



LIKKUTEI TORAH • SUKKOS • MAAMAR 4

ביום השמיני עצרת תהיה לכם

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



G-d hides Himself on Rosh Hashanah the way a father hides from a wise son, only so that we will seek Him and the revelation of Sukkos will bring Him greater joy; on Shemini Atzeres He gives us His own crown, the Torah, and the acceptance of His kingship is gathered in for the whole year with a joy so deep it stays inward.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

G-d hides Himself on Rosh Hashanah the way a father hides from a wise son, only so that we will seek Him and the revelation of Sukkos will bring Him greater joy; on Shemini Atzeres He gives us His own crown, the Torah, and the acceptance of His kingship is gathered in for the whole year with a joy so deep it stays inward.

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 Torah calls Sukkos “a festival to Havayah,” a festival that brings joy to G-d Himself. To explain how G-d can rejoice, the Alter Rebbe uses the verse “A wise son makes a father rejoice”: a father hides to see whether his son understands that the hiding is only so that he will be sought. So G-d conceals Himself on Rosh Hashanah, the day of judgment, so that we seek His face and His revelation on Sukkos brings greater joy. Sin can hide only G-d’s inner dimension, His inner will, not the outer life-force that sustains everything. Man too has an outer and an inner dimension: “bending the knee” is mere acknowledgment, while “bowing down” is the nullification of the whole self. The days from Rosh Hashanah to Yom Kippur raise us from the first to the second; through teshuvah G-d’s inner love is revealed on Yom Kippur and shines openly on Sukkos, as the sukkah, the esrog and the lulav show. Shemini Atzeres, Simchas Torah, goes higher still: G-d gives His crown, the Torah, and the acceptance of His kingship is gathered in for the year with an inward joy (gilah) held within awe. An abridgment closes the maamar.

OUTLINE

- | | | |
|----------|---|------|
| 1 | Joy for G-d: the wise son | ¶1-3 |
| | Sukkos brings joy to G-d; like a father who hides from his wise son, G-d conceals Himself on Rosh Hashanah so that He will be sought and revealed with greater joy on Sukkos; the Priestly Blessing read in this light. | |
| <hr/> | | |
| 2 | What sin hides, and two kinds of submission | ¶4-6 |
| | Sin hides only G-d’s inner dimension; in man, too, bending the knee (acknowledgment, Hod) differs from bowing down (nullification of the self, Netzach), and bowing itself can be outer or inner. | |
| <hr/> | | |
| 3 | From the days of awe to Sukkos | ¶7 |
| | The service from Rosh Hashanah to Yom Kippur raises us to full bowing; through teshuvah G-d’s inner love is revealed, and the sukkah, esrog and lulav bring it into open joy. | |

4 Shemini Atzeres: the crown of Torah

¶8-9

On Simchas Torah G-d gives His crown, the Torah, higher than the revealed face; the acceptance of His kingship is gathered in for the year, and its joy is inward gilah that holds awe and love together.

5 Abridgment

¶10-16

A summary of the whole maamar, adding the nesirah of Rosh Hashanah, the joy of revealed mochin on Sukkos, the crown above the intellect, and the three crowns of kingship, priesthood and Torah across the season.

KEY CONCEPTS

The inner and outer dimensions (pnimiyus and chitzoniyus) פנימיות והיצוניות

G-d's outer dimension sustains all things and nothing can hide it; His inner dimension, His inner will and love, is what sin conceals. In a person, too, outer service is behaviour and inner service is the will itself.

Bending the knee and bowing down (kri'ah and hishtachavayah) כריעה והשתחוואה

Bending the knees, which are "outside the body," is acknowledgment that leaves the self standing; bowing the stature and the head, the seat of Daas, is the nullification of one's whole will before G-d.

Concealment for the sake of revelation הסתר בשביל הגילוי

G-d's hiding on Rosh Hashanah is not true anger but a means, like the father who hides from his wise son, so that we seek Him and the revelation brings greater joy.

The crown of Torah כתר תורה

The Torah's root is above divine wisdom, in Keser; on Simchas Torah G-d gives this crown to Israel, as a king gives his crown to one he loves.

Simchah and gilah שמחה וגילה

Simchah is joy revealed outwardly, the joy of Sukkos; gilah is joy held within, out of awe of the King, the joy of Shemini Atzeres.

Atzeres עצרת

Rendered by the Targum as "gathering": on Shemini Atzeres the acceptance of G-d's kingship is gathered and kept for the whole year, and the joy is held within.

SECTION 1 • 11-3

Joy for G-d: the wise son

1 ביום השמיני עצרת^{1,2} תהיה לכם. ובכל המועדים כתיב ועשית פסח³ לה' אלקיך ועשית חג שבועות לה' אלקיך.⁴ ובסוכות כתיב בפ' אמור וחגותם אותו חג לה'.⁵

“On the eighth day, there shall be an atzeres (assembly) for you.” Now, regarding all the festivals it is written, “You shall make the Pesach to Havayah your G-d,” [and] “You shall make the festival of Shavuos to Havayah your G-d.” But regarding Sukkos it is written, in Parshas Emor, “And you shall celebrate it as a festival to Havayah.”

The maamar opens with the Torah’s verse for Shemini Atzeres and then notes a difference in wording. For Pesach and Shavuos the Torah says “You shall make” the festival “to Havayah your G-d,” but for Sukkos it says “you shall celebrate it as a festival to Havayah,” which the maamar will read as making a festival, a celebration, for G-d Himself.

פ' שמביאין שמחה בהקב"ה כמאמר וישמחו בך ישראל מקדשי שמך שישראל מקדשי שמך מביאין השמחה בך ואין שמחה אלא ביין⁶ כמש" גבי יין המשמח אלקים ואנשים⁷ כו'

This means that [we] bring joy to the Holy One, blessed be He, as in the saying, “And Israel, who sanctify Your Name, will rejoice in You”: that Israel, who sanctify Your Name, bring the joy into You. And there is no joy except with wine, as it is written regarding wine, “which gladdens G-d and men,” etc.

The Alter Rebbe explains the Sukkos wording: on this festival we bring joy to G-d Himself. The prayer “Israel ... will rejoice in You” is read as “Israel bring joy into You,” and the Talmud’s saying on festival rejoicing, that since the Temple’s destruction there is no joy except with wine, is linked to the verse about wine that “gladdens G-d and men.”

ולחבין זה איך הוא השמחה למעלה בו ית' שאין לו דמות הגוף⁸ וכו' (ועמ"ש ע"פ שוש אשיש⁹ בהוי". וגבי פורים בפ' רננו צדיקים¹⁰ בהוי") הנה כתיב בן חכם ישמח אב.¹¹

And [we need] to understand this: how is there joy above, in Him, may He be blessed, who has no bodily form, etc.? (See also what is written on the verse “I will greatly rejoice in Havayah,” and, regarding Purim, in the explanation of “Sing joyfully, you righteous, in Havayah.”) Now, it is written, “A wise son makes a father rejoice.”

The question: how can one speak of joy “in” G-d, who has no body and no emotions like ours? The parenthesis points to two discourses that answer it: in Likkutei Torah, Nitzavim (“I will greatly rejoice in Havayah”), and in Torah Ohr, Megillas Esther (“Sing joyfully, you righteous, in Havayah”), the Alter Rebbe explains that Israel bring about joy in the Name Havayah by drawing down, through the mitzvos, a light from beyond the order of the worlds. Here the answer begins with the verse “A wise son makes a father rejoice.”

פ"י עדי"מ אב שרוצה להבין¹² חכמת בנו אזי מסתיר א"ע [את עצמו] ממנו בכדי לידע ולהכיר חכמת הבן

Meaning, by way of analogy: a father who wishes to understand his son's wisdom then hides himself from him, in order to know and recognize the son's wisdom:

The analogy: a father hides from his son in order to discover how wise the son is. The hiding is a test.

שיבין שההסתר וההעלם הזה אינו אלא בכדי שיבקשנו הבן וימצאנו ואז תגדל השמחה באביו בשביל חכמת בנו והכרתו בזה כי יחפשנו בחפש מחופש לרדוף אחריו.

[whether] he will understand that this hiding and concealment is only so that the son should seek him and find him. And then the father's joy grows great because of his son's wisdom and his recognition of this, for he will search for him with a thorough search, to pursue him.

The test is whether the son grasps that the hiding is only so that he will seek and find his father; a wise son understands this and searches for him with all his effort. The father's joy is then greater than if he had never hidden, because it is joy in his son's wisdom and understanding.

כך הנה כתיב בכסה ליום חגינו¹³ שמסתיר ומכסה א"ע [את עצמו] בר"ה [בראש השנה] בשביל שתגדל השמחה במועד חג הסוכות.¹⁴

So too, it is written, "In the concealment (bakeseh), for the day of our festival": that He hides and conceals Himself on Rosh Hashanah so that the joy will grow great at the festival of Sukkos.

The analogy is applied to the calendar. In the psalm, "Blow the shofar at the new moon, bakeseh, on our festival day," the Sages read keseh as the day the moon is covered, Rosh Hashanah; the maamar reads it as G-d's own concealment on Rosh Hashanah "for" the festival of Sukkos two weeks later, so that the joy then will be greater.

2 וביאור הענין הזה כי הנה ר"ה [ראש השנה] הוא יום הדין ומשפט¹⁵ לאלהי יעקב שמראה א"ע [את עצמו]

כאלו מסתלק השראתו ואינו רוצה כ"א להיות דין ומשפט על אלהותו ית' איך לשכון ביעקב

And the explanation of this matter: Rosh Hashanah is the day of judgment, "a judgment for the G-d of Yaakov," when He shows Himself as though His indwelling departs, and He wishes only that there be judgment and justice concerning His G-dliness, may He be blessed, [as to] how [it is] to dwell in Yaakov.

Rosh Hashanah is the day of judgment: the Mishnah (Rosh Hashanah 16a) teaches that on it all who come into the world pass before G-d. The psalm calls it "a judgment (mishpat) for the G-d of Yaakov," and the Alter Rebbe reads this as a judgment about G-d's own presence: He appears to withdraw it, and what is judged is whether and how His G-dliness should dwell among the Jewish people.

ומדקדקין על כל מעשי האדם להביא במשפט כל המשכות אלהותו שהמשיך כל אחד ואחד על נפשו לפי בחי' מדרגתו בשנה העבר' [העברה] וכל מה שימשיך עליו עוד על להבא בשנה זו ואם הוא ראוי לכך

And all of a person's deeds are scrutinized, to bring into judgment all the drawings-down of His G-dliness that each and every one drew down upon his soul, according to the level of his standing, in the past year, and all that he will yet draw down upon himself in the future, in this year, and whether he is worthy of it.

Every deed is examined: how much G-dliness each person drew into his soul during the past year, according to his level, how much he will draw in the coming year, and whether he deserves it.

והרי הוא כאלו מסתיר אי"ע [את עצמו] ממנו כו'

And so it is as though He hides Himself from him, etc.

Holding back His presence until this judgment is made is what makes it seem that G-d is hiding.

אבל ואנכי הסתר אסתיר¹⁶ פני ביום ההוא כתיב בפ' וילך שבחי' ההסתר וההעלם בזה אינו בבחי' הסתר והעלם אמיתי על צד עצם ההעלם לומר שהוא תכלית כוונת המכוון ח"ו [חס ושלום] להיות כמו רוגז אמיתי ח"ו [חס ושלום]. אלא שכדי שיבקש פניו¹⁷ ולהתגלות גילוי אלקות ית' בחג הסוכות עשה כן שיהא שמחתנו שתתגדל השמחה בהתגלות מההעלם אל הגילוי.

However, [as to] “And I will surely hide My face on that day,” written in Parshas Vayeilech: the hiding and concealment in this is not a true hiding and concealment, for the sake of the concealment itself, as if to say that it is the ultimate purpose intended, G-d forbid, like true anger, G-d forbid. Rather, He did so in order that one seek His face, and that a revelation of G-dliness, may He be blessed, be revealed on the festival of Sukkos, so that it be [the time of] our joy: that the joy grow great through the revealing from concealment to revelation.

In Parshas Vayeilech, “I will surely hide My face” speaks plainly of hiding as a punishment, and might suggest real anger and real distance. The Alter Rebbe says the concealment is not an end in itself and not true anger, G-d forbid: its purpose is that we seek G-d's face, so that on Sukkos His G-dliness will be revealed, and joy is greatest when what was hidden is revealed; hence Sukkos is “the time of our joy.”

3 וזהו ואנכי הסתר אסתיר פני ביום ההוא¹⁸ דהיינו בחיי ועבד הלוי הוא¹⁹ שהוא בחינת יין המשמח אלקים ואנשים²⁰ כמ"ש במ"א.

And this is "And I will surely hide My face on that day": that is, the level of "And the Levite, he (hu), shall perform [the service]," which is the level of "wine that gladdens G-d and men," as is explained elsewhere.

The hidden face is linked to the verse "And the Levite, he (hu), shall perform the service." Plainly hu means "he himself," but the word Hu, "He," said of one who is not present, stands in Chassidus for the hidden aspect of G-d, which the Levite serves; and the Levites' song accompanied the wine poured on the altar, the "wine that gladdens G-d and men," so the hidden level is the very source of joy.

ולכן אנו מבקשים פניו בכל התפלות ותחנונים שמראש השנה ועד יו"כ [יום כפור] במלכיות זכרונות ושופרות וצועקים מלך מלך להמשיך מלכותו עלינו מראש השנה ועד יו"כ [יום כפור / יום הכפורים]

Therefore we seek His face in all the prayers and supplications from Rosh Hashanah until Yom Kippur, with Malchiyos, Zichronos and Shofaros [the Rosh Hashanah blessings of kingship, remembrance and the shofar], and we cry out, "King, King," to draw His kingship upon us, from Rosh Hashanah until Yom Kippur;

Because G-d's face is hidden, the ten days from Rosh Hashanah to Yom Kippur are spent seeking it. Malchiyos, Zichronos and Shofaros are the three central sections of the Rosh Hashanah Musaf prayer, and in them we proclaim G-d King and ask Him to draw His kingship over us.

דהיינו התגלות רצונו כמ"ש יאר ה' פניו אליך שהוא עד"מ כמו כאשר יחטא איש לאיש הרי הוא ברוגז עמו וכאשר הו מבקש פניו מוחל לו ומעביר ממנו פניו של זעם ומראה לו פנים של אהבה ורצון להגלות לו אהבתו

that is, the revelation of His will (ratzon), as it is written, "May Havayah make His face shine upon you." By way of analogy, it is like when a man sins against another man: [the other] is angry with him, and when he seeks his face, he forgives him, removes from him his face of wrath and shows him a face of love and favor (ratzon), to reveal his love to him.

What we ask for is the revelation of G-d's will, His favor (ratzon means both), as in the Priestly Blessing, "May Havayah make His face shine upon you." The human parallel: one who was wronged is angry, but when the offender seeks his face, he forgives him, and, more than cancelling the debt, replaces the angry face with a face of love and favor.

כך השי"ת [השם יתברך] מוחל עוונות עמו ומעביר מהם הפנים של הרוגז וההסתר בהגלות נגלות עליהם
אור פניו²¹ כמ"ש יאר ה' פניו אליך²²

So too G-d, may He be blessed, forgives the sins of His people and removes from them the face of anger and concealment, openly revealing to them the light of His face, as it is written, "May Havayah make His face shine upon you,"

So too G-d forgives His people's sins, removes the face of anger and concealment, and instead shows them the light of His face, the "shining face" of the blessing.

עד שבחג הסוכות נגלה כבוד ה' מההעלם אל הגילוי ולכן הוא זמן שמחתנו

until on the festival of Sukkos the glory of G-d is revealed from concealment to revelation; and therefore it is "the time of our joy."

This revelation reaches its height on Sukkos, when G-d's glory comes out of concealment into revelation; that is why Sukkos is called "the time of our joy."

וז"ש [וזהו שכתוב] ישא ה' פניו אליך. ישא מלשון הסתלקות ונשיאות פניו למעלה כלומר שמסלק ע צמו
כב יכול ממנו ומתראה בפניו של רוגז ודין וכל כך למה בשביל אליך

And this is what is written, "May Havayah lift up His face to you." "Lift up" (yisa) is from the term for withdrawal and lifting His face upward; that is to say, He withdraws Himself, as it were, from him, and appears with His face of anger and judgment. And why all this? For the sake of "to you":

The Alter Rebbe turns to the next line of the Priestly Blessing, "May Havayah lift up His face to you," which plainly means that G-d turns His face toward you in favor. He reads "lift up" (yisa) as "lift away": G-d withdraws His face upward and shows a face of anger and judgment, and the question is why; the answer is in the next words, "to you."

דהיינו שימושך גילוי אלקויו ית' מההעלם אל הגילוי ואז תהיה השמחה ביתר שאת

that is, so that the revelation of His G-dliness, may He be blessed, be drawn down from concealment to revelation; and then the joy will be all the greater.

The withdrawal is "to you," that is, for your sake, so that G-dliness will be drawn down and revealed after being hidden, with far greater joy.

[ועיין מ"ש בד"ה ושאתם מים²³ מענין בן חכם ישמח אב כו' ובוהר ח"א [חלק א'] כ"ב א' ודף סי' ע"ב²⁴ ח"ג [חלק ג'] ע"ד ב'. ודף רע"ט סע"ב [סוף עמוד ב]:

[See also what is written in the discourse beginning “And you shall draw water,” on the matter of “A wise son makes a father rejoice,” etc., and in the Zohar, Part I, folio 22a and folio 60b; Part III, folio 74b, and folio 279, end of side b.]

The bracket sends the reader to the discourse “And you shall draw water” and to the Zohar. In that discourse (Likkutei Torah, Sukkos) the Alter Rebbe explains “A wise son makes a father rejoice” as the revelation on Sukkos of Chochmah, the “father” (Abba), made possible by the teshuvah of Yom Kippur; the Zohar (1:22a; 3:74b) reads the same verse of the wise son who brings joy to the Father above, the Holy King, while a foolish son is his mother’s grief, and 3:279b speaks of the joy of the King’s son, like the King’s joy when He comes to redeem His bride from the darkness of exile.

SECTION 2 • ¶4-6

What sin hides, and two kinds of submission

4 ב והנה סיבה הגורמת ההעלם וההסתר הוא מ"ש עונותיכם מבדילים ביניכם²⁵ כו' וצריך להבין דהא כתיב גם חשך לא יחשיך²⁶ ממך ולילה כיום יאיר כחשיכה כאורה ואיך העון שהוא חושך יהי [יהיה] הבדל נגד אור ה'.

2. Now, the cause that brings about the concealment and hiding is what is written, “Your iniquities separate between you, etc.” And [we need] to understand this, for it is written, “Even darkness is not dark for You, and night shines like day; darkness is as light.” So how can sin, which is darkness, be a separation over against the light of G-d?

Section 2 asks what causes the concealment, and answers with Isaiah: “Your iniquities separate between you and your G-d.” But this raises a difficulty: to G-d, darkness is like light, so how can sin, which is spiritual darkness, block His light?

אך יש ב' בחי' ²⁷ היינו בחי' חיצוניות ובחינת פנימיות. חיצוניות הוא שמהווה כל הנבראים מאין ליש ומחיה את כולם שהוא מבחי' חיצוניות מלכותו ית' כמ"ש במ"א.

But there are two levels: the level of the outer dimension (chitzoniyus) and the level of the inner dimension (pnimiyus). The outer dimension is what brings all the created beings into being from nothing to something and gives life to all of them, which comes from the level of the outer dimension of His kingship (Malchus), may He be blessed, as is explained elsewhere.

The answer begins with a distinction between two dimensions of G-d’s relation to the world. The outer dimension is the life-force that creates every being from nothing and keeps it alive; it comes from the outer aspect of G-d’s Malchus, His kingship, and this dimension, as the next paragraph says, nothing can block.

5 ובבחי' זו אין הבדל והסתר מסתיר ומעלים אורו ית' כדכתיב מלא כל הארץ כבודו²⁸ וכתיב ומלכותו בכל משלה²⁹

And on this level there is no separation or concealment that hides and conceals His light, may He be blessed, as it is written, “The whole earth is full of His glory,” and it is written, “And His kingship rules over all.”

On the outer level, the life-force that creates and sustains all things, nothing can separate or hide G-d's light. That is why “the whole earth is full of His glory” and “His kingship rules over all”: even a sinner is kept in existence by it.

אך בחי' פנימית הוא ענין המשכות אלקותו וקדושתו עלינו מבחי' פנימיות רצונו ית' ובבחי' זו עוונותיכם מבדילים ביניכם³⁰ דוקא שלא יתגלי [יתגלה] ויאיר ביניכ' בתוך פנימי' [פנימיות / פנימית] נקודת הלב

But the inner level is the matter of the drawings-down of His G-dliness and holiness upon us from the level of the inner dimension of His will, may He be blessed; and it is specifically on this level that “your iniquities separate between you,” so that it is not revealed and does not shine among you, within the innermost point of the heart.

The inner level is different: it is G-d's holiness drawn down to us from His inner will, His true desire. Here sin does separate: it prevents that inner light from being revealed within the innermost point of a person's heart.

(ע' [עיינן] באגרת התשובה פד"ה ועמ"ש בפ' תצוה ע"פ ועשית ציץ³¹ בפ"י וענין מחיצה של ברזל המפסקת בין ישראל³² כו' ועמ"ש סד"ה למנצח על השמינית) כי הנה כתיב פנים בפנים³³ וכו'. שגם באדם יש בחינות פנימיות וחיצוניות.

(See Iggeres HaTeshuvah, chapters 4-5; and see also what is written in Parshas Tetzaveh on the verse “And you shall make a tzitz [the High Priest's gold plate],” in the explanation, and the matter of the iron partition that separates between Israel, etc.; and see also what is written at the end of the discourse beginning “For the conductor, on the Sheminis [the eight-stringed lyre].”) For it is written, “Face to face, etc.”: [meaning] that in a person, too, there are levels of the inner dimension (pnimiyus) and the outer dimension (chitzoniyus).

The parenthesis gives further reading. Iggeres HaTeshuvah (Tanya, Part III), chapters 4-5, explains that nothing separates before G-d, since “the whole earth is full of His glory,” yet sin separates because it opposes the supernal will; and in Torah Ohr, Tetzaveh, on the tzitz, the Alter Rebbe explains the Sages' “iron wall” between Israel and their Father in Heaven as a barrier only on the receivers' side, which a broken heart and thoughts of teshuvah open. The verse “Face to face [Havayah spoke with you]” then shows that G-d's inner face meets man's inner face, for a person, too, has an inner and an outer dimension.

חיצוניות הוא מ"ש כי פנו אלי עורף³⁴ כוי וכמ"ש במ"א ופנימיות נקרא מה שהוא עיקר רצונו ומגמתו
וחפצו

The outer dimension is what is written, "For they have turned their back to Me, etc.," as is explained elsewhere; and what is called the inner dimension is the essence of his will, his aim and his desire.

In a person, the outer dimension is described by the prophet's complaint "they have turned their back to Me, and not their face": serving G-d with the outside only. The inner dimension is what a person truly wants, the essence of his will, his aim and his desire.

ויש ב' בחי' אלו הן בסור מרע הן בועשה טוב כי בסור מרע כתיב עונותיכם מבדילים כוי

And these two levels exist both in "turning from evil" and in "doing good." For regarding turning from evil it is written, "Your iniquities separate, etc.";

The difference between outer and inner applies both to avoiding sin and to doing good. In avoiding sin, the verse about iniquities that separate applies.

ובועשה טוב הנה אומרים כל ברך לך תכרע³⁵ וכל קומה לפניך תשתחוה שיש ב' בחי' כריעה
ובחינת השתחואה כי הנה כולם מקבלים עליהם עול מלכות שמים ומייחדים אותו בק"ש [בקריאת שמע].

and regarding doing good, we say, "Every knee shall bend to You, and every stature shall bow down before You": that there are two levels, the level of bending the knee (kri'ah) and the level of bowing down (hishtachavayah). For all of them accept upon themselves the yoke of the kingdom of Heaven and declare His oneness in the Shema.

In doing good, the Nishmas prayer says "Every knee shall bend to You, and every stature shall bow down before You": two levels of submission, bending the knee (kri'ah) and full bowing (hishtachavayah). Everyone who says the Shema accepts G-d's kingship, but not everyone reaches the same depth.

אך לא כל אפין שוין שיש מי שאינו נתפס כ"כ [כל כך] בלבו מקרב איש ולב³⁶ עמוק עד כלות הנפש לבטל רצונו ממש עד שלא יהי' [יהיה] לו רצון אחר כלל זולת עבודתו ית' ותורת ה' להיות חפצו³⁷ רק הוא על עמדו ומצבו יעמוד כמו קודם ק"ש [קריאת שמע]

But not all faces are alike: there is one who is not so gripped in his heart, “in the inward part of a man and a deep heart,” to the point of the soul’s expiring (klos hanefesh), to nullify his will completely, until he has no other will at all apart from His service, may He be blessed, and the Torah of G-d, that it be his desire; rather, he stays where he stood, and in his [former] state he remains, as before the Shema.

“Not all faces are alike”: some accept G-d’s kingship without being gripped by it in the depths of the heart, “the inward part of a man and a deep heart.” Such a person does not reach klos hanefesh, the soul’s longing that gives itself over entirely until it wants nothing but G-d’s service and His Torah; after the Shema he is the same person he was before it.

ואינו אלא בחינת הודאה שמודה ומסכים בלבו שאין עוד מלבדו³⁸ ואפס זולתו וכולא קמיה כלא חשיב³⁹

And it is only the level of acknowledgment (hodaah), in which he acknowledges and agrees in his heart that there is nothing else besides Him and nothing apart from Him, and that “everything before Him is considered as nothing.”

His Shema is hodaah, acknowledgment: he agrees in his heart that nothing exists apart from G-d and that before Him everything is as nothing. This is real, but it is agreement, not transformation.

אך אל אתכפייא סט"א [סטרא אחרא] להיות כל רצון הגוף וכחותיו נכנעים לעשות רצון נפשו האלהית באמת לאמיתו ונקרא בחי' זו כריעה (וז"ש [וזהו שכתוב] בזהר) (בראשית דמ"ב ע"ב) הכא הכרעה

But the sitra achra (the other side) is not subdued, such that all the will of the body and its powers would be subjugated to do the will of his G-dly soul in absolute truth. And this level is called bending the knee (kri'ah). (And this is what is said in the Zohar) (Bereishis, folio 42b), “Here is bending,”

The text reads “אל אתכפייא,” apparently a misprint for “לא אתכפייא,” “is not subdued”: acknowledgment alone does not force the sitra achra (the side opposed to holiness) and the body’s desires to submit fully to the G-dly soul. This level is called kri'ah, bending the knee, and the Zohar’s words “here is bending” refer to it.

והיינו בהיכל ההוד שהוא ⁴⁰ בחינת הודאה שכורע על ברכיו שהם לבר מגופא ⁴¹ שהגוף עומד על עמדו

that is, in the Chamber of Hod, which is the level of acknowledgment (hodaah): he bends on his knees, which are “outside the body,” for the body stays standing in its place.

In the Zohar’s account of the Chambers (Heichalos) of prayer, bending belongs to the Chamber of Hod, a word related to hodaah, acknowledgment. One bends the knees, which the Zohar calls “outside the body”: the body itself stays upright, as the self stays intact.

משא”כ ביטול רצונו לגמרי וכלות הנפש אליו ית’ לדבקה בו בפנימיות נקודת לבו זה הוא בחי’ השתחוואה שכופף קמותו וראשו ששם מקור הדעת

By contrast, the complete nullification of his will and the soul’s expiring toward Him, may He be blessed, to cleave to Him in the innermost point of his heart: this is the level of bowing down (hish-tachavayah), in which he bends his stature and his head, where the source of Daas is.

Full bowing is the complete nullification of one’s will and the soul’s longing to cleave to G-d from the innermost point of the heart: one bends the whole stature and the head, the seat of Daas.

שרעותא דליבא נמשך מחמת שמקשר דעתו בחוץ בגדולת ה’ ואזי נכנס בעומקא דליבא ונגע עד הנפש בחי’ פנימית נקודת לבו ממש עד שאתכפייא סט”א [סטרא אחרא] ואין לו רצון אחר כלל.

For the desire of the heart (re’usa deliba) is drawn forth because he binds his mind (daas) firmly to the greatness of G-d, and then it enters into the depth of the heart and touches the soul, the level of the very innermost point of his heart, until the sitra achra is subdued and he has no other will at all.

The heart’s desire (re’usa deliba) comes from binding one’s Daas, one’s focused awareness, firmly to G-d’s greatness. That awareness then enters the depth of the heart and touches the soul’s innermost point, until the sitra achra is truly subdued.

וזהו וכל קומה לפניך תשתחוה שהקומה זקופה תלוי בנשיאת ראש שהוא ענין הדעת.

And this is “And every stature shall bow down before You”: for an upright stature depends on the lifting of the head, which is the matter of Daas.

That is why the verse says “every stature” bows: a person stands tall because his head is raised, and the head is Daas, so bowing the head is bowing the self.

(ועיין ממעלת השתחואה ברבות וירא פניו⁴² ועמי"ש סדי"ה והיה ביום ההוא⁴³ יתקע⁴⁴ בענין ו השתחוה לה' וסדי"ה והיה מדי חדש⁴⁵ בענין להשתחוות לפני. ⁴⁶ וצ"ל מ"ש בזהר) (בראשית דמ"ג ב') הכא השתחואה

(And see on the virtue of bowing down in [Bereishis] Rabbah, [Parshas] Vayeira, chapter 56; and see also what is written at the end of the discourse beginning “And it shall be on that day, [a great shofar] shall be blown,” on the matter of “and they shall bow down to Havayah,” and at the end of the discourse beginning “And it shall be, from one new moon [to the next],” on the matter of “to bow down before Me.” And [we need] to explain what is said in the Zohar) (Bereishis, folio 43b), “Here is bowing down,”

The parenthesis refers to the Midrash (Bereishis Rabbah 56:2), where Rabbi Yitzchak teaches that everything came about in the merit of bowing, even the giving of the Torah and the ingathering of the exiles, and to the ends of two discourses: in Likkutei Torah, Rosh Hashanah (“the great shofar”), bowing is bittul, which in the future will reach even the souls lost “in Ashur and Egypt”; in Likkutei Torah, V'zos HaBerachah (“from one new moon to the next”), bowing, though self-nullification, also draws down a revelation from beyond the order of the worlds, “before Me” meaning G-d’s face revealed. The Alter Rebbe then turns to the Zohar’s words “here is bowing down.”

דהיינו בהיכל הנצח⁴⁷ ואפ"ל [ואפשר לומר] כי נצח הוא ענף החכמה שהוא בחי' ראייה שמזה נמשך השתחואה וביטול כי אינו דומה שמיעה לראיה⁴⁸ והיינו כי הוד ענף הבינה שהיא בחי' שמיעה כו'

that is, in the Chamber of Netzach. And it can be explained that Netzach is a branch of Chochmah, which is the level of sight, from which bowing down and self-nullification (bittul) are drawn, for hearing is not comparable to seeing; and this is because Hod is a branch of Binah, which is the level of hearing, etc.

The Zohar places bowing in the Chamber of Netzach, and the Alter Rebbe suggests why: Netzach branches from Chochmah, which is like sight, and Hod from Binah, which is like hearing. Seeing something brings a far deeper self-nullification than hearing about it, as the Sages say, “hearing is not like seeing” (the Kehot note gives the Mekhilta on Exodus 19:9 and the Pesikta Zutrasa on Shelach).

וז"ש [וזהו שכתוב] בפע"ח [בפרי עץ חיים] בכוונת תפלת ערבית דשבת כי בחול איהי בהוד ובערבית דשבת גם איהי בנצח

And this is what is written in Pri Etz Chaim, on the kavanah [mystical intention] of the evening prayer of Shabbos: that on weekdays she is in Hod, and in the evening prayer of Shabbos she is also in Netzach.

Pri Etz Chaim, the Arizal’s teaching on the kavanos (mystical intentions) of prayer, says that on weekdays “she,” the Nukva (Malchus), is at the level of Hod, and in the evening prayer of Shabbos she reaches Netzach as well.

והיינו לפי כי בשבת כתיב ויברך אלקים את יום השביעי⁴⁹ וכנודע דברכה היא למעלה מבחי' הודאה וכמ"ש ע"פ ציון במשפט תפדה⁵⁰ ע"ש.^{51,52}

And this is because regarding Shabbos it is written, "And G-d blessed the seventh day," and, as is known, blessing is higher than the level of acknowledgment (hodaah); as is written on the verse "Zion shall be redeemed with justice"; see there.

Shabbos reaches Netzach because it was blessed ("And G-d blessed the seventh day"), and blessing, drawing down from above, is higher than acknowledgment. A discourse on "Zion shall be redeemed with justice" explains this further.

6 ויותר נראה עפ"ש [על פי מה שכתוב] בד"ה מזמור שיר חנוכת הבית⁵³ שיש ב' בחינות בהשתחווא דהיינו השתחוואה חיצונית שמכניע את הגוף שלא ימרוד במלך בפועל ממש אבל עיקר רצון ופנימית הנפש אינה מבוטלת כו'

And it seems more [correct to explain this] according to what is written in the discourse beginning "A psalm, a song of the dedication of the House": that there are two levels in bowing down. That is, an outer bowing down, which subdues the body so that it will not rebel against the King in actual deed, but the essence of the will and the inner dimension of the soul are not nullified, etc.;

The Alter Rebbe offers a better explanation, from the discourse on "A psalm, a song of the dedication of the House": bowing itself has two levels. Outer bowing subdues the body so that it does not rebel against the King in deed, but leaves a person's real will and inner soul untouched.

משא"כ ההשתחוואה בבחי' פנימיות הוא בחי' בטל רצונך מפני רצונו^{54,55} שאין לו רצון וחפץ אחר כלל:⁵⁶

whereas bowing down on the level of the inner dimension is the level of "Nullify your will before His will," so that he has no other will or desire at all.

Inner bowing fulfils the Mishnah's "Nullify your will before His will": one has no other will or desire at all. In that discourse (Likkutei Torah, V'zos HaBerachah) the Alter Rebbe adds that Israel received this inner bowing by seeing the revealed Shechinah in the Temple on the three pilgrim festivals, when their souls were nullified like a candle before a torch.

SECTION 3 • 17

From the days of awe to Sukkos

7 ג וזהו ענין כל סדר עבודה שמר"ה [שמראש השנה] ועד יוהכ"פ [יום הכפורים] במלכיות זכרונות ושופרות ותפלות ותחנונים שמר"ה [שמראש השנה] עד יוהכ"פ [יום הכפורים] לעלות מבחינת כריעה לבחי' השתחואה

3. And this is the matter of the whole order of service from Rosh Hashanah until Yom Kippur, with Malchiyos, Zichronos and Shofaros, and the prayers and supplications from Rosh Hashanah until Yom Kippur: to rise from the level of bending the knee to the level of bowing down.

Section 3 applies the distinction to the ten days from Rosh Hashanah to Yom Kippur. All their prayers, including the three sections of the Rosh Hashanah Musaf, aim to move us from kri'ah, mere acknowledgment, to hishtachavayah, the full bowing of the self.

ואזי מתגלה ביום הכפורים פנימיות רצונו ואהבתו ית' ויאיר פניו⁵⁷ אלינו אל תוך פנימיות נקודת הלב כמ"ש לך אמר לבי בקשו פני⁵⁸ את פניך ה' אבקש פניך דייקא שהוא בחי' פנימיות אהבתו ית' ורצונו ית'

And then, on Yom Kippur, the inner dimension (pnimiyus) of His will and His love, may He be blessed, is revealed, and He makes His face shine toward us, into the innermost point of the heart; as it is written, "On Your behalf my heart said, 'Seek My face'; Your face, Havayah, I will seek": "Your face" specifically, which is the level of the inner dimension of His love, may He be blessed, and of His will, may He be blessed.

When we reach that inner bowing, G-d's inner will and love are revealed on Yom Kippur and shine into the innermost point of our heart. In the psalm David's heart relays G-d's call, "Seek My face," and he answers, "Your face, Havayah, I will seek": the stress on "face" points to G-d's inner dimension, His love and will, not only His outer, sustaining power.

והיינו על ידי התשובה כי עיקר התשובה⁵⁹ היא חרטה בלב דהיינו לעקור הרצון שלא ירצה עוד כלל לשוב לכסלה⁶⁰

And this is through teshuvah (return), for the essence of teshuvah is regret in the heart, that is, to uproot the will, so that he will no longer want at all to return to his folly.

That revelation comes through teshuvah, whose essence is heartfelt regret: uprooting the will to sin, so that one no longer wants to return to folly at all. In Tanya the Alter Rebbe writes that "the essence of teshuvah is in the heart," and in Iggeres HaTeshuvah that it means resolving wholeheartedly never to return to folly.

ועל ידי זה אתכפייא סט"א [סטרא אחרא] ונגלה כבוד⁶¹ ה' יאר ה' פניו כי רוצה⁶² ה' בעמו

And through this the sitra achra (the other side) is subdued, and “the glory of Havayah is revealed”: “May Havayah make His face shine,” for “Havayah desires His people.”

When the will itself is changed, the sitra achra is subdued and G-d's glory is revealed, as in the blessing “May Havayah make His face shine,” for “Havayah desires His people”: His favor (ratzon) returns.

כמשל האדם שמוחל לחבירו אחר שמתחרט ומראה לו שאין לו רצון וחפץ עוד בדבר אשר זדה לו ועייז
ירצה פניו וישוב וירחמהו.

As in the parable of a person who forgives his fellow after [the other] regrets and shows him that he no longer has any will or desire for the thing in which he wronged him; and through this he will win his favor, and he will again have compassion on him.

The human parable: a person forgives someone who has wronged him once he sees true regret and that the offender no longer wants what he did. Then he is reconciled and shows him compassion again.

וזהו כל האזרח בישראל ישבו בסוכות.⁶³ פ"י האזרח מה שזורח ומאיר בישראל בתוך פנימיות נקודת
הלב

And this is “Every native (ezrach) in Israel shall dwell in sukkos.” Meaning: “the native” is that which shines (zore'ach) and gives light in Israel, within the innermost point of the heart.

The verse commanding every “native” (ezrach) to dwell in the sukkah is read through wordplay: ezrach is related to zore'ach, “shining.” It is the inner light that shines in the innermost point of a Jew's heart.

(עמ"ש ע"פ ראה אנכי⁶⁴ בפ"י לאיתן האזרחי⁶⁵ ובאגה"ק [ובאגרת הקודש] בסופו ע"פ וצדקה כנחל איתן)⁶⁶
ישבו בסוכות זמן שמחתנו על ידי הארה והתגלות שנתגלה ביום הכפורים כנ"ל.

(See also what is written on the verse “See, I [set before you],” in the explanation of “Of Eisan the Ezrachite,” and in Iggeres HaKodesh, at its end, on the verse “And charity like a mighty (eisan) stream.”) “Shall dwell in sukkos,” “the time of our joy,” through the illumination and revelation that was revealed on Yom Kippur, as mentioned above.

The parenthesis refers to explanations elsewhere of “Eisan the Ezrachite” and of “a mighty (eisan) stream,” which also connect ezrach with an inner, enduring light. Dwelling in the sukkah in joy comes from the light revealed on Yom Kippur.

וזהו ענין סדר נטילת לולב והאתרוג. כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] (במדרש רבה פ' אמור פרשה שלשים) פרי עץ הדר זה הקב"ה ⁶⁷ כו'

And this is the matter of the order of taking the lulav [palm branch] and the esrog [citron]. For our Sages, of blessed memory, said (in Midrash Rabbah, Parshas Emor, chapter thirty), “The fruit of a beautiful tree (pri etz hadar): this is the Holy One, blessed be He, etc.”

The same theme is now found in the mitzvah of taking the lulav and esrog. The Midrash on Parshas Emor reads “the fruit of a beautiful (hadar) tree” as an allusion to G-d, of whom it is said, “You have clothed Yourself in majesty and splendor (hadar).”

וגם אמרו פרי עץ הדר הדר באילנו ⁶⁸ וכו'

And they also said, “The fruit of a beautiful tree’: [a fruit] that dwells (hadar) in its tree, etc.”

The Talmud also reads hadar as ha-dar, “that dwells”: the esrog stays on its tree from year to year.

כי האדם עץ השדה. ⁶⁹ פי האדם זה הקב"ה ⁷⁰ כמ"ש ועל דמות הכסא דמות כמראה אדם ⁷¹ נמשל לעץ השדה והוא ענין עץ החיים כמ"ש במ"א (ועיין מזה בזהר אמור דצ"ו ע"ב ודצ"ז ע"א).

For “man is a tree of the field.” Meaning: “man” is the Holy One, blessed be He, as it is written, “And upon the likeness of the throne, a likeness like the appearance of a man”; He is likened to a tree of the field, and this is the matter of the Tree of Life, as is explained elsewhere. (And see on this in the Zohar, Emor, folio 96b and folio 97a.)

The verse “man is a tree of the field” (plainly a question: “is the tree of the field a man?”) is read as a statement, and “man” here refers to G-d, as in Ezekiel’s vision of “the appearance of a man” upon the throne. That “tree of the field” is the Tree of Life: the Zohar on Emor (3:96b-97a) speaks of the supernal “tree,” the central “body” that binds everything and nourishes every tree below, and calls the Torah “a tree of life.”

והדר באילנו. הוא בחינת פנימיות האילן ⁷² שהוא ענין פנימיות האהבה שיש להוי' עלינו כמ"ש לבבתי אחותי כלה ⁷³ כו' שהאהבה הוא עד"מ בבחי' פנימית נקודת הלב ישראל בתוונא דלבא יתבי ⁷⁴ ונפלאה אהבתו להם

And “dwells in its tree”: this is the level of the inner dimension of the tree, which is the matter of the inner dimension of the love that Havayah has for us, as it is written, “You have captured my heart, my sister, [my] bride, etc.” For the love is, by way of analogy, on the level of the innermost point of the heart: “Israel dwell in the chamber of the heart,” and His love for them is wondrous.

The fruit “that dwells in its tree” represents the inner dimension of the tree: G-d’s inner love for Israel, as in “You have captured my heart, my sister, my bride.” The Jewish people dwell, as it were, in the innermost chamber of G-d’s heart.

(וזה הוא מ"ש במ"ח מסכת אורות ז"א פ"ג [פרק ג'] משנה ז' ובפנימיותו⁷⁵ כו' ונתי [ונתבאר] מזה לעיל
 בשה"ש [בשיר השירים] ע"פ ששים⁷⁶ המה כו' אחת היא יונתי תמתי⁷⁷ ע"ש ביאור דברי המ"ח הנ"ל ותמתי
 תאומתי^{78,79} ע"ז מרמז ג"כ התיומת דלולב)

(And this is what is written in Mishnas Chassidim, Tractate Oros Z'eir Anpin, chapter 3, mishnah 7: "And in its inner dimension, etc." This was explained above in Shir HaShirim, on the verse "There are sixty, etc.; one is my dove, my perfect one"; see there the explanation of the words of the Mishnas Chassidim cited above. And "my perfect one" (tamasi) [is read] "my twin" (teomasi): to this the twin leaf (tiyomes) of the lulav also alludes.)

The abbreviation מ"ח refers to Mishnas Chassidim, a Kabbalistic work by Rabbi Immanuel Chai Ricchi arranged as tractates and mishnayos; the Kehot note quotes it: within Z'eir Anpin there is a feminine configuration called Knesses Yisrael, equal to its Tiferes. In Likkutei Torah, Shir HaShirim, on "There are sixty queens ... one is my dove, my perfect one," the Alter Rebbe explains that this is why the Midrash reads tamasi, "my perfect one," as teomasi, "my twin": they are equal in stature. The lulav's double central leaf alludes to the same twinship.

והאתרוג מחברים אותו עם הלולב שהוא גבוה במינו דהיינו השרש המושרש למעלה העושה פרי
 למטה בישראל בחי' לו לב⁸⁰

And the esrog is joined with the lulav, which is the tallest of its kind; that is, the root that is rooted above, which makes fruit below in Israel: the level of lo lev ("a heart for Him"),

The esrog, the fruit, is joined to the lulav, the tallest of the species, which stands for the root above that bears fruit below in Israel. "Lulav" is read as lo lev, "a heart for Him"; in Likkutei Torah, Rosh Hashanah, the Alter Rebbe reads the letters of lulav the same way, as a drawing down to the "heart," which begins at the chest.

להיות לב א' לו ית' לבד ולדבקה בו דהיינו לבחינת עצמותו ומהותו ית' בדביקה וחשיקה מעומקא
 דלבא לקרא אליו לבי כמ"ש צור לבבי⁸¹ שהוא הוא כביכול פנימיות נקודת לבו ואין לו לב אחר אלא
 צור לבבי

to be one heart for Him alone, may He be blessed, and to cleave to Him, that is, to the level of His very Essence and Being, may He be blessed, with cleaving and passionate desire from the depth of the heart, to call Him "my heart," as it is written, "the Rock of my heart": for He is, as it were, the innermost point of his heart, and he has no other heart but "the Rock of my heart."

That heart is given to G-d alone and cleaves to His very Essence, not only His revealed attributes: the person calls G-d "my heart," as in the verse "the Rock of my heart," for G-d is the innermost point of his heart and he has no other heart.

ומנענעים את הלולב לששה קצוות⁸² שהנענוע הוא ענין התעוררות

And we wave the lulav to the six directions, for the waving is the matter of arousal

The lulav is waved in six directions, as the Shulchan Aruch (Orach Chayim 651:9) sets out, out and back to each of the four sides and up and down, and the waving means arousal. In Likkutei Torah, Shemini Atzeres, the Alter Rebbe likewise explains that the four species allude to the Name Havayah, that every bringing-in of the waving is to the heart so that G-d shines in a person's heart, and that the six directions are because He is One in heaven, on earth and in the four winds.

(כמ"ש בספר עמק המלך שער שעשוע המלך⁸³ ועמ"ש בפ' שלח ע"פ אני כו' דפ' ציצית⁸⁴ בפ"י ענין מארז"ל [מאמר רבותינו זכרונם לברכה] בשעה שישראל אומרים אמן יהא שמיה רבה מברך הקב"ה מנענע ראשו⁸⁵ כו')

(as is written in the book Emek HaMelech, Sha'ar Sha'ashuei HaMelech; and see also what is written in Parshas Shelach on the verse "I [am Havayah your G-d], etc.," of the section of tzitzis, in the explanation of the matter of the saying of our Sages, of blessed memory, "When Israel say, 'Amen, yehei shmei rabba mevarach,' the Holy One, blessed be He, nods His head, etc.")

The parenthesis cites Emek HaMelech, a Kabbalistic work (the Kehot note: chapters 2-3 of that gate), and a Likkutei Torah discourse on the verse at the end of the section of tzitzis that explains the Talmud's image of G-d "nodding His head" when Israel respond "Amen, yehei shmei rabba": movement expresses arousal.

והוא לעורר בהליכה לבחי' פנימית הדעת שהוא שורש המדות וקיומן המתגלים בלב שהם נמשכי ם ממנה ובהובאה לחזה של אדם לפנימיות נקודת הלב של האדם בעצמו להיות לה האזרח בישראל שיהא זורח ומאיר בהתגלות לבו.

And [the waving] is to arouse, in the extending outward, the level of the inner dimension of Daas, which is the root and sustenance of the emotive attributes (middos) that are revealed in the heart, for they are drawn from it; and in the bringing back to a person's chest, [to arouse] the innermost point of the heart of the person himself, so that it have "the native in Israel," that it shine and give light in the revelation of his heart.

The two movements of the waving have two effects. Extending the lulav outward arouses the inner dimension of Daas above, the root of the emotions; bringing it back to the chest arouses the innermost point of the person's own heart, so that the "native" inner light shines openly in him.

וזהו ענין המועדים לשמחה שיהא לפניו ית' בהתגלות אהבתו מהעלם אל הגילוי וכמ"ש וחגותם אותו חג לה' כנ"ל:⁸⁶

And this is the matter of “festivals for joy”: that there be joy before Him, may He be blessed, in the revelation of His love from concealment to revelation; and as it is written, “And you shall celebrate it as a festival to Havayah,” as mentioned above.

This is why the festivals are “for joy”: G-d’s hidden love is revealed, and that revelation is joy before Him. The paragraph returns to the opening verse, “celebrate it as a festival to Havayah.”

SECTION 4 • ¶8-9

Shemini Atzeres: the crown of Torah

8 ד אך ביום השמיני עצרת⁸⁷ תהיה לכם⁸⁸ כי יום השמיני הוא שמחת תורה. והתורה נקרא כתר כמאמר רז"ל [רבותינו זכרונם לברכה] כתר תורה^{89,90} וכן תרי"ג מצות דאורייתא וז' מצות דרנן עולים תרי"ך.⁹¹

4. But “On the eighth day, there shall be an atzeres for you”: for the eighth day is Simchas Torah. And the Torah is called a crown (keser), as in the saying of our Sages, of blessed memory, “the crown of Torah.” And likewise, the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis add up to 620 [the numerical value of keser].

Section 4 turns to Shemini Atzeres, the eighth day, which is also Simchas Torah, the day of rejoicing with the Torah (in the Diaspora, its second day). The Torah is called a “crown” (keser), and the 613 Torah commandments plus the 7 Rabbinic ones make 620, the numerical value of keser (כתר), the number of the “pillars of light” that Pardes Rimonim (Gate 8, chapter 3) places in Keser. In Torah Ohr, Yisro, the Alter Rebbe explains the “crown of Torah” given at Sinai as a level that encompasses all, like a crown above the head, without head or foot, which is why it reaches down into physical deeds as it is above.

וכן אמרו רז"ל [רבותינו זכרונם לברכה] דאשתמש בתגא חלף^{92,93} זה המשתמש במי ששונה הלכות⁹⁴ שנקראת תגא דמלכא והיינו עד"מ כמו המלך שאוהב אחד מאד ובשביל אהבתו נטול כתר מעל ראשו ונותן לאוהבו

And so too our Sages, of blessed memory, said, “One who makes use of the crown (taga) passes away”: this refers to one who makes use of someone who studies halachos [laws of the Torah], which is called “the crown of the King.” And this is, by way of analogy, like a king who loves someone very much, and because of his love he takes his crown off his head and gives it to the one he loves.

The Sages speak of Torah scholarship as “the crown” and “the crown of the King”: Hillel warns that one who makes use of the crown passes away, and the Talmud applies this to one who makes use of a Torah scholar. The parable: out of great love a king takes the crown off his own head and gives it to the one he loves.

כך הנה באהבת ה' ובשמחתו ששמח נוטל כתרו כביכול מעל ראשו ונתן להם (ועמ"ש סד"ה יביאו לבוש מלכות⁹⁵) והיינו כתר תורה דאורייתא מחכמה נפקת אבל שרשה היא למעלה מעלה ממדריגת חכמה עילאה.

So too, in G-d's love, and in His joy with which He rejoices, He takes His crown, as it were, off His head and gives it to them (and see also what is written at the end of the discourse beginning "Let them bring royal garments"). And this is the crown of Torah: the Torah comes forth from Chochmah, but its root is far, far higher than the level of the supernal Chochmah.

So too, in His love and joy, G-d gives Israel His own crown, the Torah. The Torah as we have it "comes from Chochmah," divine wisdom, but its root is far higher, in Keser, the level above wisdom.

וזהו וירם קרן⁹⁶ כו' שנותן התרוממות גדולה עד אין קץ למעלה מעלה מבחי' גילוי אור פניו כו' And this is "And He has raised up a horn, etc.": that He gives a great exaltation, without end, far, far above the level of the revelation of the light of His countenance, etc.

The verse "He has raised up a horn for His people" describes this gift: an exaltation beyond the revelation of G-d's "face" that came on Yom Kippur and Sukkos.

(שבחי' הארת פנים הוא הארה בעלמא הנמשך מבחי' זו דכרת תורה עמ"ש במ"א בביאור ע"פ אלה מסעי כו' ויכתוב משה.⁹⁷ שבחי' אור פניו נקרא תיקון ואמת שנקרא חותמו של הקב"ה והחותם הוא בחי' עשיי' [עשייה] לגבי עצמיות שמו הגדול.⁹⁸

(For the level of the shining of the countenance is a mere glimmer, drawn from this level of the crown of Torah. See what is written elsewhere in the explanation on the verse "These are the journeys, etc.," [on] "And Moshe wrote": that the level of the light of His countenance is called the tikkun "and truth," which is called "the seal of the Holy One, blessed be He"; and the seal is the level of Asiyah (action) relative to the essence of His great Name.

The printed text reads דכרת, apparently a misprint for דכתר, "of the crown." The parenthesis explains that the shining of G-d's face is only a glimmer of the crown of Torah: it is called the tikkun (attribute of mercy) "and truth," truth is G-d's "seal," and a seal is only an outer impression (the level of asiyah, "making") compared with the essence of His Name.

ועדי"ז שמיני עצרת הוא למעלה מבחי' החותם דהו"ר [דהושענא רבה]. וכמ"ש במ"א ע"פ צדקת פרזונו^{99, 100} כו' ועמ"ש בפי' וישב בד"ה בכ"ה בכסלו¹⁰¹ בחי' כובע ישועה¹⁰² להמשיך בחי' הדרת פנים.

And in this way, Shemini Atzeres is above the level of the seal of Hoshana Rabbah; as is written elsewhere on the verse "The righteous acts of His open cities, etc." And see also what is written in Parshas Vayeishev, in the discourse beginning "On the twenty-fifth of Kislev," [on] the level of "a helmet of salvation," to draw down the level of "the splendor of the countenance."

Hoshana Rabbah is the day when the judgment begun on Rosh Hashanah is sealed; Shemini Atzeres reaches above that "seal," to the essence it only imprints. In Torah Ohr, Vayeishev (on Chanukah), the Alter Rebbe calls charity "a helmet of salvation," because it makes G-d turn to draw down a revelation of His very essence, the source of "the splendor of the countenance."

והיינו שבחי' כובע ישועה זהו מקור הדרת פנים ונק' עטרת תפארת שיבה¹⁰³ כו' עטרת הוא בחי' כתר (ועטרה) והיינו לפי שישראל עם קרובו.

That is, the level of "a helmet of salvation" is the source of the splendor of the countenance, and it is called "A crown of glory is old age, etc."; a crown (ateres) is the level of keser and atarah.) And this is because Israel are "the people near to Him."

The "helmet of salvation," worn on the head, is identified with the "crown of glory" and so with Keser, the crown. The reason Israel receive such an exalted gift is that they are "the people near to Him," as the same verse in Psalms ends.

וזוהו עצרת תהיה לכם פי' עצרת כתרגומו כנישו¹⁰⁴ שמתאסף ומתקבץ להיות לכם למשמרת לכל השנה קבלת מלכותו ית' בכתר תורה

And this is "there shall be an atzeres for you." Meaning: atzeres, as its Targum [the Aramaic translation] renders it, kenishu (gathering): that the acceptance of His kingship, may He be blessed, through the crown of Torah, is gathered and collected to be for you a keeping for the whole year.

The Targum renders atzeres as "gathering." On Shemini Atzeres the acceptance of G-d's kingship through the crown of Torah is gathered and stored up, to be kept by us through the whole year.

והיינו כמ"ש שום תשים עליך מלך^{105, 106} שהוא על ידי התורה הומצות כי מצות המלך היא

And this is as it is written, "You shall surely set a king over yourself": which is through the Torah and the mitzvos, for it is the King's command.

This is the mitzvah to "set a king over yourself": we crown G-d as King by keeping the Torah and mitzvos, which are His commands. (The printed והמצות apparently reads והמצות, "and the mitzvos.")

(וע' בזהר אמור דצ"ו סע"ב [סוף עמוד ב] ¹⁰⁷ וע' לקמן ע"פ ביום השמיני שלח ¹⁰⁸ כו') ותהיה השמחה גדולה לאלהים יותר משמחת הנפש בדבקותה באלהים חיים עד שאין השמחה נקרא אלא בשם גילה (ע' [עיינ'] בזהר ס"פ פנחס דרנ"ט ע"ב)

(And see the Zohar, Emor, folio 96, end of side b; and see below, on the verse "On the eighth day he sent away, etc.") And the joy for G-d will be great, greater than the joy of the soul in its cleaving to the living G-d, until the joy is called only by the name gilah [exultation] (see the Zohar, end of Parshas Pinchas, folio 259b).

The parenthesis refers to the Zohar on Emor, which reads atzeres as kenishu, the gathering in which all is bound together, a day whose joy belongs to the Holy One and Knesses Yisrael alone, and to a later discourse on the verse from the dedication of Shlomo's Temple. The joy of Shemini Atzeres, for G-d, is greater than the soul's own joy in cleaving to Him, and precisely for that reason it stays inward and is called only gilah; the end of Zohar Pinchas (3:259b) likewise reads "an atzeres for you," and not for another, as Israel rejoicing with their Master and He with them: "Rejoice in Havayah and exult (gilu), you righteous."

פי' שמחה היא מלשון התגלות החדוה וגילה הוא ענין שמחה אשר בקרבו.

Meaning: simchah [joy] is from the term for the revealing of gladness, while gilah is the matter of the joy that is within him.

Two kinds of joy are distinguished: simchah is joy that shows outwardly, while gilah is joy held within.

וכמ"ש בני ציון יגילו במלכם ¹⁰⁹ כי מפני אימת המלך נאסף השמחה בקרבו ולא תתראה החצוה (ועמ"ש ע"פ שוש אשיש כו' תגל נפשי ¹¹⁰ כו' ועמ"ש סד"ה ויהי בשלח פרעה): ^{111, 112}

As it is written, "The children of Zion will exult (yagilu) in their King": for out of the awe of the king the joy is gathered within him, and the gladness is not seen. (And see also what is written on the verse "I will greatly rejoice, etc.; my soul will exult, etc."; and see also what is written at the end of the discourse beginning "And it was, when Pharaoh sent.")

"The children of Zion will exult (yagilu) in their King": before a king, awe keeps the joy inside, and the gladness does not show (the printed החצוה apparently reads החדוה, "the gladness"). The parenthesis refers to the discourse on "I will greatly rejoice" and to the end of Torah Ohr's "And it was, when Pharaoh sent," where the Alter Rebbe teaches that true joy in G-d comes through accepting His kingship and keeping His mitzvos, with awe preceding the joy.

9 וזהו וכל הלבבות ייראוך¹¹³ וכל קרב וכליות יזמרו לשמך מחמת שהלבבות ייראוך ומקבלים עול מלכותך עליהם אין שמחה וזמר רק בקרבו וכליות לבד (ועמ"ש מזה בפ' ואתחנן ע"פ וידעת היום)¹¹⁴

And this is "And all hearts shall fear You, and all innards and kidneys shall sing to Your Name": because the hearts fear You and accept the yoke of Your kingship upon themselves, there is joy and song only in the innards and kidneys. (See also what is written on this in Parshas Va'eschanan, on the verse "And you shall know this day.")

The Nishmas prayer says the hearts will fear G-d while the innards and kidneys sing. Because the heart is filled with awe of the King, the joy and song are hidden deep inside, in the "innards and kidneys," not openly expressed.

וזהו עצרת שנקלטת ומסתתרת השמחה וגילה בתוך בחי' אימת עול מלכות שמים שמקבל עליו כל השנה לקיום תר"ך מצות המלך באהבה וברצון

And this is atzeres: that the joy and gilah are absorbed and hidden within the level of the awe of the yoke of the kingdom of Heaven, which one accepts upon oneself for the whole year, to fulfill the 620 commandments of the King with love and good will.

That is atzeres, "holding in": the joy is absorbed within the awe of accepting G-d's kingship, the yoke one takes on for the whole year, to keep all 620 commandments with love and willingness.

(והמשכת היראה מבחי' כתר תורה יובן עוד ממ"ש בפ' מקץ בביאור ע"פ כי אתה נרי.¹¹⁵ וגבי שבועות בד"ה וידבר אלקים¹¹⁶ כו'. וממ"ש בד"ה תקעו בחדש¹¹⁷ בפ"י כי עמך הסליחה למען תורא.¹¹⁸)

(And the drawing down of awe from the level of the crown of Torah will be understood further from what is written in Parshas Mikeitz, in the explanation of the verse "For You are my lamp," and regarding Shavuot, in the discourse beginning "And G-d spoke, etc.," and from what is written in the discourse beginning "Blow the shofar on the new moon," in the explanation of "For with You is forgiveness, so that You may be feared.")

The parenthesis explains how awe, not only joy, flows from the crown of Torah, pointing to discourses on "For You are my lamp," on the Giving of the Torah, and on "with You is forgiveness, so that You may be feared," where forgiveness itself leads to awe.

והנה צ"ל דלעיל ע"פ שוש אשיש נתבאר דבחי' גילה תגל נפשי זהו בחינת ראש השנה.

Now, it must be explained: above, on the verse "I will greatly rejoice," it was explained that the level of gilah, "my soul will exult," is the level of Rosh Hashanah.

A difficulty: the earlier discourse on "I will greatly rejoice" (Likkutei Torah, Nitzavim) identified gilah, inward joy, with Rosh Hashanah, while here it is identified with Shemini Atzeres.

אך המעיין בזהר) (פי פנחס דרי"ד ע"ב)¹¹⁹ יבין הענין כי לפי דבעשי"ת [דבעשרת ימי תשובה] הוא בחינת שמאלו תחת לראשי¹²⁰ מזה נמשך חרדה ויראה להיות גילו ברעדה¹²¹ ובסוכות לפי שהוא בחינת ימינו תחבקני ע"כ הוא בחי' שוש אשיש¹²² ושמחה

But one who studies the Zohar) (Parshas Pinchas, folio 214b) will understand the matter: for since the Ten Days of Teshuvah are the level of "His left hand is under my head," from this there is drawn trembling and awe, so that it is "exult with trembling"; and Sukkos, since it is the level of "and His right hand embraces me," is therefore the level of "I will greatly rejoice" and simchah.

The Zohar on Pinchas resolves it: during the Ten Days of Teshuvah G-d's "left hand," severity, is under our head, so the inner joy is mixed with trembling, "exult with trembling"; on Sukkos His "right hand," kindness, embraces us, so the joy is revealed simchah.

אמנם שמיני עצרת דהא כדין זיווגא דגופא הוא בחי' תפארת וכולל חו"ג [חסד וגבורה] שהן תרין דרועין וכמ"ש בזהר תרומה (קע"ה ב') דאחיד להאי ואחיד להאי

But Shemini Atzeres, since there is then the union of the body (zivuga degufa), is the level of Tiferes, which includes Chesed and Gevurah, which are the two arms, as is written in the Zohar, Terumah (175b), that it "holds on to this one and holds on to that one."

On Shemini Atzeres comes the deeper union of "the body," Tiferes, which the Zohar describes as holding both arms, Chesed and Gevurah, "this one and that one."

וע"כ מצד היותו כולל ב' הבחי' יחד השמחה היא בחי' גילה כו' כענין וכל הלבבות ייראוך וכל קרב וכליות יזמרו לשמך וכנ"ל

And therefore, because it includes the two levels together, the joy is the level of gilah, etc., like "And all hearts shall fear You, and all innards and kidneys shall sing to Your Name," as mentioned above.

Because Tiferes holds both sides together, the joy of Shemini Atzeres is gilah that includes awe: the heart fears while the innermost self sings. So gilah on Rosh Hashanah comes from awe alone, while on Shemini Atzeres it includes both awe and love.

(ועיין בזהר ח"א [חלק א'] ס"ד בי¹²³ מענין ביום השע"צ [השמיני עצרת] ודף ר"ח ב' ובסוף ח"א [חלק א'] סס"י [סוף סימן] כ"ד וכ"ה. ח"ב [חלק ב'] קל"ה א' ח"ג [חלק ג'] צ"ו ב' ק"ד ב' רנ"ט ב' ודי רי"ד ע"ב):¹²⁴

(And see the Zohar, Part I, 64b, on the matter of “On the eighth day, an atzeres,” and folio 208b; and at the end of Part I, the end of sections 24 and 25; Part II, 135a; Part III, 96b, 104b, 259b, and folio 214b.)

The Alter Rebbe lists further places in the Zohar on Shemini Atzeres. In them it is the time when the Holy One is alone with Israel (1:208b), the “offering” Israel take at the end of Sukkos (2:135a), the gathering (kenishu) and the joy of the “tree” itself and of the Torah, belonging to the Holy One and Knesses Yisrael alone (3:96b), a day “from the King alone,” whose joy is in Israel (3:104b), and Israel’s rejoicing with their Master after breaking through all the husks (3:259b).

SECTION 5 • 10-16

Abridgment

10 קיצור ע"פ ביום השמע"צ [השמיני עצרת] כוי ובכל המועדים

An abridgment on [the verse] “On the eighth day, an atzeres, etc.,” [beginning] “And regarding all the festivals.”

Here begins a kitzur, an abridgment of this discourse, giving its main points in brief, with some additions.

11 (א) פירוש בן חכם ישמח אב¹²⁵ כשהבן מבין שההסתר שאביו מסתיר א"ע [את עצמו] ממנו הוא רק בכדי שיחפשו.

(1) The explanation of “A wise son makes a father rejoice”: when the son understands that the hiding in which his father hides himself from him is only so that he will search for him.

Point (1) of the abridgment restates the parable: the wise son understands that his father hides only so that the son will search for him.

וזהו בכסא ר"ה [ראש השנה]¹²⁶ יום הדין והוא ענין הנסירה ב"ה [בראש השנה]¹²⁷ שהוא הסתלקות פנימיות המוחין¹²⁸ מהמדות. אבל כוונת ההתכסות בשביל ליום חגנו הוא הגילוי בחג הסוכות

And this is “in the concealment”: Rosh Hashanah, the day of judgment. And this is the matter of the nesirah (sawing apart) on Rosh Hashanah, which is the withdrawal of the inner dimension of the intellect (mochin) from the emotive attributes (middos). But the purpose of the covering, “for the day of our festival,” is the revelation on the festival of Sukkos,

The abridgment adds the Kabbalistic term nesirah, the “sawing apart” on Rosh Hashanah, when the inner intellect (mochin) withdraws from the emotive attributes (middos) of Z'eir Anpin. That withdrawal is the concealment, and its purpose is the revelation of Sukkos.

והיינו ע"י שמחפשים ומבקשים פניו בעשיית [בעשרת ימי תשובה] וזהו ישמח אב שמביאים שמחה בהקב"ה כמ"ש חג להי.¹²⁹

that is, through searching for and seeking His face during the Ten Days of Teshuvah. And this is "makes a father rejoice": that [we] bring joy to the Holy One, blessed be He, as it is written, "a festival to Havayah."

The revelation comes through our seeking G-d's face in the Ten Days of Teshuvah, and that is the joy we bring to the "Father," a "festival to Havayah."

ועל דרך זה נאמר וחכיתי להי המסתיר פניו¹³⁰ מבית יעקב: (ב) והגורם ההסתר הוא בחינת עוונותיכם מבדילים¹³¹ שלגבי בחי הגילוי מפנימיות זהו מסך מבדיל וכעין משארז"ל [מה שאמרו רבותינו זכרונם לברכה] בענין אור שנברא¹³² ביום ראשון וכיון שנסתכל במעשה כו' עמד וגנזו מהן

And in this way it is said, "And I will wait for Havayah, who hides His face from the house of Yaakov." (2) And what causes the hiding is the level of "your iniquities separate": relative to the level of revelation from the inner dimension, this is a separating screen. It is something like what our Sages, of blessed memory, said regarding the light that was created on the first day: since He looked at the deeds, etc., He arose and hid it away from them.

Isaiah's "I will wait for Havayah, who hides His face from the house of Yaakov" expresses the same waiting and seeking. Point (2): sin is a screen that blocks only the revelation of the inner dimension, like the primordial light of the first day, which G-d hid away when He saw the deeds of the generations of the Flood and the Dispersion.

ומעין זה יובן בגילוי פנימיות. שצ"ל ע"ד פנים בפנים¹³³ דבר שגם באדם יש חיצוניות ופנימיות.

And something similar will be understood regarding the revelation of the inner dimension. For it must be in the manner of "Face to face He spoke": that in a person, too, there are an outer dimension and an inner dimension.

As that light was hidden, not destroyed, so too the inner light is hidden because of sin. "Face to face" teaches that man too has an inner and outer dimension, and G-d's inner dimension answers man's.

והיינו אפילו בועשה טוב וזהו ההפרש בין בחי וכל ברכך לך תכרע¹³⁴ שאינו אלא בחינת הודאה. וכורע על ברכיו שהן לבר מגופא.

That is, even in "doing good." And this is the difference between the level of "And every knee shall bend to You," which is only the level of acknowledgment (hodaah), and he bends on his knees, which are "outside the body";

The abridgment continues: the outer and inner levels apply even to doing good. Bending the knee is only acknowledgment, and only the knees, "outside the body," are bent.

ובין וכל קומה לפניך תשתחוה. שכופף קומתו וראשו ששם מקור הדעת.

and [the level of] “And every stature shall bow down before You,” in which he bends his stature and his head, where the source of Daas is.

In bowing, the stature and the head, the seat of Daas, are bent, so that the whole self submits.

ועדייז ארזי"ל [אמרו רבותינו זכרונם לברכה] שאין השכינה שורה אלא על בעלי קומה¹³⁵ המכוון שיהיה בו בגילוי כל ע"ס [עשר ספירות] שבנפש בבחינת וכל קומה לפניך תשתחוה: (ג) וזהו סדר העבודה שמראש השנה עד יום הכפורים לעלות מבחינת כריעה לבחינת השתחואה.

And in this way our Sages, of blessed memory, said that the Shechinah (Divine Presence) rests only on people of stature: the intent is that all ten Sefiros of the soul be revealed in him, on the level of “And every stature shall bow down before You.” (3) And this is the order of service from Rosh Hashanah to Yom Kippur: to rise from the level of bending the knee to the level of bowing down.

The Sages' teaching that the Shechinah rests only on people of “stature” is read spiritually: a person in whom all ten powers of the soul are revealed and all of them bow to G-d. Point (3) restates that the days from Rosh Hashanah to Yom Kippur raise us from bending to bowing.

וזהו ענין השתחואות שבסדר עבודה במוסף דיום הכפורים ועיי"ז נמשך יאר ה' פניו אליך.¹³⁶ לפני הוי"ה תטהרו¹³⁷ פנימיות שם הוי"ה.

And this is the matter of the prostrations in the order of the [Temple] service in the Musaf [additional prayer] of Yom Kippur; and through this there is drawn down “May Havayah make His face shine upon you.” “Before Havayah you shall be purified”: the inner dimension of the Name Havayah.

The abridgment adds that this is why the High Priest's service in the Yom Kippur Musaf includes full prostrations. Through them the shining of G-d's face is drawn down, and the verse “before Havayah you shall be purified” refers to the inner dimension of the Name Havayah.

13 וזהו ולקחתם לכם ביום הראשון פרי עץ הדר זה הקב"ה¹³⁸ כוי וגם עץ הדר בחי' האדם עץ השדה.¹³⁹

And this is “And you shall take for yourselves on the first day the fruit of a beautiful tree”: this is the Holy One, blessed be He, etc.; and also “a beautiful tree” is the level of “man is a tree of the field.”

The abridgment restates the four species: the “fruit of a beautiful tree” alludes to G-d, and the tree is the “man” who is a “tree of the field,” the Tree of Life.

ופרי עץ הוא מקור נשמות הצדיקים שהוא בחינת הדר באילנו והלולב לו לב בחינת צור לכבי וחלקי אלקים לעולם¹⁴⁰ וגם זאת קומתך דמתה לתמר¹⁴¹ בחינת וכל קומה לפניך תשתחוה.

And the fruit of the tree is the source of the souls of the righteous (tzaddikim), which is the level of “that dwells in its tree.” And the lulav: lo lev (“a heart for Him”), the level of “the Rock of my heart and my portion is G-d forever.” And also “This, your stature, is like a palm tree” is the level of “And every stature shall bow down before You.”

It adds that the fruit “dwelling in its tree” is the source of the souls of the tzaddikim. The lulav is “a heart for Him,” and its tall, upright form, like the palm in “your stature is like a palm tree,” stands for the whole stature that bows to G-d.

ושמחתם לפני¹⁴² ה' השמחה ע"י גילוי המוחין חב"ד [חכמה בינה ודעת] כו' כי בן חכם ישמח אב¹⁴³ שגם מוחין דאבא באים בגילוי כו'. וזהו ושמחתם כמו בהשכיל שכל חדש מתמלא תענוג ושמחה:¹⁴⁴

“And you shall rejoice before Havayah”: the joy through the revelation of the intellect (mochin), Chochmah, Binah and Daas, etc., for “A wise son makes a father rejoice”: that the mochin of Abba also come into revelation, etc. And this is “And you shall rejoice,” as when one grasps a new idea he is filled with delight and joy.

The joy of Sukkos comes from the revelation of the mochin, Chochmah, Binah and Daas. “A wise son makes a father (Abba, Chochmah) rejoice” means that even the mochin of Abba are revealed, and a new insight always fills a person with delight and joy.

14 (ד) אך ביום השמיני עצרת¹⁴⁵ שהוא שמחת תורה היינו שמאיר בחי' כתר תורה שהוא למעלה מהמוחין כמו גלגלתא דחפיא על מוחא ע"י שהוא מבחינה שלמעלה מהשכל המושג.

(4) But “On the eighth day, an atzeres,” which is Simchas Torah: that is, there shines the level of the crown of Torah, which is above the intellect (mochin), like the skull (gulgalta) that covers the brain, since it is from a level that is above graspable intellect.

Point (4): on Shemini Atzeres, Simchas Torah, the crown of Torah shines, a level above the intellect (mochin) revealed on Sukkos. It is like the skull (gulgalta) that surrounds the brain: above graspable intellect, it encloses it from above.

עמ"ש בביאור ע"פ אני ה' אלקיכם דפרשת ציצית.¹⁴⁶

See what is written in the explanation on the verse “I am Havayah your G-d,” of the section of tzitzis.

The Alter Rebbe refers to the discourse on “I am Havayah your G-d,” the last verse of the section of tzitzis.

15 וזהו וירם קרן.¹⁴⁷ ואזי עצרת תהיה לכם כניסת ואסיפת המוחין תחת גלגלתא וכתר החופף עליהם בבחי' בטל רצונך^{148, 149} לגמרי.

And this is “And He has raised up a horn.” And then, “there shall be an atzeres for you”: the entering and gathering of the mochin under the skull (gulgalta) and the crown that hovers over them, on the level of “Nullify your will” completely.

This is the exaltation of “He has raised up a horn.” Atzeres, “gathering,” is read as the gathering of the mochin under the skull, the crown that hovers over them, in complete nullification of one’s own will.

ועמ”ש בד”ה את שבתותי תשמרו בענין כתר לשון כתר לי זעיר.¹⁵⁰ ומ”ש סד”ה וידבר כו' במדבר סיני.^{151, 152} בענין שאו את ראש כו' לגלגלתם¹⁵³ מכן עשרים שנה¹⁵⁴ כו' ע”ש

And see also what is written in the discourse beginning “You shall keep My Shabbosos,” on the matter of keser as in the term “Wait (kaser) for me a little”; and what is written at the end of the discourse beginning “And [Havayah] spoke, etc., in the wilderness of Sinai,” on the matter of “Lift up the head, etc.,” “by their skulls, from twenty years old, etc.”; see there.

Two discourses are cited: one explains keser, crown, through the Aramaic kaser, “wait,” as in “wait for me a little,” and the other, at the beginning of Bamidbar, speaks of the census taken “by their skulls” (legulgelosam). In Likkutei Torah, Bamidbar, the Alter Rebbe explains that this census raised the souls to the gulgalta, the supernal will that even Chochmah does not grasp, linked with “Nullify your will.”

ופי' עצרת שנקלטת ומסתתרת השמחה בתוך בחי' אימת עול מלכות שמים עד שאין השמחה נקרא אלא בשם גילה ע”ד וכל הלבבות יראוך וכל קרב וכליות יזמרו

And the meaning of atzeres is that the joy is absorbed and hidden within the level of the awe of the yoke of the kingdom of Heaven, until the joy is called only by the name gilah, in the manner of “And all hearts shall fear You, and all innards and kidneys shall sing.”

The abridgment then restates that atzeres means the joy is absorbed and hidden within the awe of accepting G-d’s kingship, so the joy is called gilah, inward joy: the heart fears while the innermost self sings.

ועמ”ש מזה בד”ה וידעת היום והשבות.¹⁵⁵

And see also what is written on this in the discourse beginning “And you shall know this day and take to [your heart].”

The discourse on “And you shall know this day” is cited again.

16 ואפ"ל [ואפשר לומר] מר"ה [מראש השנה] עד שמע"צ [שמיני עצרת] הוא ג' כתר. היינו בר"ה [בראש השנה] אמרו לפני מלכיות^{156, 157} זהו המשכת כתר מלכות.

And it can be explained that from Rosh Hashanah until Shemini Atzeres there are three crowns. That is: on Rosh Hashanah, "Say before Me [verses of] kingship (Malchiyos)": this is the drawing down of the crown of kingship.

A new suggestion: the season from Rosh Hashanah to Shemini Atzeres corresponds to the three crowns of the Mishnah. On Rosh Hashanah G-d says, "Say before Me verses of kingship," so Rosh Hashanah draws down the crown of kingship.

וביזהכ"פ [וביום הכפורים] כתר כהונה שנכנס הכה"ג [הכהן גדול] לפני ולפנים¹⁵⁸ וממשיך להיות וכל קומה לפניך תששחוה. ועליות הנשמות ע"ד בהעלותך את הנרות¹⁵⁹ אל מול פני כו'

And on Yom Kippur, the crown of priesthood, for the High Priest enters the innermost sanctum and draws down [the level of] "And every stature shall bow down before You." And the ascents of the souls, in the manner of "When you raise up the lamps, toward the face of [the menorah], etc.";

Yom Kippur is the crown of priesthood: the High Priest enters the Holy of Holies, which Leviticus 16:2 forbids him at any other time, and draws down the full bowing of "every stature." The souls then ascend, like the lamps of the menorah that the priest raises.

ואח"כ כתר תורה בשמע"צ [בשמיני עצרת] הוא ההמשכה מלמעלה למטה. וגדול תלמוד שמביא לידי מעשה¹⁶⁰ בחינת כתר שם טוב.

and afterward the crown of Torah, on Shemini Atzeres, is the drawing down from above to below. And "Study is great, for it leads to action": the level of the crown of a good name.

Shemini Atzeres is the crown of Torah, which draws down from above to below. Because "study is great, for it leads to action," Torah that leads to deeds brings the fourth crown, "the crown of a good name."

ויש להעיר לענין שלשה כתרין הן¹⁶¹ כו' וכתר שם טוב מעין מה שנתבאר בד"ה מי מנה¹⁶² כו' גבי פי' רובע ישראל:¹⁶³

And one may note, regarding the matter of "There are three crowns, etc.," and the crown of a good name, something similar to what was explained in the discourse beginning "Who can count, etc.," regarding the explanation of "the fourth part of Israel."

The Mishnah says there are three crowns, while the crown of a good name rises above them all. The Alter Rebbe notes a parallel in a discourse on "Who can count ... the fourth part of Israel," where a fourth element likewise stands above three.

IN ONE'S AVODAH

Seek G-d's "face" during the days of awe through teshuvah that uproots the will to sin, not only by acknowledging Him but by bowing one's whole self and will; then carry the acceptance of His kingship, gathered on Shemini Atzeres through the Torah, into the whole year, keeping the commandments with love and willingness and with a joy held within awe.

QUESTIONS FOR DISCUSSION

1. How does the parable of the father who hides from his wise son change the way one might experience the solemnity of Rosh Hashanah?
2. Why can sin hide G-d's inner dimension but not the outer life-force that keeps every creature in existence?
3. What is the difference between acknowledging that "there is nothing besides Him" and bowing one's whole will to Him, and where do you see each in your own prayer?
4. Why is the joy of Shemini Atzeres, which is higher than that of Sukkos, described as inward gilah rather than open simchah?
5. How does reading atzeres as "gathering" for the whole year shape the way one leaves the festival season?

FOR CHILDREN • AGES 9-13

For the children at the table

The father who hides

THE BIG IDEA

G-d hides on Rosh Hashanah only so that we will look for Him, and on Shemini Atzeres He gives us His crown, the Torah, to keep all year.

The Torah calls Sukkos “a festival to G-d”: a festival that brings joy to G-d Himself. How can G-d rejoice? The verse says, “A wise son makes a father rejoice.” A father sometimes hides from his son to see whether the son understands that the hiding is only so that he will search. In the same way, G-d seems hidden on Rosh Hashanah, the day of judgment, so that we will seek His face. When we find Him on Sukkos, His joy is greater. The maamar teaches two ways of serving G-d. “Bending the knee” means only agreeing that G-d is King. “Bowing down” means giving over our whole self. From Rosh Hashanah to Yom Kippur we climb from the first to the second, and through teshuvah, returning to G-d, His inner love is revealed. On Sukkos it shines openly, in the sukkah, the esrog and the lulav. On Shemini Atzeres, Simchas Torah, G-d gives us His crown, the Torah. We gather in our acceptance of Him as King for the whole year, with a quiet joy that stays deep inside.

THE MASHAL

A father who wants to see how wise his son is hides from him. A wise son understands that his father has not really gone away; he is hiding only so that the son will look for him and find him. When the son searches with all his heart and finds him, the father’s joy is great. So G-d hides on Rosh Hashanah so that we will seek Him.

QUESTIONS FOR THE SHABBOS TABLE

1. Why would G-d hide from us if He wants us to be close to Him?
2. What is the difference between “bending the knee” and “bowing down”?
3. What is one thing you can do this week to carry the quiet joy of Simchas Torah into an ordinary day?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביום השמיני עצרת

The Rebbe's notes on this maamar point the reader to Sefer HaMaamarim Eschalech Liozna, where a related discourse appears.

KEHOT'S NOTE

ראה בהערות וציורים מכ"ק אדמו"ר ללקו"ת כאן מציין לסה"מ אתהלך לאזניא עי נב. ובסה"מ הנ"ל עי רסג מציין "ראה בלקו"ת ד"ה זה (פא, ד) בתוספת ביאור הערות וכו". ועי"פ המכואר ברשימת המאמרים שבסו"ס מאמרי אדה"ז הקצרים עי תריט הערה 100 — מאמר זה אולי משנת תקנ"ח. קיצורים וביאור נדפסו באוה"ת שמע"צ כרך ה עי ב'קנה. שם נתבארו הענינים שמובאים בסה"מ אתהלך הנ"ל. בכמה מקומות מצויין לד"ה זה בשם "ביום השמע"צ בן חכם ישמח אב". וראה ההתחלה בסה"מ אתהלך שם.

2 ביום השמיני עצרת

The Torah's command for the eighth day after the seven days of Sukkos. The whole maamar explains why this day is called an atzeres, a gathering.

במדבר כ"ט:ל"ה Numbers 29:35

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

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

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KEHOT'S NOTE

במדבר כט, לה.

3 ועשית פסח לה"א

The command to keep Pesach "to Havayah your G-d." The Alter Rebbe contrasts its wording with the wording used for Sukkos.

דברים ט"ז:א' Deuteronomy 16:1

שמור את-חדש האביב ועשית פסח לה' אלקיך כי בחדש האביב הוציאך ה' אלקיך ממצרים לילה:

Observe the month of Abib, and keep the passover unto the L-RD thy G-d; for in the month of Abib the L-RD thy G-d brought thee forth out of Egypt by night.

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KEHOT'S NOTE

דברים טז, א.

4 ועשית חג שבועות לה' אלקיך

The command to keep Shavuot "to Havayah your G-d," again with the verb "make," unlike the verse for Sukkos.

דברים ט"ז:י" Deuteronomy 16:10

ועשית חג שבועות לה' אלקיך מסת נדבת ידך אשר תתן כאשר יברכך ה' אלקיך:

And thou shalt keep the feast of weeks unto the L-RD thy G-d after the measure of the freewill-offering of thy hand,

which thou shalt give, according as the L-RD thy G-d blesseth thee.

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KEHOT'S NOTE

דברים טז, י.

5 וחגותם אותו חג לה'

In Parshas Emor, Sukkos is to be celebrated "as a festival to Havayah." The Alter Rebbe reads this as bringing festive joy to G-d Himself.

ויקרא כ"ג:מ"א Leviticus 23:41

וחגתם אותו חג לה' שבעת ימים בשנה חקת עולם לדורתיכם בחדש השביעי תחג אותו:

And ye shall keep it a feast unto the L-RD seven days in the year; it is a statute for ever in your generations; ye shall keep it in the seventh month.

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KEHOT'S NOTE

ויקרא כג, מא.

6 ואין שמחה אלא ביין

On the duty to rejoice on the festivals, the Talmud teaches that while the Temple stood there was no rejoicing except with meat, and nowadays none except with wine. The maamar uses this to connect joy with the "wine" that gladdens G-d.

פסחים ק"ט א'ה"א:5 Pesachim 109a

תנא, רבי יהודה בן בתירא אומר: בזמן שבית המקדש קנים אין שמחה אלא בכשר, שנאמר: "וזבחת שלמים ואכלת שם ושמת לפני ה' אלקיך", ועכשיו שאין בית המקדש קנים, אין שמחה אלא ביין, שנאמר: "ויין ישמח לבב אנוש".

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

KEHOT'S NOTE

פסחים קט, א.

7 המשמח אלקים ואנשים

In Yosam's parable the trees seek a king, and the vine refuses to leave its wine, "which gladdens G-d and men": G-d through the wine poured on the altar. The maamar takes it as a sign that joy reaches G-d as well. (context: Steinsaltz Tanakh)

שופטים ט"ג:י Judges 9:13

ותאמר להם הגפן החדלתי את-תירושי המשמח אלקים ואנשים והלכתי לנוע עלי-העצים:

And the vine said unto them: Should I leave my wine, which cheereth G-d and man, and go to hold sway over the trees?

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KEHOT'S NOTE

שופטים ט, יג.

8 שאין לו דמות הגוף
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
תפלת יגדל.

9 ע"פ שוש אשיש
That discourse (Likkutei Torah, Nitzavim 4) explains "I will greatly rejoice in Havayah" as Knesses Yisrael bringing about joy in the Name Havayah: by keeping the mitzvos, Israel draw the supernal delight from concealment into revelation.
KEHOT'S NOTE
לעיל מז, א ואילך.

10 וגבי פורים בפ"י רננו צדיקים
There the Alter Rebbe explains that on every festival "the righteous sing joyfully in Havayah": they draw added light from above the order of the worlds into the Name Havayah, as he explains "I will greatly rejoice in Havayah," and so bring about joy in it.
KEHOT'S NOTE
תו"א צט, ג.

11 בן חכם ישמח אב
Shlomo's proverb, "A wise son makes a father rejoice, but a foolish son is his mother's grief." The Alter Rebbe builds the parable of the father who hides from his son on its first half.
משלי י"א:1
משלי שלמה בן חכם ישמח אב ובן כסיל תוגת אמו:
The proverbs of Solomon. A wise son maketh a glad father; but a foolish son is the grief of his mother.
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KEHOT'S NOTE
משלי י, א.

12 פ"י עד"מ אב שרוצה להבין
A discourse there refers to this passage and its parable of the father who hides to test his son's wisdom.
KEHOT'S NOTE
בסה"מ עזר"ת ע"ט מציין לכאן. וראה בסה"מ תרס"ו ע"רמה המשל בארוכה.

13 בכסה ליום חגנו
Plainly: "Blow the shofar at the new moon, at the keshah, on our festival day"; the Sages read keshah as the day the moon is covered, Rosh Hashanah. The maamar reads bakeseh as G-d's concealment, and its purpose as "the day of our festival," Sukkos. (context: Steinsaltz Tanakh)
Psalms 81:4
תקעו בחודש שופר בכסה ליום חגנו:
Blow the horn at the new moon, at the full moon for our feast-day.
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KEHOT'S NOTE
תהלים פא, ד.

14 The psalmist describes the wicked, who search out their schemes "a thorough search," hidden in a man's inward part and a deep heart. The phrase is borrowed for the wise son's diligent search for his hidden father. (context: Steinsaltz Tanakh)

Psalms 64:7
תהלים ס"ד:7

יחפש ועולת תמנו חפש מחפש וקרב איש ולב עמק:

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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PARAGRAPH 2

15 ר"ה הוא יום הדין ומשפט לאלקי יעקב
The next verse of the psalm: "For it is a statute for Israel, a mishpat (law, judgment) of the G-d of Yaakov." The Sages read mishpat as the judgment of Rosh Hashanah, and the Alter Rebbe reads it as a judgment concerning G-d's dwelling in Yaakov.

Psalms 81:5
תהלים פ"א:5

כי חק לישראל הוא משפט לאלקי יעקב:

For it is a statute for Israel, an ordinance of the G-d of Jacob.

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KEHOT'S NOTE

ר"ה טז, רע"א. תהלים פא, ה.

16 ואנכי הסתר אסתיר
G-d tells Moshe that when Israel turn to other gods, He will hide His face from them "on that day," because of the evil they have done. The maamar explains that this hiding is not an end in itself but leads to a greater revelation. (context: Steinsaltz Tanakh)

דברים ל"א:18
דברים ל"א:18

ואנכי הסתר אסתיר פני ביום ההוא על כלי הרעה אשר עשה כי פנה אל־אלקים אחרים:

And I will surely hide My face in that day for all the evil which they shall have wrought, in that they are turned unto other gods.

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KEHOT'S NOTE

דברים לא, יח.

17 אלא שכדי שיבקש פניו
Or HaTorah on Vayeilech quotes this line and notes that it apparently follows the verse "On Your behalf my heart said, 'Seek My face.'" The note also refers to a related discussion in Or HaTorah on Nach.

KEHOT'S NOTE

מובא באוה"ת פ' וילך ע"י איתנו ושם מציין ע"י (נ"י ע"ד מ"ש לך אמר לבי בקשו פני את פניך ה' אבקש). וראה באוה"ת נ"ך כרך ב ע"י תתקבב.

PARAGRAPH 3

18 | Kehot's note points to Deuteronomy 31:18 for these words.

דברים ל"א:י"ח Deuteronomy 31:18

וְאֶנֶכִּי הִסְתֵּר אֶת־פָּנַי בְּיוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹהִים אֲחֵרִים:

And I will surely hide My face in that day for all the evil which they shall have wrought, in that they are turned unto other gods.

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19 | ועבד הלוי הוא

"The Levite, he himself (hu), shall perform the service of the Tent of Meeting." Plainly hu stresses that the Levites, not others, serve; the Alter Rebbe reads Hu, "He," as the hidden aspect of G-d, which is associated with the wine that gladdens. (context: Steinsaltz Tanakh)

במדבר י"ח:כ"ג Numbers 18:23

וְעַבֵּד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עוֹנָם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחִלוּ נַחֲלָה:

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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KEHOT'S NOTE

במדבר יח, כג.

20 | יין המשמח אלקים ואנשים

The wine "which gladdens G-d and men," here identified with the hidden level from which joy comes.

שופטים ט"ג:9 Judges 9:13

וַתֹּאמֶר לָהֶם הַגִּפֶּן הִחְדַּלְתִּי אֶת־תִּירוֹשִׁי הַמְשַׁמֵּחַ אֱלֹהִים וְאֲנָשִׁים וְהִלְכֹתִי לְנוֹעַ עַל־הָעֵצִים:

And the vine said unto them: Should I leave my wine, which cheereth G-d and man, and go to hold sway over the trees?

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21 | יאר ה' פניו אליך

The second verse of the Priestly Blessing, "May Havayah make His face shine upon you," plainly a prayer for G-d's favor. The maamar reads it as the revelation of G-d's will and favor after forgiveness.

במדבר ו:כ"ה Numbers 6:25

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחַנֶּנֶךָ:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כה.

22 | ישא ה' פניו אליך

The third verse of the Priestly Blessing, "May Havayah lift up His face to you," plainly that G-d will turn to you in fa-

vor. The Alter Rebbe reads "lift up" as "lift away," a withdrawal whose purpose is "to you," the coming revelation. (context: Steinsaltz Tanakh)

במדבר ו:כ"ו Numbers 6:26

יִשָּׂא ה' פָּנָיו אֵלֶיךָ וְיִשֶּׂם לְךָ שְׁלוֹם:

The L-RD lift up His countenance upon thee, and give thee peace.

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KEHOT'S NOTE

במדבר ו, כו.

23 | ושאתם מים

"And you shall draw water with joy from the wells of salvation," the verse of the Sukkos discourse referred to here, on the joy of the water-drawing.

ישעיהו י"ב:ג' Isaiah 12:3

וּשְׁאֲבֹתֶם־מִיָּם בְּשִׂשׂוֹן מִמַּעַיְנֵי הַיְּשׁוּעָה:

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

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24 | ודף סי ע"ב

A further Zohar passage the text itself cites here, on the same theme.

Sofar Zohar, Noach 1:12-4:23ג"ד:י"ב א':

PARAGRAPH 4

25 | עונותיכם מבדילים ביניכם

The prophet tells the people that G-d's hand is not too short to save them: "Your iniquities have separated between you and your G-d." The maamar names this as the cause of the concealment and then asks how it is possible. (context: Steinsaltz Tanakh)

ישעיהו נ"ט:ב' Isaiah 59:2

כִּי אִם־עוֹנֹתֵיכֶם הִיּוּ מַבְדִּילִים בֵּינְכֶם לְבֵין אֱלֹהֵיכֶם וְחִטְאוֹתֵיכֶם הִסְתִּירוּ פָנִים מִכֶּם מִשְׁמוֹעַ:

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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KEHOT'S NOTE

ישע" נט, ב.

26 | גם חשך לא יחשיך

David says that nothing can hide him from G-d: "Even darkness is not dark for You; night shines like day; darkness is as light." This sharpens the question: if darkness hides nothing from G-d, how can sin separate?

תהילים קל"ט:12 Psalms 139:12

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָ וְלַיְלָה כִּיּוֹם יֵאִיר כְּחֹשֶׁיכָה כְּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

27

אך יש ב' בחי'

The note points to a parallel discussion in Or HaTorah on Beshalach of the two levels, outer and inner, that answer the question how sin can separate.

KEHOT'S NOTE

ראה אוה"ת בשלח ע' תקכא.

PARAGRAPH 5

28

מלא כל הארץ כבודו

The angels' praise, "the whole earth is full of His glory." Here it proves that G-d's outer, sustaining light fills everything and cannot be hidden.

ישעיהו ו:ג

וְקָרָא זֶה אֱלֹהִים וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צָבָאוֹת מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישע"ו, ג.

29

ומלכותו בכל משלה

"His kingship rules over all." The outer dimension of Malchus, which sustains all creation, reaches everything without exception.

תהילים ק"ג:יט

ה' בַּשָּׁמַיִם הִכִּין כִּסְאוֹ וּמַלְכוּתוֹ בְּכָל מְשָׁלָה:

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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KEHOT'S NOTE

תהלים קג, יט.

30

עוונותיכם מבדילים ביניכם

"Your iniquities separate between you and your G-d." The Alter Rebbe limits the separation to G-d's inner light.

ישעיהו נ"ט:ב

כִּי אַם־עוֹנוֹתֵיכֶם הִיּוּ מַבְדִּילִים בֵּינְכֶם לְבִין אֱלֹהֵיכֶם וַחֲטָאוֹתֵיכֶם הִסְתִּירוּ פָנִים מִפְּנֵי מִשְׁמוֹעַ:

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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31

ע"פ ועשית צייץ

Since the Temple was destroyed an iron wall separates "between Israel and their Father in Heaven," and not between the Father and Israel: nothing hides anything before G-d, "even darkness is not dark for You," so the barrier is on the side of the receivers, "your iniquities

separate." Yet G-d "peers through the lattices," openings made by a broken heart and thoughts of teshuvah.

KEHOT'S NOTE

תו"א פג, א.

32

מחיצה של ברזל המפסקת בין ישראל

Rabbi Elazar says that since the Temple was destroyed an iron wall separates Israel from their Father in Heaven. The text refers to a discourse that explains this partition.

ברכות ל"ב ב:ז-ח"ח-32b:7 Berachot

וְאָמַר רַבִּי אֶלְעָזָר: מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ נִפְסְקָה חוֹמַת בְּרוֹזַל בֵּין יִשְׂרָאֵל לְאֲבֵיהֶם שְׁבַשְׁמִים, שֶׁנֶּאֱמַר: "וְאַתָּה קַח לָךְ מִחֶבֶת בְּרוֹזַל וְנָתַתָּ אוֹתָהּ קִיר בְּרוֹזַל בֵּינָךְ וּבֵין הָעִיר". אָמַר רַבִּי חֲנִין אָמַר רַבִּי חֲנִינָא: כָּל הַמַּאֲרִיךְ בְּתַפְלָתוֹ, אֵין תַּפְלָתוֹ חוֹזֶרֶת רִיקָם. מִנָּא לֵךְ — מִמַּשָּׁה רַבִּינּוּ, שֶׁנֶּאֱמַר: "וְאַתָּה פִּלַּל אֶל ה'", וְכַתִּיב בְּתַרְיָה: "וַיִּשְׁמַע ה' אֵלַי גַּם בַּפֶּעַם הַהִיא".

R. Eleazar also said : From the day the Temple was destroyed, a wall of iron divides between Israel and their Father in Heaven ; as it is said, "And take thou unto thee an iron griddle, and set it for a wall of iron between thee and the city" (Ezek. iv. 3). R. Hannin said in the name of R. Hannina : Whoever prolongs his prayer, his prayer will not return empty. Whence have we this ? From Moses our teacher ; as it is said, "And I prayed ...

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

33

פנים בפנים

Moshe reminds the people of Sinai: "Face to face Havayah spoke with you at the mountain." Used here to show that G-d's inner face corresponds to man's inner face.

דברים ה:ד-5:4 Deuteronomy

פנים בפנים דבר ה' עמכם בְּהָר מִתּוֹךְ הָאֵשׁ:

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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KEHOT'S NOTE

דברים ה, ד.

34

כי פנו אלי עורף

The prophet's complaint against those who worship wood and stone: "For they have turned their back to Me, and not their face," yet in trouble they cry to Him. It illustrates the outer dimension of a person's relationship with G-d. (context: Steinsaltz Tanakh)

ירמיהו כ"ז:27 Jeremiah

אֹמְרִים לְעֵץ אָבִי אֶתָּה וּלְאֶבֶן אֶת יְלִדְתָּנוּ כִּי־פָנוּ אֵלַי עֹרֶף וְלֹא פָנִים וּבִקְצֵת דַּעְתָּם יֹאמְרוּ קוֹמָה וְהוֹשִׁיעֵנוּ:

Who say to a stock: 'Thou art my father', and to a stone: 'Thou hast brought us forth', for they have turned their back unto Me, and not their face; but in the time of their trouble they will say: 'Arise, and save us.'

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KEHOT'S NOTE

ירמ"ב, כז.

35

כל ברך לך תכרע

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

KEHOT'S NOTE

תפלת נשמת.

36

"The inward part of a man and a deep heart," in the psalm the hidden depth where the wicked plot. Borrowed here for the depth of heart that some people's acceptance of G-d does not reach.

Psalms 64:7 וי' דהילים

יִחְפְּשׁוּ עוֹלֹת תִּמְנוּ חֶפֶשׁ מִחֶפֶשׁ וְקָרַב אִישׁ וְלֵב עֲמֹק:

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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37

ותורת ה' להיות חפצו

"But his desire is in the Torah of Havayah," said of the happy man who keeps away from the wicked. It describes one whose whole desire is for G-d's Torah and service.

Psalms 1:2 וי' דהילים

כִּי אִם־בְּתוֹרַת ה' חֶפְצוֹ וּבְתוֹרַתוֹ יִהְיֶה יוֹמָם וּלְיָלָה:

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

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38

שאינ עוד מלבדו

"There is nothing else besides Him." The content of the acknowledgment reached in the Shema.

Deuteronomy 4:35 דברים ד' ל"ה

אֵתָּה הָרָאָתָ לְדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבָדוֹ:

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

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39

וכולא קמי כלא חשיב

The Zohar's statement that everything before Him is considered as nothing. Here it is what the person acknowledges without yet being changed by it.

Zohar I, 11b זח"א יא, כב

KEHOT'S NOTE

זח"א יא, ב.

40

והיינו בהיכל ההוד שהוא בחי הודא

The note points there for a parallel discussion of the Chamber of Hod as the level of acknowledgment.

KEHOT'S NOTE

ראה סה"מ תרס"ח ע' קנב. סה"מ תרפ"ד ע' רפא. סה"מ תש"ט ע' קט.

41

שכורע . . לבר מגופא

The note points to a footnote there on bending the knees, which are "outside the body," as a lesser submission than full bowing.

KEHOT'S NOTE

ראה לקו"ש ח"ה ע' 212 הערה 45.

42

ברבות וירא פניו

Or HaTorah quotes the Midrash cited here: on "we will bow down and return to you," everything came in the merit of bowing, and the Torah was given only in the merit of bowing, as it says "and bow down from afar."

KEHOT'S NOTE

"ע"פ ונשתחוה ונשובה אליכם כו' הכל בזכות השתחואה כו' התורה לא ניתנה אלא בזכות השתחואה שנאמר והשתחיתם מרחק כו'" — אוה"ת פי תרומה ע' איתכו. נזכר גם לעיל ר"ה נח, א.

43

סד"ה והיה ביום ההוא

There bowing is explained as bittul: when the great shofar of the future reveals the source of all inwardness, even the souls lost in "Ashur and Egypt" will come and bow down to G-d.

KEHOT'S NOTE

לעיל ר"ה ס, א.

44

"On that day a great shofar will be blown, and those lost in the land of Ashur and those cast away in the land of Egypt will come and bow down to Havayah." The subject of a discourse the Alter Rebbe refers to on bowing.

ישעיהו כ"ז:13

וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֲבָדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדְחִים בְּאֶרֶץ מִצְרַיִם וְהִשְׁתַּחֲוּ לַה' בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַם:

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

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45

וסד"ה והיה מידי חדש

The end of that discourse explains "to bow down before Me": bowing, though it is self-nullification, is also a drawing down from the level above the order of the worlds, and "before Me" (lefanai, from panim, face) means a revelation, as in "May Havayah make His face shine upon you." It cites the same Midrash on Avraham's bowing.

KEHOT'S NOTE

לקמן ברכה צח, א.

46

והיה מדי חדש ... להשתחוות לפני

"From one new moon to the next ... all flesh will come to bow down before Me." Also the subject of a discourse referred to here.

ישעיהו ס"ו:23

וְהָיָה מִדִּי־חֹדֶשׁ בְּחֹדְשׁוֹ וּמִדִּי שָׁבָת בְּשַׁבְּתוֹ יָבוֹא כָּל־בָּשָׂר לְהִשְׁתַּחֲוֹת לִפְנֵי אֲמֵר ה'

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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47 השתחווה דהיינו בהיכל הנצח

That discourse cites the Zohar placing bowing in Netzach and remarks that in this Likkutei Torah passage it seems to mean inner bowing, which needs study; perhaps it is connected with what is said here that Netzach is a branch of Chochmah, the level of sight.

KEHOT'S NOTE

ראה בד"ה קול דודי תרס"ח ע' קנח שם מציין מ"ש דהשתחווה בנצח מוסיף "ונראה בלקרית שם [— הכוונה לכאן] דהיינו השתחווה פנימית כו' וצ"ע. ואפשר זה מקושר עם מ"ש לפני זה דנצח ענף החכמה בחי רא"י ע"ש.

48 אינו דומה שמיצה לראיה

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

KEHOT'S NOTE

מכילתא יתרו יט, ט. פס"ז שלח יג, יח.

49 ויברך אלקים את יום השביעי

G-d blessed the seventh day. Because Shabbos is blessed, and blessing is above acknowledgment, on Shabbos Malchus rises to Netzach.

בראשית כ"ג:2

וַיְבָרֶךְ אֱלֹקִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שָׁבַת מְלִימָלְאֲכָתוֹ אֲשֶׁר-בָּרָא אֱלֹקִים לַעֲשׂוֹת:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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KEHOT'S NOTE

בראשית כ, ג.

50 ציון במשפט תפדה

"Zion shall be redeemed with justice." The verse of a discourse where the superiority of blessing over acknowledgment is explained.

ישעיהו א':27

ציון במשפט תפדה ושביה בצדקה:

Zion shall be redeemed with justice, And they that return of her with righteousness.

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51 In the same account, the Chamber of Netzach is the place of bowing down. The Alter Rebbe explains why bowing belongs to Netzach.

ספר הזוהר, בראשית ס"ו:צ"ט-ס"ז ק"י 67:110-66:99

52 The Zohar's description of the Chambers (Heichalos) of holiness, where the Chamber of Hod is the place of bending the knee. The Alter Rebbe identifies it with acknowledgment.

ספר הזוהר, בראשית ס"ה:פ"א-ס"ו:פ"ה 88:66-81:65

PARAGRAPH 6

53 בד"ה מזמור שיר חנוכת הבית

There the two kinds of bowing are explained in nearly the same words: an outer bowing that subdues the body so

that it will not rebel, while the inner will remains, and an inner bowing, "Nullify your will before His will." Israel received the inner bowing by seeing the revealed Shechinah in the Temple on the pilgrim festivals, like a candle before a torch, and some of it still reaches the synagogue at the time of prayer.

KEHOT'S NOTE

לקמן צח, ב.

54 בטל רצונך מפני רצונו

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

KEHOT'S NOTE

אבות ב, ד.

55 בטל רצונך מפני רצונו

Rabban Gamliel's teaching, "Nullify your will before His will." It defines inner bowing: a will wholly given over to G-d's will.

Pirkei Avot 2:4 משנה אבות ב:ד

הוא ה"ה אומר, עשה רצונו כרצונה, כדי שיעשה רצונה כרצונו. בטל רצונה מפני רצונו, כדי שיבטל רצון אחרים מפני רצונה. הלל אומר, אל תפרש מן הצבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את חברך עד שתגיע למקומו, ואל תאמר דבר שאי אפשר לשמע, שסופו להשמע. ואל תאמר לכשאפנה אשנה, שמה לא תפנה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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

56 The heading of Psalm 30, "A psalm, a song of the dedication of the House, by David," the verse on which the discourse cited here is based.

Psalms 30:1 תהילים ל':א

מזמור שיר-חנכת הבית לדוד:

A Psalm; a Song at the Dedication of the House; of David.

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PARAGRAPH 7

57 יאר ה' פניו

The Priestly Blessing, "May Havayah make His face shine," for the revelation of G-d's inner favor.

Numbers 6:25 במדבר ו':כ"ה

יאר ה' פניו אליך ויחנך:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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beautiful (hadar) tree,” for of Him it is written, “You have clothed Yourself in majesty and splendor (hadar).”

Vayikra Rabbah 30:9 ט"ו: רבה לי:

68 פרי עץ הדר הדר באילנו

The Talmud reads hadar as “that which dwells (ha-dar) on its tree from year to year,” the esrog.

Sukkah 31b:10-12 ב"י-י"ב: סוכה ל"א:

ההוא הדר באילנו משנה לשנה. של אשרה ושל עיר הנדחת. ושל אשרה — פסול? והאמר רבא: לולב של עבודה זרה — לא יטול, ואם נטל — כשר. הכא באשרה דמשה עסקינו, דכתותי מיכתת שיעוריה.

That means [according to Rabbi Yehudah, a fruit] that dwells ['HaDar'] on its tree from year to year. (Mishnah:) [A Lulav] of a worshipped tree or of a wayward city is invalid. (Gemara:) And that of a worshipped tree is invalid? But didn't Rava say, "A Lulav of idol worship should not be taken [for the Mitzvah], but if it was taken, it is valid [as opposed to the Mishnah's ruling]?" Here [ie. in the Mishnah], we are dealing with a worshipped tree [from the days] of Moses, for [it ...

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KEHOT'S NOTE

סוכה לא, ב. ושי"נ.

69 כי האדם עץ השדה

Plainly a question in the law of a siege: “Is the tree of the field a man,” that you should destroy it? The Sages read it as a statement, “for man is a tree of the field,” and the Alter Rebbe reads “man” as G-d, likened to the Tree of Life. (context: Steinsaltz Tanakh)

Deuteronomy 20:19 ט"ט: דברים כ"י:

כִּי־תִצּוּר אֶל־עִיר יָמִים רַבִּים לְהִלָּחֵם עָלֶיהָ לְתַפְשָׁהּ לֹא־תִשְׁחִית אֶת־עֵצָה לְנֹדֶחַ עָלֶיהָ גֵּרָוֹן כִּי מִמֶּנּוּ תֹאכַל וְאִתּוֹ לֹא תִכְרֹת כִּי הָאָדָם עֵץ הַשָּׂדֶה לְבֹא מִפְּנֵיהֶם בְּמָצוֹר:

When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an axe against them; for thou mayest eat of them, but thou shalt not cut them down; for is the tree of the field man, that it should be besieged of thee?

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KEHOT'S NOTE

דברים כ, יט.

70 פ"י האדם זה הקב"ה

The note points to a discussion there of reading “man” in “man is a tree of the field” as referring to G-d.

KEHOT'S NOTE

ראה אוה"ת שמות כ"ז ע' ב'תקלד.

71 ועל דמות הכסא דמות כמראה אדם

Ezekiel's vision of the likeness of a man upon the throne. It shows that “man” can refer to G-d's revealed form.

Ezekiel 1:26 וי"ז: יחזקאל א':

וממעל לרקיע אשר על־ראשם כמראה אָבִן־ספִיר דמות כסא ועל דמות הכסא דמות כמראה אָדָם עָלָיו מְלֻמָּעֶלָה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

72 והדר באילנו . . פנימית האילן

Or HaTorah quotes this line, that the fruit “dwelling in its tree” is the inner dimension of the tree.

KEHOT'S NOTE

מובא באוה"ת בראשית כרך ג תקמו, ב.

73 לכבדני אחותי כלה

The lover to his beloved: “You have captured my heart (libavtini), my sister, my bride.” The verb comes from lev, heart, and it expresses G-d's inner love for Israel.

Song of Songs 4:9 ט"ד: שיר השירים ד':

לִפְכָּתִנִּי אֲחֹתִי כְלָה לִפְכָּתִנִּי בְּאַחַת מַעֲיִנֶיהָ בְּאַחַד עֵינֶיהָ מְצֹרְנֶיהָ:

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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KEHOT'S NOTE

שה"ש ד, ט.

74 בתונוא דלכא יתבי

In the Talmud, Ifra Hurmiz, the Persian king's mother, sent blood samples to the Sages; when they discerned them, she said, “Jews, you dwell in the chambers of the heart!” The maamar uses the phrase for Israel's place in G-d's innermost love.

Niddah 20b:8 ח"ב: נדה כ"ב:

הַדָּר שְׂדֵרָה לָקַח שְׁתֵּי מִיַּי דָּמָא, וְכוּלְהוּ אֲמַרְיָנְהוּ. הָהוּא בְּתָרָא דָם כְּנִים הָווּ, וְלֹא יָדַע. אֶסְתִּיעַ מִלְתָּא, וְשִׁדְרָ לָהּ סְרִיקוּתָא דְמִקְטָא כְּלָמִי. אָמְרָה: הִיּוּדָא, בְּתוּנֵי דְלִכָּא יְתִבִּיתוּ!

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KEHOT'S NOTE

נדה כ, ב. וע' מגילה (כד, ב). ע"ז (כה, ב) ובפרש"י ז"ל. [כ].

75 במ"ח מסכת אורות . . ובפנימיותו

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

KEHOT'S NOTE

”ובפנימיותו יש לו פרצוף נוקבא אחת הנקראת כנסת ישראל והיא שוה לת”ת שלו כי היא גדולה כמוהו ממש” עכ”ל.

76 ונתי מזה לעיל בשוה"ש ע"פ ששים

the passage shares nothing with the note

KEHOT'S NOTE

הכוונה לקמן בשוה"ש לט, ג ואילך. [מציון זה רואים שמתחילה סבר הצ"צ לסדר המאמרים באופן אחר, ואכמ"ל]. וראה לעיל עג, ד.

77 אחת היא יונתי תמתי

“One is my dove, my perfect one.” The subject of the Song

of Songs discourse referred to here.

Song of Songs 6:9 ט"ו: שיר השירים

אחת היא יונתי תמתי אחת היא לאמה ברה היא לילדתה ראוה בנות ויאשרוה מלכות ופילגשים ויהללה:

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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78 תמתי תאומתי

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

KEHOT'S NOTE

שהשיר (פ"ה עה"פ אני ישנה). [כ].

79 תמתי תאומתי

On "my dove, my perfect one (tamasi)," Rabbi Yannai reads teomasi, "my twin": as it were, "I am not greater than she, nor she than I." The Alter Rebbe sees this in the lulav's twin central leaf.

שיר השירים רבה ה:ג' Shir HaShirim Rabbah

פשטתי את כתנתי, אמר רבי יוחנן אפלו תמה שבתמות יודעת לפשט וללבש, ואת אמרת פשטתי את כתנתי, רבי חנינא ורבי יוחנן אמרי יום שנגדוג להם נבוכדנצר הרשע לישאל פשט מהם שני לבושים גדולים, לבוש כהנה ולבוש מלכות. רחצתי את רגלי, משגוף עבודת כוכבים, יודעת הייתי שאבק של אותו מקום משיאני לעבודת כוכבים, אף על פי כן דודי שלח ידו מן החור. אמר רבי אבא בר כהנא, וכי מה טיבו של חור זה להיות ...

"I have removed my tunic; how can I don it? I have washed my feet; how can I soil them? My beloved extended his hand through the hole, and my core was stirred for him" (Song of Songs 5:3-4). "I have removed my tunic" - Rabbi Yohanan said: Even the simplest of the simple knows how to undress and dress, and you say: "I have removed my tunic"? Rabbi H̄anina and Rabbi Yoḥanan say: On the day that the wicked Nebuchadnezzar attacked Israel, he removed from them two great garments: ...

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80 בחי' לו לב

There, explaining why the lulav was taken outside the Temple even when the first day fell on Shabbos, the Alter Rebbe reads lulav as the letters lo lev, a drawing down from the emotive attributes of Z'eir Anpin to the "heart," which begins at the chest, as speech begins from the breath of the chest; the Kehot note there gives the source of this reading.

KEHOT'S NOTE

נסמן לעיל נו, ד.

81 צור לבכי

"My flesh and my heart may fail, but G-d is the Rock of my heart and my portion forever." G-d as the innermost point

of a person's heart.

Psalms 73:26 ויג: תהלים

כלה שארי ולבכי צור-לבכי וחקקי אלקים לעולם:

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

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KEHOT'S NOTE

תהלים עג, כו.

82 ומנענעים את הלולב לששה קצוות

The Siddur gives the order of the waving before Hallel, and its Chassidic commentary discusses the waving further.

KEHOT'S NOTE

רמ"א בשו"ע א"ח סתרנ"א, ס"ט. סידור אדה"ו קודם הלל. וראה שם רסד, ב ואילך. ראה לקמן פז, ב.

83 שער שעשועי המלך

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

KEHOT'S NOTE

בפ"ב ופ"ג. [כ].

84 ע"פ אני כו' דפי ציצית

The last verse of the section of tzitzis, the subject of a discourse the Alter Rebbe refers to.

במדבר ט"ו מ"א Numbers 15:41

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים אני ה' אלקיכם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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85 בשעה שישאל אומרים אמן יהא שמיה רבה מברך הקב"ה מנענע ראשו

The Talmud says that when Israel answer "yehei shmei rabba," G-d, as it were, nods His head. It supports reading movement as arousal.

ברכות ג' א:י"ד Berakhot 3a:14

... חייך ראשה, לא שעה זו בלבד אומרת כה, אלא בכל יום ויום, שלש פעמים אומרת כה. ולא זו בלבד אלא, בשעה שישאל נכנסין לבתי כנסיות ולבתי מדרשות ועונין "יהא שמיה הגדול מבורך", הקדוש ברוך הוא מנענע ראשו, ואומר: אשרי המלך שמקלסין אותו בביתו כה, מה לו לאב שהגלה את בניו, ואוי להם לבנים שגלו מעל שולחן אביהם.

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations !'" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

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- 86 | Kehot's note points to Zohar, Emor 31:147-32:155 for these words.

ספר זוהר, אמור ל"א:קמ"ז-ל"ב:קנ"ה 31:147-32:155 Zohar, Emor

PARAGRAPH 8

- 87 | Kehot's note points to Nehemiah 8:18 for these words.

נחמיה ח':י"ח Nehemiah 8:18

וַיִּקְרָא בְּסֵפֶר תּוֹרַת הָאֱלֹקִים יוֹם בְּיוֹם מִן הַיּוֹם הָרִאשׁוֹן עַד הַיּוֹם הָאַחֲרֹן וַיַּעֲשׂוּהָג שִׁבְעַת יָמִים וּבִיּוֹם הַשְּׁמִינִי עֲצָרַת כְּמִשְׁפָּט:

Also day by day, from the first day unto the last day, he read in the book of the Law of G-d. And they kept the feast seven days;

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- 88 | The verse of Shemini Atzeres, now explained in its own right.

במדבר כ"ט:ל"ה Numbers 29:35

ביום השמיני עצרת תהיה לכם כְּלִי-מִלְאָכָה עֹבֵדָה לֹא תַעֲשׂוּ:

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

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- 89 | כתר תורה

There the Torah given on Shavuot, at the revelation of the fiftieth gate, is called "the crown of Torah": like a crown above the head it encompasses all levels without head or foot, which is why it draws the Infinite Light into physical deeds below as it is above.

KEHOT'S NOTE

אבות ד', יג. וראה בתו"א סט, ב בפ"י כתר תורה.

- 90 | כתר תורה

Rabbi Shimon's teaching that there are three crowns, the crown of Torah, of priesthood and of kingship. Here it establishes the Torah as a crown.

משנה אבות ד':י"ג Pirkei Avot 4:13

רבי יהודה אומר, הוי זהיר בתלמוד, ששגגת תלמוד עולה ודון. רבי שמעון אומר, שלשה כתר־ים הם, כתר תורה וכתר כהנה וכתר מלכות, וכתר שם טוב עולה על גביהן:

Rabbi Judah said: be careful in study, for an error in study counts as deliberate sin. Rabbi Shimon said: There are three crowns: the crown of Torah, the crown of priesthood, and the crown of royalty, but the crown of a good name super-sedes them all.

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

- 91 | תרי"ג . . וז' דרבנן . . תר"ך

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

KEHOT'S NOTE

פרדס ש"ח, פ"ג.

- 92 | דאשתמש בתגא חלה

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

KEHOT'S NOTE

- 93

דאשתמש בתגא חלה

Hillel's saying, "one who makes use of the crown passes away." The Talmud explains that it refers to one who uses a Torah scholar.

משנה אבות א':י"ג Pirkei Avot 1:13

הוא היה אומר, נגד שמה, אבד שמה. ודלא מוסיר, לסר. ודלא יליה, קטלא חב. ודאשתמש בתגא, חלה:

He [also] used to say: one who makes his name great causes his name to be destroyed; one who does not add [to his knowledge] causes [it] to cease; one who does not study [the Torah] deserves death; one who makes [unworthy] use of the crown [of learning] shall pass away.

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- 94

זה המשתמש במי ששונה הלכות

The Talmud interprets the crown as one who studies halachos, which it calls "the crown of the King."

מגילה כ"ח ב:י"ד-ט"ו Megillah 28b:14-15

תנן התם: ודאשתמש בתגא — חלה. תני ריש לקיש: זה המשתמש במי ששונה הלכות כתר של תורה. ואמר עולה: לשמש איניש במאן דתני ארבעה, ולא לשמש במאן דמתני ארבעה. כי הא דריש לקיש הנה אויל באורחא מטא עורקמא דמא, אתא ההוא גברא ארבעיה אכתפיה וקא מעבר לקה. אמר לקה: קרית? אמר לקה: קרינא. תנית? תנינא ארבעה סידרי משנה. אמר לקה: פסלת לה ארבעה טורי וטענת בר לקיש אכתפך? שדי בר לקישא ...

We have learned in another place: Whoever makes use of a crown, passes away [from the world] and Resh Lakish taught: This applies to one who accepts service from one who can repeat halakhoth, the crown of Torah. And Ulla said One may accept service from one who can repeat the four [orders of the Mishnah] but not from one who can [also] teach them. As in the following story of Resh Lakish, who was once traveling along a road when he came to a pool of water, and a ...

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KEHOT'S NOTE

מגילה כח, ב.

- 95 | "Let them bring royal garments." The opening words of a discourse the Alter Rebbe refers to on the king giving his own crown.

אסתר ו':ח Esther 6:8

כיבאו לבוש מלכות אשר לבש־בו המלך וסוס אשר רכב עליו המלך ואשר נתן כתר מלכות בראשו:

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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- 96

וירים קרן

"He has raised up a horn for His people ... the people near to Him." The maamar reads it as the exaltation of the

106

שום תשים עליך מלך

“You shall surely set over yourself a king whom Havayah your G-d will choose.” Applied here to accepting G-d’s kingship through Torah and mitzvos.

Deuteronomy 17:15 ט"ו:יז דברים

שום תשים עליך מלך אשר יבחר ה' אלקיך בו מקרב אחיך תשים עליך מלך לא תוכל לתת עליך איש נכרי אשר לא אחיך הוא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

107

ועי' בזהר אמור דצ"ו סע"ב

The text itself refers to the end of Zohar 3:96b, in Parshas Emor, which speaks of the festivals and Shemini Atzeres.

ספר הזהר, אמור ל"א:קמ"ז-ל"ב:קנ"ה 31:147-32:155

108

ביום השמיני שלח

“On the eighth day he sent the people away,” at the dedication of Shlomo’s Temple; the verse of a later discourse on Shemini Atzeres.

I Kings 8:66 ט"ו:ס"ו מלכים

ביום השמיני שלח את־העם ויברכו את־המֶלֶךְ וַיֵּלְכוּ לְאַהֲלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוֹבָה אֲשֶׁר עָשָׂה ה' לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ:

On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the L-RD had shown unto David His servant, and to Israel His people.

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109

בני ציון יגילו במלכם

“Let Israel rejoice in its Maker; let the children of Zion exult (yagilu) in their King.” The joy before a king is gilah, held within out of awe.

Psalms 149:2 ט"ב:מ"ט תהילים

יִשְׁמַח יִשְׂרָאֵל בַּעֲשֵׂיו בְּגִי־צִיּוֹן יִגִּילוּ בְּמֶלֶכָם:

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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KEHOT'S NOTE

תהלים קמט, ב.

110

שוש אשיש כו' תגל נפשי

The prophet speaks for Israel at the redemption: “I will greatly rejoice in Havayah; my soul will exult in my G-d.” The verse of the discourse that distinguishes simchah from gilah.

Isaiah 61:10 י"א:ס"א ישעיהו

שׁוֹשׁ אֲשִׁישׁ בְּהִי תִגַּל נַפְשִׁי בְּאֱלֹהִים כִּי הִלְבִּישְׁנִי בְּגָדֵי־יִשְׁעֵי מַעֲלֵי צְדָקָה יַעֲטֵנִי כְּתָן יִכְהוּ פֶּאֶר וְכִפְלָה תַעֲדָה כְּלִי:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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111

סד"ה ויהי בשלח

The end of that discourse teaches that one should not come at once to open joy in G-d, lest one fall; true joy comes through service, through accepting the yoke of Heaven, “You shall surely set a king over yourself,” and keeping the mitzvos, with awe preceding the joy.

KEHOT'S NOTE

תו"א סא, ד.

112

ויהי בשלח פרעה

The opening of Parshas Beshalach, the verse of the Torah Ohr discourse cited here.

Exodus 13:17 י"ז:י"ג שמות

וַיְהִי בַשְּׁלַח פְּרַעְהָ אֶת־הָעָם וְלֹא־נָתַם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוּב הוּא כִּי אָמַר אֱלֹקִים פְּרִי־נַחֲם הָעָם בְּרֹאֲתָם מִלַּחְמָה וְשָׁבוּ מִצְרַיִם:

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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PARAGRAPH 9

113

וכל הלכות ייראוך

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

KEHOT'S NOTE

תפלת נשמת.

114

וידעת היום

“And you shall know this day,” the verse of a discourse in Va'eschanan cited on the hidden joy.

Deuteronomy 4:39 ט"ז:ד דברים

וַיֵּדַעַת הַיּוֹם וַהֲשַׁבֵּת אֶל־לִבְּךָ כִּי ה' הוּא הָאֱלֹקִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

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

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115

כי אתה נרי

“For You are my lamp, Havayah,” from David’s song of thanks; the verse of a discourse in Mikeitz cited on awe drawn from the crown of Torah.

II Samuel 22:29 כ"ב:כ"ט שמואל ב

כִּי־אַתָּה נִרְיִי ה' וְה' יְגִיהָה חֹשְׁכִי:

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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116

וידבר אלקים

“And G-d spoke all these words,” the verse of the Shavuot discourse cited here.

Exodus 20:1 א"ל: שמות

וידבר אלקים את כל־הדברים האלה לאמר:

And G-d spoke all these words, saying:

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117

תקעו בחדש

“Blow the shofar on the new moon,” the verse of the Rosh Hashanah discourse cited here.

Psalms 81:4 ד"ל: תהילים

תקעו בחדש שופר בכסה ליום חגנו:

Blow the horn at the new moon, at the full moon for our feast-day.

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118

כי עמך הסליחה למען תורא

“For with You is forgiveness, so that You may be feared.” Forgiveness leads to awe, the idea cited here.

Psalms 130:4 ד"ל: תהילים

כִּי־עִמָּךְ הַסְּלִיחָה לְמַעַן תִּירָא:

For with Thee there is forgiveness, that Thou mayest be feared.

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119

(פי פנחס דרי"ד ע"ב)

The Zohar passage in Pinchas that the text itself cites to resolve the question about gilah.

ספר זוהר, פנחס ז':כ"ו-ט':ל"ד: 7:26-9:34

120

שמאלו תחת לראשי

The beloved longs for her lover: “His left hand is under my head, and his right hand embraces me.” The left is the days of awe, the right is Sukkos.

Song of Songs 2:6 ר"ב: שיר השירים

שְׁמָאלוֹ תַּחַת לְרָאשִׁי וְיָמִינוֹ תַּחַת בִּרְעָדִי:

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

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KEHOT'S NOTE

שה"ש ב, ו.

121

גילו ברעדה

The psalm warns the kings of the earth: “Serve Havayah with awe, and exult with trembling.” Here it is the inward joy of the Ten Days of Teshuvah, mixed with awe. (context: Steinsaltz Tanakh)

Psalms 2:11 א"ל: תהילים

עֲבֹדוּ אֶת־יְיָ בִּירְאָה וּגְלוּ בִּרְעָדָה:

Serve the L-RD with fear, and rejoice with trembling.

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122

שוש אשיש

The verse of the earlier discourse that linked gilah with Rosh Hashanah.

ישעיהו ס"א:י"א: Isaiah 61:10

שׁוֹשׁ אֲשִׁישׁ בְּהִי תִגַּל נַפְשִׁי בְּאַלְקֵי כִי הִלְבִּישְׁנִי בְּגָדֵי־יִשְׁשׁעַ מְעִיל צְדָקָה יַעֲטֵנִי כְּחֶתֶן יִכְהֶן פָּאֵר וְכַפְלָה תַּעֲדָה כְּלִיָּה:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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KEHOT'S NOTE

ישע"י סא, י.

123

ועיין בזהר ח"א ס"ד ב'

The text itself cites this Zohar passage on “the day of Shemini Atzeres.”

ספר זוהר, נח י"ד:ק"י-ט"ו:קכ"א: 14:110-15:121

124

The Zohar on Terumah says of Yaakov, Tiferes, the middle bar of the Mishkan, that he “holds on to this one and holds on to that one,” complete on both sides, Chesed and Gevurah. The Alter Rebbe cites it for Shemini Atzeres including both.

ספר זוהר, תרומה צ"ד:תתק"ח-94:908-96:918 צ"ו:תתק"ח

R. Simeon, we are told, explained thus the words, “And the middle bar in the midst of the boards shall pass from one end to the other.” “The middle bar”, he said, ‘signifies Jacob, the perfect saint, as we have pointed out on another occasion in connection with the characterization of Jacob as “a complete man, dwelling in tents” (Gen. 25, 27). It does not say, “dwelling in a tent”, but “dwelling in tents,” which denotes that he unified the two “tents” (of Severity and Mercy). The same implication may ...

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

PARAGRAPH 11

125

בן חכם ישמח אב

“A wise son makes a father rejoice,” the parable of the whole maamar.

Proverbs 10:1 א"ל: משלי

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

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

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126

בכסא ר"ה

“In the concealment, for the day of our festival”: Rosh Hashanah’s concealment exists for Sukkos.

Psalms 81:4 ד"ל: תהילים

תקעו בחדש שופר בכסה ליום חגנו:

Blow the horn at the new moon, at the full moon for our feast-day.

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127 והוא ענין הנסירה בר"ה

That letter says that every Rosh Hashanah is the nesirah, after which Malchus receives new and higher mochin, just as higher mochin are drawn down at every morning prayer.

KEHOT'S NOTE

ועי' בסש"ב באגה"ק סי' יד. וש"נ. [כ].

128 הסתלקות פנימיות המוחין

The note points to discussions there of the withdrawal of the inner mochin on Rosh Hashanah; the first is next to the Or HaTorah passage cited earlier on seeking G-d's face.

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך ב עי' תתקכג. אוה"ת למג"א עי' בישא.

129 חג להי

"A festival to Havayah," bringing joy to G-d.

ויקרא כ"ג:מ"א

והגתם אותו חג להי שבעת ימים בשנה חקת עולם לדורתיכם בחדש השביעי תחגו אתו:

And ye shall keep it a feast unto the L-RD seven days in the year; it is a statute for ever in your generations; ye shall keep it in the seventh month.

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130 וחכיתי להי המסתיר פניו

The prophet says: "I will wait for Havayah, who hides His face from the house of Yaakov, and I will hope for Him." It describes seeking G-d while He is hidden.

ישעיהו ח:י"ז

והכיתי להי המסתיר פניו מבית יעקב וקויתי לו:

And I will wait for the L-RD, that hideth His face from the house of Jacob, and I will look for Him.

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KEHOT'S NOTE

ישע"י ח, יז.

131 עוונותיכם מבדילים

"Your iniquities separate," the cause of the concealment.

ישעיהו נ"ט:ב'

כי אם־עונותיכם היו מבדלים בינכם לבין אלקיכם וחסאותיכם הסתירו פנים מכם משמוע:

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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132 משארז"ל בענין אור שנברא

The Talmud teaches that the light created on the first day was hidden away when G-d saw the deeds of the genera-

tions of the Flood and the Dispersion. It is a model for the hiding of the inner light.

חגיגה י"ב א:ה'-ו' Chagigah 12a:5-6

ואמר רב יהודה אמר רב: עשרה דברים נבראו ביום ראשון, ואלו הן: שמים וארץ, תהו ובהו, אור וחשך, רוח ומים, מדת יום ומדת לילה. שמים וארץ — דכתיב: "בראשית ברא אלקים את השמים ואת הארץ", תהו ובהו — דכתיב: "והארץ היתה תהו ובהו", אור וחשך, חשך — דכתיב: "וחשך על פני תהום", אור — דכתיב: "ויאמר אלקים יהי אור", רוח ומים — דכתיב: "ורוח אלקים מרחפת על פני המים", מדת יום ומדת לילה — דכתיב: "ויהי ערב ויהי בקר יום ...

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

Bereshit Rabbah 11:2ב'א:י"א

KEHOT'S NOTE

חגיגה יב, א. ב"ר יא, ב.

133 פנים בפנים

"Face to face He spoke with you": G-d's inner dimension corresponds to man's.

Deuteronomy 5:4ד'ה:ד

פנים בפנים דבר הי' עמכם בהר מתוך האש:

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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PARAGRAPH 12

134 וכל ברך לך תכרע

G-d swears that "to Me every knee shall bend, every tongue shall swear." The Nishmas prayer's words about bending echo this verse.

ישעיהו מ"ה:כ"ג

כי נשבעתי יצא מפי צדקה דבר ולא ישוב כלי תכרע כל־ברך תשבע כל־שון:

By Myself have I sworn, The word is gone forth from My mouth in righteousness, And shall not come back, That unto Me every knee shall bow, Every tongue shall swear.

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135 שאין השכינה שורה אלא על בעלי קומה

The Talmud says the Shechinah rests only on one who is wise, strong, wealthy and tall. Here "tall" is read as a person whose whole stature bows to G-d.

שבת צ"ב א:ח' Shabbat 92a:8

ואיפצית אימא: מארון. דאמר מר: ארון תשעה וכפורת טפח. הרי כאן עשרה, וגמירי דכל טונא דמידלי במוטות — תילתא מלעיל ותרי תילתי מלרע, אישתכח דמלמעלה מעשרה הוה קאי. וליגמר ממשנה? דילמא משה שאני, דאמר מר: אין השכינה שורה אלא על חכם גבור ועשיר ובעל קומה.

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

KEHOT'S NOTE

שבת צב, א.

136

יאר ה' פניו אליך

The Priestly Blessing, "May Havayah make His face shine upon you," the revelation drawn down through the Yom Kippur prostrations.

Numbers 6:25הכ"ה ו' במדבר

יאר ה' פניו אליך ויחנך:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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137

לפני הוי"ה תטהרו

"From all your sins, before Havayah you shall be purified," the verse of Yom Kippur. The abridgment reads "before Havayah" as the inner dimension of the Name.

Leviticus 16:30ה"ל ויקרא

כייביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה' תטהרו:

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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PARAGRAPH 13

138

פרי עץ הדר זה הקב"ה

The Midrash reading the esrog as an allusion to G-d.

Vayikra Rabbah 30:9ה"ט ויקרא רבה

139

האדם עץ השדה

"Man is a tree of the field," read as referring to G-d, the Tree of Life.

Deuteronomy 20:19ט"ד דברים

כייצצור אל-עיר ימים רבים להלחם עליה לתפשה לא-תשחית את-עצה לגדח עליו גרזן כי ממנו תאכל ואתו לא תכרת כי האדם עץ השדה לבא מפניך במצור:

When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an axe against them; for thou mayest eat of them, but thou shalt not cut them down; for is the tree of the field man, that it should be besieged of thee?

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140

צור לבבי וחלקי אלקים לעולם

"The Rock of my heart and my portion is G-d forever," the devotion that the lulav represents.

Psalms 73:26ו"ג תהילים

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.

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141

את קומתך דמתה לתמר

"This, your stature, is like a palm tree." The upright lulav,

a palm branch, stands for the full stature that bows.

Song of Songs 7:8ח"ז שיר השירים

את קומתך דמתה לתמר ושדריך לאשכולות:

This thy stature is like to a palm-tree, and thy breasts to clusters of grapes.

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KEHOT'S NOTE

שה"ש ז, ח.

142

ושמחתם לפני ה'

The command to take the four species on the first day of Sukkos.

Leviticus 23:40מ"ג ויקרא

ולקחתם לכם ביום הראשון פרי עץ הדר כפת תמרים וענף עז-עבת וערבי-נחל ושמחתם לפני ה' אלקיכם שבעת ימים:

And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook, and ye shall rejoice before the L-RD your G-d seven days.

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KEHOT'S NOTE

ויקרא כג, מ.

143

בן חכם ישמח אב

"A wise son makes a father rejoice," now read as the revelation of the mochin of Abba.

Proverbs 10:1א' משלי

משלי שלמה בן חכם ישמח-אב ובן כסיל תוגת אמו:

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

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144

לפני ה' תטהרו

The words here quote Leviticus 16:30; the passage is shown below.

Leviticus 16:30ה"ז ויקרא

כייביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה' תטהרו:

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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KEHOT'S NOTE

ויקרא טז, ל.

PARAGRAPH 14

145

ביום השמיני עצרת

The verse of Shemini Atzeres.

Numbers 29:35ה"ט במדבר

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;

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146 **אני ה' אלקיכם דפרשת ציצית**
 “I am Havayah your G-d,” the last verse of the section of tzitzis and the subject of the discourse cited here.

במדבר ט"ו:מ"א Numbers 15:41

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים
 אני ה' אלקיכם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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PARAGRAPH 15

147 **וירם קרן**
 “He has raised up a horn for His people,” the exaltation of the crown of Torah.

תהילים קמ"ח:י"ד Psalms 148:14

וירם קרנו לעזמו תהלה לכל־חסידיו לפני ישראל עם קרבו תלויקה:

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

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148 **בטל רצונו**
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE

אבות ב, ד.

149 **בטל רצונו**
 “Nullify your will before His will,” the complete self-nullification of the crown's level.

משנה אבות ב:ד Pirkei Avot 2:4

הוא היה אומר, עשה רצונו כרצונה, כדי שיעשה רצונה כרצונו. בטל רצונה מפני רצונו, כדי שיכבטל רצון אחרים מפני רצונה. הלל אומר, אל תפרש מן הצבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את חברך עד שתגיע למקומו, ואל תאמר דבר שאי אפשר לשמוע, שסופו להשמע. ואל תאמר לכשאפנה אשנה, שמה לא תפנה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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150 **כתר לי ועיר**
 Elihu to Iyov: “Wait (kaser) for me a little, and I will show you.” The word kaser, related to keser, is used to explain the nature of the crown.

איוב ל"ו:ב Job 36:2

פתר־לי ועיר ואחוך כי עוד לאֵלוה מלים:

Suffer me a little, and I will tell thee; For there are yet words on G-d's behalf.

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151 **סד"ה וידבר כו' במדבר סיני**

That passage explains the census “by their skulls” (legul-gelosam) as raising the souls to the gulgalta, the supernal will that is not grasped even by Chochmah, and links it with “Nullify your will.” It is the fuller explanation of the crown above the mochin described here.

KEHOT'S NOTE

לעיל פ' במדבר ב, א.

152 **וידבר כו' במדבר סיני**

The opening of Bamidbar, the verse of the discourse cited here.

במדבר א'1: Numbers 1:1

וידבר ה' אל־משה במדבר סיני באהל מועד באחד לחודש השני בשנה השנית לצאתם מארץ מצרים לאמר:

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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153 **שאו את ראש כו' לגלגלתם**

At the census in the wilderness: “Lift up the head (take the count) of all the congregation ... by their skulls (legul-gelosam),” that is, by head count. The discourse cited reads it as raising Israel to the gulgalta, the crown. (context: Steinsaltz Tanakh)

במדבר א'2: Numbers 1:2

שאו את־ראש כל־עדת בני־ישראל למשפחתם לבית אבתם במספר שמות כל־זכר לגלגלתם:

Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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154 **מבן עשרים שנה**

“From twenty years old and upward,” part of the census verse discussed in that discourse.

במדבר א'3: Numbers 1:3

מבן עשרים שנה ומעלה כל־יציא צבא בישראל תפקדו אתם לצבאתם אתה ואהרן:

from twenty years old and upward, all that are able to go forth to war in Israel: ye shall number them by their hosts, even thou and Aaron.

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155

וידעת היום והשבות

“And you shall know this day and take to your heart,” the verse of the discourse cited on hidden joy.

Deuteronomy 4:39 דברים ד:ל"ט

וידעת היום והשבות אליך כי ה' הוא האֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד:

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

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PARAGRAPH 16

156

בר"ה אמרו לפני מלכיות

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

KEHOT'S NOTE

טז, א.

157

בר"ה אמרו לפני מלכיות

G-d says: on Rosh Hashanah say before Me verses of kingship so that you will make Me King over you. Here it is the crown of kingship.

Rosh Hashanah 16a:15 ראש השנה ט"ז א:ט"ו

ומפני מה אמרה תורה נסכו מים בְּחָג — אמר הקדוש ברוך הוא: נסכו לפני מים בְּחָג, כדי שיתברכו לכם גשמי שנה. ואמרו לפני בראש השנה מלכיות וזרונות וזפורות. מלכיות — כדי שתמליכוני עליכם, וזרונות — כדי שיעלה זרונכם לפני לטובה, ובמה — בשופר.

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

158

שנכנס הכה"ג לפני ולפנים

The note points to a talk there about the High Priest's entry into the Holy of Holies on Yom Kippur.

KEHOT'S NOTE

ראה לקו"ש ח"ד ע' 1216.

159

בהעלותך את הנרות

“When you kindle (literally, raise up) the lamps, toward the face of the menorah,” said to Aharon. The kindling by the priest is an image for the ascent of souls. (context: Steinsaltz Tanakh)

Numbers 8:2 במדבר ח:ב

דבר אליהם ואמר להם אֱלֹהֵי הַמִּנְחָה אֶת-הַנֵּרוֹת אֲלֵמֹל פְּנֵי הַמִּנְחָה יֵאֲדָרוּ שִׁבְעַת הַנֵּרוֹת:

‘Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.’

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KEHOT'S NOTE

במדבר ח, ב.

160

וגדול תלמוד שמביא לידי מעשה

The Sages concluded that study is great because it leads to action. Here Torah that leads to action brings the crown of

a good name.

Kiddushin 40b:8-9 ט"ח-ט"ז

ובכר הנה רבי טרפון וזקנים מסובין בעלית בית נתנה בלוד. נשאקה שאילה זו בפניהם: תלמוד גדול או מעשה גדול? נענה רבי טרפון ואמר: מעשה גדול. נענה רבי עקיבא ואמר: תלמוד גדול. נענו כולם ואמרו: תלמוד גדול, שהתלמוד מביא לידי מעשה. תנא, רבי יוסי אומר: גדול תלמוד שקדם לחלה ארבעים שנה, לתרומות ולמעשרות חמשים וארבע, למיטות ששים ואחת, ליוכלות מאה ושלוש.

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161

שלשה כתרים הן

“There are three crowns: of Torah, of priesthood and of kingship; and the crown of a good name surpasses them all.”

Pirkei Avot 4:13 משנה אבות ד:י"ג

רבי יהודה אומר, הוי זהיר בתלמוד, ששגגת תלמוד עולה ודון. רבי שמעון אומר, שלשה כתרים הם, כתרי תורה וכתרי קהנה וכתרי מלכות, וכתרי שם טוב עולה על גביהן:

Rabbi Judah said: be careful in study, for an error in study counts as deliberate sin. Rabbi Shimon said: There are three crowns: the crown of Torah, the crown of priesthood, and the crown of royalty, but the crown of a good name supercedes them all.

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162

מי מנה

Bilaam's blessing: “Who can count the dust of Yaakov, or number the fourth part of Israel?” The verse of the discourse cited as a parallel.

Numbers 23:10 במדבר כ"ג:י

מי מנה עפר יעקב ומספר את רבע ישראל תמת נפשי מות ישרים ותהי אחריתי כמהו:

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

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163

כתר מל' . . כהונה . . תורה . . שם טוב

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

KEHOT'S NOTE

ראה אבות ד, יג.



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THE CHASSIDISHE PARSHA

About this edition

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

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: [likuteitorah.com/about/the-chassidishe-parsha/](https://www.likuteitorah.com/about/the-chassidishe-parsha/)

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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