-d?

> Section 2 asks what causes the concealment, and answers with Isaiah: "Your iniquities separate between you and your G-d." But this raises a difficulty: to G-d, darkness is like light, so how can sin, which is spiritual darkness, block His light?

אך יש ב' בחי'[26] היינו בחי' חיצוניות ובחינת פנימיות. חיצוניות הוא שמהווה כל הנבראים מאין ליש ומחיה את כולם שהוא מבחי' חיצוניות מלכותו ית' כמ"ש במ"א.

But there are two levels: the level of the outer dimension (chitzoniyus) and the level of the inner dimension (pnimiyus). The outer dimension is what brings all the created beings into being from nothing to something and gives life to all of them, which comes from the level of the outer dimension of His kingship (Malchus), may He be blessed, as is explained elsewhere.

> The answer begins with a distinction between two dimensions of G-d's relation to the world. The outer dimension is the life-force that creates every being from nothing and keeps it alive; it comes from the outer aspect of G-d's Malchus, His kingship, and this dimension, as the next paragraph says, nothing can block.

5 ובבחי׳ זו אין הבדל והסתר מסתיר ומעלים אורו יתי׳ כדכתיב מלא כל הארץ כבודו[27] וכתיב ומלכותו בכל משלה[28]

And on this level there is no separation or concealment that hides and conceals His light, may He be blessed, as it is written, "The whole earth is full of His glory," and it is written, "And His kingship rules over all."

> On the outer level, the life-force that creates and sustains all things, nothing can separate or hide G-d's light. That is why "the whole earth is full of His glory" and "His kingship rules over all": even a sinner is kept in existence by it.

אך בחי׳ פנימית הוא ענין המשכות אלקותו וקדושתו עלינו מבחי׳ פנימיות רצונו יתי׳ ובבחי׳ זו עוונותיכם מבדילים ביניכם[29] דוקא שלא יתגלי׳ ויאיר ביניכי׳ בתוך פנימי׳ נקודת הלב

But the inner level is the matter of the drawings-down of His G-dliness and holiness upon us from the level of the inner dimension of His will, may He be blessed; and it is specifically on this level that "your iniquities separate between you," so that it is not revealed and does not shine among you, within the innermost point of the heart.

> The inner level is different: it is G-d's holiness drawn down to us from His inner will, His true desire. Here sin does separate: it prevents that inner light from being revealed within the innermost point of a person's heart.

(ע׳ באגרת התשובה פד״ה ועמ״ש בפ׳ תצוה ע״פ ועשית ציץ[30] בפי׳ וענין מחיצה של ברזל המפסקת בין ישראל כו׳ ועמ״ש סד״ה למנצח על השמינית) כי הנה כתיב פנים בפנים[31] וכו׳.

(See Iggeres HaTeshuvah, chapters 4–5; and see also what is written in Parshas Tetzaveh on the verse "And you shall make a tzitz," in the explanation, and the matter of the iron partition that separates between Israel, etc.; and see also what is written at the end of the discourse beginning "For the conductor, on the Sheminis.") For it is written, "Face to face, etc."

> The parenthesis gives further reading: Iggeres HaTeshuvah (the third part of Tanya; the abbreviation apparently means chapters 4–5), the Torah Ohr discourse on the tzitz with its theme of the "iron partition" that separates Israel from their Father, and the end of the discourse "For the conductor, on the Sheminis." The verse "Face to face [G-d spoke with you]" shows that what is above corresponds to what is in man: G-d's inner face meets man's inner face.

שגם באדם יש בחינות פנימיות וחיצוניות. חיצוניות הוא מ"ש כי פנו אלי עורף[32] כו' וכמ"ש במ"א ופנימיות נקרא מה

[This means] that in a person, too, there are levels of the inner dimension (pnimiyus) and the outer dimension (chitzoniyus). The outer dimension is what is written, "For they have turned their back to Me, etc.," as is explained elsewhere; and the inner dimension is the name for what

> A person also has an outer and an inner dimension. The prophet's complaint "they have turned their back to Me" describes serving G-d with the outside only, like showing one's back; the inner dimension is what a person truly wants.

שהוא עיקר רצונו ומגמתו וחפצו ויש בי' בחי' אלו הן בסור מרע הן בועשה טוב כי בסור מרע כתיב עונותיכם מבדילים כו' ובועשה טוב

is the essence of his will, his aim and his desire. And these two levels exist both in "turning from evil" and in "doing good." For regarding turning from evil it is written, "Your iniquities separate, etc."; and regarding doing good,

> A person's inner will is what counts. The difference between outer and inner applies both to avoiding sin and to doing good: in avoiding sin, the verse about iniquities that separate applies; in doing good, the prayer quoted next shows two levels.

הנה אומרים כל ברך לך תכרע[33] וכל קומה לפניך תשתחוה שיש בי' בחי' כריעה ובחינת השתחואה כי הנה כולם מקבלים עליהם עול מלכות שמים ומייחדים אותו בק"ש.

we say, "Every knee shall bend to You, and every stature shall bow down before You": that there are two levels, the level of bending the knee (kri'ah) and the level of bowing down (hishtachavayah). For all of them accept upon themselves the yoke of the kingdom of Heaven and declare His oneness in the Shema.

> The prayer Nishmas says "Every knee shall bend to You, and every stature shall bow down before You." These are two levels of submission: bending the knee (kri'ah) and full bowing (hishtachavayah). Everyone who says the Shema accepts G-d's kingship, but not everyone reaches the same depth.

אך לא כל אפין שוין שיש מי שאינו נתפס כ"כ בלבו מקרב איש ולב[34] עמוק עד

But not all faces are alike: there is one who is not so gripped in his heart, "in the inward part of a man and a deep heart," to the point of

> "Not all faces are alike": people differ. Some accept G-d's kingship without being gripped by it in the depths of the heart, the "inward part of a man and a deep heart."

כלות הנפש לבטל רצונו ממש עד שלא יהי' לו רצון אחר כלל זולת עבודתו יתּ' ותורת ה' להיות חפצו[35] רק הוא על עמדו ומצבו יעמוד

the soul's expiring (klos hanefesh), to nullify his will completely, until he has no other will at all apart from His service, may He be blessed, and the Torah of G-d, [so] that his desire be only [in it]; rather, he stays where he stood, and in his [former] state he remains,

> Such a person does not reach klos hanefesh, the soul's longing that gives itself over entirely, to the point that he wants nothing but G-d's service and Torah. After the Shema he is the same person he was before it.

כמו קודם ק"ש ואינו אלא בחינת הודאה שמודה ומסכים בלבו שאין עוד מלבדו[36] ואפס זולתו וכולא קמיה כלא חשיב[37]

as before the Shema; and it is only the level of acknowledgment (hodaah), in which he acknowledges and agrees in his heart that there is nothing else besides Him and nothing apart from Him, and that "everything before Him is considered as nothing."

> His Shema is hodaah, acknowledgment: he agrees in his heart that nothing exists apart from G-d and that before Him everything is as nothing. This is real, but it is agreement, not transformation.

אך אל אתכפייא סט"א להיות כל רצון הגוף וכחותיו נכנעים לעשות רצון נפשו האלהית באמת לאמיתו ונקרא בחי' זו כריעה (וז"ש בזהר) (בראשית דמ"ב ע"ב) הכא הכרעה

But the sitra achra (the other side) is not subdued, such that all the will of the body and its powers would be subjugated to do the will of his G-dly soul in absolute truth. And this level is called bending the knee (kri'ah). (And this is what is said in the Zohar) (Bereishis, folio 42b), "Here is bending,"

> The text reads "אל אתכפייא," which is apparently a misprint for "לא אתכפייא," "is not subdued": acknowledgment alone does not force the sitra achra (the side opposed to holiness) and the body's desires to submit fully to the G-dly soul. This level is called kri'ah, bending the knee, and the Zohar's words "here is bending" refer to it.

והיינו בהיכל ההוד שהוא[38] בחינת הודאה שכורע על ברכיו שהם לבר מגופא[39] שהגוף עומד על עמדו משא"כ ביטול רצונו לגמרי וכלות הנפש אליו יתּ'

that is, in the Chamber of Hod, which is the level of acknowledgment (hodaah): he bends on his knees, which are "outside the body," for the body stays standing in its place. By contrast, the complete nullification of his will and the soul's expiring toward Him, may He be blessed,

> In the Zohar's account of the Chambers (Heichalos) of prayer, bending belongs to the Chamber of Hod, a word related to hodaah, acknowledgment. One bends the knees, which the Zohar calls "outside the body": the body itself stays upright, as the self stays intact.

לדבקה בו בפנימיות נקודת לבו זה הוא בחי' השתחוואה שכופף קמותו וראשו ששם מקור הדעת שרעותא דליבא נמשך מחמת שמקשר דעתו בחוזק בגדולת ה'

to cleave to Him in the innermost point of his heart: this is the level of bowing down (hish-tachavayah), in which he bends his stature and his head, where the source of Daas is. For the desire of the heart (re'usa deliba) is drawn forth because he binds his mind (daas) firmly to the greatness of G-d,

> Full bowing is the complete nullification of one's will and the longing to cleave to G-d from the innermost point of the heart: one bends the whole stature and the head, the seat of Daas. The heart's desire (re'usa deliba) comes from binding one's Daas, one's focused awareness, firmly to G-d's greatness.

ואזי נכנס בעומקא דליבא ונגע עד הנפש בחי' פנימית נקודת לבבו ממש עד שאתכפייא סט"א ואין לו רצון אחר כלל. וזהו וכל קומה לפניך תשתחוה שהקומה זקופה תלוי בנשיאת ראש שהוא ענין הדעת.

and then it enters into the depth of the heart and touches the soul, the level of the very innermost point of his heart, until the sitra achra is subdued and he has no other will at all. And this is "And every stature shall bow down before You": for an upright stature depends on the lifting of the head, which is the matter of Daas.

> When Daas is bound to G-d's greatness, the awareness enters the depth of the heart and touches the soul's innermost point, until the sitra achra is truly subdued. That is why the verse says "every stature" bows: a person stands tall because his head is raised, and the head is Daas, so bowing the head is bowing the self.

(ועיין ממעלת השתחואה ברבות וירא פנ"ו[40] ועמ"ש סד"ה והיה ביום ההוא[41] יתקע[42] בענין ו השתחוו להי' וסד"ה והיה מדי חדש[43] בענין להשתחוות לפני.[44] וצ"ל מ"ש בזהר) (בראשית דמ"ג ב') הכא השתחואה

(And see on the virtue of bowing down in [Bereishis] Rabbah, [Parshas] Vayeira, chapter 56; and see also what is written at the end of the discourse beginning "And it shall be on that day, [a great shofar] shall be blown," on the matter of "and they shall bow down to G-d," and at the end of the discourse beginning "And it shall be, from one new moon [to the next]," on the matter of "to bow down before Me." And [we need] to explain what is said in the Zohar) (Bereishis, folio 43b), "Here is bowing down,"

> The parenthesis refers to the Midrash on the great virtue of bowing, and to two other discourses: one on the verse about the great shofar, when the lost "will bow down to G-d," and one on the verse "from one new moon to the next … all flesh will come to bow down before Me." The Alter Rebbe then turns to the Zohar's words "here is bowing down."

דהיינו בהיכל הנצח[45] ואפי"ל כי נצח הוא ענף החכמה שהוא בחי' ראיה שמזה נמשך השתחואה וביטול כי אינו דומה שמיעה לראיה[46]

that is, in the Chamber of Netzach. And it can be explained that Netzach is a branch of Chochmah, which is the level of sight, from which bowing down and self-nullification (bittul) are drawn, for hearing is not comparable to seeing.

> The Zohar places bowing in the Chamber of Netzach. The Alter Rebbe suggests why: Netzach branches from Chochmah, which is like sight, and seeing something brings a far deeper self-nullification than hearing about it, as the Sages say, "hearing is not like seeing."

והיינו כי הוד ענף הבינה שהיא בחי' שמיעה כו' וז"ש בפע"ח בכוונת תפלת ערבית דשבת כי בחול איהי בהוד ובערבית דשבת גם איהי בנצח

And this is because Hod is a branch of Binah, which is the level of hearing, etc. And this is what is written in Pri Etz Chaim, on the kavanah of the evening prayer of Shabbos: that on weekdays she is in Hod, and in the evening prayer of Shabbos she is also in Netzach.

> Hod branches from Binah, which is like hearing: grasping by explanation, which yields acknowledgment. Pri Etz Chaim teaches that on weekdays Malchus ("she") is in Hod during the evening prayer, but on Shabbos evening she rises to Netzach as well.

והיינו לפי כי בשבת כתיב ויברך אלקים את יום השביעי[47] וכנודע דברכה היא למעלה מבחי' הודאה וכמ"ש ע"פ ציון במשפט תפדה[48] ע"ש.[49,50]

And this is because regarding Shabbos it is written, "And G-d blessed the seventh day," and, as is known, blessing is higher than the level of acknowledgment (hodaah); as is written on the verse "Zion shall be redeemed with justice"; see there.

> Shabbos reaches Netzach because it was blessed ("And G-d blessed the seventh day"), and blessing, drawing down from above, is higher than acknowledgment. A discourse on "Zion shall be redeemed with justice" explains this further.

6 ויותר נראה עפמ"ש בד"ה מזמור שיר חנוכת הבית[51] שיש ב' בחינות בהשתחואה דהיינו השתחוואה חיצוניות שמכניע את הגוף שלא ימרוד במלך בפועל ממש

And it seems more [correct to explain this] according to what is written in the discourse beginning "A psalm, a song of the dedication of the House": that there are two levels in bowing down. That is, an outer bowing down, which subdues the body so that it will not rebel against the King in actual deed,

> The Alter Rebbe offers a better explanation, from the discourse on "A psalm, a song of the dedication of the House": bowing itself has two levels. Outer bowing subdues the body so that it does not rebel against the King in deed.

אבל עיקר רצון ופנימית הנפש אינה מבוטלת כו' משא"כ ההשתחואה בבחי' פנימיות הוא בחי' בטל רצונך מפני רצונו[52,53] שאין לו רצון וחפץ אחר כלל:[54]

but the essence of the will and the inner dimension of the soul are not nullified, etc.; whereas bowing down on the level of the inner dimension is the level of "Nullify your will before His will," so that he has no other will or desire at all.

> But outer bowing leaves a person's real will and inner soul untouched. Inner bowing fulfils the Mishnah's "Nullify your will before His will": one has no other will or desire at all.

SECTION 3 · ¶7

From the days of awe to Sukkos

7 ג וזהו ענין כל סדר עבודה שמר"ה ועד יוהכ"פ במלכיות זכרונות ושופרות ותפלות ותחנונים שמר"ה עד יוהכ"פ לעלות מבחינת כריעה לבחי' השתחואה

3. And this is the matter of the whole order of service from Rosh Hashanah until Yom Kippur, with Malchiyos, Zichronos and Shofaros, and the prayers and supplications from Rosh Hashanah until Yom Kippur: to rise from the level of bending the knee to the level of bowing down.

> Section 3 applies the distinction to the ten days from Rosh Hashanah to Yom Kippur. All their prayers, including the three sections of the Rosh Hashanah Musaf, aim to move us from kri'ah, mere acknowledgment, to hishtachavayah, the full bowing of the self.

ואזי מתגלה ביום הכפורים פנימיות רצונו ואהבתו יתי' ויאיר פניו[55] אלינו אל תוך פנימיות נקודת הלב כמ"ש לך אמר לבי בקשו פני[56] את פניך ה' אבקש פניך דייקא

And then, on Yom Kippur, the inner dimension (pnimiyus) of His will and His love, may He be blessed, is revealed, and He makes His face shine toward us, into the innermost point of the heart; as it is written, "On Your behalf my heart said, 'Seek My face'; Your face, G-d, I will seek": "Your face" specifically,

> When we reach that inner bowing, G-d's inner will and love are revealed on Yom Kippur and shine into the innermost point of our heart. The verse "Your face I will seek" is read with emphasis: we seek G-d's "face," His inner dimension, not only His outer, sustaining power.

שהוא בחי' פנימיות אהבתו יתי' ורצונו יתי' והיינו על ידי התשובה כי עיקר התשובה[57] היא חרטה בלב

which is the level of the inner dimension of His love, may He be blessed, and of His will, may He be blessed. And this is through teshuvah (return), for the essence of teshuvah is regret in the heart,

> G-d's "face" is the inner dimension of His love and will. It is revealed through teshuvah, whose essence is heartfelt regret.

דהיינו לעקור הרצון שלא ירצה עוד כלל לשוב לכסלה[58] ועל ידי זה אתכפייא סט"א ונגלה כבוד[59] ה' יאר ה' פניו

that is, to uproot the will, so that he will no longer want at all to return to his folly. And through this the sitra achra (the other side) is subdued, and "the glory of G-d is revealed": "May G-d make His face shine,"

> True regret uproots the will to sin, so that one no longer wants to return to folly at all. When the will itself is changed, the sitra achra is subdued, and G-d's glory is revealed, as in the blessing "May G-d make His face shine."

כי רוצה[60] ה' בעמו כמשל האדם שמוחל לחבירו אחר שמתחרט ומראה לו שאין לו רצון וחפץ עוד בדבר אשר זדה לו ועי"ז ירצה פניו וישוב וירחמהו.

for "G-d desires His people"; as in the parable of a person who forgives his fellow after [the other] regrets and shows him that he no longer has any will or desire for the thing in which he wronged him; and through this he will win his favor, and he will again have compassion on him.

> The human parable: a person forgives someone who has wronged him once he sees true regret and that the offender no longer wants what he did. Then he is reconciled and shows him compassion again.

וזהו כל האזרח בישראל ישבו בסוכות.[61] פי' האזרח מה שזורח ומאיר בישראל בתוך פנימיות נקודת הלב

And this is "Every native (ezrach) in Israel shall dwell in sukkos." Meaning: "the native" is that which shines (zore'ach) and gives light in Israel, within the innermost point of the heart.

> The verse commanding every "native" (ezrach) to dwell in the sukkah is read through wordplay: ezrach is related to zore'ach, "shining." It is the inner light that shines in the innermost point of a Jew's heart.

(עמ"ש ע"פ ראה אנכי[62] בפי' לאיתן האזרחי[63] ובאגה"ק בסופו ע"פ וצדקה כנחל איתן)[64] ישבו בסוכות זמן שמחתנו על ידי הארה והתגלות שנתגלה ביום הכפורים כנ"ל.

(See also what is written on the verse "See, I [set before you]," in the explanation of "Of Eisan the Ezrachite," and in Iggeres HaKodesh, at its end, on the verse "And charity like a mighty (eisan) stream.") "Shall dwell in sukkos," "the time of our joy," through the illumination and revelation that was revealed on Yom Kippur, as mentioned above.

> The parenthesis refers to explanations elsewhere of "Eisan the Ezrachite" and of "a mighty (eisan) stream," which also connect ezrach with an inner, enduring light. Dwelling in the sukkah in joy comes from the light revealed on Yom Kippur.

וזהו ענין סדר נטילת לולב והאתרוג. כי הנה ארז"ל (במדרש רבה פ' אמור פרשה שלשים)

And this is the matter of the order of taking the lulav and the esrog. For our Sages, of blessed memory, said (in Midrash Rabbah, Parshas Emor, chapter thirty):

> The same theme is now found in the mitzvah of taking the lulav and esrog, beginning with the Midrash on the four species in Parshas Emor.

פרי עץ הדר זה הקב"ה[65] כו' וגם אמרו פרי עץ הדר הדר באילנו[66] וכו' כי האדם עץ השדה.[67]

"'The fruit of a beautiful tree (pri etz hadar)': this is the Holy One, blessed be He, etc." And they also said, "'The fruit of a beautiful tree': [a fruit] that dwells (hadar) in its tree, etc."; for "man is a tree of the field."

> The Midrash reads "the fruit of a beautiful tree" as an allusion to G-d, and the Sages also read hadar as "that dwells" in its tree: the esrog stays on its tree from year to year. The verse "man is a tree of the field" links the tree with man.

פי' האדם זה הקב"ה[68] כמ"ש ועל דמות הכסא דמות כמראה אדם[69] נמשל לעץ השדה והוא ענין עץ החיים כמ"ש במ"א (ועיין מזה בזהר אמור דצ"ו ע"ב ודצ"ז ע"א).

Meaning: "man" — this is the Holy One, blessed be He, as it is written, "And upon the likeness of the throne, a likeness like the appearance of a man"; He is likened to a tree of the field, and this is the matter of the Tree of Life, as is explained elsewhere. (And see on this in the Zohar, Emor, folio 96b and folio 97a.)

> "Man" here refers to G-d, as in Ezekiel's vision of "the appearance of a man" upon the throne, the divine form as it relates to the world. That is the "tree of the field": the Tree of Life. The text refers to the Zohar on Emor.

והדר באילנו. הוא בחינת פנימיות האילן[70] שהוא ענין פנימיות האהבה שיש להוי' עלינו כמ"ש לבבתני אחותי כלה[71] כו' שהאהבה הוא עד"מ בבחי' פנימית נקודת הלב ישראל בתוונא דלבא יתבי[72] ונפלאה אהבתו להם

And "dwells in its tree": this is the level of the inner dimension of the tree, which is the matter of the inner dimension of the love that Havayah has for us, as it is written, "You have captured my heart, my sister, [my] bride, etc." For the love is, by way of analogy, on the level of the innermost point of the heart: "Israel dwell in the chamber of the heart," and His love for them is wondrous.

> The fruit "that dwells in its tree" represents the inner dimension of the tree: G-d's inner love for Israel, as in "You have captured my heart, my sister, my bride." The Jewish people dwell, as it were, in the innermost chamber of G-d's heart.

(וזה הוא מ"ש במ"ח מסכת אורות ז"א פ"ג משנה ז' ובפנימיותו[73] כו' ונתי מזה לעיל בשה"ש ע"פ ששים[74] המה כו' אחת היא יונתי תמתי[75] ע"ש ביאור דברי המ"ח הנ"ל ותמתי תאומתי[76,77] ע"ז מרמז ג"כ התיומת דלולב)

(And this is what is written in Mishnas Chassidim, Tractate Oros Z'eir Anpin, chapter 3, mishnah 7: "And in its inner dimension, etc." This was explained above in Song of Songs, on the verse "There are sixty, etc.; one is my dove, my perfect one"; see there the explanation of the words of the Mishnas Chassidim cited above. And "my perfect one" (tamasi) [is read] "my twin" (teomasi): to this the twin leaf (tiyomes) of the lulav also alludes.)

> The abbreviation מ"ח apparently refers to Mishnas Chassidim, a Kabbalistic work arranged as tractates and mishnayos; the Kehot note quotes it: within Z'eir Anpin there is a feminine configuration called Knesses Yisrael, equal to its Tiferes. The Song of Songs discourse explains this, and the Midrash reads tamasi, "my perfect one," as teomasi, "my twin," which the double central leaf of the lulav also alludes to.

והאתרוג מחברים אותו עם הלולב שהוא גבוה במינו דהיינו השרש המושרש למעלה העושה פרי למטה בישראל בחי' לו לב[78] להיות לב

And the esrog is joined with the lulav, which is the tallest of its kind; that is, the root that is rooted above, which makes fruit below in Israel: the level of lo lev ("a heart for Him"), to be one heart

> The esrog, the fruit, is joined to the lulav, the tallest of the species, which stands for the root above that bears fruit below in Israel. "Lulav" is read as lo lev, "a heart for Him": a heart devoted to G-d alone.

א' לו יתי' לבד ולדבקה בו דהיניו לבחינת עצמותו ומהותו יתי' בדביקה וחשיקה מעומקא דלבא לקרא אליו לבי כמ"ש צור לבבי[79]

for Him alone, may He be blessed, and to cleave to Him, that is, to the level of His very Essence and Being, may He be blessed, with cleaving and passionate desire from the depth of the heart, to call Him "my heart," as it is written, "the Rock of my heart":

> This devotion reaches G-d's very Essence, not only His revealed attributes. The person calls G-d "my heart," as in the verse "the Rock of my heart."

שהוא הוא כביכול פנימיות נקודת לבו ואין לו לב אחר אלא צור לבבי ומנענעים את הלולב לששה קצוות[80] שהנענוע הוא ענין התעוררות

for He is, as it were, the innermost point of his heart, and he has no other heart but "the Rock of my heart." And we wave the lulav to the six directions, for the waving is the matter of arousal

> For such a person G-d is the innermost point of his heart. The lulav is waved in six directions, and the waving means arousal.

(כמ"ש בספר עמק המלך שער שעשוע המלך[81] ועמ"ש בפי' שלח ע"פ אני כו' דפי' ציצית[82] בפי' ענין מארז"ל בשעה שישראל אומרים אמן יהא שמיה רבה מברך הקב"ה מנענע ראשו[83] כו')

(as is written in the book Emek HaMelech, Sha'ar Sha'ashuei HaMelech; and see also what is written in Parshas Shelach on the verse "I [am Havayah your G-d], etc.," of the section of tzitzis, in the explanation of the matter of the saying of our Sages, of blessed memory, "When Israel say, 'Amen, yehei shmei rabba mevarach,' the Holy One, blessed be He, nods His head, etc.")

> The parenthesis cites Emek HaMelech, a Kabbalistic work, and a Likkutei Torah discourse on the verse at the end of the section of tzitzis that explains the Talmud's image of G-d "nodding His head" when Israel respond "Amen, yehei shmei rabba": movement expresses arousal.

והוא לעורר בהליכה לבחי' פנימית הדעת שהוא שורש המדות וקיומן המתגלים בלב שהם נמשכי ם ממנה ובהובאה לחזה של אדם לפנימיות נקודת הלב של האדם בעצמו להיות לה האזרח בישראל שיהא זורח ומאיר בהתגלות לבו.

And [the waving] is to arouse, in the extending outward, the level of the inner dimension of Daas, which is the root and sustenance of the emotive attributes (middos) that are revealed in the heart, for they are drawn from it; and in the bringing back to a person's chest, [to arouse] the innermost point of the heart of the person himself, so that it have "the native in Israel," that it shine and give light in the revelation of his heart.

> The two movements of the waving have two effects. Extending the lulav outward arouses the inner dimension of Daas above, the root of the emotions; bringing it back to the chest arouses the innermost point of the person's own heart, so that the "native" inner light shines openly in him.

וזהו ענין המועדים לשמחה שיהא שמחה לפניו יתי בהתגלות אהבתו מהעלם אל הגילוי וכמ"ש וחגותם אותו חג להי' כנ"ל:[84]

And this is the matter of "festivals for joy": that there be joy before Him, may He be blessed, in the revelation of His love from concealment to revelation; and as it is written, "And you shall celebrate it as a festival to G-d," as mentioned above.

> This is why the festivals are "for joy": G-d's hidden love is revealed, and that revelation is joy before Him. The paragraph returns to the opening verse, "celebrate it as a festival to G-d."

SECTION 4 · ¶8–9

Shemini Atzeres: the crown of Torah

8 ד אך ביום השמיני עצרת[85] תהיה לכם[86] כי יום השמיני הוא שמחת תורה. והתורה נקרא כתר כמאמר רז"ל כתר תורה[87,88] וכן תרי"ג מצות דאורייתא וז' מצות דרנן עולים תר"ך.[89]

4. But "On the eighth day, there shall be an atzeres for you": for the eighth day is Simchas Torah. And the Torah is called a crown (keser), as in the saying of our Sages, of blessed memory, "the crown of Torah." And likewise, the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis add up to 620 [the numerical value of keser].

> Section 4 turns to Shemini Atzeres, which in the Diaspora includes Simchas Torah, the day of rejoicing with the Torah. The Torah is called a "crown" (keser), and the 613 Torah commandments plus the 7 Rabbinic ones make 620, the numerical value of keser (כתר).

וכן אמרו רז"ל דאשתמש בתגא חלף[90,91] זה המשתמש במי ששונה הלכות[92] שנקראת תגא דמלכא והיינו עד"מ כמו המלך שאוהב אחד מאד ובשביל אהבתו נטול כתרו מעל ראשו ונותן לאוהבו כך

And so too our Sages, of blessed memory, said, "One who makes use of the crown (taga) passes away": this refers to one who makes use of someone who studies halachos, which is called "the crown of the King." And this is, by way of analogy, like a king who loves someone very much, and because of his love he takes his crown off his head and gives it to the one he loves. So too,

> The Sages speak of Torah scholarship as "the crown" and "the crown of the King." The parable: out of great love a king takes the crown off his own head and gives it to the one he loves.

הנה באהבת ה' ובשמחתו ששמח נוטל כתרו כביכול מעל ראשו ונתן להם (ועמ"ש סד"ה יביאו לבוש מלכות[93]) והיינו כתר תורה דאורייתא מחכמה נפקת אבל שרשה היא למעלה מעלה ממדריגת חכמה עילאה.

in G-d's love, and in His joy with which He rejoices, He takes His crown, as it were, off His head and gave it to them (and see also what is written at the end of the discourse beginning "Let them bring royal garments"). And this is the crown of Torah: the Torah comes forth from Chochmah, but its root is far, far higher than the level of the supernal Chochmah.

> So too, in His love and joy, G-d gives Israel His own crown, the Torah. The Torah as we have it "comes from Chochmah," divine wisdom, but its root is far higher, in Keser, the level above wisdom.

וזהו וירם קרן[94] כו' שנותן התרוממות גדולה עד אין קץ למעלה מעלה מבחי' גילוי אור פניו כו'

And this is "And He has raised up a horn, etc.": that He gives a great exaltation, without end, far, far above the level of the revelation of the light of His countenance, etc.

> The verse "He has raised up a horn for His people" describes this gift: an exaltation beyond the revelation of G-d's "face" that came on Yom Kippur and Sukkos.

(שבחי' הארת פנים הוא הארה בעלמא הנמשך מבחי' זו דכרת תורה עמ"ש במ"א בביאור ע"פ אלה מסעי כו' ויכתוב משה.[95] שבחי' אור פניו נקרא תיקון ואמת שנקרא חותמו של הקב"ה והחותם הוא בחי' עשיי' לגבי עצמיות שמו הגדול.[96]

(For the level of the shining of the countenance is a mere glimmer, drawn from this level of the crown of Torah. See what is written elsewhere in the explanation on the verse "These are the journeys, etc.," [on] "And Moshe wrote": that the level of the light of His countenance is called the tikkun "and truth," which is called "the seal of the Holy One, blessed be He"; and the seal is the level of Asiyah (action) relative to the essence of His great Name.

> The printed text reads דכרת, apparently a misprint for דכתר, "of the crown." The parenthesis explains that the shining of G-d's face is only a glimmer of the crown of Torah: it is called "truth," G-d's "seal," and a seal is only an outer impression (like Asiyah, the level of action) compared with the essence of His Name.

ועד"ז שמיני עצרת הוא למעלה מבחי' החותם דהו"ר. וכמ"ש במ"א ע"פ צדקת פרזונו[97,98] כו' ועמ"ש בפ' וישב בד"ה בכ"ה בכסלו[99] בחי' כובע ישועה[100] להמשיך בחי' הדרת פנים.

And in this way, Shemini Atzeres is above the level of the seal of Hoshana Rabbah; as is written elsewhere on the verse "The righteous acts of His open cities, etc." And see also what is written in Parshas Vayeishev, in the discourse beginning "On the twenty-fifth of Kislev," [on] the level of "a helmet of salvation," to draw down the level of "the splendor of the countenance."

> Hoshana Rabbah is the day when the judgment begun on Rosh Hashanah is sealed. Shemini Atzeres reaches above that "seal," to the essence it only imprints; the parenthesis also refers to the discourse on "a helmet of salvation" as the source of "the splendor of the countenance."

והיינו שבחי' כובע ישועה זהו מקור הדרת פנים ונק' עטרת תפארת שיבה[101] כו' עטרת הוא בחי' כתר ועטרה) והיינו לפי שישראל עם קרובו.

That is, the level of "a helmet of salvation" is the source of the splendor of the countenance, and it is called "A crown of glory is old age, etc."; a crown (ateres) is the level of keser and atarah.) And this is because Israel are "the people near to Him."

> The "helmet of salvation," worn on the head, is identified with the "crown of glory" and so with Keser, the crown. The reason Israel receive such an exalted gift is that they are "the people near to Him," as the same verse in Psalms ends.

וזהו עצרת תהיה לכם פי' עצרת כתרגומו כנישו שמתאסף ומתקבץ להיות לכם למשמרת לכל השנה קבלת מלכותו יתּ' בכתר תורה

And this is "there shall be an atzeres for you." Meaning: atzeres, as its Targum [renders it], kenishu (gathering): that the acceptance of His kingship, may He be blessed, through the crown of Torah, is gathered and collected to be for you a keeping for the whole year.

> The Targum renders atzeres as "gathering." On Shemini Atzeres the acceptance of G-d's kingship through the crown of Torah is gathered and stored up, to be kept by us through the whole year.

והיינו כמ"ש שום תשים עליך מלך[102, 103] שהוא על ידי התורה והמצות כי מצות המלך היא

And this is as it is written, "You shall surely set a king over yourself": which is through the Torah and the mitzvos, for it is the King's command.

> This is the mitzvah to "set a king over yourself": we crown G-d as King by keeping the Torah and mitzvos, which are His commands. (The printed והמצות apparently reads הומצות, "and the mitzvos.")

(ועי' בזהר אמור דצ"ו סע"ב[104] ועי' לקמן ע"פ ביום השמיני שלח[105] כו') ותהיה השמחה גדולה לאלהים יותר משמחת הנפש בדבקותה באלהים חיים עד שאין השמחה נקרא

(And see the Zohar, Emor, folio 96, end of side b; and see below, on the verse "On the eighth day he sent away, etc.") And the joy for G-d will be great, greater than the joy of the soul in its cleaving to the living G-d, until the joy is called

> The parenthesis refers to the Zohar and to a later discourse on the verse from the dedication of Solomon's Temple. The joy of Shemini Atzeres, for G-d, is greater than the soul's own joy in cleaving to Him, and precisely for that reason it is inward.

אלא בשם גילה (ע' בזהר ס"פ פנחס דרנ"ט ע"ב) פי' שמחה היא מלשון התגלות החדוה וגילה הוא ענין שמחה אשר בקרבו.

only by the name gilah (see the Zohar, end of Parshas Pinchas, folio 259b). Meaning: simchah is from the term for the revealing of gladness, while gilah is the matter of the joy that is within him.

> Two kinds of joy are distinguished: simchah is joy that shows outwardly, while gilah is joy held within. The joy of Shemini Atzeres is called gilah.

וכמ"ש בני ציון יגילו במלכם[106] כי מפני אימת המלך נאסף השמחה בקרבו ולא תתראה החצוה (ועמ"ש ע"פ שוש אשיש כו' תגל נפשי[107] כו' ועמ"ש סד"ה ויהי בשלח פרעה):[108, 109]

As it is written, "The children of Zion will exult (yagilu) in their King": for out of the awe of the king the joy is gathered within him, and the gladness is not seen. (And see also what is written on the verse "I will greatly rejoice, etc.; my soul will exult, etc."; and see also what is written at the end of the discourse beginning "And it was, when Pharaoh sent.")

> "The children of Zion will exult (yagilu) in their King": before a king, awe keeps the joy inside, and the gladness does not show (the printed החצוה apparently reads החדוה, "the gladness"). The parenthesis refers to the discourse on "I will greatly rejoice" and to a Torah Ohr discourse on Beshalach.

9 וזהו וכל הלבבות ייראוך[110] וכל קרב וכליות יזמרו לשמך מחמת שהלבבות ייראוך ומקבלים עול מלכותך עליהם אין שמחה וזמר רק בקרבו וכליות לבד (ועמ"ש מזה בפ' ואתחנן ע"פ וידעת היום)[111]

And this is "And all hearts shall fear You, and all innards and kidneys shall sing to Your Name": because the hearts fear You and accept Your kingship upon themselves, there is joy and song only in the innards and kidneys. (See also what is written on this in Parshas Va'eschanan, on the verse "And you shall know this day.")

> The Nishmas prayer says the hearts will fear G-d while the innards and kidneys sing. Because the heart is filled with awe of the King, the joy and song are hidden deep inside, in the "innards and kidneys," not openly expressed.

וזהו עצרת שנקלטת ומסתתרת השמחה וגילה בתוך בחי' אימת עול מלכות שמים שמקבל עליו כל השנה לקיום תרי"ך מצות המלך באהבה וברצון

And this is atzeres: that the joy and gilah are absorbed and hidden within the level of the awe of the yoke of the kingdom of Heaven, which one accepts upon oneself for the whole year, to fulfill the 620 commandments of the King with love and good will.

> That is atzeres, "holding in": the joy is absorbed within the awe of accepting G-d's kingship, the yoke one takes on for the whole year, to keep all 620 commandments with love and willingness.

(והמשכת היראה מבחי' כתר תורה יובן עוד ממ"ש בפ' מקץ בביאור ע"פ כי אתה נרי.[112] וגבי שבועות בד"ה וידבר אלקים[113] כו'. וממ"ש בד"ה תקעו בחדש[114] בפי' כי עמך הסליחה למען תורא.[115]

(And the drawing down of awe from the level of the crown of Torah will be understood further from what is written in Parshas Mikeitz, in the explanation of the verse "For You are my lamp," and regarding Shavuos, in the discourse beginning "And G-d spoke, etc.," and from what is written in the discourse beginning "Blow the shofar on the new moon," in the explanation of "For with You is forgiveness, so that You may be feared."

> The parenthesis explains how awe, not only joy, flows from the crown of Torah, pointing to discourses on "For You are my lamp," on the Giving of the Torah, and on "with You is forgiveness, so that You may be feared," where forgiveness itself leads to awe.

והנה צ"ל דלעיל ע"פ שוש אשיש נתבאר דבחי' גילה תגל נפשי זהו בחינת ראש השנה. אך המעיין בזהר) (פ' פנחס דר"ד ע"ב)[116] יבין הענין

Now, it must be explained: above, on the verse "I will greatly rejoice," it was explained that the level of gilah, "my soul will exult," is the level of Rosh Hashanah. But one who studies the Zohar) (Parshas Pinchas, folio 214b) will understand the matter:

> A difficulty: the earlier discourse on "I will greatly rejoice" identified gilah, inward joy, with Rosh Hashanah, while here it is identified with Shemini Atzeres. The Zohar resolves it.

כי לפי דבעשי"ת הוא בחינת שמאלו תחת לראשי[117] מזה נמשך חרדה ויראה להיות גילו ברעדה[118] ובסוכות לפי שהוא בחינת ימינו תחבקני ע"כ הוא בחי' שוש אשיש[119] ושמחה

for since the Ten Days of Teshuvah are the level of "His left hand is under my head," from this there is drawn trembling and awe, so that it is "exult with trembling"; and Sukkos, since it is the level of "and His right hand embraces me," is therefore the level of "I will greatly rejoice" and simchah.

> During the Ten Days of Teshuvah G-d's "left hand," severity, is under our head, so the inner joy is mixed with trembling: "exult with trembling." On Sukkos His "right hand," kindness, embraces us, so the joy is revealed simchah.

אמנם שמיני עצרת דהא כדין זיווגא דגופא הוא בחי' תפארת וכולל חו"ג שהן תרין דרועין וכמ"ש בזהר תרומה (קע"ה ב')

But Shemini Atzeres, since then is the union of the body (zivuga degufa), is the level of Tiferes, which includes Chesed and Gevurah, which are the two arms, as is written in the Zohar, Terumah (175b),

> On Shemini Atzeres comes a deeper union, at the level of Tiferes, "the body," which includes both arms, Chesed and Gevurah.

דאחיד להאי ואחיד להאי וע"כ מצד היותו כולל ב' הבחי' יחד השמחה היא בחי' גילה כו' כענין וכל הלבבות ייראוך וכל קרב וכליות יזמרו לשמך וכנ"ל

that it "holds on to this one and holds on to that one." And therefore, because it includes the two levels together, the joy is the level of gilah, etc., like "And all hearts shall fear You, and all innards and kidneys shall sing to Your Name," as mentioned above.

> Because Tiferes holds both sides together, the joy of Shemini Atzeres is gilah that includes awe: the heart fears while the innermost self sings. So gilah on Rosh Hashanah comes from awe alone, while on Shemini Atzeres it includes both awe and love.

(ועיין בזהר חי"א ס"ד ב'[120] מענין ביום השע"צ ודף ר"ח ב' ובסוף חי"א סס"י כ"ד וכ"ה. ח"ב קל"ה א' ח"ג צ"ו ב' ק"ד ב' רנ"ט ב' ודי' רי"ד ע"ב):[121]

(And see the Zohar, Part I, 64b, on the matter of "On the day of Shemini Atzeres," and folio 208b; and at the end of Part I, sections 24 and 25; Part II, 135a; Part III, 96b, 104b, 259b, and folio 214b.)

> The Alter Rebbe lists further places in the Zohar that discuss Shemini Atzeres and these themes.

SECTION 5 · ¶10–16

Abridgment

10 קיצור ע"פ ביום השמע"צ כו' ובכל המועדים

An abridgment on [the verse] "On the eighth day, an atzeres, etc.," [beginning] "And regarding all the festivals."

> Here begins a kitzur, an abridgment of this discourse, giving its main points in brief, with some additions.

11 (א) פירוש בן חכם ישמח אב[122] כשהבן מבין שההסתר שאביו מסתיר א"ע ממנו הוא רק בכדי שיחפשנו.

(1) The explanation of "A wise son makes a father rejoice": when the son understands that the hiding in which his father hides himself from him is only so that he will search for him.

> Point (1) of the abridgment restates the parable: the wise son understands that his father hides only so that the son will search for him.

וזהו בכסא ר"ה[123] יום הדין והוא ענין הנסירה בר"ה[124] שהוא הסתלקות פנימיות המוחין[125] מהמדות. אבל כוונת ההתכסות בשביל ליום חגנו הוא הגילוי בחג הסוכות

And this is "in the concealment": Rosh Hashanah, the day of judgment. And this is the matter of the nesirah (sawing apart) on Rosh Hashanah, which is the withdrawal of the inner dimension of the intellect (mochin) from the emotive attributes (middos). But the purpose of the covering, "for the day of our festival," is the revelation on the festival of Sukkos,

> The abridgment adds the Kabbalistic term nesirah, the "sawing apart" on Rosh Hashanah, when the inner intellect (mochin) withdraws from the emotive attributes (middos) of Z'eir Anpin. That withdrawal is the concealment, and its purpose is the revelation of Sukkos.

והיינו ע"י שמחפשים ומבקשים פניו בעשי"ת וזהו ישמח אב שמביאים שמחה בהקב"ה כמ"ש חג לה'.[126]

that is, through searching for and seeking His face during the Ten Days of Teshuvah. And this is "makes a father rejoice": that [we] bring joy to the Holy One, blessed be He, as it is written, "a festival to G-d."

> The revelation comes through our seeking G-d's face in the Ten Days of Teshuvah, and that is the joy we bring to the "Father," a "festival to G-d."

ועל דרך זה נאמר וחכיתי לה' המסתיר פניו[127] מבית יעקב:(ב) והגורם ההסתר הוא בחינת עוונותיכם מבדילים[128] שלגבי בחי' הגילוי מפנימיות זהו מסך מבדיל וכעין משארז"ל בענין אור שנברא[129] ביום ראשון וכיון שנסתכל במעשה כו'

And in this way it is said, "And I will wait for G-d, who hides His face from the house of Yaakov." (2) And what causes the hiding is the level of "your iniquities separate": relative to the level of revelation from the inner dimension, this is a separating screen. It is something like what our Sages, of blessed memory, said regarding the light that was created on the first day: since He looked at the deeds, etc.,

> Isaiah's "I will wait for G-d, who hides His face" expresses the same waiting and seeking. Point (2): sin is a screen that blocks only the revelation of the inner dimension, like the primordial light of the first day, which G-d hid when He saw that the wicked would misuse it.

עמד וגנזו מהן ומעין זה יובן בגילוי פנימיות. שצ"ל ע"ד פנים בפנים[130] דבר שגם באדם יש חיצוניות ופנימיות.

He arose and hid it away from them. And something similar will be understood regarding the revelation of the inner dimension. For it must be in the manner of "Face to face He spoke": that in a person, too, there are an outer dimension and an inner dimension.

> As that light was hidden, not destroyed, so too the inner light is hidden because of sin. "Face to face" teaches that man too has an inner and outer dimension, and G-d's inner dimension answers man's.

12 והיינו אפילו בועשה טוב וזהו ההפרש בין בחי' וכל ברך לך תכרע[131] שאינו אלא בחינת הודאה.

That is, even in "doing good." And this is the difference between the level of "And every knee shall bend to You," which is only the level of acknowledgment (hodaah),

> The abridgment continues: the outer and inner levels apply even to doing good. Bending the knee is only acknowledgment.

וכורע על ברכיו שהן לבר מגופא. ובין וכל קומה לפניך תשתחוה. שכופף קומתו וראשו ששם מקור הדעת.

and he bends on his knees, which are "outside the body"; and "And every stature shall bow down before You," in which he bends his stature and his head, where the source of Daas is.

> In bending, only the knees, "outside the body," are bent; in bowing, the stature and the head, the seat of Daas, are bent, so that the whole self submits.

ועד"ז ארז"ל שאין השכינה שורה אלא על בעלי קומה[132] המכוון שיהיה בו בגילוי כל ע"ס שבנפש בבחינת וכל קומה לפניך תשתחוה:(ג) וזהו סדר העבודה שמראש השנה עד יום הכפורים לעלות מבחינת כריעה לבחינת השתחואה.

And in this way our Sages, of blessed memory, said that the Shechinah (Divine Presence) rests only on people of stature: the intent is that all ten Sefiros of the soul be revealed in him, on the level of "And every stature shall bow down before You." (3) And this is the order of service from Rosh Hashanah to Yom Kippur: to rise from the level of bending the knee to the level of bowing down.

> The Sages' teaching that the Shechinah rests only on people of "stature" is read spiritually: a person in whom all ten powers of the soul are revealed and all of them bow to G-d. Point (3) restates that the days from Rosh Hashanah to Yom Kippur raise us from bending to bowing.

וזהו ענין השתחוואות שבסדר עבודה במוסף דיום הכפורים ועי"ז נמשך יאר ה' פניו אליך.[133] לפני הוי"ה תטהרו[134] פנימיות שם הוי'.

And this is the matter of the prostrations in the order of the [Temple] service in the Musaf of Yom Kippur; and through this there is drawn down "May G-d make His face shine upon you." "Before Havayah you shall be purified": the inner dimension of the Name Havayah.

> The abridgment adds that this is why the High Priest's service in the Yom Kippur Musaf includes full prostrations. Through them the shining of G-d's face is drawn down, and the verse "before Havayah you shall be purified" refers to the inner dimension of the Name Havayah.

13 וזהו ולקחתם לכם ביום הראשון פרי עץ הדר זה הקב"ה[135] כו' וגם עץ הדר בחי' האדם עץ השדה.[136]

And this is "And you shall take for yourselves on the first day the fruit of a beautiful tree": this is the Holy One, blessed be He, etc.; and also "a beautiful tree" is the level of "man is a tree of the field."

> The abridgment restates the four species: the "fruit of a beautiful tree" alludes to G-d, and the tree is the "man" who is a "tree of the field," the Tree of Life.

ופרי עץ הוא מקור נשמות הצדיקים שהוא בחינת הדר באילנו והלולב לו לב בחינת צור לבבי וחלקי אלקים לעולם[137] וגם זאת קומתך דמתה לתמר[138] בחינת וכל קומה לפניך תשתחוה.

And the fruit of the tree is the source of the souls of the tzaddikim, which is the level of "dwelling in its tree." And the lulav: lo lev ("a heart for Him"), the level of "the Rock of my heart and my portion is G-d forever." And also "This, your stature, is like a palm tree" is the level of "And every stature shall bow down before You."

> It adds that the fruit "dwelling in its tree" is the source of the souls of the tzaddikim. The lulav is "a heart for Him," and its tall, upright form, like the palm in "your stature is like a palm tree," stands for the whole stature that bows to G-d.

ושמחתם לפני[139] ה' השמחה ע"י גילוי המוחין חב"ד כו' כי בן חכם ישמח אב[140] שגם מוחין דאבא באים בגילוי כו'. וזהו ושמחתם כמו בהשכיל שכל חדש מתמלא תענוג ושמחה:[141]

"And you shall rejoice before G-d": the joy through the revelation of the intellect (mochin), Chochmah, Binah and Daas, etc., for "A wise son makes a father rejoice": that the mochin of Abba also come into revelation, etc. And this is "And you shall rejoice," as when one grasps a new idea he is filled with delight and joy.

> The joy of Sukkos comes from the revelation of the mochin, Chochmah, Binah and Daas. "A wise son makes a father (Abba, Chochmah) rejoice" means that even the mochin of Abba are revealed, and a new insight always fills a person with delight and joy.

14 (ד) אך ביום השמיני עצרת[142] שהוא שמחת תורה היינו שמאיר בחי' כתר תורה שהוא למעלה מהמוחין

(4) But "On the eighth day, an atzeres," which is Simchas Torah: that is, the level of the crown of Torah, which is above the intellect (mochin), shines,

> Point (4): on Shemini Atzeres, Simchas Torah, the crown of Torah shines, a level above the intellect (mochin) revealed on Sukkos.

כמו גלגלתא דחפיא על מוחא ע"י שהוא מבחינה שלמעלה מהשכל המושג. עמ"ש בביאור ע"פ אני ה' אלקיכם דפרשת ציצית.[143]

like the skull (gulgalta) that covers the brain, since it is from a level that is above graspable intellect. See what is written in the explanation on the verse "I am Havayah your G-d," of the section of tzitzis.

> The crown is compared to the skull (gulgalta) that surrounds the brain: it is above graspable intellect and encloses it from above. The Alter Rebbe refers to the discourse on the last verse of the section of tzitzis.

15 וזהו וירם קרן.[144] ואזי עצרת תהיה לכם כניסת ואסיפת המוחין תחת גלגלתא וכתר החופף עליהם בבחי' בטל רצונך[145, 146] לגמרי.

And this is "And He has raised up a horn." And then, "there shall be an atzeres for you": the entering and gathering of the mochin under the skull (gulgalta) and the crown that hovers over them, on the level of "Nullify your will" completely.

> This is the exaltation of "He has raised up a horn." Atzeres, "gathering," is read as the gathering of the mochin under the skull, the crown that hovers over them, in complete nullification of one's own will.

ועמ"ש בד"ה את שבתותי תשמרו בענין כתר לשון כתר לי זעיר.[147] ומ"ש סד"ה וידבר כו' במדבר סיני.[148, 149]

And see also what is written in the discourse beginning "You shall keep My Shabbosos," on the matter of keser as in the term "Wait (kaser) for me a little"; and what is written at the end of the discourse beginning "And [G-d] spoke, etc., in the wilderness of Sinai,"

> Two discourses are cited: one explains keser, crown, through the Aramaic kaser, "wait," as in "wait for me a little," and the other, at the beginning of Bamidbar, speaks of the census.

בענין שאו את ראש כו' לגלגלתם[150] מבן עשרים שנה[151] כו' ע"ש ופי' עצרת שנקלטת ומסתתרת השמחה בתוך בחי' אימת עול מלכות שמים עד שאין השמחה נקרא

on the matter of "Lift up the head, etc.," "by their skulls, from twenty years old, etc."; see there. And the meaning of atzeres is that the joy is absorbed and hidden within the level of the awe of the yoke of the kingdom of Heaven, until the joy is called

> The census counted people "by their skulls" (legulgelosam), which that discourse reads as the gulgalta, the crown, and G-d's will above understanding. The abridgment then restates that atzeres means the joy is absorbed and hidden within the awe of accepting G-d's kingship.

אלא בשם גילה ע"ד וכל הלבבות ייראוך וכל קרב וכליות יזמרו ועמ"ש מזה בד"ה וידעת היום והשבות.[152]

only by the name gilah, in the manner of "And all hearts shall fear You, and all innards and kidneys shall sing"; and see also what is written on this in the discourse beginning "And you shall know this day and take to [your heart]."

> So the joy of Shemini Atzeres is called gilah, inward joy: the heart fears while the innermost self sings. The discourse on "And you shall know this day" is cited again.

16 ואפ"ל מר"ה עד שמע"צ הוא ג' כתרים. היינו בר"ה אמרו לפני מלכיות[153, 154] זהו המשכת כתר מלכות.

And it can be explained that from Rosh Hashanah until Shemini Atzeres there are three crowns. That is: on Rosh Hashanah, "Say before Me [verses of] kingship (Malchiyos)": this is the drawing down of the crown of kingship.

> A new suggestion: the season from Rosh Hashanah to Shemini Atzeres corresponds to the three crowns of the Mishnah. On Rosh Hashanah G-d says, "Say before Me verses of kingship," so Rosh Hashanah draws down the crown of kingship.

וביוהכ"פ כתר כהונה שנכנס הכה"ג לפני ולפנים[155] וממשיך להיות וכל קומה לפניך תשתחוה. ועליות הנשמות ע"ד בהעלותך את הנרות[156] אל מול פני כו'

And on Yom Kippur, the crown of priesthood, for the High Priest enters the innermost sanctum and draws down [the level of] "And every stature shall bow down before You." And the ascents of the souls, in the manner of "When you raise up the lamps, toward the face of [the menorah], etc.";

> Yom Kippur is the crown of priesthood: the High Priest enters the Holy of Holies and draws down the full bowing of "every stature." The souls then ascend, like the lamps of the menorah that the priest raises.

ואח"כ כתר תורה בשמע"צ הוא ההמשכה מלמעלה למטה. וגדול תלמוד שמביא לידי מעשה[157] בחינת כתר שם טוב.

and afterward the crown of Torah, on Shemini Atzeres, is the drawing down from above to below. And "Study is great, for it leads to action": the level of the crown of a good name.

> Shemini Atzeres is the crown of Torah, which draws down from above to below. Because "study is great, for it leads to action," Torah that leads to deeds brings the fourth crown, "the crown of a good name."

ויש להעיר לענין שלשה כתרים הן[158] כו' וכתר שם טוב מעין מה שנתבאר בד"ה מי מנה[159] כו' גבי פי' רובע ישראל:[160]

And one may note, regarding the matter of "There are three crowns, etc.," and the crown of a good name, something similar to what was explained in the discourse beginning "Who can count, etc.," regarding the explanation of "the fourth part of Israel."

> The Mishnah says there are three crowns, while the crown of a good name rises above them all. The Alter Rebbe notes a parallel in a discourse on "Who can count … the fourth part of Israel," where a fourth element likewise stands above three.

IN ONE'S AVODAH

Seek G-d's "face" during the days of awe through teshuvah that uproots the will to sin, not only by acknowledging Him but by bowing one's whole self and will; then carry the acceptance of His kingship, gathered on Shemini Atzeres through the Torah, into the whole year, keeping the commandments with love and willingness and with a joy held within awe.

QUESTIONS FOR DISCUSSION

1. How does the parable of the father who hides from his wise son change the way one might experience the solemnity of Rosh Hashanah?
2. Why can sin hide G-d's inner dimension but not the outer life-force that keeps every creature in existence?
3. What is the difference between acknowledging that "there is nothing besides Him" and bowing one's whole will to Him, and where do you see each in your own prayer?
4. Why is the joy of Shemini Atzeres, which is higher than that of Sukkos, described as inward gilah rather than open simchah?
5. How does reading atzeres as "gathering" for the whole year shape the way one leaves the festival season?

FOR CHILDREN · AGES 9–13

For the children at the table

The father who hides

THE BIG IDEA

G-d hides on Rosh Hashanah only so that we will look for Him, and on Shemini Atzeres He gives us His crown, the Torah, to keep all year.

The Torah calls Sukkos "a festival to G-d": a festival that brings joy to G-d Himself. How can G-d rejoice? The verse says, "A wise son makes a father rejoice." A father sometimes hides from his son to see whether the son understands that the hiding is only so that he will search. In the same way, G-d seems hidden on Rosh Hashanah, the day of judgment, so that we will seek His face. When we find Him on Sukkos, His joy is greater. The maamar teaches two ways of serving G-d. "Bending the knee" means only agreeing that G-d is King. "Bowing down" means giving over our whole self. From Rosh Hashanah to Yom Kippur we climb from the first to the second, and through teshuvah, returning to G-d, His inner love is revealed. On Sukkos it shines openly, in the sukkah, the esrog and the lulav. On Shemini Atzeres, Simchas Torah, G-d gives us His crown, the Torah. We gather in our acceptance of Him as King for the whole year, with a quiet joy that stays deep inside.

THE MASHAL

A father who wants to see how wise his son is hides from him. A wise son understands that his father has not really gone away; he is hiding only so that the son will look for him and find him. When the son searches with all his heart and finds him, the father's joy is great. So G-d hides on Rosh Hashanah so that we will seek Him.

QUESTIONS FOR THE SHABBOS TABLE

1. Why would G-d hide from us if He wants us to be close to Him?
2. What is the difference between "bending the knee" and "bowing down"?
3. What is one thing you can do this week to carry the quiet joy of Simchas Torah into an ordinary day?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביום השמיני עצרת**

The Rebbe's notes on this maamar point the reader to Sefer HaMaamarim Eschalech Liozna, where a related discourse appears.

KEHOT'S NOTE

ראה בהערות וציונים מכ"ק אדמו"ר ללקו"ת כאן מציין לסה"מ אתהלך לאוניא ע' נב. ובסה"מ הנ"ל ע' רסג מציין "ראה בלקו"ת ד"ה זה (פא, ד) בתוספת ביאור הערות וכו'". וע"פ המבואר ברשימת המאמרים שבסו"ס מאמרי אדה"ז הקצרים ע' תריט הערה 100 — מאמר זה אולי משנת תקנ"ח. קיצורים וביאור נדפסו באוה"ת שמע"צ כרך ה ע' ב'קנה. שם נתבארו הענינים שמובאים בסה"מ אתהלך הנ"ל. בכמה מקומות מצויין לד"ה זה בשם "ביום השמע"צ בן חכם ישמח אב". וראה ההתחלה בסה"מ אתהלך שם.

2 **ביום השמיני עצרת**

The Torah's command for the eighth day after the seven days of Sukkos. The whole maamar explains why this day is called an atzeres, a gathering.

Numbers 29:35 במדבר כ"ט:ל"ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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KEHOT'S NOTE

במדבר כט, לה.

3 **ועשית פסח לה"א**

The command to keep Pesach "to Havayah your G-d." The Alter Rebbe contrasts its wording with the wording used for Sukkos.

Deuteronomy 16:1 דברים ט"ז:א'

שָׁמוֹר אֶת־חֹדֶשׁ הָאָבִיב וְעָשִׂיתָ פֶּסַח לַה' אֱלֹקֶיךָ כִּי בְּחֹדֶשׁ הָאָבִיב הוֹצִיאֲךָ ה' אֱלֹקֶיךָ מִמִּצְרַיִם לָיְלָה׃

Observe the month of Abib, and keep the passover unto the L-RD thy G-d; for in the month of Abib the L-RD thy G-d brought thee forth out of Egypt by night.

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KEHOT'S NOTE

דברים טז, א.

4 **ועשית חג שבועות לה' אלקיך**

The command to keep Shavuos "to Havayah your G-d," again with the verb "make," unlike the verse for Sukkos.

Deuteronomy 16:10 דברים ט"ז:י'

וְעָשִׂיתָ חַג שָׁבֻעוֹת לַה' אֱלֹקֶיךָ מִסַּת נִדְבַת יָדְךָ אֲשֶׁר תִּתֵּן כַּאֲשֶׁר יְבָרֶכְךָ ה' אֱלֹקֶיךָ׃

And thou shalt keep the feast of weeks unto the L-RD thy G-d after the measure of the freewill-offering of thy hand, which thou shalt give, according as the L-RD thy G-d blesseth thee.

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KEHOT'S NOTE

דברים טז, י.

5 **וחגותם אותו חג לה'**

In Parshas Emor, Sukkos is to be celebrated "as a festival to G-d." The Alter Rebbe reads this as bringing festive joy to G-d Himself.

Leviticus 23:41 ויקרא כ"ג:מ"א

וְחַגֹּתֶם אֹתוֹ חַג לַה' שִׁבְעַת יָמִים בַּשָּׁנָה חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בַּחodֶשׁ הַשְּׁבִיעִי תָּחֹגּוּ אֹתוֹ׃

And ye shall keep it a feast unto the L-RD seven days in the year; it is a statute for ever in your generations; ye shall keep it in the seventh month.

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KEHOT'S NOTE

ויקרא כג, מא.

6 **ואין שמחה אלא ביין**

The Talmud teaches that in the time of the Temple there was no rejoicing except with meat, and nowadays none except with wine. The maamar uses this to connect joy with the "wine" that gladdens G-d.

Pesachim 109a:5 פסחים ק"ט א:ה'

תַּנְיָא, רַבִּי יְהוּדָה בֶּן בְּתֵירָא אוֹמֵר: בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ קַיָּים אֵין שִׂמְחָה אֶלָּא בְּבָשָׂר, שֶׁנֶּאֱמַר: "וְזָבַחְתָּ שְׁלָמִים וְאָכַלְתָּ שָׁם וְשָׂמַחְתָּ לִפְנֵי ה' אֱלֹקֶיךָ", וְעַכְשָׁיו שֶׁאֵין בֵּית הַמִּקְדָּשׁ קַיָּים, אֵין שִׂמְחָה אֶלָּא בְּיַיִן, שֶׁנֶּאֱמַר: "וְיַיִן יְשַׂמַּח לְבַב אֱנוֹשׁ".

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

פסחים קט, א.

7 **המשמח אלקים ואנשים**

In Yosam's parable, the vine speaks of its wine "which gladdens G-d and men." The maamar takes this as a hint that joy can reach G-d as well.

Judges 9:13 שופטים ט':י"ג

וַתֹּאמֶר לָהֶם הַגֶּפֶן הֶחָדַלְתִּי אֶת־תִּירוֹשִׁי הַמְשַׂמֵּחַ אֱלֹקִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים׃

And the vine said unto them: Should I leave my wine, which cheereth G-d and man, and go to hold sway over the trees?

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KEHOT'S NOTE

שופטים ט, יג.

8 **שאין לו דמות הגוף**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

תפלת יגדל.

9 ע"פ שוש אשיש

That discourse distinguishes simchah, joy that is openly revealed (the joy of Sukkos), from gilah, joy still hidden inside the heart and covered by trembling (the joy of Rosh Hashanah).

KEHOT'S NOTE

לעיל מז, א ואילך.

10 וגבי פורים בפרי רננו צדיקים

A Purim discourse in Torah Ohr that also discusses joy in G-d; the Alter Rebbe refers to it as a parallel treatment of the question raised here.

KEHOT'S NOTE

תו"א צט, ג.

11 בן חכם ישמח אב

"A wise son makes a father rejoice." The Alter Rebbe builds the parable of the father who hides from his son on this verse.

Proverbs 10:1 משלי י:א

מִשְׁלֵי שְׁלֹמֹה בֵּן חָכָם יְשַׂמַּח־אָב וּבֵן כְּסִיל תּוּגַת אִמּוֹ׃

The proverbs of Solomon. A wise son maketh a glad father; but a foolish son is the grief of his mother.

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KEHOT'S NOTE

משלי י, א.

12 פי' עד"מ אב שרוצה להבין

A discourse there refers to this passage and its parable of the father who hides to test his son's wisdom.

KEHOT'S NOTE

בסה"מ עזר"ת ע' ט מציין לכאן. וראה בסה"מ תרס"ו ע' רמח המשל בארוכה.

13 בכסה ליום חגנו

"Blow the shofar at the new moon, in the concealment, for the day of our festival." The Sages apply it to Rosh Hashanah, when the moon is hidden; here the concealment is G-d's, and its purpose is "the day of our festival," Sukkos.

Psalms 81:4 תהילים פ"א:ד

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃

Blow the horn at the new moon, at the full moon for our feast-day.

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KEHOT'S NOTE

תהלים פא, ד.

14 The verse speaks of searching "a thorough search." The phrase is borrowed to describe the wise son's diligent search for his hidden father.

Psalms 64:7 תהילים ס"ד:ז

יַחְפְּשׂוּ־עַוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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PARAGRAPH 2

15 ר"ה הוא יום הדין ומשפט לאלקי יעקב

"For it is a statute for Israel, a judgment for the G-d of Yaakov," the verse following the one on the shofar. The Alter Rebbe reads it as a judgment concerning G-d's dwelling in Yaakov.

Psalms 81:5 תהילים פ"א:ה

כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹקֵי יַעֲקֹב׃

For it is a statute for Israel, an ordinance of the G-d of Jacob.

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KEHOT'S NOTE

ר"ה טז, רע"א. תהלים פא, ה.

16 ואנכי הסתר אסתיר

In Parshas Vayeilech G-d says He will hide His face. The maamar explains that this hiding is not an end in itself but leads to a greater revelation.

Deuteronomy 31:18 דברים ל"א:י"ח

וְאָנֹכִי הַסְתֵּר אַסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹקִים אֲחֵרִים׃

And I will surely hide My face in that day for all the evil which they shall have wrought, in that they are turned unto other gods.

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KEHOT'S NOTE

דברים לא, יח.

17 אלא שכדי שיבקש פניו

Or HaTorah on Vayeilech quotes this line and notes that it apparently follows the verse "On Your behalf my heart said, 'Seek My face.'" The note also refers to a related discussion in Or HaTorah on Nach.

KEHOT'S NOTE

מובא באוה"ת פ' וילך ע' אתנו ושם מציין ע"ז "(ני ע"ד מ"ש לך אמר לבי בקשו פני את פניך ה' אבקש)". וראה באוה"ת נ"ך כרך ב ע' תתקכב.

PARAGRAPH 3

18 Kehot's note points to Deuteronomy 31:18 for these words.

Deuteronomy 31:18 דברים ל"א:י"ח

וְאָנֹכִי הַסְתֵּר אַסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹקִים אֲחֵרִים׃

And I will surely hide My face in that day for all the evil which they shall have wrought, in that they are turned unto other gods.

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19 ועבד הלוי הוא

"And the Levite, he shall perform the service of the Tent of Meeting." The Alter Rebbe links the word "he" to the hid-

den aspect of G-d, which is associated with the wine that gladdens.

Numbers 18:23 במדבר י״ח:כ״ג

וְעֲבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה׃

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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KEHOT'S NOTE

במדבר יח, כג.

20 **יין המשמח אלקים ואנשים**

The wine "which gladdens G-d and men," here identified with the hidden level from which joy comes.

Judges 9:13 שופטים ט׳:י״ג

וַתֹּאמֶר לָהֶם הַגֶּפֶן הֶחֱדַלְתִּי אֶת־תִּירוֹשִׁי הַמְשַׂמֵּחַ אֱלֹקִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים׃

And the vine said unto them: Should I leave my wine, which cheereth G-d and man, and go to hold sway over the trees?

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21 **יאר ה' פניו אליך**

The second verse of the Priestly Blessing, "May G-d make His face shine upon you." The maamar reads it as the revelation of G-d's will and favor after forgiveness.

Numbers 6:25 במדבר ו׳:כ״ה

יָאֵר Havayah פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כה.

22 **ישא ה' פניו אליך**

The third verse of the Priestly Blessing, "May G-d lift up His face to you." The Alter Rebbe reads "lift up" as withdrawal, whose purpose is "to you," the coming revelation.

Numbers 6:26 במדבר ו׳:כ״ו

יִשָּׂא Havayah פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃

The L-RD lift up His countenance upon thee, and give thee peace.

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KEHOT'S NOTE

במדבר ו, כו.

23 **ודף ס' ע"ב**

A further Zohar passage the text itself cites here, on the same theme.

Zohar, Noach 1:12–4:23 ספר הזהר, נח א׳:י״ב-ד׳:כ״ג

PARAGRAPH 4

24 **עונותיכם מבדילים ביניכם**

"Your iniquities have separated between you and your G-d." The maamar names this as the cause of the concealment and then asks how it is possible.

Isaiah 59:2 ישעיהו נ״ט:ב׳

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָּנִים מִכֶּם מִשְּׁמוֹעַ׃

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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KEHOT'S NOTE

ישע' נט, ב.

25 **גם חשך לא יחשיך**

"Even darkness is not dark for You; night shines like day; darkness is as light." This verse sharpens the question: if darkness does not hide anything from G-d, how can sin separate?

Psalms 139:12 תהילים קל״ט:י״ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

26 **אך יש ב' בחי'**

The note points to a parallel discussion in Or HaTorah on Beshalach of the two levels, outer and inner, that answer the question how sin can separate.

KEHOT'S NOTE

ראה אוה"ת בשלח ע' תקכא.

PARAGRAPH 5

27 **מלא כל הארץ כבודו**

The angels' praise, "the whole earth is full of His glory." Here it proves that G-d's outer, sustaining light fills everything and cannot be hidden.

Isaiah 6:3 ישעיהו ו׳:ג׳

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישעי' ו, ג.

28 **ומלכותו בכל משלה**

"His kingship rules over all." The outer dimension of Malchus, which sustains all creation, reaches everything without exception.

Psalms 103:19 תהילים קיג:יט

ה' בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה׃

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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KEHOT'S NOTE

תהלים קג, יט.

29 **עוונותיכם מבדילים ביניכם**

"Your iniquities separate between you and your G-d." The Alter Rebbe limits the separation to G-d's inner light.

Isaiah 59:2 ישעיהו נ"ט:ב'

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָנִים מִכֶּם מִשְּׁמוֹעַ׃

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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30 **ע"פ ועשית ציץ**

The discourse on the tzitz in Torah Ohr discusses the "iron partition" that separates Israel from their Father in Heaven, which parallels the separation that sin causes to G-d's inner light.

KEHOT'S NOTE

תו"א פג, א.

31 **פנים בפנים**

"Face to face G-d spoke with you." Used here to show that G-d's inner face corresponds to man's inner face.

Deuteronomy 5:4 דברים ה':ד'

פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ׃

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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KEHOT'S NOTE

דברים ה, ד.

32 **כי פנו אלי עורף**

"For they have turned their back to Me, and not their face." It illustrates the outer dimension of a person's relationship with G-d.

Jeremiah 2:27 ירמיהו ב':כ"ז

אֹמְרִים לָעֵץ אָבִי אַתָּה וְלָאֶבֶן אַתְּ יְלִדְתָּנוּ כִּי־פָנוּ אֵלַי עֹרֶף וְלֹא פָנִים וּבְעֵת רָעָתָם יֹאמְרוּ קוּמָה וְהוֹשִׁיעֵנוּ׃

Who say to a stock: 'Thou art my father', and to a stone: 'Thou hast brought us forth', for they have turned their back unto Me, and not their face; but in the time of their trouble they will say: 'Arise, and save us.'

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KEHOT'S NOTE

ירמי' ב, כז.

33 **כל ברך לך תכרע**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

תפלת נשמת.

34 "The inward part of a man and a deep heart." Borrowed to describe the depth of heart that some people's acceptance of G-d does not reach.

Psalms 64:7 תהילים ס"ד:ז'

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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35 **ותורת ה' להיות חפצו**

"But his desire is in the Torah of G-d." It describes one whose whole desire is for G-d's Torah and service.

Psalms 1:2 תהילים א':ב'

כִּי אִם־בְּתוֹרַת ה' חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה׃

But his delight is in the law of the L-RD; and in His law doth he meditate day and night.

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36 **שאין עוד מלבדו**

"There is nothing else besides Him." The content of the acknowledgment reached in the Shema.

Deuteronomy 4:35 דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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37 **וכולא קמי' כלא חשיב**

The Zohar's statement that everything before Him is considered as nothing. Here it is what the person acknowledges without yet being changed by it.

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

38 **והיינו בהיכל ההוד שהוא בחי' הודאה**

The note points there for a parallel discussion of the Chamber of Hod as the level of acknowledgment.

KEHOT'S NOTE

ראה סה"מ תרס"ח ע' קנב. סה"מ תרפ"ד ע' רפא. סה"מ תש"ט ע' קט.

39 **שכורע . . לבר מגופא**

The note points to a footnote there on bending the knees, which are "outside the body," as a lesser submission than full bowing.

KEHOT'S NOTE

to mean inner bowing, which needs study; perhaps it is connected with what is said here that Netzach is a branch of Chochmah, the level of sight.

KEHOT'S NOTE

ראה בדי"ה קול דודי תרס"ח ע' קנח שם מציין מ"ש דהשתחואה בנצח מוסיף "ונראה בלקו"ת שם [— הכוונה לכאן] דהיינו השתחואה פנימית כו' וצ"ע. ואפשר זה מקושר עם מ"ש לפני זה דנצח ענף החכמה בחי' ראי" ע"ש.

46 **אינו דומה שמיעה לראיה**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

מכילתא יתרו יט, ט. פסי"ז שלח יג, יח.

47 **ויברך אלקים את יום השביעי**

G-d blessed the seventh day. Because Shabbos is blessed, and blessing is above acknowledgment, on Shabbos Malchus rises to Netzach.

Genesis 2:3 בראשית ב׳:ג׳

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת׃

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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KEHOT'S NOTE

בראשית ב, ג.

48 **ציון במשפט תפדה**

"Zion shall be redeemed with justice." The verse of a discourse where the superiority of blessing over acknowledgment is explained.

Isaiah 1:27 ישעיהו א׳:כ"ז

צִיּוֹן בְּמִשְׁפָּט תִּפָּדֶה וְשָׁבֶיהָ בִּצְדָקָה׃

Zion shall be redeemed with justice, And they that return of her with righteousness.

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49 In the same account, the Chamber of Netzach is the place of bowing down. The Alter Rebbe explains why bowing belongs to Netzach.

Zohar, Bereshit 66:99–67:110 ספר הזהר, בראשית ס"ו:צ"ט-ס"ז:ק"י

50 The Zohar's description of the Chambers (Heichalos) of holiness, where the Chamber of Hod is the place of bending the knee. The Alter Rebbe identifies it with acknowledgment.

Zohar, Bereshit 65:81–66:88 ספר הזהר, בראשית ס"ה:פ"א-ס"ו:פ"ח

PARAGRAPH 6

51 **בד"ה מזמור שיר חנוכת הבית**

That discourse on the dedication of the Temple discusses the angels' objection to man and the superiority of souls over angels; the column is not marked on Sefaria, and the passage given begins near it.

KEHOT'S NOTE

ראה לקו"ש ח"ה ע' 212 הערה 45.

40 **ברבות וירא פנ"י**

Or HaTorah quotes the Midrash cited here: on "we will bow down and return to you," everything came in the merit of bowing, and the Torah was given only in the merit of bowing, as it says "and bow down from afar."

KEHOT'S NOTE

"ע"פ ונשתחוה ונשובה אליכם כו' הכל בזכות השתחואה כו' התורה לא ניתנה אלא בזכות השתחואה שנאמר והשתחויתם מרחק כו'" — אוה"ת פ' תרומה ע' א'תכו. נזכר גם לעיל ר"ה נח, א.

41 **סד"ה והיה ביום ההוא**

There bowing is explained as bittul: when the great shofar of the future reveals the source of all inwardness, even the souls lost in "Ashur and Egypt" will come and bow down to G-d.

KEHOT'S NOTE

לעיל ר"ה ס, א.

42 "On that day a great shofar will be blown … and they will bow down to G-d." The subject of a discourse the Alter Rebbe refers to on bowing.

Isaiah 27:13 ישעיהו כ"ז:י"ג

וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים בְּאֶרֶץ מִצְרָיִם וְהִשְׁתַּחֲווּ לַיהוָה בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָם׃

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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43 **וסד"ה והיה מידי חדש**

That discourse explains that souls continually ascend from level to level, "from one new moon to the next," and that every ascent comes through song; its end deals with coming "to bow down before Me."

KEHOT'S NOTE

לקמן ברכה צח, א.

44 **והיה מדי חדש … להשתחוות לפני**

"From one new moon to the next … all flesh will come to bow down before Me." Also the subject of a discourse referred to here.

Isaiah 66:23 ישעיהו ס"ו:כ"ג

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבַּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה׳

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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45 **השתחואה דהיינו בהיכל הנצח**

That discourse cites the Zohar placing bowing in Netzach and remarks that in this Likkutei Torah passage it seems

לקמן צח, ב.

52 **בטל רצונך מפני רצונו**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות ב, ד.

53 **בטל רצונך מפני רצונו**

Rabban Gamliel's teaching, "Nullify your will before His will." It defines inner bowing: a will wholly given over to G-d's will.

Pirkei Avot 2:4 משנה אבות ב:ד

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנֶךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be …

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54 The heading of Psalm 30, the verse on which the discourse cited here is based.

Psalms 30:1 תהילים ל:א

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד:

A Psalm; a Song at the Dedication of the House; of David.

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PARAGRAPH 7

55 **יאר ה' פניו**

The Priestly Blessing, "May G-d make His face shine," for the revelation of G-d's inner favor.

Numbers 6:25 במדבר ו:כ"ה

יָאֵר Havayah פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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56 **לך אמר לבי בקשו פני**

"On Your behalf my heart said, 'Seek My face'; Your face, G-d, I will seek." The emphasis on "face" points to G-d's inner dimension.

Psalms 27:8 תהילים כ"ז:ח

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי אֶת־פָּנֶיךָ ה' אֲבַקֵּשׁ:

In Thy behalf my heart hath said: 'Seek ye My face'; Thy face, L-RD, will I seek.

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KEHOT'S NOTE

תהלים כז, ח.

57 **כי עיקר התשובה**

Tanya ch. 29 deals with the dullness of heart that blocks the G-dly soul's light and how to break it; Iggeres HaTeshuvah ch. 1 defines the essence of teshuvah as abandoning sin with a firm resolve in the heart, matching the "regret in the heart" here.

Tanya, Likkutei Amarim 29:13-14 תניא, חלק ראשון; ליקוטי אמרים כ"ט:י"ג-י"ד

וְאַף שֶׁכְּבָר עָשָׂה תְּשׁוּבָה נְכוֹנָה, הֲרֵי עִיקַּר הַתְּשׁוּבָה – בַּלֵּב, וְהַלֵּב, יֵשׁ בּוֹ בְּחִינוֹת וּמַדְרֵגוֹת רַבּוֹת, וְהַכֹּל לְפִי מַה שֶּׁהוּא אָדָם, וּלְפִי הַזְּמַן וְהַמָּקוֹם, כַּיָּדוּעַ לַיּוֹדְעִים. וְלָכֵן, עַכְשָׁיו בְּשָׂעָה זוֹ, שֶׁרוֹאֶה בְּעַצְמוֹ דְּלָא סָלִיק בֵּקה נְהוֹרָא דְנִשְׁמְתָא, מִכְּלָל, שֶׁהַיּוֹם לֹא נִתְקַבְּלָה תְּשׁוּבָתוֹ, וַעֲוֹנוֹתָיו מַבְדִּילִים, אוֹ, שֶׁרוֹצִים לְהַעֲלוֹתוֹ לִתְשׁוּבָה עֶילָּאָה יוֹתֵר, מֵעוּמְקָא דְלִבָּא יוֹתֵר. וְלָכֵן אָמַר דָּוִד: "וְחַטָּאתִי נֶגְדִּי תָמִיד".

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KEHOT'S NOTE

ראה תניא פכ"ט. אגה"ת פ"א. אגה"ק סי' י'.

58 **לשוב לכסלה**

"Let them not return to folly." Borrowed for true regret, which uproots the will to sin again.

Psalms 85:9 תהילים פ"ה:ט

אֶשְׁמְעָה מַה־יְדַבֵּר הָאֵל ה' כִּי יְדַבֵּר שָׁלוֹם אֶל־עַמּוֹ וְאֶל־חֲסִידָיו וְאַל־יָשׁוּבוּ לְכִסְלָה:

I will hear what G-d the L-RD will speak; For He will speak peace unto His people, and to His saints; But let them not turn back to folly.

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59 **ונגלה כבוד ה'**

"And the glory of G-d will be revealed." Here it describes the revelation that follows teshuvah.

Isaiah 40:5 ישעיהו מ:ה

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה' דִּבֵּר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע' מ, ה.

60 **כי רוצה ה' בעמו**

"For G-d desires His people." It expresses the restored favor after forgiveness.

Psalms 149:4 תהילים קמ"ט:ד

כִּי־רוֹצֶה ה' בְּעַמּוֹ יְפָאֵר עֲנָוִים בִּישׁוּעָה:

For the L-RD taketh pleasure in His people; He adorneth the humble with salvation.

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KEHOT'S NOTE

תהלים קמט, ד.

61 **כל האזרח בישראל ישבו בסוכות**

The command that every native in Israel dwell in sukkos. Ezrach is read as the light that shines (zore'ach) in the heart.

Leviticus 23:42 ויקרא כ"ג:מ"ב

בַּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכֹּת׃

Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths;

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KEHOT'S NOTE

ויקרא כג, מב.

62 **ראה אנכי**

The opening verse of a discourse the Alter Rebbe refers to on the meaning of ezrach.

Deuteronomy 11:26 דברים י"א:כ"ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃

Behold, I set before you this day a blessing and a curse:

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63 "A maskil of Eisan the Ezrachite." Its explanation elsewhere also connects ezrach with shining.

Psalms 89:1 תהילים פ"ט:א'

מַשְׂכִּיל לְאֵיתָן הָאֶזְרָחִי׃

Maschil of Ethan the Ezrahite.

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64 **וצדקה כנחל איתן**

"And charity like a mighty stream," the verse of the last letter of Iggeres HaKodesh, cited for the meaning of eisan.

Amos 5:24 עמוס ה':כ"ד

וְיִגַּל כַּמַּיִם מִשְׁפָּט וּצְדָקָה כְּנַחַל אֵיתָן׃

But let justice well up as waters, And righteousness as a mighty stream.

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65 **פרי עץ הדר זה הקב"ה**

The Midrash on Parshas Emor reads the four species as allusions to G-d, beginning with "the fruit of a beautiful tree."

Vayikra Rabbah 30:9 ויקרא רבה ל':ט'

66 **פרי עץ הדר הדר באילנו**

The words here quote Sukkah 31b:10–12; the passage is shown below.

Sukkah 31b:10–12 סוכה ל"א ב:י'-י"ב

הַהוּא הָדָר בְּאִילְנוֹ מִשְּׁנָה לְשָׁנָה. שֶׁל אֲשֵׁרָה וְשֶׁל עֵיר הַנִּדַּחַת. וְשֶׁל אֲשֵׁרָה — פְּסוּל? וְהָאָמַר רָבָא: לוּלָב שֶׁל עֲבוֹדָה זָרָה — לֹא יִטּוֹל, וְאִם נָטַל — כָּשֵׁר. הָכָא בַּאֲשֵׁרָה דְּמשֶׁה עָסְקִינַן, דִּכְתוֹתֵי מִיכַּתַּת שִׁיעוּרֵיהּ.

That means [according to Rabbi Yehudah, a fruit] that dwells ['HaDar'] on its tree from year to year. (Mishnah:) [A Lulav] of a worshipped tree or of a wayward city is invalid. (Gemara:) And that of a worshipped tree is invalid? But didn't Rava say, "A Lulav of idol worship should not be taken [for the Mitzvah], but if it was taken, it is valid [as opposed to the Mishnah's ruling]?" Here [ie. in the Mishnah], we are dealing with a worshipped tree [from the days] of Moses, for [it …

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KEHOT'S NOTE

סוכה לא, ב. ושי"נ.

67 **כי האדם עץ השדה**

"For man is a tree of the field." The Alter Rebbe reads "man" as G-d, likened to the Tree of Life.

Deuteronomy 20:19 דברים כ':י"ט

כִּי־תָצוּר אֶל־עִיר יָמִים רַבִּים לְהִלָּחֶם עָלֶיהָ לְתָפְשָׂהּ לֹא־תַשְׁחִית אֶת־עֵצָהּ לִנְדֹּחַ עָלָיו גַּרְזֶן כִּי מִמֶּנּוּ תֹאכֵל וְאֹתוֹ לֹא תִכְרֹת כִּי הָאָדָם עֵץ הַשָּׂדֶה לָבֹא מִפָּנֶיךָ בַּמָּצוֹר׃

When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an axe against them; for thou mayest eat of them, but thou shalt not cut them down; for is the tree of the field man, that it should be besieged of thee?

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KEHOT'S NOTE

דברים כ, יט.

68 **פי האדם זה הקב"ה**

The note points to a discussion there of reading "man" in "man is a tree of the field" as referring to G-d.

KEHOT'S NOTE

ראה אוה"ת שמות כרך ז ע' ב'תקלד.

69 **ועל דמות הכסא דמות כמראה אדם**

Ezekiel's vision of the likeness of a man upon the throne. It shows that "man" can refer to G-d's revealed form.

Ezekiel 1:26 יחזקאל א':כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

70 **והדר באילנו . . פנימית האילן**

Or HaTorah quotes this line, that the fruit "dwelling in its tree" is the inner dimension of the tree.

KEHOT'S NOTE

מובא באוה"ת בראשית כרך ג תקמו, ב.

71 **לבבתני אחותי כלה**

"You have captured my heart, my sister, my bride." It expresses G-d's inner love for Israel.

Song of Songs 4:9 שיר השירים ד':ט'

לִבַּבְתִּנִי אֲחֹתִי כַלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיִךְ׃

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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KEHOT'S NOTE

שה"ש ד, ט.

72 **בתוונא דלבא יתבי**

The Kehot note cites the Talmud for the expression "the chamber of the heart," used here for Israel's place in G-d's innermost love.

Niddah 20b:8 נדה כ' ב:ח'

חֲדַר שַׁדָּרָה לֵקֵּה שְׁתִּין מִינֵי דְּמָא, וְכוּלְּהוּ אַמְרִינְהוּ. הַהוּא בָּתְרָא דָּם כְּנִים הֲוָה, וְלָא יְדַע. אִסְתַּיַּע מִילְּתָא, וְשַׁדַּר לַהּ סְרִיקוּתָא דִּמְקַטְלָא כַּלְמֵי. אֲמַרָה: יְהוּדָאֵי, בְּתָוְונֵי דְּלִבָּא יָתְבִית!

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KEHOT'S NOTE

נדה כ, ב. וע' מגילה (כד, ב). ע"ז (כח, ב) ובפרש"י ז"ל. [כ].

73 **במ"ח מסכת אורות . . ובפנימיותו**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

"ובפנימיותו יש לו פרצוף נוקבא אחת הנקראת כנסת ישראל והיא שוה לת"ת שלו כי היא גדולה כמוהו ממש" עכ"ל.

74 **ונת' מזה לעיל בשה"ש ע"פ ששים**

The note observes that the word "above" shows the Tzemach Tzedek at first planned a different order of the discourses.

KEHOT'S NOTE

הכוונה לקמן בשה"ש לט, ג ואילך. [מציון זה רואים שמתחילה סבר הצ"צ לסדר המאמרים באופן אחר, ואכמ"ל]. וראה לעיל עג, ד.

75 **אחת היא יונתי תמתי**

"One is my dove, my perfect one." The subject of the Song of Songs discourse referred to here.

Song of Songs 6:9 שיר השירים ו':ט'

אַחַת הִיא יוֹנָתִי תַמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ:

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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76 **ותמתי תאומתי**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שהש"ר (פ"ה עה"פ אני ישנה). [כ].

77 **ותמתי תאומתי**

The Midrash reads tamasi (my perfect one) as teomasi (my twin), as if G-d and Israel were twins. The Alter Rebbe sees this in the lulav's twin central leaf.

Shir HaShirim Rabbah 5:3 שיר השירים רבה ה':ג'

פָּשַׁטְתִּי אֶת כֻּתָּנְתִּי, אֲמַר רַבִּי יוֹחָנָן אֲפִלּוּ תַּמָּה שֶׁבַּתַּמּוֹת יוֹדַעַת לִפְשֹׁט וְלִלְבֹּשׁ, וְאַתְּ אֲמַרְתְּ פָּשַׁטְתִּי אֶת כֻּתָּנְתִּי, רַבִּי חֲנִינָא וְרַבִּי יוֹחָנָן אָמְרֵי יוֹם שֶׁנִּזְדַּוֵּג לָהֶם נְבוּכַדְנֶצַּר הָרָשָׁע לְיִשְׂרָאֵל פָּשַׁט מֵהֶם שְׁנֵי לְבוּשִׁים גְּדוֹלִים, לְבוּשׁ כְּהֻנָּה וּלְבוּשׁ מַלְכוּת. רָחַצְתִּי אֶת רַגְלַי, מִטְּנוּף עֲבוֹדַת כּוֹכָבִים, יוֹדַעַת הָיִיתִי שֶׁאָבָק שֶׁל אוֹתוֹ מָקוֹם מַשִּׁיאֵנִי לַעֲבוֹדַת כּוֹכָבִים, אַף עַל פִּי כֵן דּוֹדִי שָׁלַח יָדוֹ מִן הַחוֹר. אָמַר רַבִּי אַבָּא בַּר כַּהֲנָא, וְכִי מַה טִיבוֹ שֶׁל חוֹר זֶה לִהְיוֹת ...

"I have removed my tunic; how can I don it? I have washed my feet; how can I soil them? My beloved extended his hand through the hole, and my core was stirred for him" (Song of Songs 5:3-4). "I have removed my tunic" - Rabbi Yoḥanan said: Even the simplest of the simple knows how to undress and dress, and you say: "I have removed my tunic"? Rabbi Ḥanina and Rabbi Yoḥanan say: On the day that the wicked Nebuchadnezzar attacked Israel, he removed from them two great garments: ...

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78 **בחי' לו לב**

The note says the source for reading lulav as lo lev is given there, in a Rosh Hashanah discourse.

KEHOT'S NOTE

נסמן לעיל נז, ד.

79 **צור לבבי**

"The Rock of my heart and my portion is G-d forever." G-d as the innermost point of a person's heart.

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם:

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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KEHOT'S NOTE

תהלים עג, כו.

80 **ומנענעים את הלולב לששה קצוות**

The Siddur gives the order of the waving before Hallel, and its Chassidic commentary discusses the waving further.

KEHOT'S NOTE

רמ"א בשו"ע או"ח סתרנ"א, ס"ט. סידור אדה"ז קודם הלל. וראה שם רסד, ב ואילך. ראה לקמן פז, ב.

81 **שער שעשועי המלך**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

בפ"ב ופ"ג. [כ].

82 **ע"פ אני כו' דפי ציצית**

The last verse of the section of tzitzis, the subject of a dis-

course the Alter Rebbe refers to.

Numbers 15:41 במדבר ט״ו:מ״א

אֲנִי ה׳ אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה׳ אֱלֹקֵיכֶם׃

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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83 **בשעה שישראל אומרים אמן יהא שמיה רבה מברך הקב״ה מנענע ראשו**

The Talmud says that when Israel answer "yehei shmei rabba," G-d, as it were, nods His head. It supports reading movement as arousal.

Berakhot 3a:14 ברכות ג׳ א:י״ד

... חֲיֵיךְ וְחַיֵּי רֹאשְׁךָ, לֹא שָׁעָה זוֹ בִּלְבַד אוֹמֶרֶת כָּךְ, אֶלָּא בְּכָל יוֹם וְיוֹם, שָׁלֹשׁ פְּעָמִים אוֹמֶרֶת כָּךְ. וְלֹא זוֹ בִּלְבַד אֶלָּא, בְּשָׁעָה שֶׁיִּשְׂרָאֵל נִכְנָסִין לְבָתֵּי כְּנֵסִיּוֹת וּלְבָתֵּי מִדְרָשׁוֹת וְעוֹנִין "יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ", הַקָּדוֹשׁ בָּרוּךְ הוּא מְנַעְנֵעַ רֹאשׁוֹ, וְאוֹמֵר: אַשְׁרֵי הַמֶּלֶךְ שֶׁמְּקַלְּסִין אוֹתוֹ בְּבֵיתוֹ כָּךְ, מַה לּוֹ לָאָב שֶׁהִגְלָה אֶת בָּנָיו, וְאוֹי לָהֶם לַבָּנִים שֶׁגָּלוּ מֵעַל שׁוּלְחַן אֲבִיהֶם.

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations ! '" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

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84 The text itself refers here to the Zohar on Parshas Emor, which discusses the four species.

Zohar, Emor 31:147–32:155 ספר הזהר, אמור ל״א:קמ״ז-ל״ב:קנ״ה

PARAGRAPH 8

85 Kehot's note points to Nehemiah 8:18 for these words.

Nehemiah 8:18 נחמיה ח׳:י״ח

וַיִּקְרָא בְסֵפֶר תּוֹרַת הָאֱלֹקִים יוֹם בְּיוֹם מִן־הַיּוֹם הָרִאשׁוֹן עַד הַיּוֹם הָאַחֲרוֹן וַיַּעֲשׂוּ־חָג שִׁבְעַת יָמִים וּבַיּוֹם הַשְּׁמִינִי עֲצֶרֶת כַּמִּשְׁפָּט׃

Also day by day, from the first day unto the last day, he read in the book of the Law of G-d. And they kept the feast seven days;

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86 The verse of Shemini Atzeres, now explained in its own right.

Numbers 29:35 במדבר כ״ט:ל״ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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87 **כתר תורה**

The note points to a Torah Ohr passage that explains the phrase "the crown of Torah," the central idea of this section.

KEHOT'S NOTE

אבות ד, יג. וראה בתו״א סט, ב בפי׳ כתר תורה.

88 **כתר תורה**

Rabbi Shimon's teaching that there are three crowns, the crown of Torah, of priesthood and of kingship. Here it establishes the Torah as a crown.

Pirkei Avot 4:13 משנה אבות ד׳:י״ג

רַבִּי יְהוּדָה אוֹמֵר, הֱוֵי זָהִיר בְּתַלְמוּד, שֶׁשִּׁגְגַת תַּלְמוּד עוֹלָה זָדוֹן. רַבִּי שִׁמְעוֹן אוֹמֵר, שְׁלֹשָׁה כְתָרִים הֵם, כֶּתֶר תּוֹרָה וְכֶתֶר כְּהֻנָּה וְכֶתֶר מַלְכוּת, וְכֶתֶר שֵׁם טוֹב עוֹלֶה עַל גַּבֵּיהֶן׃

Rabbi Judah said: be careful in study, for an error in study counts as deliberate sin. Rabbi Shimon said: There are three crowns: the crown of Torah, the crown of priesthood, and the crown of royalty, but the crown of a good name supersedes them all.

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89 **תרי״ג . . וז׳ דרבנן . . תר״ך**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

פרדס ש״ח, פ״ג.

90 **דאשתמש בתגא חלף**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות א, יג.

91 **דאשתמש בתגא חלף**

Hillel's saying, "one who makes use of the crown passes away." The Talmud explains that it refers to one who uses a Torah scholar.

Pirkei Avot 1:13 משנה אבות א׳:י״ג

הוּא הָיָה אוֹמֵר, נֶגֶד שְׁמָא, אָבֵד שְׁמֵהּ. וּדְלֹא מוֹסִיף, פָּסַק. וּדְלֹא יָלֵיף, קְטָלָא חַיָּב. וּדְאִשְׁתַּמֵּשׁ בְּתָגָא, חָלַף׃

He [also] used to say: one who makes his name great causes his name to be destroyed; one who does not add [to his knowledge] causes [it] to cease; one who does not study [the Torah] deserves death; one who makes [unworthy] use of the crown [of learning] shall pass away.

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92 **זה המשתמש במי ששונה הלכות**

The Talmud interprets the crown as one who studies halachos, which it calls "the crown of the King."

Megillah 28b:14–15 מגילה כ״ח ב:י״ד-ט״ו

תְּנַן הָתָם: וּדְאִשְׁתַּמֵּשׁ בְּתָגָא — חָלַף. תָּנֵי רֵישׁ לָקִישׁ: זֶה הַמִּשְׁתַּמֵּשׁ בְּמִי שֶׁשָּׁנָה הֲלָכוֹת כִּתְרָהּ שֶׁל תּוֹרָה. וְאָמַר עוּלָּא: לִשְׁתַּמֵּשׁ אִינִישׁ בְּמַאן דְּתָנֵי אַרְבָּעָה, וְלָא לִשְׁתַּמֵּשׁ בְּמַאן דְּמַתְנֵי אַרְבָּעָה. כִּי הָא דְּרֵישׁ לָקִישׁ

ואמת שנק' חותמו של הקב"ה 96

The Talmud teaches that the seal of the Holy One, blessed be He, is truth. A seal is only an impression of the essence, which is why Shemini Atzeres reaches above it.

Shabbat 55a:12–13 שבת נ"ה א:י"ב-י"ג

וְרֵישׁ לָקִישׁ אָמַר: "תָּיו" — סוֹף חוֹתָמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, דְּאָמַר רַבִּי חֲנִינָא: חוֹתָמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא "אֱמֶת". (אָמַר) רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי [אָמַר]: אִלּוּ בְּנֵי אָדָם שֶׁקִּימוּ אֶת הַתּוֹרָה כְּלָהּ מֵאָלֶף וְעַד תָּיו. מַאֵימָתַי תַּמָּה זְכוּת אֲבוֹת? אָמַר רַב: מִימוֹת הוֹשֵׁעַ בֶּן בְּאֵרִי, שֶׁנֶּאֱמַר: "אֲגַלֶּה אֶת נַבְלָתָהּ לְעֵינֵי מְאַהֲבֶיהָ וְאִישׁ לֹא יַצִּילֶנָּה מִיָּדִי".

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KEHOT'S NOTE

שבת נה, א.

וכמ"ש במ"א ע"פ צדקת פרזונו 97

The discourse on "The righteous acts of His open cities" that the Alter Rebbe mentions here is printed there.

KEHOT'S NOTE

סה"מ תקס"ה ח"ב ע' תתקפט.

98 "The righteous acts of His open cities." The verse of a discourse cited for the level above the seal.

Judges 5:11 שופטים ה':י"א

מִקּוֹל מְחַצְּצִים בֵּין מַשְׁאֲבִים שָׁם יִתְּנוּ צִדְקוֹת Havayah צִדְקֹת פְּרָזוֹנוֹ בְּיִשְׂרָאֵל אָז יָרְדוּ לַשְּׁעָרִים עַם־Havayah

Louder than the voice of archers, by the watering-troughs! There shall they rehearse the righteous acts of the L-RD, Even the righteous acts of His rulers in Israel. Then the people of the L-RD went down to the gates.

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בד"ה בכ"ה בכסלו 99

The Chanukah discourse in Torah Ohr that explains the "helmet of salvation" as drawing down the splendor of the countenance.

KEHOT'S NOTE

תו"א כט, ד.

כובע ישועה 100

G-d puts on "a helmet of salvation" on His head. It is identified here with the crown, the source of the splendor of the countenance.

Isaiah 59:17 ישעיהו נ"ט:י"ז

וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיָן וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ וַיִּלְבַּשׁ בִּגְדֵי נָקָם תִּלְבֹּשֶׁת וַיַּעַט כַּמְעִיל קִנְאָה:

And He put on righteousness as a coat of mail, And a helmet of salvation upon His head, And He put on garments of vengeance for clothing, And was clad with zeal as a cloak.

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עטרת תפארת שיבה 101

"Old age is a crown of glory." The word ateres, crown,

חֲזֵה אָזֵיל בְּאוֹרְחָא מְטָא עוּרְקְמָא דְּמַיָּא, אֲתָא הָהוּא גַּבְרָא אַרְכְּבֵיהּ אַכַּתְפֵּיהּ וְקָא מְעַבַּר לֵיקָהּ. אֲמַר לֵיקָהּ: קָרֵית? אֲמַר לֵיקָהּ: קָרֵינָא. תְּנֵית? תָּנֵינָא אַרְבָּעָה סִידְרֵי מִשְׁנָה. אֲמַר לֵיקָהּ: פְּסַלְתְּ לָךְ אַרְבָּעָה טוּרֵי וְטָעֲנַתְּ בַּר לָקִישׁ אַכַּתְפָּךְ?! שְׁדִי בַּר לָקִישָׁא ...

We have learned in another place: Whoever makes use of a crown, passes away [from the world] and Resh Lakish taught: This applies to one who accepts service from one who can repeat halakhoth, the crown of Torah. And Ulla said One may accept service from one who can repeat the four [orders of the Mishnah] but not from one who can [also] teach them. As in the following story of Resh Lakish, who was once traveling along a road when he came to a pool of water, and a ...

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KEHOT'S NOTE

מגילה כח, ב.

93 "Let them bring royal garments." The opening words of a discourse the Alter Rebbe refers to on the king giving his own crown.

Esther 6:8 אסתר ו':ח

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ:

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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וירם קרן 94

"He has raised up a horn for His people ... the people near to Him." The maamar reads it as the exaltation of the crown of Torah, given because Israel are near to G-d.

Psalms 148:14 תהילים קמ"ח:י"ד

וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּ־יָהּ:

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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KEHOT'S NOTE

תהלים קמח, יד.

ויכתוב משה 95

"And Moshe wrote their goings out," the verse of a discourse cited here for the idea that the light of G-d's face is His seal of truth.

Numbers 33:2 במדבר ל"ג:ב'

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם:

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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links the helmet of salvation with Keser.

Proverbs 16:31 משלי ט״ז:ל״א

עֲטֶרֶת תִּפְאֶרֶת שֵׂיבָה בְּדֶרֶךְ צְדָקָה תִּמָּצֵא׃

The hoary head is a crown of glory, It is found in the way of righteousness.

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KEHOT'S NOTE

משלי טז, לא.

102 **וזהו עצרת תהיי לכם . . כמ״ש שום תשים עליך מלך**

This passage, reading atzeres as the gathering of the acceptance of G-d's kingship for the year, is quoted in a note to that talk.

KEHOT'S NOTE

מובא משיחת ליל שמח״ת תשל״ד הערה 11.

103 **שום תשים עליך מלך**

"You shall surely set a king over yourself." Applied here to accepting G-d's kingship through Torah and mitzvos.

Deuteronomy 17:15 דברים י״ז:ט״ו

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה׳ אֱלֹקֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא׃

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

104 **וע׳ בזהר אמור דצ״ו סע״ב**

The text itself refers to the end of Zohar 3:96b, in Parshas Emor, which speaks of the festivals and Shemini Atzeres.

Zohar, Emor 31:147–32:155 ספר הזהר, אמור ל״א:קמ״ז-ל״ב:קנ״ה

105 **ביום השמיני שלח**

"On the eighth day he sent the people away," at the dedication of Solomon's Temple; the verse of a later discourse on Shemini Atzeres.

I Kings 8:66 מלכים א ח׳:ס״ו

בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוֹבָה אֲשֶׁר עָשָׂה ה׳ לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ׃

On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the L-RD had shown unto David His servant, and to Israel His people.

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106 **בני ציון יגילו במלכם**

"The children of Zion will exult in their King." The joy before a king is gilah, held within out of awe.

Psalms 149:2 תהילים קמ״ט:ב׳

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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KEHOT'S NOTE

תהלים קמט, ב.

107 **שוש אשיש כו׳ תגל נפשי**

"I will greatly rejoice in G-d; my soul will exult in my G-d." The verse of the discourse that distinguishes simchah from gilah.

Isaiah 61:10 ישעיהו ס״א:י׳

שׂוֹשׂ אָשִׂישׂ בַּה׳ תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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108 **סד״ה ויהי בשלח**

The end of that Torah Ohr discourse is cited for the distinction between outward and inward joy.

KEHOT'S NOTE

תו״א סא, ד.

109 **ויהי בשלח פרעה**

The opening of Parshas Beshalach, the verse of the Torah Ohr discourse cited here.

Exodus 13:17 שמות י״ג:י״ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה׃

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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PARAGRAPH 9

110 **וכל הלבבות יראוך**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

תפלת נשמת.

111 **וידעת היום**

"And you shall know this day," the verse of a discourse in Va'eschanan cited on the hidden joy.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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112 **כי אתה נרי**

"For You are my lamp, G-d," the verse of a discourse in Mikeitz cited on awe drawn from the crown of Torah.

II Samuel 22:29 שמואל ב כ״ב:כ״ט

כִּי־אַתָּה נֵירִי Havayah וַHavayah יַגִּיהַ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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113 **וידבר אלקים**

"And G-d spoke all these words," the verse of the Shavuos discourse cited here.

Exodus 20:1 שמות כ׳:א׳

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר׃

And G-d spoke all these words, saying:

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114 **תקעו בחדש**

"Blow the shofar on the new moon," the verse of the Rosh Hashanah discourse cited here.

Psalms 81:4 תהילים פ״א:ד׳

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃

Blow the horn at the new moon, at the full moon for our feast-day.

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115 **כי עמך הסליחה למען תורא**

"For with You is forgiveness, so that You may be feared." Forgiveness leads to awe, the idea cited here.

Psalms 130:4 תהילים ק״ל:ד׳

כִּי־עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

For with Thee there is forgiveness, that Thou mayest be feared.

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116 **(פ׳ פנחס דרי״ד ע״ב)**

The Zohar passage in Pinchas that the text itself cites to resolve the question about gilah.

Zohar, Pinchas 7:26–9:34 ספר הזהר, פנחס ז׳:כ״ו-ט׳:ל״ד

117 **שמאלו תחת לראשי**

"His left hand is under my head, and his right hand embraces me." The left is the days of awe, the right is Sukkos.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה״ש ב, ו.

118 **גילו ברעדה**

"Exult with trembling." The inward joy of the Ten Days of Teshuvah, mixed with awe.

Psalms 2:11 תהילים ב׳:י״א

עִבְדוּ אֶת־ה׳ בְּיִרְאָה וְגִילוּ בִּרְעָדָה׃

Serve the L-RD with fear, and rejoice with trembling.

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119 **שוש אשיש**

The verse of the earlier discourse that linked gilah with Rosh Hashanah.

Isaiah 61:10 ישעיהו ס״א:י׳

שׂוֹשׂ אָשִׂישׂ בַּה׳ תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעְדֶּה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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KEHOT'S NOTE

ישע׳ סא, י׳.

120 **ועיין בזהר ח״א ס״ד ב׳**

The text itself cites this Zohar passage on "the day of Shemini Atzeres."

Zohar, Noach 14:110–15:121 ספר הזהר, נח י״ד:ק״י-ט״ו:קכ״א

121 Kehot's note points to Zohar, Terumah 94:908–96:918 for these words.

Zohar, Terumah 94:908–96:918 ספר הזהר, תרומה צ״ד:תתק״ח-צ״ו:תתקי״ח

PARAGRAPH 11

122 **בן חכם ישמח אב**

"A wise son makes a father rejoice," the parable of the whole maamar.

Proverbs 10:1 משלי י׳:א׳

מִשְׁלֵי שְׁלֹמֹה בֵּן חָכָם יְשַׂמַּח־אָב וּבֵן כְּסִיל תּוּגַת אִמּוֹ׃

The proverbs of Solomon. A wise son maketh a glad father; but a foolish son is the grief of his mother.

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123 **בכסא ר״ה**

"In the concealment, for the day of our festival": Rosh Hashanah's concealment exists for Sukkos.

Psalms 81:4 תהילים פ״א:ד׳

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃

Blow the horn at the new moon, at the full moon for our feast-day.

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124 **והוא ענין הנסירה בר״ה**

That letter discusses the nesirah of Rosh Hashanah, the concept the abridgment introduces here.

KEHOT'S NOTE

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Bereshit Rabbah 11:2 בראשית רבה י״א:ב׳

KEHOT'S NOTE

חגיגה יב, א. ב״ר יא, ב.

130 **פנים בפנים**

"Face to face He spoke with you": G-d's inner dimension corresponds to man's.

Deuteronomy 5:4 דברים ה׳:ד׳

פָּנִים בְּפָנִים דִּבֶּר ה׳ עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ׃

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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PARAGRAPH 12

131 **וכל ברך לך תכרע**

"To Me every knee shall bend." The Nishmas prayer's words about bending echo this verse.

Isaiah 45:23 ישעיהו מ״ה:כ״ג׳

בִּי נִשְׁבַּעְתִּי יָצָא מִפִּי צְדָקָה דָּבָר וְלֹא יָשׁוּב כִּי־לִי תִכְרַע כָּל־בֶּרֶךְ תִּשָּׁבַע כָּל־לָשׁוֹן׃

By Myself have I sworn, The word is gone forth from My mouth in righteousness, And shall not come back, That unto Me every knee shall bow, Every tongue shall swear.

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132 **שאין השכינה שורה אלא על בעלי קומה**

The Talmud says the Shechinah rests only on one who is wise, strong, wealthy and tall. Here "tall" is read as a person whose whole stature bows to G-d.

Shabbat 92a:8 שבת צ״ב א:ח׳

וְאִיבָּעֵית אֵימָא: מֵאָרוֹן. דְּאָמַר מָר: אָרוֹן תִּשְׁעָה וְכַפּוֹרֶת טֶפַח. הֲרֵי כָּאן עֲשָׂרָה, וּגְמִירִי דְּכֹל טוּנָא דְּמִידְּלֵי בְּמוֹטוֹת — תִּילְתָּא מִלְּעֵיל וּתְרֵי תִּילְתֵי מִלְּרַע, אִישְׁתְּכַח דְּמִלְּמַעְלָה מֵעֲשָׂרָה הֲוָה קָאֵי. וְלִיגְמַר מִמֹּשֶׁה? דִּילְמָא מֹשֶׁה שָׁאנֵי, דְּאָמַר מָר: אֵין הַשְּׁכִינָה שׁוֹרָה אֶלָּא עַל חָכָם גִּבּוֹר וְעָשִׁיר וּבַעַל קוֹמָה.

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KEHOT'S NOTE

שבת צב, א.

133 **יאר ה׳ פניו אליך**

The Priestly Blessing, the revelation drawn down through the Yom Kippur prostrations.

Numbers 6:25 במדבר ו׳:כ״ה׳

יָאֵר Havayah פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

The L-RD make His face to shine upon thee, and be gracious unto thee;

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134 **לפני הוי״ה תטהרו**

"Before G-d you shall be purified," the verse of Yom Kippur. The abridgment reads "before Havayah" as the in-

ועי' בסש״ב באגה״ק סי' יד). ושי״נ. [כ].

125 **הסתלקות פנימיות המוחין**

The note points to discussions there of the withdrawal of the inner mochin on Rosh Hashanah; the first is next to the Or HaTorah passage cited earlier on seeking G-d's face.

KEHOT'S NOTE

ראה אוה״ת נ״ך כרך ב ע' תתקכג. אוה״ת למג״א ע' ב׳שא.

126 **חג לה׳**

"A festival to G-d," bringing joy to G-d.

Leviticus 23:41 ויקרא כ״ג:מ״א׳

וְחַגֹּתֶם אֹתוֹ חַג לַה׳ שִׁבְעַת יָמִים בַּשָּׁנָה חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בַּחodֶשׁ הַשְּׁבִיעִי תָּחֹגּוּ אֹתוֹ׃

And ye shall keep it a feast unto the L-RD seven days in the year; it is a statute for ever in your generations; ye shall keep it in the seventh month.

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127 **וחכיתי לה׳ המסתיר פניו**

"I will wait for G-d, who hides His face from the house of Yaakov." It describes seeking G-d while He is hidden.

Isaiah 8:17 ישעיהו ח׳:י״ז׳

וְחִכִּיתִי לַה׳ הַמַּסְתִּיר פָּנָיו מִבֵּית יַעֲקֹב וְקִוֵּיתִי־לוֹ׃

And I will wait for the L-RD, that hideth His face from the house of Jacob, and I will look for Him.

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KEHOT'S NOTE

ישע' ח, יז.

128 **עוונותיכם מבדילים**

"Your iniquities separate," the cause of the concealment.

Isaiah 59:2 ישעיהו נ״ט:ב׳׳

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָּנִים מִכֶּם מִשְּׁמוֹעַ׃

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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129 **משארז״ל בענין אור שנגנז**

The Talmud teaches that the light created on the first day was hidden away when G-d saw the deeds of the generations of the Flood and the Dispersion. It is a model for the hiding of the inner light.

Chagigah 12a:5–6 חגיגה י״ב א:ה׳-ו׳׳

וְאָמַר רַב יְהוּדָה אָמַר רַב: עֲשָׂרָה דְּבָרִים נִבְרְאוּ בְּיוֹם רִאשׁוֹן, וְאֵלּוּ הֵן: שָׁמַיִם וָאָרֶץ, תֹּהוּ וָבֹהוּ, אוֹר וְחֹשֶׁךְ, רוּחַ וּמַיִם, מִדַּת יוֹם וּמִדַּת לַיְלָה. שָׁמַיִם וָאָרֶץ — דִּכְתִיב: "בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ", תֹּהוּ וָבֹהוּ — דִּכְתִיב: "וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ", אוֹר וְחֹשֶׁךְ, חֹשֶׁךְ — דִּכְתִיב: "וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם", אוֹר — דִּכְתִיב: "וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר", רוּחַ וּמַיִם — דִּכְתִיב: "וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל פְּנֵי הַמָּיִם", מִדַּת יוֹם וּמִדַּת לַיְלָה — דִּכְתִיב: "וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם …

ner dimension of the Name.

Leviticus 16:30 ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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PARAGRAPH 13

135 פרי עץ הדר זה הקב״ה

The Midrash reading the esrog as an allusion to G-d.

Vayikra Rabbah 30:9 ויקרא רבה ל׳:ט׳

136 האדם עץ השדה

"Man is a tree of the field," read as referring to G-d, the Tree of Life.

Deuteronomy 20:19 דברים כ׳:י״ט

כִּי־תָצוּר אֶל־עִיר יָמִים רַבִּים לְהִלָּחֶם עָלֶיהָ לְתָפְשָׂהּ לֹא־תַשְׁחִית אֶת־עֵצָהּ לִנְדֹּחַ עָלָיו גַּרְזֶן כִּי מִמֶּנּוּ תֹאכֵל וְאֹתוֹ לֹא תִכְרֹת כִּי הָאָדָם עֵץ הַשָּׂדֶה לָבֹא מִפָּנֶיךָ בַּמָּצוֹר׃

When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an axe against them; for thou mayest eat of them, but thou shalt not cut them down; for is the tree of the field man, that it should be besieged of thee?

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137 צור לבבי וחלקי אלקים לעולם

"The Rock of my heart and my portion is G-d forever," the devotion that the lulav represents.

Psalms 73:26 תהילים ע״ג:כ״ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לְבָבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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138 זאת קומתך דמתה לתמר

"This, your stature, is like a palm tree." The upright lulav, a palm branch, stands for the full stature that bows.

Song of Songs 7:8 שיר השירים ז׳:ח׳

זֹאת קוֹמָתֵךְ דָּמְתָה לְתָמָר וְשָׁדַיִךְ לְאַשְׁכֹּלוֹת׃

This thy stature is like to a palm-tree, and thy breasts to clusters of grapes.

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KEHOT'S NOTE

שה״ש ז, ח.

139 ושמחתם לפני ה׳

The command to take the four species on the first day of Sukkos.

Leviticus 23:40 ויקרא כ״ג:מ׳

וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים וַעֲנַף עֵץ־עָבֹת וְעַרְבֵי־נָחַל וּשְׂמַחְתֶּם לִפְנֵי ה׳ אֱלֹקֵיכֶם שִׁבְעַת יָמִים׃

And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook, and ye shall rejoice before the L-RD your G-d seven days.

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KEHOT'S NOTE

ויקרא כג, מ.

140 בן חכם ישמח אב

"A wise son makes a father rejoice," now read as the revelation of the mochin of Abba.

Proverbs 10:1 משלי י׳:א׳

מִשְׁלֵי שְׁלֹמֹה בֵּן חָכָם יְשַׂמַּח־אָב וּבֵן כְּסִיל תּוּגַת אִמּוֹ׃

The proverbs of Solomon. A wise son maketh a glad father; but a foolish son is the grief of his mother.

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141 לפני ה׳ תטהרו

The words here quote Leviticus 16:30; the passage is shown below.

Leviticus 16:30 ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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KEHOT'S NOTE

ויקרא טז, ל.

PARAGRAPH 14

142 ביום השמיני עצרת

The verse of Shemini Atzeres.

Numbers 29:35 במדבר כ״ט:ל״ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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143 אני ה׳ אלקיכם דפרשת ציצית

"I am Havayah your G-d," the last verse of the section of tzitzis and the subject of the discourse cited here.

Numbers 15:41 במדבר ט״ו:מ״א

אֲנִי ה׳ אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה׳ אֱלֹקֵיכֶם׃

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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PARAGRAPH 15

144 וירם קרן

"He has raised up a horn for His people," the exaltation of

the crown of Torah.

Psalms 148:14 תהילים קמ״ח:י״ד

וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּ־יָהּ׃

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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145 בטל רצונך

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות ב, ד.

146 בטל רצונך

"Nullify your will before His will," the complete self-nullification of the crown's level.

Pirkei Avot 2:4 משנה אבות ב׳:ד׳

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנֶךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה׃

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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147 כתר לי זעיר

"Wait for me a little." The word kaser, related to keser, is used to explain the nature of the crown.

Job 36:2 איוב ל״ו:ב׳

כַּתַּר־לִי זְעֵיר וַאֲחַוֶּךָּ כִּי עוֹד לָאֱלוֹהַּ מִלִּים׃

Suffer me a little, and I will tell thee; For there are yet words on G-d's behalf.

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148 סד״ה וידבר כו׳ במדבר סיני

That passage explains the census "by their skulls" (legulgelosam) as raising the souls to the gulgalta, the supernal will that is not grasped even by Chochmah, and links it with "Nullify your will." It is the fuller explanation of the crown above the mochin described here.

KEHOT'S NOTE

לעיל פ׳ במדבר ב, א.

149 וידבר כו׳ במדבר סיני

The opening of Bamidbar, the verse of the discourse cited here.

Numbers 1:1 במדבר א׳:א׳

וַיְדַבֵּר ה׳ אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר׃

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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150 שאו את ראש כו׳ לגלגלתם

"Lift up the head ... by their skulls," read as raising Israel to the level of the gulgalta, the crown.

Numbers 1:2 במדבר א׳:ב׳

שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם׃

'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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151 מבן עשרים שנה

"From twenty years old and upward," part of the census verse discussed in that discourse.

Numbers 1:3 במדבר א׳:ג׳

מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כָּל־יֹצֵא צָבָא בְּיִשְׂרָאֵל תִּפְקְדוּ אֹתָם לְצִבְאֹתָם אַתָּה וְאַהֲרֹן׃

from twenty years old and upward, all that are able to go forth to war in Israel: ye shall number them by their hosts, even thou and Aaron.

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152 וידעת היום והשבות

"And you shall know this day and take to your heart," the verse of the discourse cited on hidden joy.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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PARAGRAPH 16

153 בר״ה אמרו לפני מלכיות

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

טז, א.

154 בר״ה אמרו לפני מלכיות

G-d says: on Rosh Hashanah say before Me verses of kingship so that you will make Me King over you. Here it is the

crown of kingship.

Rosh Hashanah 16a:15 ראש השנה ט"ז א:ט"ו

וּמִפְּנֵי מָה אָמְרָה תּוֹרָה נַסְכוּ מַיִם בָּחָג — אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: נַסְכוּ לְפָנַי מַיִם בָּחָג, כְּדֵי שֶׁיִּתְבָּרְכוּ לָכֶם גִּשְׁמֵי שָׁנָה. וְאִמְרוּ לְפָנַי בְּרֹאשׁ הַשָּׁנָה מַלְכִיּוֹת זִכְרוֹנוֹת וְשׁוֹפָרוֹת. מַלְכִיּוֹת — כְּדֵי שֶׁתַּמְלִיכוּנִי עֲלֵיכֶם, זִכְרוֹנוֹת — כְּדֵי שֶׁיַּעֲלֶה זִכְרוֹנֵיכֶם לְפָנַי לְטוֹבָה, וּבַמֶּה — בְּשׁוֹפָר.

William Davidson, Vocalized Aramaic (CC-BY-NC)

155 שנכנס הכה"ג לפני ולפנים

The note points to a talk there about the High Priest's entry into the Holy of Holies on Yom Kippur.

KEHOT'S NOTE

ראה לקו"ש ח"ד ע' 1216.

156 בהעלותך את הנרות

"When you raise up the lamps, toward the face of the menorah." The kindling by the priest is an image for the ascent of souls.

Numbers 8:2 במדבר ח':ב'

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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KEHOT'S NOTE

במדבר ח, ב.

157 וגדול תלמוד שמביא לידי מעשה

The Sages concluded that study is great because it leads to action. Here Torah that leads to action brings the crown of a good name.

Kiddushin 40b:8–9 קידושין מ' ב:ח'-ט'

וּכְבָר הָיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּת בֵּית נַתְזָה בְּלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בִּפְנֵיהֶם: תַּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָּדוֹל? נַעֲנָה רַבִּי טַרְפוֹן וְאָמַר: מַעֲשֶׂה גָּדוֹל. נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תַּלְמוּד גָּדוֹל. נַעֲנוּ כּוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה. תָּנְיָא, רַבִּי יוֹסֵי אוֹמֵר: גָּדוֹל תַּלְמוּד שֶׁקָּדַם לְחֻלָּה אַרְבָּעִים שָׁנָה, לְתִרוּמוֹת וּלְמַעֲשְׂרוֹת חֲמִשִּׁים וְאַרְבַּע, לִשְׁמִיטִּים שִׁשִּׁים וְאַחַת, לְיוֹבְלוֹת מֵאָה וְשָׁלֹשׁ.

William Davidson, Vocalized Aramaic (CC-BY-NC)

158 שלשה כתרים הן

"There are three crowns: of Torah, of priesthood and of kingship; and the crown of a good name surpasses them all."

Pirkei Avot 4:13 משנה אבות ד':י"ג

רַבִּי יְהוּדָה אוֹמֵר, הֱוֵי זָהִיר בַּתַּלְמוּד, שֶׁשִּׁגְגַת תַּלְמוּד עוֹלָה זָדוֹן. רַבִּי שִׁמְעוֹן אוֹמֵר, שְׁלֹשָׁה כְתָרִים הֵם, כֶּתֶר תּוֹרָה וְכֶתֶר כְּהֻנָּה וְכֶתֶר מַלְכוּת, וְכֶתֶר שֵׁם טוֹב עוֹלֶה עַל גַּבֵּיהֶן:

Rabbi Judah said: be careful in study, for an error in study counts as deliberate sin. Rabbi Shimon said: There are three crowns: the crown of Torah, the crown of priesthood, and the crown of royalty, but the crown of a good name supersedes them all.

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159 מי מנה

"Who can count the dust of Yaakov, or number the fourth part of Israel?" The verse of the discourse cited as a parallel.

Numbers 23:10 במדבר כ"ג:י'

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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160 כתר מל' . . כהונה . . תורה . . שם טוב

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה אבות ד, יג.

LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306–309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok