



LIKKUTEI TORAH • SUKKOS • MAAMAR 3

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.

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



LikuteiTorah.com

THE CHASSIDISHE PARSHA

likuteitorah.com/likutei-torah/sukkos/3/

THE BIG IDEA

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.

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

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 Ten Days of Teshuvah, Sukkos brings G-d’s embrace, “His kindness has prevailed over us.” Shemini Atzeres brings the second half of the verse, “the truth of Havayah 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 Havayah: "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 "Havayah has caused you to say"; 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 Havayah 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 two descents, into Atzilus and into Beriah. Shemini Atzeres reveals below the Torah as it is above, "for you"; in the time to come there will be only one, when the Torah's inner dimension is revealed below just as above.

SECTION 1 • 11-4

The question and three levels of love

1 להבין מ"ש ביום השמיני עצרת תהיה לכם¹. ובשביעי של פסח כתיב עצרת להוי' אלהיך.² הנה כתיב ואהבת את³ ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך.

To understand what is written, “On the eighth day there shall be an atzeres [an assembly; literally, a holding back] 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 (plainly a closing day of solemn assembly; the word comes 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 [אמרו רבותינו זכרונם לברכה] בשני יצריך ביצ"ט [ביצר טוב] וכיצה"ר [וביצר הרע]⁴ דהיינו שכל כח ועוצם הלהב רשפי אש בוערה מכל מיני יצה"ר [יצר הרע] שבועה"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 levavcha (“your heart”), spelled with a doubled beis rather than libcha, as two hearts: “with both your inclinations,” the good and the evil. Loving G-d with the evil inclination means that the whole fire of worldly desire is not merely 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 אחד⁶

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 Havayah, to serve Him with one shoulder (shechem echad).”

The prophet Tzefaniah foresees a time when G-d will give the nations “a pure language,” so that all of them call on the Name of Havayah and serve Him “with one shoulder,” plainly meaning together, as one. The Alter Rebbe brings this vision as the model for turning the evil inclination itself into love.

דהיינו שאפי' [שאפילו] כל העמים עו"ג [עובדי גלולים] שהן שרשי התאוות גשמי' [גשמיים / גשמיות / גשמית] 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 of "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 הסכות 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": [this back] will be turned over to be at the level of "one."

Shechem, "shoulder," is read as the back, the side that faces away. At Mount Carmel Eliyahu told G-d that He had "turned their heart backward"; that turned-away side, the back, will itself be turned around and become "one" with holiness.

[וזהו ג"כ ענין ואני נתתי לך שכם אחד על אחיך⁷ שבירור דיוסף להיות מבחי' שכם בחינת אחד הוא בבחי' שלמעלה יותר מבירור דהשבטים וכמ"ש סד"ה והנה אנחנו מאלמים אלומים⁸ וע' לקמן בענין בכל מאדך]

(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 "And behold, we were binding sheaves"; and see below on the matter of "with all your might.")

In a parenthesis, the Alter Rebbe adds that Yaakov's gift to Yosef of "one shechem above your brothers" (plainly, one portion more than his brothers) means the same thing: Yosef's work of refinement (birur, sifting holiness out of the world) turns the "back" into "one," above the refinement of the other tribes. In the discourse on Yosef's dream of the sheaves (Torah Ohr, Vayeishev 28b) the Alter Rebbe explains that the tribes only raise the sparks up to Malchus of Atzilus, while Yosef draws down the light of the Infinite One clothed in Chochmah, which makes them truly one with G-dliness. The bracket also points ahead to "with all your might."

וזהו פי' ואהבת שהוא לשון ציווי וגם לי' [לשון] עתיד

And this is the meaning of ve'ahavta ("you shall love"): it is a term of command, and also a term of the future,

Returning to the verse, the word ve'ahavta ("you shall love") can be read two ways: as a command, and, since the same form is a future tense, as a promise.

לומר שלעתיד סופך לאהוב את ה' בכל לבבך כי לא ידח ממנו נדח.^{9,10}

saying that in the time to come "in the end you will love" Havayah with all your heart; for "none that is banished will be banished from Him."

Read as a future, it says "in the end you will love." As the wise woman of Tekoa told King David, G-d devises ways so that "none that is banished will be banished from Him": no Jewish soul will remain cast away, and every one will in the end love Him with all his heart, the transformed evil inclination included.

3 ובכל נפשך¹¹ הוא בחיי 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 אויתך¹² והאהבה הזאת היא מתלהבת ומתלהטת בנפשות הצדיקים כי היכל ה' המה וכלי בית¹³ ה'.¹⁴

And it is the love of the G-dly soul (nefesh ha'Elohis) alone, as it is written, "My soul, I have desired You." And this love flames and blazes in the souls of the tzaddikim [the righteous], for "they are the Sanctuary of Havayah" and "the vessels of the House of Havayah."

It belongs to the G-dly soul alone, as Yeshayah says, "My soul, I have desired You." It burns openly in tzaddikim, the righteous, 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' [בנשמות] הצדיקים וגבהו דרכיה במאד מאד למעלה מעלה מבחי' הנבראים שהוא לדבקה בו ית' ממש בא"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 מאד¹⁵ 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 Havayah 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 Havayah and exceedingly praised, and His greatness is 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 מאמרו"ל [מאמרו רבותינו זכרונם לברכה] במקום שבע"ת

[שבעלי תשובה] עומדים¹⁶ 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 פ"י שיש יתרון ומעלה לאור כשבא מן החושך דוקא

The matter is as it is written, "as the advantage of light from darkness." The meaning is that there is an advantage and superiority to light when it comes from darkness specifically.

Koheles says that wisdom excels folly "as the advantage of light over (min) darkness." The Alter Rebbe reads min as "from": light has a special superiority precisely when it comes out of darkness.

דהיינו כשישים האדם אל לבו כל מעשיו ודבוריו ומחשבותיו אשר לא לה' יהמה בכל ימי חיי הבלו שהם חשך ממש והסתר פניו ית' ואעפ"כ [ואף על פי כן] 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 [מכל שכן] וק"ו [וקל וחומר] שיש יתרון מעלה לאור ה' אשר לזאת תרבה ותתגדל האהבה במאד ביתר שאת ומעלה לאין קץ

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 and higher without end,

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" (bim'od, the word of me'odecha), with ever greater intensity and without end.

להוציא נפשו ממאסרה להשתפך אל חיק אביה א"ס ב"ה ממש ולדבקה בו ממש (ועמ"ש מזה בד"ה שמאלו תחת לראשי בפי' כי תשא).⁵¹

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).

Its aim is to bring the soul out of its prison, the body and its limits, to pour itself into "the bosom of its Father," the Infinite One. In Torah Ohr, Ki Sisa (86b, in the discourse "His left hand is under my head"), the Alter Rebbe explains that the baal teshuvah, whose soul was once "in a parched and weary land," comes to a great and mighty love, to the point of the soul's expiry, and that this is why it is called me'od.

וזהו ענין זדונות נעשו כזכיות⁵² 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 מלאכתו⁵³ 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 [רבתינו זכרונם לברכה] במאד הוי שפל רוח⁵⁵ בפני כל אדם⁵⁶ 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 Alter Rebbe joins two sayings of Pirkei Avos: Rabbi Levitas' “Be very, very (me'od me'od) humble of spirit” and Rabbi Meir's “be humble of spirit before every person,” 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 as “light from darkness.”

וזהו שאמרו רז"ל [שאמרו רבותינו זכרונם לברכה] יפה שעה אחת בתשובה ומע"ט [ומעשים טובים]⁵⁷ בעוה"ז מכל חיי העוה"ב [העולם הבא]⁵⁸ ואמרו שיהיה כל ימיו בתשובה.^{59, 60}

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 [עולם הבא] אינו אלא זיו והארה ממנו ית'. כמארז"ל [כמאמר רבותינו זכרונם לברכה] צדיקים יושבים ונהנים⁶¹ מזיו השכינה ואמרו ביו"ד נברא העוה"ב [העולם הבא]⁶² כנ"ל.⁶³

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 ושמם 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 שמו⁶⁴ 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 קרובו⁶⁵ של מהותו ועצמותו כביכול ממש ע"י תשובה מאהבה רבה הנ"ל לדבקה בו ממש בא"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 • 18-13

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 [בעלי תשובה] 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 [יציאת מצרים] ואפילו בהמון עם כפשוטו לפנות מעסקיו ועניניו בעניני העולם ובפרט בעלי מו"מ [משא ומתן] 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 [יציאת מצרים] במדריגה 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 [יציאת מצרים] 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.⁶⁶ ופ"י כענין אם רץ לבך שוב⁶⁷ לאחד.^{68,69}

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 ולבבי⁷⁰ צור לבבי. פ"י שמתחלה כלה שארי ולבבי בכלות הנפש ממש. ואח"כ צור לבבי צור הוא מלשון חיזוק וכמ"ש הצור תמים פעלו.⁷¹

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 [שבעל כרחך] אתה חי^{72,73} כו' כדי להיות לו ית' דירה בתחתונים^{74,75} 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 בידך⁷⁶ 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 Likkutei Torah discourse on "When you go out [to war against your enemies]," where in the verse "and Havayah your G-d will deliver him into your hand," "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 הזאת⁷⁷ בפי מ"ש במ"ת [במתן תורה] אנכי הוי' אלקיך דהיינו שלהיות נמשך בחי הוי' מבחי אנכי באתעדל"ת [באתערותא דלתתא] 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 the discourse "For this commandment," earlier in Likkutei Torah. At Sinai G-d said "I (Anochi) 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 נצבים⁷⁸ בפי כי הוי' אלקיך אש אוכלה הוא⁷⁹ 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 כו' ע"ש אך ע"י אתעדל"ת [אתערותא דלתתא] ברצוא ושוב ממשיכים להיות קראתיך הוי'.⁸⁰

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 there is "I have called You, Havayah": to call someone is to summon him, so our calling draws the Name Havayah down to be present with us.

12 ועדי"ז יובן גם כאן פי' עצרת להוי' אלקיך⁸¹ שהוא ענין ההמשכה מא"ס ב"ה אנכי מי שאנכי שיהיה נמשך להיות הוי' אלקיך דהיינו שיתלבש בתורה ומצות כו' הקב"ה יושב ועוסק בתורה⁸² כו' ועמ"ש מזה בד"ה שיר השירים⁸³

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, “I (Anochi), Who I am,” so that it be drawn down to become “Havayah your G-d”; that is, that He be vested in Torah and mitzvos, etc.: “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.”)

This explains the Pesach verse: “an atzeres to Havayah your G-d” is the drawing down from the Infinite One, Anochi, “I, Who I am” (the Essence), so that He becomes “Havayah your G-d,” clothed in Torah and mitzvos; the Talmud says G-d Himself “sits and occupies Himself with Torah.” The long parenthesis ends with the discourse on Shir HaShirim (Likkutei Torah, Shir HaShirim 1d), which explains the Song of Songs as the drawing down of the Infinite Light that encompasses all worlds, from the level of G-d’s great Name, the supernal delight, to be clothed in the Torah.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] א"ת [אל תקרי] בניך אלא בוניך⁸⁴ כי ת"ח [תלמיד חכם / תלמידי חכמים] נק' בנאים שעוסקים בבנינו של⁸⁵ עולם

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.

Back in the main text: the Sages read “your children” (banayich) in Yeshayah’s “all your children shall be taught of Havayah” as “your builders” (bonayich), for Torah scholars are occupied with building the world.

כי אין להקב"ה בעולמו אלא די⁸⁶ אמות של הלכה בלבד וכתיב אם לא בריתי יומם ולילה⁸⁷ חוקות שמים וארץ לא שמת.

For the Holy One, blessed be He, has in His world only the four cubits of halachah [Torah law] 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. In the Talmud this is said of the time since the Temple was destroyed: the place where halachah is studied has become G-d’s only dwelling in the world, and for that reason Abaye began to pray only where he studied. The maamar takes it to mean that Torah study is what now builds G-d’s dwelling below.

13 וכן בענין המצות ובפרט מצחת הצדקה דכתיב עולם חסד יבנה⁸⁸ וכתיב חסד ה' מלאה הארץ.⁸⁹

And so too with the mitzvos, and especially the mitzvah of tzedakah [charity], as it is written, "The world is built by kindness (chesed)," and it is written, "The earth is full of the kindness of Havayah."

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 רק להיות כאש עצור בלבו⁹⁰ בבחי' רצוא ושוב

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, but only to be "like a fire held back (atzur)" in his heart, in the mode of "running and returning."

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, so that the love stays "like a fire held back (atzur)" in the heart, in the rhythm of running and returning.

ועמ"ש מענין רצוא ושוב בד"ה וכל העם רואים⁹¹ את הקולות⁹² ובד"ה בפ' נסכים כתיב:⁹³

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 Alter Rebbe refers to two discourses on running and returning. In Torah Ohr, Yisro ("And all the people saw the voices," 73d), the Chayos burn like torches as they run to be nullified in the Infinite Light, and then return, as in "if your heart runs, return to the One"; the other is in Likkutei Torah, Shelach ("In the section of the libations it is written," 40a).

SECTION 4 • ¶14-16

Sukkos: the embrace and the ascent of tzedek

14 אך בחיי עצרת של חג הסוכות הוא ענין מ"ש תען לשוני אמרתך⁹⁴ כי כל מצותיך צדק. והוא כי ע"י עשיית [עשרת ימי תשובה] זוכה ישראל לבחי תשובה מאהבה הנ"ל. וזדונות נעשו לו כזכיות.⁹⁵

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 בתענוגים⁹⁶ בכל ימי הסוכות בבחי וימינו תחבקני⁹⁷

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,"

In response to this teshuvah, love is drawn from above to below throughout Sukkos: "love in delights," G-d's delight in Israel, the embrace of "and His right hand embraces me."

שהוא כמו למשל מי שמחבק את חברו אינו מניחו לנטות ממנו כך כביכול מתעלים באהבה זו לדבקה בו ממש שלא להפרד ממנו ח"ו [חס ושלום].

which is 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 does not let them separate from Him. In Torah Ohr, Ki Sisa (86c), the Alter Rebbe uses the same image: "His right hand" is the Torah and mitzvos, which hold a person the way one embraces a friend from behind and does not let him fall.

15 וזהו כי גבר עלינו חסדו.⁹⁸ פ"י שחסד ה' הוא גבור וחזק ממנו ואינו מניח אותנו לנטות אל צד אחר ח"ו

[חס ושלום]

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 to another side, G-d forbid.

The psalm says "His kindness has prevailed (gavar) over us": G-d's kindness is mightier than we are and holds us fast, not letting us turn aside to the other side.

והאהבה זו היא ג"כ בלי שיעור וגבול עד כלות הנפש ממש וכמ"ש כלתה נפשי⁹⁹

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)."

This love too is boundless, to the point of the soul's expiry, as in "my soul pines."

[וצ"ל דבחי' זו גבוה מאהבה רבה ויובן זה עפמ"ש [על פי מה שכתוב] בביאור ע"פ חכלילי¹⁰⁰ עינים¹⁰¹ בענין

אהבה בתענוגים שהיא למעלה מבחי' אהבה רבה כו'] והנה כתיב צדק לפניו יהלך¹⁰² וישם לדרך

פעמיו.¹⁰³

(And it must be said that this level is higher than great love; 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 His steps on the way."

In a bracket the Alter Rebbe adds that this love must be higher even than great love, as he explained on "chachlili einayim" (Torah Ohr, Vayechi 48a): there ahavas olam and ahavah rabbah are two loves, and "love in delights" is a third, higher than both and not clothed in either. A new verse is then introduced: "Righteousness shall walk before Him, and He will set His steps on the way."

פ"י צדק מדת כנס"י [כנסת ישראל] לפניו יהלך שע"י בחי' וימינו תחבקני הנ"ל מתעלית בעילוי רב להיות לפני ה' ממש [ועמ"ש סד"ה ויושט המלך לאסתר¹⁰⁴ בפ"י ותעמוד לפניו¹⁰⁵ ובד"ה יחינו מיומים^{106, 107} בפ"י ונחיה לפניו]

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").

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." The bracket points to the end of the Torah Ohr discourse on Esther (94c), where "and she stood before the king" means that Knesses Yisrael will stand at a great level before G-d, and to the Likkutei Torah discourse on "He will revive us after two days" (64a), where "and we shall live before Him" is the level of panim, the inner "face," reached on Yom Kippur.

ואז וישם לדרך פעמיו היינו המשכת אלקותו מלמעלה למטה עד בחי' סוף מעשה וכמ"ש מה יפו פעמיו בנעלים¹⁰⁸ שע"י התרוה דאקרי דרך¹⁰⁹ יומשך הגילוי למטה [ועמ"ש בד"ה אשירה להוי"י^{110, 111} בפ"י ושמרו דרך¹¹² הוי"י וכו']

And then, "and He will set His steps on the way," 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 then "He will set His steps on the way": G-d's G-dliness is drawn from above all the way down to "the end of action," the physical deed; His "steps" are its lowest reach, as in "your steps in sandals," and the Torah, called "a way," carries the revelation below. The bracket opens with Torah Ohr, Beshalach (63b), where "the way of Havayah" is the path by which Havayah comes into revelation through tzedakah and justice, that is, through all the mitzvos. (The printed התרוה is a misprint for התורה, "the Torah.")

ועי' בזהר שלח (דקס"א ב') ת"ח [תא חזי] כוי בדרך נועם¹¹³ כוי¹¹⁴ ובפי מקץ (דקצ"ז¹¹⁵ ב') ע"פ דרכיה דרכי נועם^{116, 117, 118} ועמ"ש בד"ה ושמתי כדכד^{119, 120} בענין וכל גבולך כוי

and see in the Zohar, Shelach (p. 161b): “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 kadkod [a precious stone],” on the matter of “and all your borders,” etc.

The Zohar on Shelach says that when the hidden Atik shines into the mind and the mind into the heart, it is “in the way of the pleasantness of Havayah”; on Mikeitz it says that “Her ways are ways of pleasantness” are the paths of Torah, open to all. In Likkutei Torah, Re’eh (26b), “all your borders” of precious stones are the thirty-two paths of Chochmah, narrow and hidden but reaching far, which is the Torah.

ועי' בזהר באדר"ז [באדרא זוטא] (דרי"צ ע"א) ע"פ אלקים הבין דרכה^{121, 122} ומ"ש ע"ז הארז"ל [האר"י זכרנו לברכה] בפ"י הספ"ד [הספרא דצניעותא] פ"ד (דק"ח סע"ב [סוף עמוד ב]) שפי' דרכה היינו מזלא דא"א ול"ב שבילין כוי

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 [the downward flow] of Arich Anpin [the “Long Countenance,” the outer level of Keser] and the thirty-two paths, etc.

The Idra Zuta, a section of the Zohar, reads “Elokim understands her way” of Chochmah, which issues from the hidden Atik, and the Arizal, in his commentary on Sifra DiTzeniusa (the Zohar’s “Book of Concealment”), explains “her way” as the mazal of Arich Anpin and the thirty-two paths of Chochmah. The mazal, “flow,” is part of the “beard” of Arich Anpin, the outer level of Keser, through which the highest influence flows down.

ועי' עוד בזהר פי בשלח (דנ"ז סע"ב [סוף עמוד ב]) ועמ"ש בד"ה כי ההרים ימושו¹²³ בפ"י צדיק הי' בכל דרכיו¹²⁴ 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 “Havayah is righteous in all His ways,” and what is written in the Siddur on this.

More sources on “way”: the Zohar on Beshalach, where the words of Torah are the path to “the pleasantness of Havayah,” a discourse on “Havayah is righteous in all His ways,” and the Siddur’s explanation of that verse.

ועי באגה"ק [באגרת הקודש] סי' ד' מ"ש וזהו צדק לפניו יהלך כו' שממשיך את פנימית הלב לה' ואח"כ ישם לדרך פעמיו כמ"ש והלכת בדרכיו¹²⁵ 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 sets his steps on the way,' as it is written, 'and you shall walk in His ways,' etc.,

The Alter Rebbe quotes his own Iggeres HaKodesh ("the Holy Epistle," the fourth part of Tanya), section 4. There lefanav, "before Him," is read from pnimiyus, the inner dimension, and yehalech as "leads": tzedakah leads the inner dimension of the heart to G-d, and afterward "he sets his steps on the way," walking in G-d's ways.

בכל מעשה המצות כולם ותלמוד תורה כנגד כולם שכולם עולים לה' ע"י פנימית הלב ביתר שאת ומעלה מעלה מעלייתו¹²⁶ לה' ע"י חיצוניות הלב עכ"ל [עד כאן לשונו].

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 [ויום טוב] קדשנו במצותיך

This is like what we say in the prayer of Shabbos and Yom Tov, "Sanctify us with Your commandments,"

On Shabbos and Yom Tov we pray "sanctify us with Your commandments."

אע"פ [אף על פי] שאנו מברכים אשר קדשנו במצותיו שכבר קדשנו אלא לפי כי עליית מעשה המצות לה' יש בהם מעלות ומדרגות זו למעלה מזו ועמ"ש בביאור ע"פ וארשתיך לי.^{127, 128}

even though we [already] bless, "who has sanctified us with His commandments," [meaning] that He has already sanctified us; 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."

Yet every mitzvah blessing already says He "has sanctified us," so why ask for what we have? Because the ascent of the mitzvos to G-d has many levels, one above another, and we ask to rise higher. In Likkutei Torah, Bamidbar (9c), on "And I will betroth you to Me," the Alter Rebbe asks this same question and answers that through our service the mitzvos are drawn from Malchus to ever higher levels, up to a bond with G-d that never changes.

SECTION 5 • ¶17

The truth of Havayah: "My tongue shall respond"

17 ובדי"ה אוסרי לגפן^{129, 130} בפ"י כמצות רצונך. וסד"ה ועשית בגדי קדש.^{131, 132} ולזאת יובן איך שע"י פנימית הלב שבח"י צדק לפניו יהלך אזי גם בח"י וישם לדרך פעמיו מלמעלה למטה הוא מבח"י 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 His steps on the way," from above to below, is from a higher level, etc.

The long parenthesis continues with more references on the levels of the mitzvos. In Torah Ohr, Vayechi (46b), on "Binding his foal to the vine," the Alter Rebbe explains that only in the days of Moshiach will the mitzvos be done fully "as the commandment of Your will," raising even the animal soul; the end of "And you shall make holy garments" sets out three levels in performing them. From all this, when a person rises through the inner heart ("Righteousness shall walk before Him"), what is then drawn down from above ("He will set His steps on the way") also comes from a higher level.

ועמ"ש בפ' וישב ע"פ ונתתי לך מהלכים^{133, 134} כו' ועד"ז יובן מה שביקש משה ליכנס לארץ כדי שיתקיימו כל המצות על ידו¹³⁵ דייקא כדאיתא בגמרא ספ"ק [סוף פרק קמא] דסוטה¹³⁶

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, as is found in the Gemara at the end of the first chapter of Sotah.

In Torah Ohr, Vayeishev (30c), "I will give you places to walk (mahalchim)" is read as two kinds of walking, from below upward and from above downward. The same idea explains Moshe's plea to enter the Land: Rabbi Simlai says in the Gemara (Sotah 14a) that Moshe wanted the many mitzvos that can be kept only in the Land to be fulfilled "through me."

והקשו בסוף ספר פרי הארץ¹³⁷ על לשון ויתקיימו כולן על ידי דהוי ל"י למימר ואקיים כל המצות כו'

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.

A difficulty is raised at the end of the book Pri HaAretz (in a letter of Rabbi Avraham of Kalisk printed there, the Kehot note says): Moshe should have said "I will fulfill them," not "they will be fulfilled through me."

ולפי מ"ש א"ש [אתי שפיר] 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 נאווה.

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 at the end of the discourse on the holy garments: Moshe's, that of the wise of heart, and the plain performance of all Israel.

באגה"ק [באגרת הקודש] הנ"ל משמע פ"י וישם לדרך פעמיו על עליית התומ"צ [התורה ומצות] ממטה למעלה וזהו ע"ד פ"י שני דהאריז"ל [דהאריז"ל זכרוננו לברכה] בפ"י הספ"ד [הספרא דצניעותא] שם (דקיי"ט רע"א) דפ"י דרכה היינו מקור שממנו נמשך בחי' מו"ס [מוחא סתימאה] דעתיקא כו'

From Iggeres HaKodesh mentioned above it is implied that "and sets his steps on the way" 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), that "her way" means the source from which the level of the mocha setimaah [the hidden brain] of Atik [Atik Yomin, the inner level of Keser] is drawn, etc.

A textual note: the Iggeres HaKodesh quoted above seems to read "sets his steps on the way" 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 Zohar's "Book of Concealment": "her way" is the source from which the mocha setimaah, the "hidden brain" of Atik (the inner level of Keser), is drawn.

אמנם לפמשי"כ [לפי מה שכתוב] דפ"י וישם לדרך היינו מלמעלה למטה עד בחינת סוף המעשה. זהו ע"פ פ"י הראשון דהאריז"ל [דהאריז"ל זכרוננו לברכה] הנ"ל

However, according to what is written [here], that the meaning of "and He will set [His steps] on the way" is from above to below, down to the level of the end of action, this follows the Arizal's first explanation mentioned above.)

The present maamar, however, reads "He will set His steps on the way" as a descent from above to below, down to the physical level, and that matches the Arizal's first explanation.

וזהו כי גבר עלינו חסדו ואמת ה' לעולם שנמשך אמת ה' מלמעלה למטה להתלבש בעולם

And this is [the meaning of] "For His kindness has prevailed over us, and the truth of Havayah is forever": that the truth of Havayah is drawn from above to below, to be vested in the world.

Closing the parenthesis, the Alter Rebbe returns to the psalm: after "His kindness has prevailed over us" (Sukkos) comes "the truth of Havayah is forever," G-d's truth drawn down and clothed in the world.

ואין אמת אלא ¹³⁸ תורה ^{139, 140} כי מדת האהבה אע"פ [אף על פי] שהיא לדבקה בו ממש אע"פ [אף על פי כן] אינה רק אמת של האדם ואין זה עדיין אמת ה'

And there is no truth 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 Havayah.

The Sages say there is no truth but Torah. Even the highest love, which seeks to cleave to G-d, is still a human truth, the lover's own feeling; it is not yet the truth of Havayah.

כי אמת ה' היינו שהוא אחד ואין עוד ואין מי שיאהב כלל ולית מחשבה תפיסא ביה ¹⁴¹ בעצמו ממש כביכול כ"א כאשר תפיסא בתורה שהיא רצונו ית' ואורייתא וקוב"ה [וקודשא בריך הוא] כולא חד ^{142, 143}

For the truth of Havayah is that He is One and there is nothing else, and there is no one at all who would love [Him]; 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, which is His will, may He be blessed; and "the Torah and the Holy One, blessed be He, are entirely one."

The truth of Havayah is His absolute oneness, in which there is nothing else and so no one at all who could love Him; and, as Eliyahu says in the Tikkunei Zohar, no thought can grasp Him, except as He is grasped in the Torah, which is His will and one with Him. The saying "the Torah and the Holy One are entirely one" is quoted in Chassidus from the Zohar; the Kehot note says it did not find these exact words and points to Zohar III, 73a (the Holy One, the Torah and Israel are three levels bound together) and to Zohar II, 90b ("the Holy One and the Torah are all one Name").

[ועמ"ש סד"ה וארא אל אברהם בפ"י ושמי הו"י לא נודעתי להם ¹⁴⁴ ומ"ש מזה שם בד"ה וידבר אלקים כו' וארא כו']

(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 bracket refers to the end of the Torah Ohr discourse "And I appeared to Avraham," on "but by My Name Havayah I did not make Myself known to them," and to the discourse "And Elokim spoke" there.

ולכן כתיב קרוב ה' לכל קוראיו¹⁴⁵ לכל אשר יקראוהו באמת זו תורה¹⁴⁶ דוקא (ועי' בסש"ב [בספר של בינונים] פל"ה בהג"ה [בהגהה] ועמ"ש ע"פ ויכתוב משה)

Therefore it is written, "Havayah 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 [the Tanya], ch. 35, in the gloss; and see what is explained on the verse "And Moshe wrote").

"Havayah is near to all who call upon Him in truth": "in truth" means through Torah, which brings Him near. The text points to the gloss in Tanya ch. 35, which says that even a perfect tzaddik who cleaves to G-d in great love is still a separate "something" whose thought cannot grasp Him, so G-d's light rests on him only through the mitzvos, His will and wisdom; and to an explanation on "And Moshe wrote."

וזהו תען לשוני אמרתך¹⁴⁷ פי' תען כענין שאמרו עונה אחריו מה שהוא אומר לפי שאינו אומר בעצמו רק עונה אחר אחרים

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 but only responds after others.

Now the verse of Sukkos' atzeres is explained. Ta'an means "respond" in the sense of repeating after another, as in the Mishnah's case of one whose Hallel is read for him by a slave, a woman or a minor: he "responds after them what they say," word for word (if an adult man reads it for him, he answers only "Halleluyah"; Sukkah 3:10). He does not say it on his own but only repeats after others.

כך התפלל דוד המע"ה [המלך עליו השלום] בעד כללות ישראל המשורשים בנפשו תען לשוני אמרתך כי התורה היא אמרתך אשר אמרתך ויצא כבר מפ"ך

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.

So 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. Imrascha, "Your word," is read as what You have said (amarta), already gone forth from Your mouth.

וגם עתה כן הוא כי בכל יום אנו מברכין נותן התורה שנותן לנו בכל יום^{148, 149} כמ"ש ואשים דברי בפיו¹⁵⁰ 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: the blessing says "who gives the Torah" in the present tense, and the Talmud says the Torah should be as dear to its students every day as on the day it was given. In Likkutei Torah, Tazria (23a), the Alter Rebbe explains the present tense: as breath blown on a coal brings out its hidden flame, the breath of one who speaks words of Torah draws the Torah's light from its source into revelation.

אלא שאני עונה אחריו 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 Havayah 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 Havayah" drawn into the world.

(וזהו מעלה יתירה ועצומה שבעסק התורה ולא הכל זוכים לזה וכמ"ש בד"ה המגביהי לשבת¹⁵¹ שזהו ענין רב יהודה שיש ב' בחינות בעסק התורה בחי' עבד כו' ע"ש. אלא שבשמע"צ [שבשמיני עצרת] זוכים נש"י [נשמות ישראל] ומקבלים בחינה זו להיות ואשים דברי ממש בפיו.

(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. 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."

This is a special level of Torah study that not everyone attains. In Torah Ohr, Mikeitz (38d), the Alter Rebbe explains that Rav Yehudah's Torah was in complete self-nullification, "I have placed My words in your mouth," and distinguishes two levels in study: the "servant," who learns to know the King's will, and the "king," whose ruling is G-d's own word. On Shemini Atzeres all the souls of Israel receive this higher level.

ועיין בזהר בראשית) (דף ד' ע"ב) מענין ואשים דברי בפ"ך ¹⁵² בפ"י הרמ"ז [הרב משה זכות] שם. ¹⁵³

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 [Rabbi Moshe Zacuto] there.)

The Zohar (Introduction, 4b) teaches on “I have placed My words in your mouth” that every new word of Torah a person brings forth makes a new heaven; the Ramaz (Rabbi Moshe Zacuto) explains “My words” there as Malchus of Atzilus and of Adam Kadmon, as the Alter Rebbe brings in the supplements to Likkutei Torah, Vayikra (54a).

והיינו ע"י שמתחלה ובצל ידיע כסיתך 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, “and in the shadow of My hand I have covered you,” the sukkah being what the Zohar calls “the shade of faith.” The merit comes because “all Your commandments are tzedek.” (The printed ידיע is apparently a misprint for ידי, “My hand”; and כל is printed twice.)

כי כל המצות הם המשכות לבחי' צדק ¹⁵⁴ 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 “walk before You”; 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' וה' האמירך היום ¹⁵⁵ שהוא מפעיל כך האמירה ומוציא מפ"ך:

And from there is drawn the level of “and He will set His steps on the way,” that the end of action and the word of G-d be revealed at the level of “and the truth of Havayah is forever.” And this is the level of “And Havayah has caused you to say (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, “He will set His steps on the way”: the word of G-d revealed down to the end of action, as “the truth of Havayah is forever.” This is “Havayah has caused you to say (he'emircha) this day”: read as a causative of amar, “to say,” it means that G-d Himself brings the words forth from the person's mouth.

SECTION 6 • ¶18-19

Shemini Atzeres and Torah study

18 ג וזהו ביום השמיני שאחר ימי הסוכות שנמשך להם בחיי אהבה רבה בתענוגים הנ"ל בחיי 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 בחיי יותר גבוה ועליונה עצרת תהיה לכם¹⁵⁶ שימשיך לכם בחיי ואמת הי לעולם בחיי והי האמירך¹⁵⁷ וגוי¹⁵⁸

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 Havayah is forever,” the level of “And Havayah has caused you to say,” 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 Havayah is forever,” G-d’s words spoken through their mouths (“Havayah has caused you to say”).

והוא ענין בחיי נשיקין שהוא התקשרות חב"ד [חכמה בינה ודעת] בחב"ד¹⁵⁹ באחדות גמור

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.

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. In Tanya ch. 49 the Alter Rebbe quotes Etz Chaim that the union of “kisses” is essentially the union of Chochmah, Binah and Daas, the cleaving of spirit to spirit.

וזהו כלל גדול ועצה היעוצה גם בכל עסק התורה לידע נאמנה כי המשנה או הגמרא או הפוסקים אשר הוא לומד הנה היא כבר אמורה והיא היא דבר ה' ואינו אלא כעונה כנ"ל. אלא שבשמיני עצרת נעשית המשכה הזאת לבחי' זו כנ"ל.

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 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.

This holds a practical lesson for all Torah study: the Mishnah, Gemara or codes one studies have already been spoken by G-d and are His word, and the student only "responds." On Shemini Atzeres this becomes an actual drawing-down: the level is given, not only contemplated.

רק שמתחלה יקויים מ"ש מקודם את ה' האמרת היום¹⁶⁰ 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.

Only first there must be fulfilled what is written before it, "You have caused Havayah to say (he'e-marta) 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 verse that comes before, "You have caused Havayah to say this day": our love and cleaving to G-d, the atzeres of Pesach, causes the Torah to be said and to descend to the lower realms. Only then does G-d "cause us to say" His words.

19 והענין הוא כמארו"ל [כמאמר רבותינו זכרונם לברכה] כל הקורא ושונה הקב"ה קורא ושונה כנגדו^{161, 162} פי' שע"י אתערותא דלתתא אתערותא דלעילא ורוח אייתי רוח מלמטה למעלה ואמשיך רוח¹⁶³ 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 Torah scholar sits and studies, G-d sits "opposite him" and studies with 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 him, 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 into him and his words, but stands facing them.

פ"י שסובב עליו בבחי' מקיף [וכמ"ש כמה פירושים במ"א בענין איך הוא סובב על עולמין].

The meaning is: because it encircles (sovev) him, in the mode of a makif [an encompassing light] (and as several explanations are given elsewhere on the matter of how He encompasses the worlds, sovev al almin).

"Opposite him" means that it encompasses (sovev) him as a makif, an encompassing light, 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 [מאמר רבותינו זכרונם לברכה] אלפים שנה קדמה¹⁶⁴ התורה לעולם¹⁶⁵ כי לפי פשוטו אינו מובן שקודם שנברא העולם לא הי' [היה] 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 [וקודשא בריך הוא] כולא חד שהיא רצונו חת' [יתברך] והוא ורצונו אחד שהוא סובב כ"ע [כל עלמין] וכדי להתלבש בעולם הוצרכה להתלבש בכח"י חו"ב [חכמה ובינה] שהן הן בחי' אלפים שנה אאלפך חכמה אאלפך בינה ^{166, 167} כו':

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 Binah," etc.

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": alpayim, "two thousand," is read as two alefs, from a'alephcha, "I will teach you," said of Chochmah and of Binah, since elef, "a thousand," and alef, "to teach," are one root. (The printed חת' is apparently a misprint for ית', "may He be blessed.")

(וביאור הענין בענין שמע"צ [שמיני עצרת] שהוא בחי' עצרת תהיה לכם ממש מה שבשביעי של פסח נאמר עצרת להוי' אלקיך. הענין כמ"ש והוא כחתן יוצא מחופתו. ¹⁶⁸ חתן לשון יחיד. ולפעמים נאמר מזהלות חתנים ^{169, 170} לשון רבים.

(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 הכנה ביום חתונתו¹⁷¹ זה¹⁷² מתן תורה. כי חתן חות דרגא¹⁷³ ירידת והמשכת אור א"ס למטה. ולכן ניתנה התורה בה' קולות¹⁷⁴ קול הוא המשכה.¹⁷⁵

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 Mishnah says “the day of his wedding” is the Giving of the Torah, and chasan (חתן) is read as nachis darga, “going down a level,” the Talmud’s advice to marry a woman of slightly lower station, the letters חת being common to both. The wedding is G-d’s descent to Israel in the Torah, and the “five voices” of Sinai are five stages of that descent. (The printed הכנה and חות are apparently misprints for וביום, “and on the day,” and נחית, “goes down.”) The Sages count five “voices” in the Sinai account and tie them to the voices heard at a wedding: one who gladdens a bridegroom merits the Torah, which was given with five voices. The maamar reads each voice as a drawing-down, so the bridegroom’s descent and the voices of Sinai express one theme.

שלחיות המשכת התורה מלמעלה עד למטה יש בזה ה' בחי המשכות זו אחר זו הא' המשכת אור א"ס בחכמה אאלפך חכמה אאלפך בינה ה' מהחכמה למדות ואח"כ במחודומ"ע [במחשבה דבור ומעשה] 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 התורה 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.

הבי עוד ירידה שניה מה שנמשך להתלבש בתורה דבריא שהיא רק בחי' נובלות חכמה שלמעלה¹⁷⁶ משא"כ עצמיות ח"ע [חכמה עילאה] נאמר ע"ז לפני לא יראו¹⁷⁷ וכמ"ש באגה"ק [באגרת הקודש] ע"פ עוטה אור.¹⁷⁸

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 [וכן כתב] בלק"ת [בלקוטי תורה (להאריז"ל)] בתחלת פי' בראשית¹⁷⁹ שהתורה שלפניו נקרא תורת הבריא ועמ"ש מזה בפי' עקב¹⁸⁰ גבי ברכת הארץ שזהו ענין על תורתך שלמדנו. דפי' תורתך היינו התורה כמו שהיא באצילות ושלמדנו היינו כמו שנמשכה בבריא.

And so it is written in the Likkutei Torah of the Arizal 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 Likkutei Torah of the Arizal (the collection of his teachings on the Torah, not this book) calls the Torah we have “the Torah of Beriah.” In Likkutei Torah, Eikev (17b), the Grace after Meals phrase “Your Torah that You taught us” is read as both levels: “Your Torah” as it is in Atzilus, and “that You taught us” as it came down to Beriah.

ועמ"ש מענין זה בפי' שלח בד"ה אני דפי' ציצית בפי' בתורת ה' חפצו ובתורתו יהגה¹⁸¹ ועמ"ש מענין בי' בחי' חתן בד"ה שיר השירים ובי"ה לבכתני¹⁸² בפי' פנחס.¹⁸³

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 [the fringes], on the meaning of “his desire is in the Torah of Havayah, 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: Likkutei Torah, Shelach, on the psalm’s “his desire is in the Torah of Havayah, and in his Torah he meditates,” where the Torah is first G-d’s and then the student’s own; and discourses on the two levels of chasan. In Likkutei Torah, Shir HaShirim (1d), the first chasan is the Torah’s first drawing from G-d’s great Name into Chochmah and Binah, and the second its drawing from these two alefs into the world.

אך יש עוד מעלה יתירה להיות בחינת והוא כחתן דהיינו גילוי פנימית¹⁸⁴ התורה לעתיד אשר אותה ההמשכה שבפנימית ח"ע [חכמה עילאה] 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 [יהיה] רק בחי' חתן אחד שיהיה הגילוי למטה כמו למעלה ממש. ועמ"ש בד"ה כי תשמע בקול מה שמלוכלש בתוך הקול. שהוא מה שלמעלה מבחינת הה' [החמשה] קולות עצמן כו'

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, which is what is above the level of the five voices themselves, etc.

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, which is above even the five voices.

ועד"ז ממש יובן ההפרש בין בחינת עסק התורה סתם לבחינת תען לשוני אמרתך

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 same distinction applies to Torah study: ordinary study differs from "my tongue shall respond with Your word."

שבחינת תען כו' היינו שאמרתך ממש כמו שהתורה היא למעלה נמשך ומתלבש בפי הלומד וזהו ענין ואשים דברי ממש בפ"ך¹⁸⁵ אלא שאני עונה אחריו. משא"כ בסתם עסק התורה היינו רק בחי' הארה מהדבור עליון שנמשך למטה.

the level of "shall respond," etc., means that "Your word" itself, 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.

In the latter, "Your word" itself, just as the Torah 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 [שביעי של פסח] 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 [בתורה ומצות].

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 [עם כל זה] 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):¹⁸⁶

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," that very drawing-down that is above is revealed below, to Israel, truly: the same pattern the maa-mar has drawn for "my tongue shall respond with Your word" and for the single chasan of the time to come.

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 from 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 Havayah"?
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?

Explanation © likuteitorah.com, CC BY-NC 4.0: retold for children from our translation and explanation, with AI assistance; not yet reviewed by a human editor.

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 In the list of the festival offerings (Parshas Pinchas), G-d commands Israel through Moshe: "On the eighth day there shall be an atzeres for you; you shall do no work of labor." Plainly atzeres is a closing day of solemn assembly; the word also means "holding back," and the whole maamar explains why this atzeres is "for you."

במדבר כ"ט:ל"ה Numbers 29:35

ביום השמיני עצרת תהיה לכם כלי-מלאכת עבודה לא תעשו:

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

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

- 2 עצרת להוי' אלהיך

Moshe, setting out the festivals for Israel: "Six days you shall eat matzos, and on the seventh day an atzeres to Havayah your G-d; you shall do no work." The contrast between this "to Havayah your G-d" and the "for you" of Shemini Atzeres is the maamar's opening question.

דברים ט"ז:ח Deuteronomy 16:8

ששת ימים תאכל מצות וביום השביעי עצרת להי' אלקיך לא תעשה מלאכה:

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.

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

- 3 ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך

Moshe's charge to Israel in the Shema: "You shall love Havayah your G-d with all your heart, with all your soul and with all your might." Plainly it asks for love with one's whole desire, one's life and all one's strength; the maamar reads its three phrases as three ascending levels of love.

דברים ו' Deuteronomy 6:5

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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

- 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.

משנה ברכות ט:ה Mishnah Berakhot 9:5

חייב אדם לברך על הרעה כשם שהוא מברך על הטובה, שנאמר (דברים ו) ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך. בכל לבבך, בשני יצריך, ביצ"ט ובביצה"ר. ובכל נפשך, אפלו הוא נוטל את נפשך. ובכל מאדך, בכל ממונה. דבר אחר בכל מאדך, בכל מדה ומדה שהוא מוידד לה הוי' מוידד לו במאד מאד. לא יקל אדם את ראשו כנגד

שער המזרח, שהוא מכון כנגד בית קדשי הקדשים. לא יכנס להר הבית במקלו, ובמנעלו, ...

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 ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

- 5 Kehot's note points to Deuteronomy 30:6 for these words.

דברים ל"ו:ו Deuteronomy 30:6

ומל ה' אלקיך את לבבך ואת לבב ורעה לאהבה אתי' אלקיך בכל לבבך ובכל נפשך למען חייך:

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.

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

PARAGRAPH 2

- 6 G-d's promise through the prophet Tzefaniah, after the judgment of the nations: "For then I will turn to the nations a pure language, that they may all call upon the Name of Havayah, to serve Him with one shoulder," plainly with one accord. The Alter Rebbe reads it as the future transformation of the roots of physical desire, and shechem, "shoulder," as the back that will be turned to "one."

צפניה ג' Zephaniah 3:9

כי אז אהפך אל-עמים שפה ברורה לקרא כלם בשם ה' לעבדו שכם אחד:

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.

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

- 7 ואני נתתי לך שכם אחד על אחיך

Yaakov, near his death, tells Yosef: "I have given you one shechem above your brothers." Plainly, as Rashi explains, it is either an extra share, the double portion of the first-born, or the city of Shechem itself; the Alter Rebbe reads shechem as the "shoulder," the back raised to the level of "one," Yosef's special refinement. (context: Steinsaltz Tanakh)

בראשית מ"ח:כ"ב Genesis 48:22

ואני נתתי לך שכם אחד על-אחייך אשר לקחתי מיד האמרי בחרבי ובקשתי:

Moreover I have given to thee one apportion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.'

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

8 והנה אנחנו מאלמים אלומים

Yosef tells his brothers his dream: "Behold, we were binding sheaves in the field, and my sheaf arose." These are the opening words of the Torah Ohr discourse the text refers to for Yosef's refinement.

בראשית ל"ז:7

והנה אנחנו מאלמים אלומים בתוך השדה והנה קמה אלמתי וגם-נצבה והנה תסבינה אלמתיכם ותשתחווין לאלמתי:

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.'

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

9 Eliyahu's prayer on Mount Carmel before the fire came down: "Answer me, Havayah, answer me, so that this people will know that You, Havayah, are G-d, and You turned their heart backward." Plainly he says that it was G-d Himself who had let their hearts turn away from Him; the maamar uses the phrase for the "back," the side turned away from holiness, which will be turned around. (context: Steinsaltz Tanakh)

מלכים א י"ח:ל"ז

ענני ה' ענני וידעו העם הנה כראתה ה' האלקים ואתה הסבת את-לבם אחרנית:

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.'

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

10 כי לא ידח ממנו נדח

The wise woman of Tekoa, pleading with King David to bring Avshalom back: G-d "devises means, so that none that is banished be banished from Him." Here it supports reading ve'ahavta as a promise that every soul will in the end love G-d. (context: Steinsaltz Tanakh)

II Samuel 14:14

כיימות נמות וכמים הנגרים ארצה אשר לא יאספו ולא יישא אלקים נפש וחשב מחשבות לבקלתי ידח ממנו נדח:

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.

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

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

ואהבת את ה' אלקיך בכל-לכבך ובכל-נפשך ובכל-מאדך:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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

12 נפשי אויתך

In the song of Yehudah for the day of redemption, the prophet says: "[With] my soul I have desired You in the night; with my spirit within me I seek You." It describes a longing of the soul for G-d that has no physical object, the love "with all your soul." (context: Steinsaltz Tanakh)

ישעיהו כ"ו:9

נפשי אויתך פלילה אפיוחי בקרבי אשחרך כי כאשר משפטיך לארץ צדק למדו ישבי תבל:

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.

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

13 וכלי בית ה'

The false prophet Chananiah promises that within two years G-d will bring back "all the vessels of the House of Havayah" taken to Babylon. The Kehot note cites it for the phrase, which here calls tzaddikim vessels for G-dliness; it will matter below that tzaddikim are still "vessels." (context: Steinsaltz Tanakh)

ירמיהו כ"ח:3

בעוד שנתים ימים אני משיב אל-המקום הזה את-כלי-כלי בית ה' אשר לקח נבוכדנאצר מלך-בבל מן-המקום הזה ויביאם בקל:

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;

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

14 היכל ה' המה

Yirmeyahu warns: "Do not trust in false words, saying, 'The Sanctuary of Havayah, the Sanctuary of Havayah, the Sanctuary of Havayah are these,'" as if the Temple alone would protect them. The Alter Rebbe borrows the words in a good sense: the souls of tzaddikim, in whom this love blazes, are themselves G-d's sanctuary. (context: Steinsaltz Tanakh)

ירמיהו ז:4

אל-תבטחו לכם אל-דברי השקר לאמר היכל ה' היכל ה' המה:

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.'

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

PARAGRAPH 4

15 גדול ה' ומהולל מאד

David's psalm of praise (Ashrei): "Great is Havayah 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:ה"ה קמ"ה

גדול ה' ומהולל מאד וְלִגְדֹּלְתוֹ אֵין חֶקֶר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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

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:כ"ב-כ"ג

ברכות ל"ד כ"ב-כ"ג: "שְׁלֹמֹה שָׁבַע עָלַי תְּשׁוּבָה עֹמְדִין — וּפְלִיגָא דְרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: מְקוֹם שֶׁבָּעָלִי תְּשׁוּבָה עֹמְדִין — צְדִיקִים גְּמוּרִים אֵינָם עֹמְדִין, שְׁנֵאמַר: "שְׁלֹמֹה שָׁלֹם לְרַחוּק וְלִקְרוֹב". "לְרַחוּק" בְּרִישָׁא, וְהֵדֵר "לְקְרוֹב". וְרַבִּי יוֹחָנָן אָמַר לָהּ: מֵאִי "רַחוּק" — שֶׁהִיא רַחוּק מִדְּבַר עֲבִירָה מְעִיקָרָא. וּמֵאִי "קְרוֹב" — שֶׁהִיא קְרוֹב לְדְבַר עֲבִירָה, וְנִתְרַחַק מִמֶּנּוּ הַשְּׁתֵּא.

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 ...

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

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:ה"ה ג"ג

תנא: אמרו עליו על הלל הזקן, כשהיה שמח בשמחת בית השואבה, אמר כן: אם אני כאן — הכל כאן, ואם איני כאן — מי כאן. הוא היה אומר כן: מקום שאני אוהב — שם רגלי מוליכות אותי. אם תבא אל ביתי — אני אבא אל ביתך, אם אתה לא תבא אל ביתי — אני לא אבא אל ביתך. שנאמר: "בכל המקום אשר אבקיר את שמי אבא אליך וברכתך".

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 ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

סוכה גג, 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 עי' קכח מה שכתב בשם הרמ"ז.

20 ותושע לו ימינו

Kehot's note points to Psalms 98:1 for these words.

Psalms 98:1:ה"ה צ"ח

מְזֻמָּר שִׁירֵי לַה' שִׁיר חֲדָשׁ כִּי־נִפְלְאוֹת עָשָׂה הוֹשִׁיעָה־לּוֹ יְמֵינוּ וְזֹרַע קָדְשׁ:

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.

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

איוב מ':י"ד 40: Job

וגם־אני אודוך כִּי־תוֹשַׁע לָךְ יְמֵינִךְ:

Then will I also confess unto thee That thine own right hand can save thee.

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

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:ה"ה ח'ה

רַגְלֶיהָ יֵרְדוֹת מוֹת שְׁאוֹל צָעָדֶיהָ יִתְמַכּוּ:

Her feet go down to death; Her steps take hold on the nether-world;

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

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:ה"ה ח'ה

כִּי לֹא אֱלֹהִים־רָשָׁע אַתָּה לֹא יִגְרֹךְ רָע:

For Thou art not a G-d that hath pleasure in wickedness; Evil shall not sojourn with Thee.

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

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 דא"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 פ' תשא ע' איתתקלו 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 וקרום לזה נתבאר במ"א בענין תפלת ערבית

Kehot's note points to where this is explained further: Biurei HaZohar.

KEHOT'S NOTE

ראה ביאורו לאדה"א יג סע"ד. ביאורו 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

כל־זה נסיתי בחכמה אמרתי אֲחַכְמָה וְהִיא רְחוּקָה מִמֶּנִּי:

All this have I tried by wisdom; I said: 'I will get wisdom'; but it was far from me.

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

KEHOT'S NOTE

קהלת ז, כג.

29 ותצב אחותו מרחוק

The words here quote Exodus 2:4; the passage is shown below.

Exodus 2:4: שמות ב': ד

וַתִּצָּב אַחֲתוֹ מֵרָחוֹק לִדְעָה מֶה־יַּעֲשֶׂה לוֹ:

And his sister stood afar off, to know what would be done to him.

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

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

אָמַר לְחֶכְמָה אַחֲתִי אֶת וּמַדְעַ לְבִינָה תִקְרָא:

Say unto wisdom: 'Thou art my sister', And call understanding thy kinswoman;

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

KEHOT'S NOTE

משלי ז, ד.

31 כאיש אשר אמו תנחמו

The words here quote Isaiah 66:13; the passage is shown below.

Isaiah 66:13: ישעיהו ס"ו: י"ג

כְּאִישׁ אֲשֶׁר אִמּוֹ תִנְחַמּוּ כִּן אֲנֹכִי אֲנַחֲמְכֶם וְכִירוּשָׁלַם תִּנְחַמּוּ:

As one whom his mother comforteth, So will I comfort you; and ye shall be comforted in Jerusalem.

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

KEHOT'S NOTE

ישע"י סו, יג.

32 בן חכם ישמה אב

The words here quote Proverbs 10:1; the passage is shown below.

Proverbs 10:1: משלי י': א

מִשְׁלֵי שְׁלֹמֹה בֶן חָכָם יִשְׂמַח־אָב וּבֶן כְּסִיל תּוֹגַת אִמּוֹ:

The proverbs of Solomon. A wise son maketh a glad father; but a foolish son is the grief of his mother.

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

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 יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל 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.

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

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 רנו, 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.

ברכות ל"ד ב"י: י"ח-18 Berakhot 34b:17-18

אָמרוּ עָלֵינוּ עַל רַבִּי חֲנִינָא וְכוּ': מָנָא הֵי מִיָּלִי? אָמַר רַבִּי יְהוֹשֻעַ בֶּן לֹוִי: דְּאָמַר קָרָא: "בּוֹרָא גֵיב שְׁפָתַיִם שְׁלוֹם שְׁלוֹם לְרַחוּק וּלְקָרוֹב אָמַר הִי וּרְפָאִיתִיו". אָמַר רַבִּי חֲיִיָּא בְּרַ אָבָא אָמַר רַבִּי יוֹחָנָן: כָּל הַנְּבִיאִים כּוֹלֵן לֹא נִתְנַבְּאוּ אֶלָּא לְמַשִּׁיָּא בְּתוֹ לְתַלְמִיד חָכָם, וְלַעֲוִשָׁה פְּרַקְמִטָּיָא לְתַלְמִיד חָכָם, וְלַמְּהַנָּה תַלְמִיד חָכָם מְנַכְסִיו. אָבָל תַּלְמִידֵי חָכְמִים עֲצָמָן — "עֵין לֹא רָאָתָה אֱלֹקִים זֹולָתָהּ יַעֲשֶׂה לְמַחֲכָה 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 השמיני עצרת

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"צ הקצרים ע' תריס 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.

במדבר כ"ט:ל"ה Numbers 29:35

ביום השמיני עצרת תהיה לכם כלי-מלאכה עבדה לא תעשו:

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

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

KEHOT'S NOTE

במדבר כט, לה.

38 עצרת לה' אלקיך

The words here quote Deuteronomy 16:8; the passage is shown below.

דברים ט"ז:ח Deuteronomy 16:8

ששת ימים תאכל מצות וכיום השביעי עצרת לה' אלקיך לא תעשה מלאכה:

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.

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

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.

דברים ו:ה Deuteronomy 6:5

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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

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' תנג 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.

צפניה ג:ט Zephaniah 3:9

כי אז אהפוך אל-עמים שפה ברורה לקרא כלם בשם ה' לעבדו שכם אָהָד:

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.

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

KEHOT'S NOTE

צפניה ג, ט.

43 שפה ברורה לקרא 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 לקרא כו'. ולעבדו.

44 ואתה הסבות את לבם

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

KEHOT'S NOTE

מ"א יח, לו.

45 ואני נתתי לך שכם אחד

The words here quote Genesis 48:22; the passage is shown below.

Genesis 48:22: כ"ב: בראשית מ"ח:

ואני נתתי לך שכם אחד עלי־אחיק אשר לקחתי מיד האמרי בחרבי ובקשתי:

Moreover I have given to thee one apotion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.'

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

KEHOT'S NOTE

בראשית מה, 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 עיי שלע"ל יהי ונגלה כבוד ה' וראו כל בשר כו' ברא"י 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: כ"ד: שמואל ב

כ"ימות נמות וכמים הנגרים ארצה אשר לא יאספו ולא ישא אלקים נפש וקשב מחשבות לכלתי ידח ממנו נדח:

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.

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

KEHOT'S NOTE

ראה ש"ב יד, יד.

48 נפשי אויתך

The words here quote Isaiah 26:9; the passage is shown below.

Isaiah 26:9: ט"ו: ישעיהו כ"ו:

נפשי אויתך בלילה אחריוחי בקרבי אשחרך כי כאשר משפטך לארץ צדק למדו ישיב תבל:

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.

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

KEHOT'S NOTE

ישע"י כו, ט.

49 היכל ה' המה וכלי בית ה'

The words here quote Jeremiah 7:4; the passage is shown below.

Jeremiah 7:4: ד'ד: ירמיהו ז'

אל־תבטחו לכם אל־דברי השקר לאמר היכל ה' היכל ה' המה:

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.'

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

KEHOT'S NOTE

ראה ירמ"י ז, ד. כח, ג.

PARAGRAPH 5

50 כיתרון האור מן החושך

Koheles (Shlomo) reflects: "I saw that wisdom has an advantage over folly, as the advantage of light over darkness." Plainly min means "over," more than; the Alter Rebbe reads min hachoshech as "from darkness": light that emerges from darkness is superior.

Ecclesiastes 2:13: ג"ג: קהלת ב'

וראיתי אני שיש יתרון לחכמה מן־הסכלות כיתרון האור מן־החשך:

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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

KEHOT'S NOTE

קהלת ב, יג.

51 בד"ה שמאלו . . בפ' כי תשא

On 86b the Alter Rebbe explains that the one who merits this great and mighty love is the baal teshuvah: because his soul was once "in a parched and weary land" and he cried out to G-d, a love is revealed in him to the point of the soul's expiry, which is why it is called me'od, and through it his longing grows "with greater intensity."

KEHOT'S NOTE

ראה תר"א פה, ג ואילך. ואולי הכוונה לדרך פו, ב.

52 ידונות 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: ב"ג: יומא פ"ו

אמר ריש לקיש: גדולה תשובה שדונות נעשות לו כשגגות, שנאמר: "שוכה ישראל עד ה' אלקיה כי כשלת בעונה", הא "עון" — מזיד הוא, וקא קרי לקה מכשול. איני?! והאמר ריש לקיש: גדולה תשובה שדונות נעשות לו כזכיות, שנאמר: "ובשוב רשע מרשעתו ועשה משפט וצדקה עליהם (חיה) יחיה!" לא קשיא: כאן מאהבה, כאן מיראה.

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

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 In Eichah, the starving children of besieged Yerushalayim faint "as their soul pours out into their mothers' bosom."

The Alter Rebbe borrows the image of a soul pouring itself out into a parent's bosom for the soul's longing to pour it-

self into the bosom of its Father, the Infinite One. (context: Steinsaltz Tanakh)

Lamentations 2:12 ב"י: איכה

לֹאֲמֹתָם יֹאמְרוּ אִיָּה דָגָן וְיֵינִי בְּהִתְעַשְׂפָם כְּחֶלֶל בְּרַחֲבוֹת עִיר בְּהִשְׁתַּפֵּךְ נַפְשָׁם אֶל־חֵיק אֲמֹתָם:

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.

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

PARAGRAPH 6

55

הוי שפל רוח

Rabbi Levitas of Yavneh: "Be very, very (me'od me'od) humble of spirit, for the hope of man is the worm." It supplies the word me'od that the Alter Rebbe joins to Rabbi Meir's saying.

Pirkei Avot 4:4 ד"י: משנה אבות

רַבִּי לְוִיטָס אִישׁ יָבֵנָה אוֹמֵר, מֵאֵד מֵאֵד הָיָה שְׁפֵל רוּחַ, שֶׁתְּקוּנַת אָנוּשׁ רַמָּה. רַבִּי יוֹחָנָן בֶּן בְּרוּקָא אוֹמֵר, כָּל הַמְחַלֵּל שֵׁם שָׁמַיִם בִּסְתֵּר, נִפְרָעִין מִמֶּנּוּ בְּגִלּוֹי. אֶחָד שׁוֹנֵג וְאֶחָד מְזִיד בְּחִלּוּל הַשֵּׁם:

Rabbi Levitas a man of Yavneh said: be exceeding humble spirit, for the end of man is the worm. Rabbi Yohanan ben Berokah said: whoever profanes the name of heaven in secret, he shall be punished in the open. Unwittingly or wittingly, it is all one in profaning the name.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

56

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 ד"י: משנה אבות

רַבִּי מֵאִיר אוֹמֵר, הָיָה מְמַעֵט בְּעֶסֶק, וְעֹסֵק בְּתוֹרָה. וְהָיָה שְׁפֵל רוּחַ בְּפָנֵי כָל אָדָם. וְאֵם בְּטִלְתָּ מִן הַתּוֹרָה, יֵשׁ לָךְ בְּטָלִים הַרְבֵּה כְּנֻגְדָּה. וְאֵם עֹמֶלֶת בְּתוֹרָה, יֵשׁ לָךְ שֹׂכֵר הַרְבֵּה לְתֵן 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

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

57

יפה שעה אחת בתשובה ומע"ט

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

KEHOT'S NOTE

אבות ד, יז.

58

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 ד"י: משנה אבות

הוא הָיָה אוֹמֵר, יָפֵה שְׁעָה אֶחָת בְּתוֹשֻׁבָּה וּמַעֲשִׂים טוֹבִים בְּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפֵה שְׁעָה אֶחָת שֶׁל קוֹרֵת רוּחַ בְּעוֹלָם 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.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

59

שיהיה 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

Zohar III, 33a זח"ג לג,

KEHOT'S NOTE

שבת קנג, א. וראה ג"כ זח"ג לג, א.

60

שיהיה כל ימיו בתשובה

The Ra'aya Mehemna on Tzav cites the Sages' "repent one day before your death" and explains that every day a person must return in teshuvah and hand his spirit over to G-d. The Kehot note brings it beside Shabbos 153a.

Zohar, Tzav 20:145-22:156 קנ"ב: כ"ב קמ"ה-ז, צו כ"ב קמ"ה

and had it not been for the misfortune of the sons of Aaron, there would have been no day when G-d was more pleased with Israel from the time they left Egypt. And the death of the sons of Aaron was deserved for many reasons. One was that they offered incense at the wrong time-at a time when oil and incense were not together (i.e. not when the lamp was lit, v. Ex. 30, 7). Another was that they thrust themselves forward in the place of their father. A third ...

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

61

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:

מְרַגְלָא בְּפֻמְיָה דְּרַב: לֹא בְּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִּיָּה וְלֹא פְרִיָּה וְרִבְיָה וְלֹא מִשָּׂא וּמִתֵּן וְלֹא קִנְיָה וְלֹא שְׁנָאָה וְלֹא תַּחְרוּת, אֲלֵא צְדִיקִים יוֹשְׁבִין וְעוֹטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנִהְנִיִּים מִזֵּיו הַשְּׂכִינָה, שְׁנֵאֵמַר: "וַיִּחְזּוּ 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. II).

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

KEHOT'S NOTE

ברכות יז, א.

62

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 י"ג-י"ד 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

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות כט, ב.

63

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

64

כי נשגב שמו

The psalmist calls all creation to praise G-d's Name, "for His Name alone is exalted; His glory is upon earth and heaven." Plainly, His glory spreads over earth and heaven; the Alter Rebbe adds "only": the Name itself stays exalted, and only its radiance reaches the worlds, the World to Come included. (context: Steinsaltz Tanakh)

Psalms 148:13 י"ג-י"ד קמ"ח:יד-יג

יְהִלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁגַּב שְׁמוֹ לְכָבוֹד הוֹדוּ עַל־אָרֶץ וְשָׁמַיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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

KEHOT'S NOTE

תהלים קמח, יג.

65

עם קרובו

The psalm ends: G-d has raised the horn of His people, "the Children of Israel, the people near to Him." Here their nearness is to G-d's very essence, through teshuvah out of love. (context: Steinsaltz Tanakh)

Psalms 148:14 י"ד-י"ג קמ"ח:יד-יג

וַיָּרִם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לְבְנֵי יִשְׂרָאֵל עִם קְרֹבּוֹ תְּהִלִּיָּקָה:

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.

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

KEHOT'S NOTE

תהלים קמח, יד.

PARAGRAPH 9

66

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.

דברים ט"ז:ח:16 Deuteronomy

שֵׁשֶׁת יָמִים תֹּאכַל מִצֹּת וּבֵיּוֹם הַשְּׁבִיעִי עֲצָרָת לַה' אֱלֹהֶיךָ 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.

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

67

אם רץ לבך שוב

Sefer Yetzirah: "If your heart runs, return to the Place, as it is said, 'and the Chayos ran and returned.'" It is the source of the teaching of running and returning; the Kehot note records that our editions read "to the Place."

ספר יצירה א:ח:1 Sefer Yetzirah

עשר ספירות בלימה בלום פִּיךְ מַלְדָּבֵר וּלְבָבְךָ מַלְהָרֵהר וְאִם רָץ לְבָבְךָ שׁוֹב לְמָקוֹם שֶׁלָּבָבְךָ נֶאֱמָר וְהַחַיּוֹת רָצוּ וְשׁוּבוּ. וְעַל דָּבָר זֶה נִכְרַת בְּרִית:

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 Yetzirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

68

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

הָק' תִּזְז' (ז, א): אִם רָץ לְבָבְךָ שׁוֹב לְאַחֹר (נ"א לאחד). וּבִכְסָא מַלְךְ כָּתַב עִזִּי: שׁוֹב לְאַחַד גְּרָסִינוּ. בְּסִיּי פ"א, מ"ח, (בספרינו) הָגִי' הִיא: לְמָקוֹם. רָאָה בְּאוֹהַ"ת שְׁמַעִי עִי אֶת־שְׁעוֹ.

69

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.

תקוני זוהר ז' א:ג:7a Tikkunei Zohar

תְּנִינָא (יחזקאל א כו), וְעַל דְּמוֹת הַכְּסָא דְּמוֹת כְּמַרְאָה אָדָם עָלְיוּ מְלַמְעָלָה דָּא אִיהוּ יוֹד הָא וְאִוּ הָא כְּלִיל תְּשַׁע נְקוּדוֹת. וְעַשְׂרָאָה שְׂכִינְתָא כְּלִילָא מְכֻלָּהוּ, וְכָלָא א, דְּלִית אָדָם בְּלָא א, וְכָלָא אִיהוּ עֲמוּדָא דְּאֻמְצִיתָא, אִיהוּ יְהוּ"ה דְּכָלִיל א, וְאִיהוּ שְׁמָא מְפָרֵשׁ דְּכָלִיל א לְאַחְזָאָה דָּאָם רָץ לְבָבְךָ שׁוֹב לְאַחֹר.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 10

70

כלה שארי ולבבי

Asaf, after struggling with the prosperity of the wicked, ends: “My flesh and my heart pine away; [G-d is] the rock of my heart and my portion forever.” Plainly, though flesh and heart waste away, G-d is his rock and his lasting portion; the Alter Rebbe reads the two halves as two stages: first the soul’s expiry in longing, then the strength to remain. (context: Steinsaltz Tanakh)

Psalms 73:26 ע"ג: כ"ו פסלם

כלה שארי ולבבי צור-לבבי וחלקי אלקים לעולם:

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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

KEHOT’S NOTE

תהלים עג, כו.

71

הצור תמים פעלו

From Moshe’s song Ha’azinu: “The Rock, His work is perfect.” G-d is called “Rock” for His strength and steadfastness, which shows that tzur connotes strength.

Deuteronomy 32:4 ד"ד: 32 פסלם

הצור תמים פעלו כי כל-דרכיו משפט אל אמונה ואין עול צדיק וישר הוא:

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.

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

KEHOT’S NOTE

דברים לב, ד.

72

בע"כ אתה חי

KeHOT’s marei makom for these words (its note is below).

KEHOT’S NOTE

אבות ד, כב.

73

שבע"כ אתה חי

Rabbi Elazar HaKappar: “Against your will you were formed, against your will you were born, and against your will you live.” Plainly, man does not choose his life; here it is the soul’s willingness to stay in the body despite its longing to cleave to G-d.

Pirkei Avot 4:22 כ"ב: 4 פסלם

הוא ה"ה אומר, הילודים למות, והמתים להחיות, והחיים לדון. לידע להודיע ולהודיע שהוא אל, הוא היוצר, הוא הבורא, הוא המבין, הוא הדין, הוא עד, הוא בעל דין, והוא עתיד לדון. ברוך הוא, שאין לפניו לא עולה, ולא שכיחה, ולא משוא פנים, ולא מקח שחד, ששכל שלו. ודע ששכל לפי החשבון. ואל יבטיחה יצרר שהשואל בית מנוס לו, שעל כרחק אתה נוצר, ועל כרחק אתה נולד, ועל כרחק אתה חי, ועל כרחק אתה מת, ועל כרחק אתה עתיד לתן ...

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

להבין מ"ש ביום השמיני עצרת תהיה לכם

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 ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

74

דירה בתחתונים

Rabbi Shmuel bar Abba: from the first day of creation G-d desired to dwell with His creatures in the lower realms, and this was fulfilled when the Mishkan was set up. Another of the Midrashim the Kehot note gives for G-d’s desire for a dwelling below.

Bamidbar Rabbah 13:6 ר"ג: 13 פסלם

KEHOT’S NOTE

תנחומא נשא טז. וראה שם בחקותי ג. ב"ר ספ"ג. במד"ר פ"ג, ו.

75

דירה בתחתונים

Rabbi Shmuel bar Nachman: when G-d created the world He desired to have a dwelling place in the lower realms, as He has in the higher ones. This is the purpose for which the soul holds itself back and remains below.

Midrash Tanchuma, Nasso 16:1 ט"ז: 16 פסלם

... באתי לגני אחותי כלה (שה"ש ה, א). אומר רבי שמואל בר נחמן, בשעה שבא הקדוש ברוך הוא את העולם, נתאנה שיהא לו דירה בתחתונים כמו שיש בעליונים. ברא את האדם וצוה אותו ואמר לו: מכל עץ הגן אכל תאכל, ומעץ הדעת טוב ורע לא תאכל ממנו (בראשית ב, טז-יז). ועבר על צויו. אומר לקה הקדוש ברוך הוא, כך הייתי מתאנה שיהא לי דירה בתחתונים כמו שיש לי בעליונים, ודבר אחד צויתי אותך ולא שמרת אותו. מיד סלק הקדוש ...

(Numb. 7:1), “So it came to pass on the day that Moses had finished.” Rav says, “Every place where it is stated, ‘So it came to pass (wayehi),’ [is referring to] something new”; but R. Simeon says, “Every place where it says, ‘So it came to pass (wayehi),’ [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. 5:7. This text is related (to Cant. 5:1), “When I come to my garden, my sister bride.” R. Samuel bar ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

76

ונתנו הוי אלקיך בידך

From the laws of war: “When you go out to war against your enemies, and Havayah your G-d delivers him into your hand...” The Likkutei Torah discourse on this verse reads Havayah as Torah and “your G-d” as mitzvos.

Deuteronomy 21:10 י"א: 21 פסלם

כ"תצא למלחמה על-א"יך ונתנו ה' אלקיך בידך ושביה שבי:

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,

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

PARAGRAPH 11

77 כי המצוה הזאת

Moshe near the end of his life: "For this commandment that I command you today is not hidden from you, nor is it far." The opening words of the Likkutei Torah discourse referred to.

דברים ל"א:11 Deuteronomy 30:

כי המצוה הזאת אשר אנכי מצוך היום לא נפלתה היא ממך ולא רחקה היא:

For this commandment which I command thee this day, it is not too hard for thee, neither is it far off.

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

78 אתם נצבים

Moshe's address on his last day: "You are standing today, all of you, before Havayah your G-d." The opening words of the discourse referred to.

דברים כ"ט:9 Deuteronomy 29:

אתם נצבים היום כלכם לפני ה' אלקיכם ראשיכם שבטיכם וקניינים ושריכם כל איש ישראל:

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,

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

79 כי הוי אלקיך אש אוכלה הוא

Moshe warns Israel against idolatry: "For Havayah your G-d is a consuming fire, a jealous G-d." The discourse cited reads it as the nature of G-d's light to rise and withdraw, like fire.

דברים כ"ד:24 Deuteronomy 4:

כי ה' אלקיך אש אוכלה הוא אל קנא:

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

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

80 אנכי הוי אלקיך

G-d's first words at Sinai: "I (Anochi) am Havayah your G-d, who brought you out of the land of Egypt." Chassidus reads Anochi as the Essence above the Name Havayah, drawn down to become "your G-d."

שמות כ"ב:2 Exodus 20:

אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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

PARAGRAPH 12

81 עצרת להוי אלקיך

The verse on the seventh day of Pesach, now explained as

the drawing down of Havayah to be "your G-d."

דברים ט"ז:8 Deuteronomy 16:

ששת ימים תאכל מצות וביום השביעי עצרת לה' אלקיך לא תעשה מלאכה:

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.

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

82 הקב"ה יושב ועוסק בתורה

Rav Yehudah in the name of Rav: the day has twelve hours, and in the first three "the Holy One, blessed be He, sits and occupies Himself with Torah." It shows G-d, as it were, clothed in Torah.

עבודה זרה ג' ב"ז Avodah Zarah 3b:

איני? והא אמר רב יהודה אמר רב: שתיים עשרה שעות הוי היום, שלש הראשונות — הקדוש ברוך הוא יושב ועוסק בתורה, שניות — יושב ודן את כל העולם כולו, כיון שרואה שנתחייב עולם כלליה — עומד מכסה הדין ויושב על כסא רחמים,

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

KEHOT'S NOTE

ע"ז ג, ב.

83 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.

KEHOT'S NOTE

לקמן שה"ש ד.

84 א"ת בניך אלא כוניך

Rabbi Elazar in the name of Rabbi Chanina: Torah scholars increase peace in the world, as it says, "All your children (banayich) shall be taught of Havayah, and great shall be the peace of your children"; read not banayich but bonayich, "your builders."

ברכות ס"ד א"א:14 Berakhot 64a:

אל תקרי "בניך" אלא "בוניך". "שלוש רב לאהבי תורתך ואין למו מכשול". "יהי שלום בחילך שלום בארמנותיך". "למען אחי ורעי אדברה נא שלום בך. למען בית ה' אלקינו אבקשה טוב לך". "הי עז לעמו יתן ה' יברך את עמו בשלום".

"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]

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

KEHOT'S NOTE

ברכות סד, א. וש"נ.

85

בנאים . . בנינו של מקום

Rabbi Yochanan calls Torah scholars "builders," for they are occupied all their days with the building of the world.

Shabbat 114a:7ז"א: שבת קי"ד

מאי "בנאין"? אָמר רבי יוחנן: אלו תלמידי חכמים שעוסקין בבנינו של עולם כל ימיהן. ואמר רבי יוחנן: איהו תלמיד חכם שמחזירין לו אבידה בטביעות העין — זה המקפיד על חלוקו להפכו. ואמר רבי יוחנן: איהו תלמיד חכם שממנין אותו פרנס על הציבור — זה ששואלין אותו דבר הלכה בכל מקום ואומר, ואפילו במסכת פלה.

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

KEHOT'S NOTE

שבת קיד, א. [כ].

86

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:18-19ט"ח-ט"ז: ברכות ח' א' י"ח

והיינו דאמר רבי חייא בר אמי משמיה דעולא: מיום שחרב בית המקדש אין לו להקדוש ברוך הוא בעולמו אלא ארבע אמות של הלכה בלבד. ואמר אביי: מריש הוה גריסנא בגו ביתא ומצלינא בבי כנישתא. כיון דשמענא להא דאמר רבי חייא בר אמי משמיה דעולא — מיום שחרב בית המקדש אין לו להקדוש ברוך הוא בעולמו אלא ארבע אמות של הלכה בלבד — לא הוה מצלינא אלא היכא דגריסנא.

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, ...

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

KEHOT'S NOTE

ברכות ח, א.

87

אם לא בריתי יומם ולילה

G-d's promise through Yirmeyahu: as surely as He keeps "My covenant of day and night" and the laws of heaven and earth, He will not reject the seed of Yaakov. The Sages read it as: were it not for My covenant, the Torah studied day and night, I would not have set the laws of heaven and earth. (context: Steinsaltz Tanakh)

ירמיהו ל"ג:כ"ה Jeremiah 33:25

כה אָמר ה' אֱסִילא בְּרִיתִי יוֹמִם וְלַיְלָה חֻקֹּת שָׁמַיִם וָאָרֶץ לֹא־שִׁמְתִּי:

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;

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

KEHOT'S NOTE

ירמ' לג, כה.

PARAGRAPH 13

88

עולם חסד יבנה

Eisan HaEzrachai's psalm of G-d's covenant with David: "I said, 'Forever (olam) shall kindness be built.'" Plainly olam means "forever"; the Sages read it as "the world (olam) is built by kindness," and so does the maamar: kindness, tzedakah above all, builds G-d's dwelling in the world. (context: Steinsaltz Tanakh)

Psalms 89:3ז"ג: תהילים פ"ט

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבְנֶה שְׁמַיִם תִּכְנֶן אֲמוֹנֶתָהּ כֶּהֱם:

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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

KEHOT'S NOTE

תהילים פט, ג.

89

חסד ה' מלאה הארץ

The psalmist calls the righteous to praise G-d: "He loves righteousness and justice; the earth is full of the kindness of Havayah." G-d's kindness fills the world, and through the mitzvos, tzedakah above all, it is built into it. (context: Steinsaltz Tanakh)

Psalms 33:5ז"ה: תהילים ל"ג

אֱהָב צְדָקָה וּמִשְׁפָּט חֶסֶד ה' מְלֵאָה הָאָרֶץ:

He loveth righteousness and justice; The earth is full of the lovingkindness of the L-RD.

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

KEHOT'S NOTE

תהילים לג, ה.

90

כאש עצור בלבו

Yirmeyahu says that when he resolved to stop prophesying, G-d's word was "in my heart like a burning fire, held back (atzur) in my bones," and he could not contain it. The Alter Rebbe uses the image for love held back in the heart, linking atzur to atzeres. (context: Steinsaltz Tanakh)

ירמיהו כ"ט:9 Jeremiah 20:9

וְאָמַרְתִּי לֹא־אֶזְכְּרֶנּוּ וְלֹא־אֶדְבַּר עוֹד בְּשֵׁמוֹ וְהָיָה בְּלִבִּי כְּאֵשׁ בְּעֹרֶת עֶזְרָא בְּעֶצְמֹתַי וּנְלֵאִיתִי כִּלְכֵּל וְלֹא אוֹכֵל:

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.

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

91

בד"ה וכל העם רואים

the passage shares nothing with the note

KEHOT'S NOTE

תו"א פב, ג.

92

וכל העם רואים את הקולות

At Sinai "all the people saw the voices and the flames... and the people saw and trembled, and stood far off." These

are the opening words of the Torah Ohr discourse on running and returning. (context: Steinsaltz Tanakh)

שמות כ"ט:15 Exodus 20:15

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלְפִידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הַהֶרֶץ עֹשֶׂן וַיֵּרָא הָעָם וַיִּנָּעוּ וַיַּעֲמָדוּ מֵרָחֵק:

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.

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

93 ובד"ה בפ' נסכים כתיב

The text points there for running and returning.

KEHOT'S NOTE

ראה לעיל פי' שלח מ, א ואילך.

PARAGRAPH 14

94 תען לשוני אמרתך

From David's long psalm of love for the Torah: "Let my tongue declare (ta'an) Your word, for all Your commandments are righteousness." Plainly ta'an means to speak out or sing; the maamar will read it as "respond," repeating after another, and link it to Shemini Atzeres. (context: Steinsaltz Tanakh)

תהילים קי"ט:172 Psalms 119:172

תען לשוני אמרתך כי כל־מצותיך צדק:

Let my tongue sing of Thy word; For all Thy commandments are righteousness.

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

KEHOT'S NOTE

תהלים קיט, קעב. ביהל אור עי' רטו מציין לכאן.

95 וזדונות נעשו לו כזכויות

Reish Lakish: great is teshuvah, for through it deliberate sins become like merits (when it is out of love).

Yoma 86b:3 יומא פ"ו ב:ג'

אמר ריש לקיש: גדולה תשובה שזדונות נעשות לו כשגגות, שנאמר: "שוכה ישראל עד ה' אלקיך כי כשלת בעונך", ה' "עון" — מזיד הוא, וקא קרי לקה מכשול. איני?! והאמר ריש לקיש: גדולה תשובה שזדונות נעשות לו כזכויות, שנאמר: "ובשוב רשע מרשעתו ועשה משפט וצדקה עליהם (תיה) יחיה!" לא קשיא: כאן מאהבה, כאן מיראה.

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

96 אהבה בתענוגים

In the Song of Songs the lover praises his beloved: "How fair and how pleasant you are, love, in delights." In Chassidus "love in delights" names the highest love, G-d's own delight-love for Israel. (context: Steinsaltz Tanakh)

Song of Songs 7:7 שיר השירים ז':ז'

מה־יִפִּית ומה־נִעְמַת אֶהְבֶּה בַּתְּעֻנוּגִים:

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

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

97

וימינו תחבקני

The beloved, faint with love, speaks of her lover's embrace: "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. (Kehot: Song of Songs 2:5)

Song of Songs 2:6 שיר השירים ב':ו'

שְׁמָאלוֹ תַּחַת לְרִאשִׁי וַיִּמְיֵנו תְּחַבֵּקֵנִי:

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

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

KEHOT'S NOTE

שה"ש ב, ה.

PARAGRAPH 15

98 כי גבר עלינו חסדו

The shortest psalm calls on all nations to praise G-d: "For His kindness has prevailed over us, and the truth of Havayah is forever." Its first half is the love of Sukkos, its second half (below) the gift of Shemini Atzeres. (context: Steinsaltz Tanakh)

תהילים קי"ז:2 Psalms 117:2

כִּי־גָבַר עָלֵינוּ חֶסֶדוֹ וְאֱמֶת־ה' לְעוֹלָם הַלְלוּ־הָ:

For His mercy is great toward us; And the truth of the L-RD endureth for ever. Hallelujah.

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

KEHOT'S NOTE

תהלים קיז, ב.

99

כלתה נפשי

The sons of Korach long for the Temple: "My soul yearns, indeed it pines (kalsah), for the courts of Havayah." The love of Sukkos also reaches the soul's expiry. (context: Steinsaltz Tanakh)

תהילים פ"ד:3 Psalms 84:3

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לַחֲצוֹת ה' לִבִּי וּבִשְׂרֵי יְרֵנָנוּ אֶל־הִי:

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.

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

KEHOT'S NOTE

תהלים פד, ג.

100

בביאור ע"פ חכלילי

There the Alter Rebbe sets out three loves: ahavas olam (the Name Ban), ahavah rabbah (the Name Mah), and a third, "love in delights" (the Name Av), which is clothed in neither and is higher than both; it is drawn down when the first two are joined.

KEHOT'S NOTE

תו"א מח, א, ובתניא פרק מג, ובליקוט פירושים ומ"מ — חסידים שם.

101

חכלילי עינים

Yaakov's blessing of Yehudah, "his eyes are reddish from wine," the opening words of the Torah Ohr discourse on

"love in delights" (Vayechi 48a).

בראשית מ"ט:כ"ב: Genesis 49:12

חֲכִלְיָי עֵינָיו מִיַּיִן וְלִבִּי שָׁנִים מִחֶלֶב:

His eyes shall be red with wine, And his teeth white with milk.

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

102 צדק לפניו יהלך

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

KEHOT'S NOTE

תהלים טו, יד.

103 צדק לפניו יהלך וישם לדרך פעמיו

The sons of Korach, praying for redemption: "Righteousness shall walk before Him, and set His steps on the way." Plainly, justice goes before G-d like a herald setting out on the road; the maamar reads tzedek as Knesses Yisrael raised before Him, and "His steps on the way" as G-dliness drawn down through the Torah. (context: Steinsaltz Tanakh) (Kehot: Psalms 15:14)

תהילים פ"ה:יד: Psalms 85:14

צֶדֶק לִפְנֵי יְהוָה וְיִשֶּׁם לְדֶרֶךְ פְּעָמָיו:

Righteousness shall go before Him, And shall make His footsteps a way.

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

104 סד"ה ויושט המלך לאסתר

At the end of the discourse the Alter Rebbe explains that in the future darkness will be turned into light, the king will extend the whole golden scepter, and "she stood before the king" means that Knesses Yisrael will stand at a great level before Him, as "a woman of valor is her husband's crown."

KEHOT'S NOTE

תוי"א צד, ב.

105 ותעמוד לפניו

After Esther pleads for her people, "the king extended the golden scepter to Esther, and Esther rose and stood before the king." The end of the Torah Ohr discourse on this verse reads it as Knesses Yisrael standing at a great level before G-d. (context: Steinsaltz Tanakh)

אסתר ח:ד: Esther 8:4

וַיֹּשֶׁט הַמֶּלֶךְ לְאַסְתֵּר אֶת שֶׁרֶבֶט הָהָב וַתִּקַּם אֶסְתֵּר וַתַּעֲמֹד לִפְנֵי הַמֶּלֶךְ:

Then the king held out to Esther the golden sceptre. So Esther arose, and stood before the king.

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

106 ובד"ה יחיינו מיומים

There "He will revive us after two days" is the two days of Rosh Hashanah, and "on the third day" is Yom Kippur; "and we shall live before Him (Iefanav)" is the level of panim, the inner "face," drawn by a great mercy from above that is higher even than the light that encompasses all

worlds, as in "bring us back in complete teshuvah before You."

KEHOT'S NOTE

לעיל סד, א.

107 יחיינו מיומים

Hoshea's call to return: "He will revive us after two days; on the third day He will raise us up, and we shall live before Him." The Likkutei Torah discourse reads the two days as Rosh Hashanah and the third as Yom Kippur, when we live "before Him," at the level of the inner "face." (context: Steinsaltz Tanakh)

הושע ו:ב: Hosea 6:2

יִחְיִינוּ מִיּוֹמַיִם בַּיּוֹם הַשְּׁלִישִׁי יִקְמְנוּ 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.

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

108 מה יפו פעמך בנעלים

The beloved's beauty is praised from her feet up: "How beautiful are your steps in sandals, prince's daughter." The maamar uses the "steps" for G-dliness drawn down to its lowest reach. (context: Steinsaltz Tanakh)

שיר השירים ז:ב: Song of Songs 7:2

מַה יָּפּוּ פְּעָמֶיךָ בְּנַעְלָיִם בְּתַנְדִּיב חֲמוּקֵי יָרֵכֶיךָ כְּמוֹ חֲלָאִים מַעֲשֵׂה יָדֶיךָ אִמֶּן:

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.

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

KEHOT'S NOTE

ש"ש ז, ב.

109 התורה דאקרי דרך

The Gemara notes that derech, "way," is a feminine noun, citing "and you shall make known to them the way in which they shall walk," a verse about teaching Israel the Torah. The Kehot note gives this place for the Torah being called "a way."

קידושין ב' כ"י: Kiddushin 2b:10

מֵאִי טַעְמָא תִּנִּי "שְׁלֹשׁ" - מִשּׁוּם "דְּרָכִים"? נִיתְּנִי "דְּרָכִים" וְנִיתְּנִי "שְׁלֹשָׁה"! מִשּׁוּם דְּקִבְעֵי לְמִיתְּנִי "בִּיאָה", וּבִיאָה אִיקָרִי "דְּרָה", דְּכַתִּיב: "וְדָרָה גְּבֵר בַּעֲלָמָה כֹּן דְּרָה אִשָּׁה מִנְּאֻפֶּת".

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

KEHOT'S NOTE

קידושין ב, כ.

110 בד"ה אשירה לה

In the discourse "I will sing to Havayah," the Alter Rebbe explains "the way of Havayah" as the path and entry by which Havayah, the Name that brings the worlds into being, comes into revelation, drawn down through tzedakah and justice, which in general are all the mitzvos.

KEHOT'S NOTE

תוי"א סג, ב.

111

אשירה להוי

The opening words of the Song at the Sea, "I will sing to Havayah, for He is highly exalted," the Torah Ohr discourse the text refers to.

שמות ט"ו:א: Exodus 15:1

אז לשיר־משה ובני ישראל את־השירה הזאת לה' ויאמרו לאמר אֲשִׁירָה לה' כִּי־גָאָה גָאָה סוֹס וּרְכָבוֹ רָמָה בָּיָם:

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.

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

112

ושמרו דרך הוי

G-d says of Avraham that he will command his children after him "that they keep the way of Havayah, to do tzedakah and justice." The Torah Ohr discourse on "I will sing to Havayah" explains it.

בראשית י"ח:19 Genesis 18:19

כי ידעתי למען אשר יצוה את־בניו ואת־ביתו אֲחֲרָיו ושמרו דרך ה' לעשות צדקה ומשפט למען הביא ה' עלי־אברהם את אשר־דבר עלי:

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.'

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

113

בדרך נועם

The Zohar on Shelach: "Come and see: when the hidden Atik shines into the mind, and the mind shines into the heart, [it is] in the way of the pleasantness of Havayah."

ספר הזוהר, שלח לך י"א:פ"ד-צ"ב Zohar, Sh'lach 11:84-92

114

ועי' 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 סתימא במוחא ומוחא אנהיר ללבא בדרך נועם ה" נעתק באוה"ת פ' שלח ע' תעב עם הגהות. ונוכר גם לעיל פ' מטות פה, ב.

115

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.

116

דרכיה דרכי נועם

The Zohar on Mikeitz, on "Her ways are ways of pleasantness": these are the ways of the Torah; wherever the Torah speaks of a "way," it is a path open to all.

ספר הזוהר, מקץ ו' צ"ב-ק"ד Zohar, Miketz 6:92-104

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)

117

דרכיה דרכי נועם

Shlomo, of wisdom: "Her ways are ways of pleasantness, and all her paths are peace," said of the Torah.

משלי ג' י"ז Proverbs 3:17

דְּרָכֶיהָ דְּרָכֵי־נֹעַם וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם:

Her ways are ways of pleasantness, And all her paths are peace.

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

118

דרכיה דרכי נועם

The Zohar on Beshalach, on "Her ways are ways of pleasantness": the words of Torah are the path by which one merits "the pleasantness of Havayah."

ספר הזוהר, בשלח י"ט:רפ"ו-רצ"ו Zohar, Beshalach 19:286-296

Said the latter: 'What is the meaning of the words, "Her ways are ways of pleasantness" (Prov. 3, 17)?' He replied: 'How foolish are the sons of men that they neither know nor heed the words of the T orah! These words are the "ways" by which one merits that "pleasantness of the L-rd" of which the Psalmist speaks (Ps. 27, 5). As we have pointed out on another occasion, the Torah and her ways emanate from this "pleasantness".'

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

119

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.

120

ושמתי כדכד

G-d's consolation to Yerushalayim: "I will make your windows of kadmah, your gates of carbuncle, and all your borders of precious stones." The Likkutei Torah discourse explains the "borders" as the thirty-two paths of Chochmah.

ישעיהו נ"ד:כ"ב Isaiah 54:12

וְשִׁמְתִּי בְּכֹכֵד שְׁמִשְׁתֶּיהָ וְשַׁעְרֶיהָ לְאַבְנֵי־חִפְזִי:

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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

121

אלקים הבין דרכה

The Idra Zuta, on Chochmah, which issues from the holy Atik and is not known: "Elokim understands her way, and

He knows her place." The Arizal's commentary explains "her way" there.

ספר זוהר, האדרא זוטא ט"ז:ס"ט-ט"ז:ס"ט-ט"ז:ס"ט
י"ז:ע"ז

122 אלקים הבין דרכה

Iyov, on the hiddenness of wisdom: "Elokim understands her way, and He knows her place." (context: Steinsaltz Tanakh)

איוב כ"ח:כ"ג-כ"ג:כ"ג

אלקים הבין דרכה והוא ידע את מקומה:

G-d understandeth the way thereof, And He knoweth the place thereof.

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

123 כי ההרים ימוש

G-d's consolation: "For the mountains may depart and the hills be removed, but My kindness shall not depart from you." The opening words of the discourse referred to.

ישעיהו נ"ד:י"א-י"א:י"א

כי ההרים ימוש והגבעות תמוטנה וחסדי מאתך לא ימוש וברית שלומי לא תמוט אמר מרחמך 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.

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

124 צדיק ה' בכל דרכיו

From Ashrei: "Havayah is righteous in all His ways and kind in all His deeds," explained in that discourse and in the Siddur.

תהילים קמ"ה:י"ז-י"ז:י"ז

צדיק ה' בכל דרכיו וחסיד בכל מעשיו:

The L-RD is righteous in all His ways, And gracious in all His works.

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

125 כמ"ש והלכת בדרכיו

Moshe's blessing: Havayah will establish you as His holy people "if you keep the commandments of Havayah your G-d and walk in His ways." The letter uses it for the mitzvos.

דברים כ"ח:ט"ז-ט"ז:ט"ז

יקימך ה' לו לעם קדוש כאשר נשבע לך כי תשמר את מצוות ה' אלקיך והלכת בדרכיו:

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.

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

KEHOT'S NOTE

דברים כח, ט.

126 פנימית הלב ביתר שאת ומעלה מעלה מעלייתו

The Alter Rebbe's letter reads "Righteousness shall walk before Him" as tzedakah leading the inner heart to G-d, and "he sets his steps on the way" as all the mitzvos and Torah study, which rise through the inner heart far higher than through its outer dimension; the maamar quotes it here.

Tanya, Iggeres HaKodesh ד"י:ג"ג-ג"ג:ג"ג

... "והלכת בדרכיו", "אחרי ה' אלקיכם תלכו", בכל מעשה המצוות, ותלמוד תורה כנגד כולן, שכולן עולין לה' עלי ידי פנימית הלב, ביתר שאת ומעלה מעלה מעלייתו לה' עלי ידי חיצונית הלב, הנולד מהתבונה והדעת לכדו, בלי הארת פנים מלמעלה אלא בבחינת הסתר פנים, כי אין הפנים העליונים מאירים למטה אלא באתערות דלתתא, במעשה הצדקה הנקרא "שלום". והוא שקטוב: "פדה בשלום נפשי" - "נפשי" דייקא.

Kehot Publication Society (CC-BY-NC)

PARAGRAPH 16

127 בביאור ע"פ וארשתיך לי

There the Alter Rebbe asks the same question: we already bless "who has sanctified (kiddeshanu) us," a word of betrothal, so why pray "sanctify us"? He answers that the mitzvos are first "the King's commandments" in Malchus of Atzilus and through man's service are drawn higher, to Z'eir Anpin and from Arich Anpin; and "to Me" (li) in "I will betroth you to Me" is the level of Atik, where nothing changes.

KEHOT'S NOTE

לעיל במדבר ט, ג.

128 וארשתיך לי

G-d's promise to Israel through Hoshea: "I will betroth you to Me forever." The opening words of the Likkutei Torah explanation referred to.

הושע ב'כ"א-כ"א:כ"א

וארשתיך לי לעולם וארשתיך לי בצדק ובמשפט ובחסד וברחמים:

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.

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

PARAGRAPH 17

129 ובד"ה אסרי לגפן

The discourse asks why the offerings, rather than prayer, are called "as the commandment of Your will," and answers that in exile the mitzvos chiefly raise the soul, while in the days of Moshiach, when even the animal soul and the fallen sparks are raised, the mitzvos will be done "as the commandment of Your will" in full.

KEHOT'S NOTE

תו"א מח, נב.

130

אוסרי לגפן

Yaakov's blessing of Yehudah, "binding his foal to the vine," the opening words of the Torah Ohr discourse referred to.

בראשית מ"ט:11

אסרי לגפן עירה ולשרקה בני אתנו כבס בניו לבשו וכדום ענבים סוטה:

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;

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

131

וסד"ה בגדי קודש

The end of that discourse sets out three levels in "making" the garments, that is, in performing the mitzvos: Moshe's, which draws from above the chain of worlds; that of "the wise of heart," nullified to Chochmah; and the plain performance of all Israel from their natural hidden love, which still draws down a supernal "garment."

KEHOT'S NOTE

תו"א פב, ג.

132

ועשית בגדי קדש

G-d to Moshe: "And you shall make holy garments for Aharon your brother," the opening words of the Torah Ohr discourse on the three levels of the mitzvos.

שמות כ"ח:2

ועשית בגדי קדש לאהרן אחיך לכבוד ולתפארת:

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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

133

ע"פ ונתתי לך מהלכים

There "I will give you places to walk (mahalchim) among these that stand" is read as two kinds of walking, from below upward and from above downward, which Israel bring about through the Torah and mitzvos, flowing even into the inner being of the angels.

KEHOT'S NOTE

תו"א ל, ג.

134

ונתתי לך מהלכים

The angel's promise to Yehoshua the High Priest: if he walks in G-d's ways, "I will give you places to walk among these that stand," among the angels. The opening words of the Torah Ohr discourse referred to. (context: Steinsaltz Tanakh)

זכריה ג:7

כה אמר ה' צבאות אם בדרכי תלך ואם את משמרותי תשמר וגם אתה תדון את ביתי וגם תשמר את חצרי ונתתי לך מהלכים בין העמדים האלה:

'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.

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

135

מה שביקש משה ליכנס לארץ כדי שיתקיימו כל המצות על ידו

Rabbi Simlai: Moshe longed to enter the Land not for its fruit but because many mitzvos can be kept only there: "Let me enter, so that they will all be fulfilled through me."

סוטה י"ד א:7

דרש רבי שמלאי: מפני מה נתאנה משה רבינו ליכנס לארץ ישראל? וכי לאכול מפריה הוא צריך? או לשבוע מטובה הוא צריך? אלא כך אמר משה: הרבה מצות נצטוו ישראל, ואין מתקיימין אלא בארץ ישראל. אכנס אני לארץ כדי שיתקיימו כולן על ידי.

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

136

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.

137

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"ו). וראה גם בפרי הארץ פ' ראה. וראה באוה"פ ואתחנן ע' צג מביא קושיא זו בלי שם אומרו.

138

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) ובפסדרי"כ פסקא איכה. הובא בילקוט דניאל ר' תתרוסו. ועי' הג' מהר"ק חיות לברכות (ה, ב) גירסא בש"ס כן. [כ].

139

ואין אמת אלא תורה

Shmuel, on "and it cast truth to the ground" (Daniel 8:12): "there is no truth but Torah." One of the sources the Kehot note gives for this saying.

תלמוד ירושלמי ראש השנה 3:9

... בר נש ביש הוא. כי דור תהפוכות המה. רבי לוי בשם רבי חמא בר חנינה. והיה הנשוק אין כתוב כאן אלא כל הנשוק. אפילו נשיכת כלב. אפילו נשיכת נחש. ולא דמא. נשיכת כלב וראה. נשיכת נחש והביט. רבי יודה גזריא בשם רבי אהא. נשיכת כלב שאינו ממינו. וראה. נשיכת נחש שהוא ממינו. והביט. ורפנן אמרי. נשיכת כלב שאינו מחלחל. וראה. נשיכת נחש שהוא מחלחל. והביט.

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). Rabbi 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 ...

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 ...

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

KEHOT'S NOTE

ראה ברכות כב, א. סג, ב. ראה לעיל פי תוריע כג, א. סה"מ תר"ל ע' ריא. סה"מ תש"ה ע' 184.

149

שנותן לנו בכל יום

Rabbi Yehudah on "This day you have become a people," said forty years after Sinai: the Torah is dear to those who study it every day as on the day it was given at Mount Sinai. The Kehot note brings it for the Torah being given every day.

Berakhot 63b ס"ג ברכות

150

ואשים דברי בפיך

Rabbi Shimon opens the Zohar's commentary on Bereishis with "I have placed My words in your mouth": a person must toil in Torah day and night, for every new word of Torah he brings forth makes a new firmament.

ספר הזוהר, הקדמה י"ג-י"א:ס"ד 10:56-11:64 Zohar, Introduction IN THE BEGINNING. R. Simeon opened his discourse with the text: And I put my words in thy mouth (Is. 51, 16). He said: 'How greatly is it incumbent on a man to study the Torah day and night! For the Holy One, blessed be He, is attentive to the voice of those who occupy themselves with the Torah, and through each fresh discovery made by them in the Torah a new heaven is created.

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

151

בד"ה המגביהי לשבת

There the Alter Rebbe explains that Rav Yehudah, all of whose study was in Nezikin, was exempt from prayer because Torah was his craft, and that his Torah was in complete self-nullification, "I have placed My words in your mouth." He distinguishes two levels in study: the "servant," who learns to know the King's will, and the "king," whose ruling in learning is itself a decree, the Mishnah speaking in their mouths being the very word of G-d.

KEHOT'S NOTE

תר"א לה, ד.

152

ואשים דברי בפיך

G-d to Israel through Yeshayah: "I have placed My words in your mouth, and in the shadow of My hand I have covered you, to plant the heavens and lay the foundations of the earth." Both halves are used here: G-d's words in our

mouths, and the sheltering shade of Sukkos. (context: Steinsaltz Tanakh)

ישעיהו נ"א:ט"ז Isaiah 51:16

ואשים דברי בפיך ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון צמיאתה:

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.'

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

KEHOT'S NOTE

ישע"י נא, טז.

153

בפי הרמ"ז שם

There the Alter Rebbe cites the Zohar (4b) that from "I have placed My words in your mouth" come "new heavens," and brings the Ramaz's explanation of "My words" as Malchus of Atzilus and of Adam Kadmon, which became Atik for Atzilus: Torah study draws from it a new light from the inner Atik, to be revealed in the future.

KEHOT'S NOTE

ראה לעיל ויקרא נג, ד ואילך. מובא באוה"ת נ"ך כרך א ע' שיח.

154

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.

155

וה' האמירך היום

Moshe to Israel: "And Havayah has affirmed (he'emircha) you this day to be His treasured people." Plainly it speaks of G-d's taking Israel as His own people; the maamar reads he'emircha as a causative of amar, "say": G-d causes you to say, bringing His word forth from your mouth. (context: Steinsaltz Tanakh)

Deuteronomy 26:18 דברים כ"ו:י"ח

וה' האמירך היום להיות לו לעם סגלה כאשר דבר'לה ולשמר כל-מצותיו:

And the L-RD hath avouched thee this day to be His own treasure, as He hath promised thee, and that thou shouldst keep all His commandments;

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

PARAGRAPH 18

156

עצרת תהיה לכם

The verse of Shemini Atzeres, "On the eighth day there shall be an atzeres for you," now explained: its atzeres is "for you."

Numbers 29:35 במדבר כ"ט:ל"ה

ביום השמיני עצרת תהיה לכם כל-מלאכת עבדה לא תעשו:

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

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

157 ואזי 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' איתשע.

158 וה' האמירך וגו'

"And Havayah has caused you to say (he'emircha) this day," as the maamar reads it: the gift of Shemini Atzeres, G-d's word spoken through Israel.

Deuteronomy 26:18 כ"ו: י"ח

וְה' הָאֵמִירְךָ הַיּוֹם לְהִיּוֹת לּוֹ לְעַם סִגְלָהּ בְּאֶשֶׁר דִּבֶּרְךָ 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 shouldst keep all His commandments;

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

KEHOT'S NOTE

דברים כו, יח.

159 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"ה שער ל' דרוש ב.

160 את ה' האמרת היום

Moshe to Israel: "You have affirmed (he'emarta) Havayah this day to be your G-d, and to walk in His ways." Plainly, Israel took Havayah as their G-d; the maamar reads it too as a causative of "say": our love causes the Torah to be said and drawn down, before G-d causes Israel to say His word. (context: Steinsaltz Tanakh)

Deuteronomy 26:17 כ"ו: י"ז

אָתָּה ה' הָאֵמַרְתָּ הַיּוֹם לְהִיּוֹת לָךְ לְאֱלֹהִים וּלְלַכֵּת בְּדֶרֶכָיו וְלִשְׁמֹר חֻקָּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וְלִשְׁמֹעַ בְּקוֹלוֹ:

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldst walk in His ways, and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice.

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

PARAGRAPH 19

161 כל הקורא ושונה הקב"ה קורא ושונה כנגדו

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

KEHOT'S NOTE

תדב"א רפ"ח. יל"ש איכה תתלד.

162 כל הקורא ושונה הקב"ה קורא ושונה כנגדו

On "pour out your heart like water before (nochach) the face of Havayah," the Midrash teaches that when any Torah scholar sits and reads and studies, G-d sits opposite

him (kenegdo) and studies with him. The Alter Rebbe stresses "opposite": G-d's word only encompasses the student's study.

Tanna DeBei Eliyahu Rabbah 18:1-2 א"ב: א' - ב' 18:1-2

... 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 בכך אתפאר לכך נאמר קומי רני בלילה וגוי 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 וגוי (מלכים א' כ"ט) מה להלן פניהם של אלו נוכח פניהם ...

OYW (segmentation according to Warsaw 1880) (Public Domain)

163 רוח אייתי רוח . . ואמשיך רוח

The Zohar on Terumah: "spirit draws spirit and brings spirit"; when a person arouses love from below, he arouses G-d's love toward him. Here it describes how Torah study draws down G-d's word.

Zohar II, 162b, בסב, זח"ב

KEHOT'S NOTE

זח"ב קסב, ב. ע"ל בראה (כב, ב). ושי"נ. [כ].

PARAGRAPH 20

164 אלפים שנה קדמה התו' לעולם

Reish Lakish: the Torah preceded the creation of the world by two thousand years, for it says "I was with Him as a nursling... day by day," and a day of G-d is a thousand years. The Alter Rebbe reads the "two thousand" as Chochmah and Binah.

Midrash Tehillim 90:7 ז': צ' 90:7

תשב אנוש עד דכא. אמר רבי אבהו גדולה תשובה שקדמה לבריאת עולם שנאמר בטרם הרים יולדו תשב אנוש עד דכא. א"ר הונא בשם ריש לקיש אלפים שנה קדמה תורה לברייתו של עולם שנאמר (שם ל) ואהיה אצלו אמן ואהיה שעשועים יום יום. ויומו של הקב"ה אלף שנה שנאמר כי אלף שנים בעיניך כיום אתמול:

OYW (Public Domain)

Bereshit Rabbah 8:2 ב': ב' 8:2

... 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 אמן 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' אלעזר בשם בן סירא אמר: בגדול ממך אל ...

Rav Hama bar Hanina began: "Have you known this from [oldest times?]" (Job 20:4). Rav Hama bar Hanina 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 ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

Zohar II, 49a מט, זח"ב

KEHOT'S NOTE

ראה מדרש תהלים ז, ד. ב"ר פ"ח, ב. תנחומא וישב ד. ושי"ג. זח"ב מט, א.

165

אלפים שנה קדמה התורה לעולם

Another Midrashic source the Kehot note gives: the Torah was with G-d "two thousand years" before the world was created.

Midrash Tanchuma, Vayeshev 4:2'בי"ד וישב ד'

... אף כה, אמר אדם לפני הקדוש ברוך הוא, רבוננו של עולם, על שלא בראת עולמך קדם שני אלפים שנה, היתה תורה אצלך אמון, שכה כתיב: ואהיה אצלו אמון ואהיה שעשועים יום יום (משלי ח, ל), שני אלפים שנה, וכתיב בה, זאת התורה אדם כי ימות באהל (במדבר יט, יד). אלולי שהתקנת מות לבירות, היית כותב בה כה. אלא באת לתלות בי את העליה. הרי, נורא עליה על בני אדם.

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

אאלפך חכמה אאלפך בינה

Elihu to Iyov: "Listen to me; be silent, and I will teach you (a'alephcha) wisdom." The word comes from the root of elef, "a thousand," so "two thousand (alpayim)" is read as two alefs, Chochmah and Binah. (context: Steinsaltz Tanakh)

איוב ל"ג:ל"ג Job 33:33

אם-אינן אתה שמעילי החרש ואאלפך חכמה:

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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

Shabbat 104a שבת ק"ד

KEHOT'S NOTE

איוב לג, לג. וראה שבת קד, א. ועליק שה"ש (א, סע"ד). ועי' אור תורה מה"מ נ"ע פי קרח [מו, ג] בי אלפין אלף חכ' אלף בינה. [כ].

167

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 וצינונים ללקו"ת כאן שמעתיק מכת"י 750 קטע נוסף (ונמצא ג"כ בכת"י 337 ועוד ושם במקום תיבת "ומצות" נרשם "ממצות").

168

והוא כחתן יוצא מחופתו

David, of the sun: "And it is like a bridegroom coming out of his canopy, rejoicing like a strong man to run his course." It is read here as the single bridegroom, the Torah revealed below exactly as above. (context: Steinsaltz Tanakh)

Psalms 19:6'ו:ט:ט

והוא כחתן יצא מחפתו ישיש בגבור לרוץ ארח:

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course.

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

KEHOT'S NOTE

תהלים יט, ו.

169

מצהלות חתנים

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

KEHOT'S NOTE

ברכת נשואין. כתובות (ח, א). [כ].

170

מצהלות חתנים

The seventh wedding blessing praises G-d for "the jubilation of bridegrooms (chasanim) from their canopies," in the plural.

Ketubot 8a:6'ו:א:א

"ברוך אתה ה', אלקינו מלך העולם, אשר ברא ששון ושמחה, חתן וכלה, גילה, רינה, דיצה, חדנה, אהבה ואהבה ושלוש וריעות. מהרה ה' אלקינו ישמע בערי יהודה ובחוצות ירושלים קול ששון וקול שמחה, קול חתן וקול כלה, קול מצהלות חתנים מחופתם ונערים ממשותה נגינתם, ברוך אתה ה', משמח חתן עם הכלה."

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

171

ביום חתונתו

The daughters of Zion are called to see King Shlomo in the crown his mother crowned him "on the day of his wedding and on the day of his heart's gladness," the verse the Mishnah interprets. (context: Steinsaltz Tanakh)

Song of Songs 3:11'ו:א:א

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה-לו אמו ביום חתנתו וביום שמחת לבו:

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.

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

172

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'ו:ז:ז

וכן הוא אומר: "צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה לו אמו ביום חתנתו וביום שמחת לבו." "ביום חתנתו" — זה מתן תורה, ו"ביום שמחת לבו" — זה בנן בית המקדש, שבינה במהרה בימינו. גמי בשלשה פרקים בשנה כהנים נושאין את כפיהם כו.

תענית ומעמדות מי איכא מוסר? הסורי מחסרא, והכי קתני: בשלשה פקדים כהנים נושאים את כפיהו כל זמן שמתפללין, ויש מהן ארבעה פקדים ביום — שחרית ...

William Davidson, Vocalized Aramaic (CC-BY-NC)
KEHOT'S NOTE

תענית כו, ב.

173

חתן חות דרגא

The Talmud's advice, "go down a level (nachis darga) to take a wife," linked here to chasan as G-d's descent.

Yevamot 63a: ס"ג במות ס"ג
KEHOT'S NOTE

יבמות סג, א.

174

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

ואם משמחו מה שצונו? אמר רבי יהושע בן לוי: זוכה לתורה שנתנה בתמשה קולות, שנאמר: "ויהי ביום השלישי בקרית ויהי קול וברקים וענן כבד על ההר וקול שופר וגו'. ויהי קול השופר וגו' והאלקים יעננו בקול".

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)

175

ניתנה התורה בה' קולות

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

KEHOT'S NOTE

ברכות ו, סע"ב.

176

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 [tahtena]" (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 ...

להבין מ"ש ביום השמיני עצרת תהיה לכם

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

KEHOT'S NOTE

ב"ר יז, ה.

177

ופני לא יראו

G-d to Moshe: "You shall see My back, but My face shall not be seen." The essence of supernal Chochmah is the hidden "face." (context: Steinsaltz Tanakh)

Exodus 33:23: שמות ל"ג:כ

והסרתי את כפי וראית את אחרי ופני לא יראו:

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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

KEHOT'S NOTE

שמות לג, כג.

178

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

עוטה אור כשלמה נוטה שמים כריעה:

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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

179

וכ"כ בלק"ת בתחלת פי 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 Shavuot.

KEHOT'S NOTE

להאריז"ל ד"ה למה התחילה תו'. מובא באוה"ת שבועות ע' קצג.

180

ועמ"ש מזה בפי 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 פי דברים ע' ד.

181

בתורת ה' חפצו ובתורתו יהגה

The first psalm, of the happy man: "his desire is in the Torah of Havayah, and in his Torah he meditates day and night." The Sages read the change of wording: the Torah is first G-d's and then becomes the student's own. (context: Steinsaltz Tanakh)

Psalms 1:2: תהילים א':ב

כי אם-בתורת ה' חפצו ובתורתו יהגה יומם ולילה:

But his delight is in the law of the L-RD; and in His law doth he meditate day and night.

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

182

לבבתי

"You have captured my heart, my sister, my bride," the opening words of the discourse referred to.

Song of Songs 4:9 ט"ז: שיר השירים

לבבתי אחתי כלה לבבתי באחת מעיניך באחד ענק מצורניך:

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.

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

183

ובד"ה לבבתי בפ' פנחס

the passage shares nothing with the note

KEHOT'S NOTE

נדפס להלן בדרושי שה"ש כה, ג (וראה בהנסמן לעיל האוינו עג, ג).

184

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.

185

ואשים דברי ממש בפיו

"I have placed My words in your mouth," the Torah as it is above given into the student's mouth.

Isaiah 51:16 ט"ז: ישעיהו

ואשים דברי בפיו ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון עמי אתה:

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.'

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

186

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 ד"כ: דברים

כי ה' אלקיך אש אוכלה הוא אל קנא:

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

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

KEHOT'S NOTE

דברים ד, כד.



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

The Hebrew text of Likkutei Torah: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY-NC 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); Torat Emet 357 (Public Domain); Mishnah Yomit by Dr. Joshua Kulp (CC-BY); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain); Daf Shevui (CC0); The Zohar; London, Soncino Press, 1933 (Public Domain); Wikisource Talmud Bavli (CC-BY-SA); Sefer Yetzirah, Warsaw 1884 (Public Domain); Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain); Tikkunei Zohar - Vocalized (Public Domain); Midrash Tanchuma -- Torat Emet (Public Domain); Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY); Kehot Publication Society (CC-BY-NC); The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY); The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY); Constantinople, 1740 (CC-BY-NC); OYW (segmentation according to Warsaw 1880) (Public Domain); OYW (Public Domain); Daat Bereshit Rabbah (Public Domain); The Sefaria Midrash Rabbah, 2022 (CC-BY); Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY).

This edition as a whole: CC BY-NC 4.0. Shuls, schools and non-profit projects may copy, print and share it freely, and may ask for donations to cover the cost of printing; it may never be sold. Credit Kehot Publication Society and [likuteitorah.com](https://creativecommons.org/licenses/by-nc/4.0/).

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/likutei-torah/sukkos/3/

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