



LIKKUTEI TORAH • ROSH HASHANAH • MAAMAR 1

דרושים לראש השנה ועשי"ת ויוהכ"פ

Discourses for Rosh HaShanah, the
Ten Days of Teshuvah and Yom Kippur:
“Blow the Shofar at the New Month”



On Rosh HaShanah the life-force of all the worlds withdraws and is renewed, and G-d's Kingship must be drawn down anew. For one who has blemished his Torah and mitzvos this is possible only through the Supernal Will that is above wisdom, which is aroused by a wordless cry from the depth of the heart: the cry of teshuvah and of the shofar.

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

On Rosh HaShanah the life-force of all the worlds withdraws and is renewed, and G-d's Kingship must be drawn down anew. For one who has blemished his Torah and mitzvos this is possible only through the Supernal Will that is above wisdom, which is aroused by a wordless cry from the depth of the heart: the cry of teshuvah and of the shofar.

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

THE MAAMAR IN BRIEF

The maamar opens with Psalms 81:4-5. Tishrei is the “head” of the year: as the head holds the body's life-force as a whole, Rosh HaShanah brings a new, general life-force for all the worlds, so that G-d's Kingship, the level that gives them life, is revealed. Since the first creation, however, that revelation depends on people accepting His yoke willingly, and so Rosh HaShanah is a day of judgment. During the year the Supernal Will is drawn down through the Torah and mitzvos, the “limbs of the King,” which carry the will clothed in Chochmah. One who has blemished them cannot draw it down that way. But teshuvah from the depth of the heart, a bitterness too great for words, reaches a higher will, the gulgalta above wisdom, which fills every lack, as digging to the spring refills a dry river. That will is revealed on Rosh HaShanah through the shofar's simple, wordless sound and in the Ten Days of Teshuvah, rising until Ne'ilah and flowing into the joy of Sukkos. Finally, “a statute for Israel” and “a judgment of the G-d of Yaakov” are read as the gifts given to two levels of those who serve G-d.

OUTLINE

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|----------|---|------|
| 1 | The head of the year and the renewal of Kingship | ¶1-2 |
| | Tishrei renews the life-force of all the worlds as the head enlivens the body; this renewal reveals G-d's Kingship, but it depends on accepting His yoke, so Rosh HaShanah is a day of judgment, and the fallen are lifted by longing to accept it. | |
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| 2 | Torah and mitzvos: the will clothed in wisdom | ¶3 |
| | During the year the Supernal Will is drawn down through the Torah and mitzvos, the “limbs of the King”; each mitzvah unites the King's command with its inner reason. | |
| <hr/> | | |
| 3 | The problem of one who has blemished | ¶4 |
| | One who has failed in Torah and mitzvos cannot draw down the will in that way; this is where Rosh HaShanah and the Ten Days of Teshuvah excel. | |

- 4 **From the depths: teshuvah and the will above wisdom** ¶15
A cry from the depth of the heart, beyond words, arouses the will above the chain of descent, the gulgalta, which fills the lacks left by neglected positive commandments; this explains “Forgive us, for we have sinned.”
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- 5 **The shofar and the Ten Days of Teshuvah** ¶16
The tekiah is the wordless cry of the inner heart that draws down the Supernal Delight and Will and renews the worlds; Shifrah, teruah and Yeshurun illustrate it, and the ten days match the soul’s ten powers.
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- 6 **Bakeseh: from the withdrawal to the joy of Sukkos** ¶17
The new will comes through the withdrawal on the night of Rosh HaShanah, rises until Ne’ilah, and issues in the doubled joy of Sukkos and the water libation.
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- 7 **A statute for Israel, a judgment for Yaakov** ¶18
One at the level of Israel receives a chok, sustenance and an engraved bond with G-d; one at the level of Yaakov receives mishpat, compassion to help him subdue his evil; Tishrei spells yishras, uprightness of heart.
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KEY CONCEPTS

The head of the year ראש ומוחין של השנה

As the head holds the body’s life-force as a whole and sends a particular share to each limb, Rosh HaShanah holds the general life-force of the year, from which each month receives its own.

His Kingship גילוי מלכותו ית’

The one level of G-d that is revealed to the worlds and gives them life. Kingship exists only where it is accepted willingly; otherwise there is only “dominion.”

The 248 limbs of the King רמ"ח אברים דמלכא

The positive commandments as channels that carry supernal Chochmah down so that G-d becomes “King of the world,” as limbs carry the life of the head into the body.

The two levels of the Supernal Will ב' בחינות ברצון העליון

The will clothed in Chochmah, drawn down through Torah and mitzvos by the perfectly righteous; and the will above Chochmah, “the Will of all wills,” revealed to baalei teshuvah, from which forgiveness comes.

Gulgalta גלגלתא דחפא על מוחא

“The skull that covers over the brain”: as the skull covers the seat of the intellect without housing it, this will is above Chochmah, Binah and Daas. Rosh HaShanah is its revelation.

The depth of the heart עומקא דלבא

The innermost point of the soul, reached through a bitterness greater than the soul can hold and expressed only as a wordless cry; it arouses the supernal depth, as in “From the depths I have called You.”

Tekiah תקיעה

The shofar’s simple, unbroken sound, the breath of the inner heart, which is above speech and wisdom and draws down the Supernal Delight and Will.

Bakeseh בכסה

“At the concealment”: the withdrawal of the past year’s life-force on the night of Rosh HaShanah, through which the new and higher will is revealed.

Chok and mishpat חק ומשפט

The two gifts of Rosh HaShanah: chok, fixed sustenance and an engraved bond, for one at the level of Israel; mishpat, judgment that is compassion, for one at the level of Yaakov who still struggles.

SECTION 1 • 11-2

The head of the year and the renewal of Kingship

1 דרושים לראש השנה ועשיית [ועשרת ימי תשובה] ויוהכ"פ [ויום הכפורים]

Discourses for Rosh HaShanah, the Ten Days of Teshuvah and Yom Kippur

This heading introduces a series of discourses for one season of judgment and return: Rosh HaShanah, the Ten Days of Teshuvah that run from it to Yom Kippur, and Yom Kippur itself. Teshuvah, often rendered “repentance,” means “return” to G-d.

2 תקעו בחדש¹ שופר בכסה ליום חגנו כי חק² לישראל הוא משפט לאלהי יעקב.³

“Blow the shofar at the new month (bachodesh), at the concealment (bakeseh), for the day of our festival; for it is a statute for Israel, a judgment of the G-d of Yaakov.”

The verse (Psalms 81:4-5) is the text of the whole discourse, and its phrases will be read one by one: bachodesh as “renewal,” bakeseh as the “concealment” of the moon and of the light on Rosh HaShanah, and “a statute for Israel” and “a judgment of the G-d of Yaakov” as two levels of divine service.

הנה כל החדשים⁴ נקראו חדשי השנה⁵ משא"כ תשרי נק' חדש סתם חידוש כללי לכללות העולמות והתהוותם מאין ליש לפי שבו ר"ה [ראש השנה] שהוא בחי' ראש ומוחין של השנה.

Now, all the months are called “the months of the year,” whereas Tishrei is called simply “month” (chodesh): a general renewal (chiddush) for the worlds as a whole and their coming into being from nothing to something, because in it is Rosh HaShanah, which is the level of the head and brain (mochin) of the year.

Elsewhere Scripture speaks of “the months of the year” in general, but this verse says only “at the month,” without naming it. The Alter Rebbe reads this as the month of renewal par excellence: chodesh (month) shares its root with chiddush (renewal), and Tishrei renews all the worlds as a whole, because Rosh HaShanah is the year’s “head.”

כי הנה בחינת עולם שנה נפש^{6,7} שוה, שכמו שיש בנפש ראש ומוחין שבו גילוי כללות החיות וממנו נתפשט ונמשך באברים חיות פרטי לכל אבר

For the aspects of world, year and soul are alike: just as in the soul there are the head and brain, in which the life-force as a whole is revealed, and from it a particular life-force spreads out and is drawn into the limbs, to each limb

This draws on the triad of Sefer Yetzirah: world (space), year (time) and soul (the person) mirror one another. In a person, the head and brain hold the life-force as a whole, and from there a specific measure of life spreads to each limb.

לפי מזגו ותכונתו כך הוא בעולם ושנה, עולם בחי מקום ושנה בחי זמן שבר"ה [שבראש השנה] הוא גילוי כללות החיות וממנו נמשך חיות פרטי לכל חודש

according to its temperament and nature, so it is in world and year — world being the dimension of space, and year the dimension of time: on Rosh HaShanah there is the revelation of the life-force as a whole, and from it a particular life-force is drawn to each month.

Each limb receives life suited to its own make-up. In the same way time has a “head”: Rosh HaShanah carries the life-force of the whole year in general form, and from it each month receives its own share.

כי כל חודש הוא התחדשות החיות מאין ליש. אך בכל חדש הוא התחדשות חיות פרטי, ובר"ה [ובראש השנה] התחדשות חיות כללי לכל השנה,

For each month is a renewal of the life-force from nothing to something. But in each month it is the renewal of a particular life-force, and on Rosh HaShanah the renewal of a general life-force for the whole year.

Every Rosh Chodesh renews creation, but only in a particular way, for that month. Rosh HaShanah renews the general life-force for the entire year, from which the months then draw.

(ועיין בפירוש בעה"כ [בערכי הכינויים] ערך שנה⁸ כי י"ב ר"ח [ראש חודש] הם בחי י"ב בקר ור"ה [וראש השנה] הוא בחי והים עליהם מלמעלה^{9,10} ועמ"ש מזה בד"ה מי מנה¹¹ עפר יעקב¹²

(See the Pardes, in Erchei HaKinuyim, under the entry “Year”: that the twelve Rosh Chodesh days are the level of the twelve oxen, and Rosh HaShanah is the level of “and the Sea was upon them, above.” And see what is written on this in the discourse beginning “Who has counted the dust of Yaakov.”

This bracket cites the Kabbalistic work Pardes Rimonim, in its lexicon of terms (Erchei HaKinuyim): the twelve Rosh Chodesh days correspond to the twelve bronze oxen of Solomon’s Temple, and Rosh HaShanah to the great basin, “the Sea,” that rested on top of them (I Kings 7:25). The general renewal stands above the twelve particular ones, as the Sea stood above the oxen.

ולכן הוא זמן התשובה כי התשובה נמשלה לים כמ"ש ברבות באיכה ע"פ סכותה באף^{13,14} ונמשלה התשובה לים כו' ובפ' ואתחנן דרפ"ט ב').¹⁵

And therefore it is the time of teshuvah, for teshuvah is likened to the sea, as is written in Eichah Rabbah on the verse “You have covered [Yourself] with anger”: teshuvah is likened to the sea, etc.; and in Parshas Va’eschanan, on page 289b.)

Because Rosh HaShanah is the “Sea,” it is the time of teshuvah, which the Midrash compares to the sea. As the Kehot notes summarize the two Midrashim cited, the gates of teshuvah are always open, as the sea is always open.

ובכל שנה מתחדש חיות כללי אחר,¹⁶ וחידוש זה הוא להיות גילוי מלכותו ית' בחי' ממכ"ע [ממלא כל עלמין] אפילו בעולמות עליונים.

And each year a different general life-force is renewed; and this renewal is so that there be a revelation of His Kingship, may He be blessed, the level of the light that fills all worlds (memalei kol almin), even in the higher worlds.

Each year's life-force is new, not a repetition of the last. Its purpose is that G-d's Kingship, the light that fills each world and gives it life, be revealed in every world, even the highest.

אך הנה גילוי זה תלוי במעשה התחתונים וע"ז נאמר תקעו בחדש שופר כו'. וביאור ענין שופר

But this revelation depends on the deeds of the lower beings, and of this it is said, "Blow the shofar at the new month," etc. And the explanation of the matter of the shofar,

Here the argument turns: this renewal is not automatic but depends on what people below do, and that is why the verse commands us to blow the shofar. The Alter Rebbe now sets out to explain the meaning of the shofar.

וגם ענין עשיית [עשרת ימי תשובה] שארז"ל [שאמרו רבותינו זכרונם לברכה] ע"פ דרשו ה' בהמצאו אלו עשיית [עשרת ימי תשובה]¹⁷ ולמה הימים האלו הם דוקא ימי תשובה.

and also of the matter of the Ten Days of Teshuvah — for our Sages, of blessed memory, said on the verse "Seek Havayah when He may be found": "These are the Ten Days of Teshuvah" — and why these days in particular are days of teshuvah.

The Talmud (Rosh Hashanah 18a) applies Isaiah's "Seek Havayah when He may be found" to the ten days from Rosh HaShanah to Yom Kippur, when G-d is especially close. The discourse will explain why these days in particular are days of return.

הנה מלכותך מלכות כל עולמים כתיב פי' עולמים לשון העלם¹⁸ שקודם התהוות העולמות היה¹⁹ הוא ושמו בלבד,²⁰ וכדי שיתהוו העולמות מאין ליש צמצם והעלים אור שפע א"ס ב"ה שלא יהיה רק גילוי מלכותו ית'²¹

Now, it is written, "Your Kingship is the kingship of all worlds (olamim)"; the meaning is that olamim is a term of concealment (he'elem). For before the worlds came into being there was He and His Name alone; and in order that the worlds come into being from nothing to something, He contracted and concealed the light of the flow of the Infinite One (Ein Sof), blessed be He, so that there would be only a revelation of His Kingship, may He be blessed

Psalms 145:13 calls G-d's Kingship one "of all olamim" (worlds), and olam shares a root with he'elem, concealment. Before creation there was only "He and His Name"; to create finite worlds, G-d concealed His infinite light and let only His Kingship, the lowest level, show.

(ועמ"ש בביאור ע"פ מנורת זהב)²² שמגילוי מלכותו ית' לבד הוא שחיים וקיימים כל העולמות עליונים ותחתונים,

(and see what is written in the explanation on the verse "A menorah of gold"); for it is from the revelation of His Kingship, may He be blessed, alone that all the worlds, higher and lower, live and endure.

The bracket points to an explanation, elsewhere, of the golden menorah of Zechariah's vision. All the worlds, upper and lower, live from this one revealed level, His Kingship, and from nothing beyond it.

והנה צמצום זה אינו אלא לגבי העולמות אבל לגבי הקב"ה אין שום שינוי ח"ו [חס ושלום] וכמ"ש גם חשך לא יחשיך²³ ואתה הוא ראשון²⁴ כו'

Now, this tzimtzum (contraction) is only in relation to the worlds; but in relation to the Holy One, blessed be He, there is no change at all, G-d forbid, as it is written, "Even darkness does not darken," and "You are the first," etc.,

The concealment exists only from the worlds' side; G-d Himself is unchanged by it. "Even darkness does not darken" for Him (Psalms 139:12), and the prayer "You are the first" declares that He is the same before creation and after it.

דכולא קמיה כלא חשיב,²⁵ ונקרא המלך המרומם לבדו מאז²⁶ פי' שהוא בבחי' לבדו כמאז וקודם שנברא העולם ומה שנמשך גילוי מדת מלכותו ית' הוא כמ"ש ה' מלך גאות לבש²⁷ כו'

for "before Him everything is considered as nothing." And He is called "the King who alone was exalted from of old (me'az)": the meaning is that He is in the state of "alone," as of old, before the world was created. And the drawing forth of the revelation of His attribute of Kingship, may He be blessed, is as it is written, "Havayah reigns; He has clothed Himself in majesty," etc.:

In the Zohar's words, "before Him everything is considered as nothing," so He remains "alone" now as before creation, as the Yotzer blessing of the morning prayers calls Him "the King who alone was exalted from of old." His becoming King over the worlds is pictured in Psalms 93:1 as putting on a garment.

שנתלבש בלבוש גיאות להיות מלך שמו נקרא שכך עלה ברצונו ית' להעלים ולהסתיר אור ושפע א"ס ב"ה בכדי שיתהוו עולמות בירידות והשתלשלות המדרגה עד שיהיה עוה"ז השפל הגשמי שבו נעשה משכן האדם

that He clothed Himself in a garment of majesty so that His Name would be called "King." For thus it arose in His will, may He be blessed, to hide and conceal the light and flow of the Infinite One, blessed be He, so that worlds would come into being by way of descents and a chain of descending levels (hishtalshelus), until there would be this lowly, physical world, in which the dwelling place of man was made,

Kingship is a "garment of majesty" that G-d chose to wear: He willed to hide His infinite light so that worlds could come into being, step after step downward, as far as this lowly physical world in which man lives.

כדי לאהפכא חשוכא לנהורא²⁸ ויהי^[ויהיה] יתרון האור הבא²⁹ מן החשך (ע'^[עייין] בס"פ תצוה קפ"ז סע"א [סוף עמוד א']^{30,31} ועמ"ש סד"ה וידעת היום)³²

in order to transform darkness into light, so that there be the advantage of the light that comes from the darkness (see at the end of Parshas Tetzaveh [in the Zohar], 187, at the end of side a; and see what is written at the end of the discourse beginning "Know this day").

The goal of this descent is to turn darkness into light, for light that comes out of darkness has an advantage over light alone (Ecclesiastes 2:13). The bracket points to the Zohar at the end of Parshas Tetzaveh and to the discourse on "Know this day" in Parshas Va'eschanan.

ומהו תכלית היתרון הזה של האור שמתוך החשך כך הוא רצון העליון ב"ה למעלה מבחינת חכמה והשגה ונקרא בזהר בריש הורמנותא דמלכא³³ כו',

And what is the ultimate purpose of this advantage of the light that [comes] from within the darkness? Such is the Supernal Will, blessed be He, which is above the level of Chochmah (wisdom) and comprehension; and in the Zohar it is called "At the outset of the King's authority," etc.

Why G-d wants light that comes out of darkness has no reason the intellect can supply: it is His will, which is above wisdom. The Zohar (1:15a) calls this first stirring of the divine will "the outset of the King's authority."

והנה תחלת בריאת העולמות הי'^[היה] כשעלה ברצונו מעצמו בחסד חנם כמו שכתוב כי אמרתי עולם חסד יבנה,³⁴ אבל מאז והלאה הנה המשכת רצון זה תלוי במעשה התחתונים,³⁵

Now, the beginning of the creation of the worlds was when it arose in His will of itself, out of free kindness, as it is written, "For I said, the world shall be built with kindness"; but from then on, the drawing forth of this will depends on the deeds of the lower beings.

The first act of creation was a free gift, as Psalms 89:3 says, "the world shall be built with kindness." From then on, the continued flow of G-d's will depends on the deeds of people below.

והנה עיקר זמן המשכת הרצון זה הוא בר"ה [בראש השנה] שבו התחדשות החיות כללי של שנה הבאה והמשכת החיות כללי של שנה שעברה הוא בבחי' הסתלקות בתחלת ליל³⁶ ראש השנה,

And the main time of the drawing forth of this will is on Rosh HaShanah, on which there is the renewal of the general life-force of the coming year; and the drawing forth of the general life-force of the past year is in a state of withdrawal at the beginning of the night of Rosh HaShanah.

This drawing forth of G-d's will takes place chiefly on Rosh HaShanah. At the start of the night of Rosh HaShanah the past year's life-force withdraws, and a new one must be drawn down for the coming year; Iggeres HaKodesh 14 in the Tanya describes the same yearly withdrawal and renewal.

ולכן ר"ה [ראש השנה] הוא יום הדין³⁷ שבו דנין את האדם על מעשיו שעברו בשנה שעברה כי להיות עוד התחדשות החיות כללי של שנה זו יש ע"ז כמה קטרוגים

Therefore Rosh HaShanah is the Day of Judgment, on which man is judged for his deeds that passed in the past year; for, as to there being once again a renewal of the general life-force of this year, there are many accusations about this

That is why Rosh HaShanah is the Day of Judgment (Rosh Hashanah 16a). Before a new life-force is granted for the year, there are accusations questioning whether man deserves it.

על האדם אם ראוי הוא לכך³⁸ להיות נמשך ע"י רצון העליון ב"ה בגילוי מלכותו ית' מפני כמה פריקת עול שיש שאינם מקבלים עליהם תמיד עול מלכות שמים

against man, whether he is worthy of this — of [life-force] being drawn through the Supernal Will, blessed be He, in the revelation of His Kingship, may He be blessed — because of the many ways of casting off the yoke that there are: that they do not always accept upon themselves the yoke of the Kingdom of Heaven

The question is whether a person is fit to have life drawn to him through G-d's will as it reveals His Kingship. The charge against him is casting off the yoke: failing to accept G-d's sovereignty consistently.

באהבה וברצון כ"א [כל אחד / כל אחת] לפרקים ועתים מזומנים שזוכר את ממה"מ [מלך מלכי המלכים] הקב"ה משא"כ כל היום פונה למחשבתו כל אחד ואחד לפום מאי ידיע בנפשיה, ובפרט מי שאינו נוהר הן בסומ"ר [בסור מרע] והן

with love and with will, but only at intervals and at set times, when one remembers the King of the kings of kings, the Holy One, blessed be He; whereas all the rest of the day each and every one turns to his own thoughts, "each according to what he knows in himself"; and especially one who is not careful both in "turning away from evil" and

Many accept G-d's Kingship with love only at set times, such as prayer, and the rest of the day turn to their own concerns, each by his own measure. Worse is one who is careless in the two basic duties of "turning from evil" and "doing good."

בועשה טוב כאו"א [כל אחד ואחד] לפי מדרגתו שא"א להיות המשכת רצון העליון ב"ה לגילוי מלכותו ית' כשיש ח"ו [חס ושלום] פריקת עול מלכות שמים למטה מאחר שאין מקבלים עליהם עול מלכותו ית' ברצון

in "doing good," each and every one according to his level. For it is impossible for there to be a drawing forth of the Supernal Will, blessed be He, for the revelation of His Kingship, may He be blessed, when there is, G-d forbid, a casting off of the yoke of the Kingdom of Heaven below, since they do not accept upon themselves the yoke of His Kingship, may He be blessed, willingly

Each person is judged by his own level. A king reigns only over those who accept him, so when the yoke of Heaven is cast off below, the Supernal Will cannot flow to reveal His Kingship.

(ועמ"ש בד"ה יונתי בחגוי^{39,40} בענין יפתי הוד והדר לבשת⁴¹ משא"כ כשיש פריקת עול זהו בחינת אלביש שמים קדרות⁴² ואזי אין גילוי רק מבחי' וממשלתך בכל דור ודור שהוא למטה מבחי' מלכותך שהמלוכה היא דוקא אשר ברצון קבלו עליהם)

(and see what is written in the discourse beginning "My dove, in the clefts," on the matter of "My fair one" [and] "You have clothed Yourself in glory and splendor"; whereas when there is a casting off of the yoke, this is the level of "I clothe the heavens in blackness," and then there is revelation only from the level of "and Your dominion is in every generation," which is below the level of "Your Kingship"; for kingship is specifically that which they accepted upon themselves willingly).

The bracket points to the discourse on "My dove, in the clefts" (Song of Songs 2:14): when Israel accepts the yoke, G-d is clothed in "glory and splendor" (Psalms 104:1); when they cast it off, "I clothe the heavens in blackness" (Isaiah 50:3). Then only "dominion" is revealed, rule from outside, and not "Kingship," which by definition is accepted willingly.

אלא שע"ז נאמר סומך ה' לכל הנופלים⁴³ כו' להיות עיני כל אליך ישברו⁴⁴ להיות השברון והתוחלת

But of this it is said, "Havayah supports all who fall," etc., so that there be "The eyes of all hope (yesaberu) toward You": that the hope (sivron) and expectation

Yet there is hope for those who have fallen: "Havayah supports all who fall" (Psalms 145:14). The next verse, "The eyes of all hope toward You," is read as describing what a person should hope for.

אשר כל אדם ימשוך אחרי⁴⁵ [אחריה] ברצונו וחפצו הוא שיאיר ה' בלבו להיות מקבל עליו עומ"ש [עול מלכות שמים] באהבה ורצון, ועי"ז פותח את ידיך ומשביע לכל חי רצון⁴⁵

which every person pursues with his will and desire be that G-d shine in his heart, so that he accept upon himself the yoke of the Kingdom of Heaven with love and will. And through this, "You open Your hands and satisfy every living thing [with] will (ratzon),"

What a person should truly long for is that G-d illuminate his heart so that he accepts Heaven's yoke with love. That longing itself draws down what the next verse describes, "You open Your hands and satisfy every living thing [with] will."

שהוא בחינת רצון העליון לגילוי מלכותו ית' והוא משביע לכל חי רצון ע"י פתיחת היודי"ן כי א"ת [אל תקרי] ידיך אלא יודי"ך כו',

which is the level of the Supernal Will for the revelation of His Kingship, may He be blessed; and He "satisfies every living thing [with] will" through the opening of the yuds, for "Do not read yadecha (Your hands), but yudecha (Your yuds)," etc.

Ratzon, "will" or "favor," is read as the Supernal Will that reveals G-d's Kingship. A play on letters, "do not read yadecha (Your hands) but yudecha (Your yuds)," ties this opening to the letter yud; the Alter Rebbe mentions it only in passing ("etc.").

ונמשך להיות צדיק ה' בכל דרכיו וחסיד בכל מעשיו⁴⁶ שאפילו בכל מעשיו שהוא בחי עשייה גשמיות יומשך ויתפשט בחי חסיד הוא חסד עליון ב"ה, ועמ"ש מזה בד"ה כי ההרים ימושו.^{47, 48, 49}

And [so] it is drawn down that "Havayah is righteous in all His ways and kind (chasid) in all His deeds": that even in "all His deeds," which is the level of physical action, the level of "kind" (chasid), which is the supernal Chesed (kindness), blessed be He, will be drawn down and spread forth. And see what is written on this in the discourse beginning "For the mountains may depart."

As a result, "Havayah is righteous in all His ways and kind in all His deeds" (Psalms 145:17): G-d's supernal kindness spreads even into "His deeds," the realm of physical action. The bracket points to the discourse on "For the mountains may depart" (Isaiah 54:10).

SECTION 2 • 13

Torah and mitzvos: the will clothed in wisdom

3 והנה הדרך להמשכת רצון העליון ב"ה להיות גילוי מלכותו ית' לקיום והתהוות העולמות הוא בכל

השנה ע"י עסק התורה והמצוות שהם הן רצונו וחכמתו ית'

Now, the way to draw down the Supernal Will, blessed be He, so that there be a revelation of His Kingship, may He be blessed, for the existence and coming into being of the worlds, is, throughout the year, through occupation with the Torah and the mitzvos, which are themselves His will and His wisdom, may He be blessed;

Throughout the year, the Supernal Will is drawn down to reveal G-d's Kingship and sustain the worlds through Torah study and the mitzvos. These are not external to G-d: they are His very will and His wisdom.

דהיינו רצון העליון המלוּבש בחכמה דאורייתא מחכמה נפקת שהם בחי' טעמי המצוות שיתגלו לעתיד

שהוא המשכת אור א"ס ב"ה הגנוז בכל מצוה לפי בחינתה וערכה,

that is, the Supernal Will clothed in Chochmah, for "the Torah comes forth from Chochmah"; these are the level of the reasons of the mitzvos, which will be revealed in the Time to Come, and they are the drawing forth of the Infinite Light (Or Ein Sof), blessed be He, that is hidden in each mitzvah according to its level and worth.

The will is clothed in Chochmah, for the Torah comes forth from Chochmah. Each mitzvah's reason, its inner meaning that will be revealed in the Time to Come, is a measure of the Infinite Light hidden in it, according to that mitzvah's own level.

ובדרך כלל הן המשכת אור א"ס ב"ה המלוּבש בחכמה עילאה, ועד"ז תיקנו חז"ל [חכמינו זכרונם לברכה]

לברך קודם כל מצוה בא"י [ברוך אתה ה'] אמ"ה [אלקינו מלך העולם] אשר קדשנו במצותיו וצונו כו' פי'

And in general, they are the drawing forth of the Infinite Light, blessed be He, that is clothed in supernal Chochmah. And along these lines our Sages, of blessed memory, instituted the blessing before every mitzvah, "Blessed are You, Havayah, our G-d, King of the world, who has sanctified us with His commandments and commanded us," etc. The meaning is:

Taken together, the mitzvos draw down the Infinite Light clothed in supernal Chochmah. The blessing the Sages instituted before a mitzvah expresses this, as the Alter Rebbe now explains phrase by phrase.

כי הברכה וההמשכה מרצון העליון ב"ה להיות הוי' אלקינו ולהיות מלך העולם, הוא לפי אשר קדשנו במצותיו שהמשכת קדש העליון וחכמה עילאה הוא במצותיו עלינו

the blessing and drawing forth from the Supernal Will, blessed be He, so that Havayah be "our G-d" and that He be "King of the world," is according to "who has sanctified us with His commandments": for the drawing forth of the supernal holiness and supernal Chochmah is through His commandments to us.

The blessing asks that Havayah, the Infinite, become "our G-d" and "King of the world." This drawing down happens "with His commandments": holiness and supernal wisdom descend through the mitzvos He has given us.

ולכן נק' רמ"ח פקודין רמ"ח אברים דמלכא פי' אברין להיות מלכא, ואברין פי' המשכות כמו עד"מ שהאבר הוא המשכת והתפשטות החיות של הנפש בגוף מגילוי כללות

Therefore the 248 commandments are called "the 248 limbs of the King": that is, "limbs" for being King. And "limbs" means drawings-forth; as, by way of analogy, a limb is the drawing forth and spreading of the soul's life-force in the body from the revelation of the general

A well-known teaching calls the 248 positive commandments "the 248 limbs of the King," and the Alter Rebbe reads it as limbs that make Him King. A limb is a channel: it carries the soul's life-force from the head to one part of the body.

החיות שבראש ומוחין כך המצות הם המשכת בחינת חכמה עילאה שנמשך להיות בחינת מלך העולם (ועמ"ש בד"ה והיה לכם⁵⁰ לציצית ומ"ש סד"ה בשעה שהקדימו ישראל נעשה).⁵¹

life-force in the head and brain, so the mitzvos are the drawing forth of the level of supernal Chochmah, which is drawn down to become the level of "King of the world." (And see what is written in the discourse beginning "And it shall be to you for tzitzis," and what is written at the end of the discourse beginning "When Israel put 'we will do' first.")

Just as the limbs carry the life of the head into the body, the mitzvos carry supernal Chochmah down until G-d is "King of the world." The bracket points to the discourses on tzitzis and on Israel's pledge "we will do and we will hear."

וזוהו ענין מצות צריכות כוונה שהמצות יש בהן ב' בחי'. הא' שכך הוא מצות המלך שצוה עלינו.

And this is the meaning of "mitzvos require intention (kavanah)": for the mitzvos have two aspects. The first: that such is the command of the King, which He commanded us.

The question whether "mitzvos require intention" is given an inner meaning: every mitzvah has two aspects. The first is simple obedience, doing it because the King has commanded it.

והב' היא כוונתה שהם טעמי המצות שבהם ועל ידם נמשך אור א"ס ב"ה המלוכש בבחינת חכמה עילאה

And the second is its intention: that they are the reasons of the mitzvot, in which and through which the Infinite Light, blessed be He, clothed in the level of supernal Chochmah, is drawn down

The second aspect is the mitzvah's inner intent, its reason, through which the Infinite Light clothed in supernal Chochmah is drawn down.

(ועמ"ש מזה בד"ה ועתה יגדל נא),⁵² והוא ענין לשם יחוד קוב"ה [קודשא בריך הוא] ושכינתו שכינתו הוא בחי' מצות המלך

(and see what is written on this in the discourse beginning "And now, I pray, let [the power] be great"). And this is the matter of "for the sake of the unification of the Holy One, blessed be He, and His Shechinah": His Shechinah is the level of the command of the King,

This explains the formula said before a mitzvah, "for the sake of the unification of the Holy One, blessed be He, and His Shechinah." The Shechinah, G-d's indwelling presence, corresponds to the King's command.

שהוא בחינת ממכ"ע [ממלא כל עלמין], וקב"ה [קודשא בריך הוא] הוא בחי' קדוש ומובדל הוא בחי' סוכ"ע הוא בחי' המשכת אור א"ס ב"ה שנמשך במצוה זו, וצ"ל בבחי' יחוד

which is the level of the light that fills all worlds (memalei kol almin); and the Holy One, blessed be He, is the level of "holy and set apart," the level of the light that encompasses all worlds (sovev kol almin), the level of the drawing forth of the Infinite Light, blessed be He, that is drawn into this mitzvah. And they must be in a state of unity,

The Shechinah is the light that fills each world and gives it life according to its measure; "the Holy One, blessed be He," the transcendent and "set apart," is the light that encompasses all worlds, drawn into the mitzvah through its reason. The two aspects of the mitzvah must be joined as one.

כי נעוץ סופן בתחלתן⁵³ דהיינו ע"י שעושה המצוה מפני כי היא מצות המלך שורה ומתגלה בנפשו אור א"ס ב"ה הנמשך במצוה זו:

for "their end is wedged in their beginning": that is, by doing the mitzvah because it is the command of the King, the Infinite Light, blessed be He, that is drawn into this mitzvah rests and is revealed in his soul.

The phrase "their end is wedged in their beginning" means that the lowest point is bound to the highest. When a person does the mitzvah simply because the King commanded it, the highest light, the Infinite Light drawn into that mitzvah, rests and is revealed in his soul.

SECTION 3 • ¶4

The problem of one who has blemished

4 ב אך מי שפוגם בתורה ומצות הן בסור מרע⁵⁴ והן בועשה טוב כל חד לפום מאי דידע בנפשיה ואי אפשר לו להמשיך רצון העליון ב"ה לגילוי מדת מלכותו ית',

2. But one who blemishes the Torah and the mitzvos, whether in “turning from evil” or in “doing good,” “each according to what he knows in himself,” and who cannot draw down the Supernal Will, blessed be He, for the revelation of His attribute of Kingship, may He be blessed:

The second section turns to one who has failed, whether by transgressing a prohibition (“turning from evil”) or by neglecting a positive command (“doing good”), each measured by his own level. Such a person cannot draw down G-d’s will through the Torah and mitzvos, the ordinary way described above.

הנה בזה הוא יתרון מעלת ראש השנה ועשיית [ועשרת ימי תשובה] שבהם ועל ידם יומשך רצון העליון ב"ה.

in this lies the advantage of the special quality of Rosh HaShanah and the Ten Days of Teshuvah, that in them and through them the Supernal Will, blessed be He, will be drawn down.

This is where Rosh HaShanah and the Ten Days of Teshuvah excel: in them and through them the Supernal Will is drawn down even for such a person. The following paragraphs explain how.

SECTION 4 • ¶5

From the depths: teshuvah and the will above wisdom

5 וביאור ענין זה הנה צריך להבין איך יש כח בתשובה לתקן כל הפגם שבכחול מ"ע [מצות עשה], כי הנה במצות ל"ת [לא תעשה] שאם עבר עבירה אחת קנה לו קטיגור אי וכו'

And the explanation of this matter: we need to understand how teshuvah has the power to repair all the blemish caused by neglecting the positive commandments. For with the prohibitions — where, if one committed one transgression, he acquired for himself one accuser, etc.,

The question: teshuvah can undo the transgression of a prohibition, but how can it repair the neglect of a positive commandment? Pirkei Avos teaches that each transgression “acquires an accuser,” a negative force brought into being by the sin.

כמו ששנינו בפרקי אבות⁵⁵ מאחר שישב אל ה' וירחמהו מעורר רחמים רבים למעלה והם בחי' מים טהורים שהכתוב אומר וזרקתי עליכם מים טהורים⁵⁶ וטהרתם וכתוב אם רחץ⁵⁷ ה' כו'

as we learned in Pirkei Avos — once he “returns to Havayah, and He has compassion on him,” he arouses abundant compassion above; and these are the level of “pure waters,” of which the verse says, “And I will sprinkle pure water upon you, and you shall be pure”; and it is written, “When G-d will have washed,” etc.;

For a prohibition, teshuvah arouses great compassion above, pictured as “pure waters” that cleanse (Ezekiel 36:25; Isaiah 4:4). The words “returns to Havayah, and He has compassion on him” echo Isaiah 55:7.

שעי"ז אומרים מזה והעבר פשעינו⁵⁸ כו' שעיי"ז הוא מוחה ומעביר הפשע והקטיגור, וכמאמר והרשעה כולה בעשן תכלה⁵⁹ כי תעביר כו' כמו שכתוב ואת רוח הטומאה אעביר⁶⁰ כו'.

for through this we say, “Erase and remove our transgressions,” etc.: through this He erases and removes the transgression and the accuser. And as in the saying, “And all wickedness will vanish like smoke, when You remove,” etc.; as it is written, “And I will remove the spirit of impurity,” etc.

So in the Yom Kippur prayers we ask G-d to “erase and remove our transgressions”: the compassion erases the sin and its accuser. The prayer of the Days of Awe that wickedness “vanish like smoke,” and Zechariah’s promise to “remove the spirit of impurity,” speak of the same removal.

אבל מ"ע [מצות עשה] שהם המשכות אברין דמלכא ומאחר שפגם וגרם חסרון השפעתם במה איפוא יתוקן ע"י התשובה להיות שלימות השפעתם ומילוי חסרונם.

But the positive commandments, which are the drawings-forth of the King’s limbs — once he has blemished [them] and caused a lack in their flow, with what, then, will this be repaired through teshuvah, so that their flow be complete and their lack filled?

A positive commandment is different: it is a channel, a “limb of the King,” through which divine light was meant to flow. Neglecting it leaves not a stain to be washed away but a flow that is missing, and the question is what can supply what was never drawn down.

אך הנה כתיב ממעמקים קראתיך⁶¹ ה' פי' שלחיות קראתיך מההעלם אל הגילוי להיות בחינת הוי'

But it is written, “From the depths I have called You, Havayah.” The meaning: for there to be “I have called You,” from concealment into revelation, so as to be the level of Havayah,

The answer begins with Psalms 130:1, “From the depths I have called You, Havayah.” To “call” G-d is to draw Him from concealment into revelation, so that He is revealed as Havayah.

דהיינו המשכות והשפעות בחי' אברי דמלכא הוא ע"י ממעמקים, דהיינו עומק העליון הוא רצה"ע [רצון העליון] שלמעלה מעלה מבחי' השתלשלות המתגלה באתערותא דלתתא בעומקא דלכא רצה"ע [רצון העליון] שבנפש

that is, the drawings-forth and flows of the level of the King's limbs, is through "from the depths": that is, the supernal depth, the Supernal Will that is far above the level of the chain of descending worlds (hishtalshelus), which is revealed through an arousal from below, in the depth of the heart, the supernal will that is in the soul;

That revelation, the flow through the King's limbs, comes "from the depths": from the supernal depth, a will far above the whole chain of descent. It is aroused from below by the matching depth in man, the depth of the heart, which is the soul's own innermost will.

דהיינו ע"י שיעמיק בלבו ענין המרירות בנפשו על גודל הפגם והחסרון שגרם ולצעוק אל ה' בצר לו בבחי' צעק לבם^{62,63} שיהא הלב צועק (וכמ"ש ברבות בקהלת)⁶⁴ (דפ"ז א')

that is, by his contemplating deeply in his heart the bitterness in his soul over the greatness of the blemish and the lack he has caused, and crying out to G-d in his distress, at the level of "their heart cried out," so that the heart cries out (as is written in Koheles Rabbah) (page 87a),

This depth is reached when a person reflects on how great a blemish and lack he has caused, until bitterness fills him and he cries out to G-d. It is the cry of "their heart cried out" (Lamentations 2:18), where the heart itself cries.

ע"פ דברתי אני אל לבי⁶⁵ הלב צועק שנאמר צעק לבם אל אדני⁶⁶, ועיין בזהר שמות ד"כ ע"א⁶⁷ מקרב איש ולב עמוק⁶⁸ מאד מאד מכאשר תוכל נפשו שאת מפני שאין כח בנפשו להכיל גודל המרירות,

on the verse "I spoke to my heart": "The heart cries out, as it is said, 'Their heart cried out to Adonai.'" And see in the Zohar, Shemos, page 20a. "From within a man, and a heart that is deep": very, very [deep], more than his soul can bear, because his soul has no strength to contain the greatness of the bitterness.

The Midrash on Koheles lists what the heart does, among them "the heart cries out," quoting that verse; the Zohar, as the Kehot note quotes it, says a cry is great because it is in the heart. Psalms 64:7 speaks of "a heart that is deep," read here as a depth beyond what the soul can bear.

ולכן אין צעקה זו אלא בלב⁶⁹ שכל מה שהנפש מכילה עדיין יוכל להוציא בשפתיו ורוח פיו משא"כ כשתגדל המרירות בנפשו במאד מאד עד שאין כח הנפש להכיל,

Therefore this cry is only in the heart: for whatever the soul can contain, he can still bring out with his lips and the breath of his mouth; whereas when the bitterness in his soul grows exceedingly great, until the soul has no strength to contain [it],

As long as the pain is within the soul's capacity, a person can still put it into words. When the bitterness grows beyond what the soul can contain, words no longer suffice.

אזי א"א לכלוא את הרוח וצועק הלך וגעו⁷⁰ עד שאין לו כח לדבר ולהוציא בשפתיו ורוח פיו ואין לו then it is impossible to hold in the breath, and he cries out, "going along and lowing," until he has no strength to speak and to bring out [words] with his lips and the breath of his mouth, and he has nothing

Then the breath bursts out in a wordless cry, like the cows that went along "lowing" on the road (I Samuel 6:12), until he cannot speak at all.

אלא צעקת הלב לפי שנגעה עד מיצוי הנפש ממש וכמעשה דר"א [דרבי אלעזר]⁷¹ בן דרודייא שגעה בבכיה וצעקה עד שיצא נשמתו ממש,

but the cry of the heart, because it has reached the very draining-out of the soul; as in the story of Rabbi Elazar ben Durdaya, who wailed with weeping and crying out until his soul actually left him.

All that remains is the cry of the heart, which reaches the point where the soul is utterly drained. The Talmud (Avodah Zarah 17a) tells of Rabbi Elazar ben Durdaya, who after a life of sin wept with such intensity that his soul left him.

ולכן אמרו עליו יש קונה עולמו בשעה א' שבשעה א' של תשובה קונה כל עולמו בעוה"ב [בעולם הבא]

Therefore it was said of him, "There is one who acquires his world in a single hour": that in a single hour of teshuvah he acquires his entire world in the World to Come

Of him Rebbi said, "There is one who acquires his world in a single hour." One hour of such teshuvah earned him his whole portion in the World to Come.

(ולשון קונה עמ"ש ע"פ כי תקנה עבד עברי^{72,73} וע' בפע"ח [בפרי עץ חיים] בכוונת קונה הכל),^{74,75} אע"פ [אף על פי] שלא היה בידו תורה ומצות מעולם לפי שע"י בחי' תשובה זו מעומקא

(and on the term "acquires," see what is written on the verse "If you acquire (tikneh) a Hebrew servant," and see in Pri Etz Chaim, on the intention of "who acquires (koneh) all"), even though he never had Torah and mitzvos in his hand. For through this level of teshuvah from the depth

The bracket points to an explanation of the term "acquire" in the Torah Ohr discourse on "If you acquire a Hebrew servant," and to the Arizal's intention for the words "who acquires all" in the Amidah (Pri Etz Chaim). Rabbi Elazar had no Torah and mitzvos to his credit, yet acquired everything.

דלבא בחרטה ועקירת הרצון במסירת הנפש ממש הרי ע"י ביטול רצון זה בבחינה זו גורם ומעורר למעלה רצון העליון ב"ה שלמעלה מעלה מבחי' השתלשלות, ולכן אמרו רז"ל [רבותינו זכרונם לברכה] במקום שבע"ת [שבעלי תשובה] עומדים⁷⁶ כו' דמשכין ליה בחילא יתיר.⁷⁷

of the heart, with remorse and the uprooting of the will, with actual self-sacrifice (mesirus nefesh) — through this nullification of the will at this level, he causes and arouses above the Supernal Will, blessed be He, which is far above the level of hishtalshelus. And therefore our Sages, of blessed memory, said, "In the place where baalei teshuvah stand," etc., for "they draw it down with greater force."

Such teshuvah, with remorse, the uprooting of one's former will and real self-sacrifice, is a nullification of one's own will, and it arouses in return the Supernal Will that is above the chain of descent. This is why baalei teshuvah stand where the perfectly righteous cannot (Berachos 34b): as the Zohar says, they draw it down with greater force.

והענין כי רצון העליון יש לו ב' ⁷⁸ בחינות הא' המלוכלך בחכמה שהיא ראשית ההשתלשלות (ועמ"ש בענין עבדים היינו לפרעה⁷⁹ ויוציאנו כו' שהלבישו כו' ע"ש)

The explanation is that the Supernal Will has two levels. The first is [the will] clothed in Chochmah, which is the beginning of the hishtalshelus (and see what is written on the matter of "We were slaves to Pharaoh, and He took us out," etc., that they clothed, etc.; see there);

The Alter Rebbe now explains the two levels of the Supernal Will. The first is clothed in Chochmah, the starting point of the chain of descent; the bracket points to an explanation on "We were slaves to Pharaoh."

שבחינת רצון זה נמשך ע"י תורה ומצות שהן הן רצון העליון ב"ה המלוכש בחכמה דאורייתא מחכמה נפקת והוא נמשך ע"י מעלת ומדרגת צדיקים גמורים המקיימים תורה ומצות כל ימיהם לעולם

for this level of will is drawn down through Torah and mitzvos, which are themselves the Supernal Will, blessed be He, clothed in Chochmah, for "the Torah comes forth from Chochmah"; and it is drawn down through the virtue and rank of the perfectly righteous, who fulfill Torah and mitzvos all their days, always,

This first level is drawn down through the Torah and mitzvos, which are the will clothed in wisdom. It is the level of the perfectly righteous, who keep the Torah and mitzvos all their lives.

ולא פגמו בהם ח"ו [חס ושלום], והב' הוא בחי' רצון העליון שלמעלה מעלה מסדר ההשתלשלות ואינו מלוכש כלל בבחי' חכמה עילאה

and have not blemished them, G-d forbid. And the second is the level of the Supernal Will that is far above the order of hishtalshelus and is not clothed at all in the level of supernal Chochmah;

Such people have never blemished their service. The second level of the will is above the chain of descent altogether and is not clothed in wisdom at all.

והוא בחי' גלגלתא דחפאי על מוחא, עד"מ דג' חללי דגלגלתא הם משכן חכמה וכינה ודעת ועצם החופף על המוחין שאינו משכן המוחין כלל הוא הנקרא גלגלתא, כך עד"מ בחי' רצון זה הוא למעלה מעלה ממשכן חב"ד [חכמה כינה ודעת]

and it is the level of "the skull (gulgalta) that covers over the brain." By way of analogy: the three cavities of the skull are the seat of Chochmah, Binah and Daas, while the bone that covers over the brain (mochin), which is not the seat of the brain at all, is what is called the skull. So, by way of analogy, this level of will is far above the seat of Chochmah, Binah and Daas;

This higher will is called gulgalta, the skull that covers the brain. In the body, the brain's three cavities house Chochmah, Binah and Daas, while the skull covers them without housing any of them; so too this will is above the whole realm of intellect.

והוא המתגלה בבע"ת [בבעלי תשובה] ע"י עומקא דלבא שהוא ג"כ בחי' רצון העליון שבנפש שהוא למעלה מכדי שתוכל נפשו שאת

and it is what is revealed in baalei teshuvah through the depth of the heart, which is also the level of the supernal will that is in the soul, which is beyond what his soul can bear;

This will is revealed in baalei teshuvah through the depth of their heart, which is its counterpart in the human soul: a will beyond what the soul can contain.

והוא בחי' רעותא דלבא שעל ידי רצון זה העליון שלמעלה מעלה מהשתלשלות המתגלה בנפשם מתמלא כל החסרונות והפגמים שבביטול מ"ע [מצות עשה] שיסודתה בהררי קדש⁸⁰ מחכמה עילאה,

and it is the level of "the desire of the heart" (re'usa deliba): through this supernal will, far above hishtalshelus, revealed in their soul, all the lacks and blemishes from the neglect of the positive commandments, whose "foundation is in the holy mountains," from supernal Chochmah, are filled.

It is called re'usa deliba, Aramaic for "the desire of the heart." Because this will is above the whole order of creation, it can fill the lacks left by neglected positive commandments, even though those commandments are rooted in supernal Chochmah, "the holy mountains" (Psalms 87:1).

וכמשל הנהר הנחרב⁸¹ ויבש שכשרוצין למלאותו חופרין בעומק במעיין ומקור הנובע שעיי' חוזר ומתמלא הנהר, כך עיי' גילוי בחינת רצון העליון ב"ה שלמעלה מעלה מסדר ההשתלשלות מתמלא ומשלים כל החסרונות והפגמים,

It is like the analogy of a river that has been laid waste and dried up: when they want to fill it, they dig deep, at the spring and the welling source, and through this the river fills again. So, through the revelation of the level of the Supernal Will, blessed be He, which is far above the order of hishtalshelus, all the lacks and blemishes are filled and made whole.

The analogy: a dried-up river is not refilled by pouring water into it, but by digging down to the spring that feeds it. So the lack in the channels is filled by revealing the will that is the source above all the channels.

וזהו ממעמקים קראתיך ה' שעיי' בחי' ממעמקים קראתיך להיות המשכת הוי' מאחר שנתגלה בחינת המקור והמעייין הנובע, וזהו סלח לנו אבינו

And this is "From the depths I have called You, Havayah": through the level of "from the depths," "I have called You," so that there be a drawing forth of Havayah, once the level of the source and the welling spring has been revealed. And this is "Forgive us, our Father,"

Now "From the depths I have called You" is read in full: by reaching the depth, the source and the welling spring are revealed, and through them Havayah flows again. The Alter Rebbe applies this to the blessing in the weekday Amidah, "Forgive us, our Father."

כי חטאנו דלכאורה אינו מובן מהו כי חטאנו וכי זה הוא נתינת טעם על הסליחה והל"ל [והוה ליה למימר]
סלח לנו אבינו על אשר חטאנו,

“for we have sinned.” For at first glance it is not understood: what is [meant by] “for we have sinned”? Is this a reason given for forgiveness? It should have said, “Forgive us, our Father, for what we have sinned.”

The difficulty: “for we have sinned” sounds like a reason for forgiveness, as though the sin itself were grounds for pardon. One would have expected “forgive us for having sinned.”

אך עם הנ"ל יובן שלפי שחטאנו וחסרנו המשכת השתלשלות אור א"ס ב"ה במצותיו ותורתו לכך סלח
לנו לעורר מקור הרחמים והסליחות

But with what was said above it will be understood: because we have sinned, and have diminished the drawing forth, by way of hishtalshelus, of the Infinite Light, blessed be He, through His commandments and His Torah, therefore “forgive us,” to arouse the source of compassion and forgiveness,

The answer: because we sinned, the flow of light through the mitzvos and the Torah was lacking; therefore we ask G-d to “forgive,” that is, to arouse the source of compassion and forgiveness, which alone can supply what is missing.

דהיינו גילוי רצון העליון ב"ה שלמעלה מעלה מסדר השתלשלות כדי למלאות כל החסרונות, וזהו
סלח לנו שהחזרת הרצון אינו אותו הרצון שהיה תחלה

that is, the revelation of the Supernal Will, blessed be He, which is far above the order of hishtalshelus, in order to fill all the lacks. And this is “forgive us”: for the restoration of the will is not the same will that there was at first,

That source is the Supernal Will above the chain of descent, which can fill every lack. Forgiveness is not the return of the same will that existed before the sin.

שהרי אותו הרצון נסתלק ע"י החטא ועון ואיך יחזור ויומשך אלא שהחזרת הרצון והסליחה נמשך מרעוא דכל רעוין היינו מה שלמעלה מעלה מבחינת רצון המלוכש בחכמה ועמ"ש סדי"ה ועשית ציץ,^{82, 83}

for that will has withdrawn because of the sin and iniquity, and how could it return and be drawn down? Rather, the restoration of the will, and the forgiveness, are drawn from "the Will of all wills," that is, from what is far above the level of the will clothed in Chochmah. And see what is written at the end of the discourse beginning "And you shall make a tzitz."

That earlier will withdrew because of the sin and cannot simply return. Forgiveness comes from a higher source, "the Will of all wills," above the will clothed in wisdom; the bracket points to the Torah Ohr discourse on "And you shall make a tzitz."

וזהו כי עמך הסליחה⁸⁴ למען תורא כי הסליחה הוא גילוי רצון העליון שלמעלה מהשתלשלות שהוא בחי' עמך ממש וכעין מ"ש

And this is "For with You is forgiveness, so that You may be feared": for forgiveness is the revelation of the Supernal Will that is above hishtalshelus, which is truly the level of "with You"; and similar to what is written,

Psalms 130:4 says, "For with You is forgiveness": forgiveness is "with You," in G-d Himself, above the chain of descent, and not in the channels of creation.

כי עמך מקור חיים⁸⁵ שמקור כל החיים וחי החיים נמשכים ממקורא דכולא למעלה מסדר ההשתלשלות ובגילוי הסליחה ורצון העליון בבחינה זו

"For with You is the source of life": that the source of all life, and the life of life, is drawn from the source of all, above the order of hishtalshelus. And with the revelation of forgiveness and of the Supernal Will at this level,

In the same way, "For with You is the source of life" (Psalms 36:10): the source of all life is drawn from the source of everything, beyond the chain of descent. When forgiveness reveals this level, what was lost can be restored.

אזי למען תורא שיש קיום לבחי' היראה שממדת מלכותו ית' שמבלעדי גילוי רצון העליון ובחי' סליחה אין קיום לגילוי מלכותו ית' למי שפגם בתורה ומצות:^{86, 87}

then “so that You may be feared”: that there be endurance for the level of awe that comes from His attribute of Kingship, may He be blessed; for without the revelation of the Supernal Will and the level of forgiveness, there is no endurance for the revelation of His Kingship, may He be blessed, for one who has blemished the Torah and mitzvos.

Then comes “so that You may be feared”: the awe that belongs to G-d’s Kingship can endure. Without forgiveness from above the chain of descent, His Kingship could not be revealed to one who has blemished his Torah and mitzvos.

SECTION 5 • 16

The shofar and the Ten Days of Teshuvah

6 ג והנה גילוי⁸⁸ בחינה זו ורצון זה הוא מתגלה בר"ה [בראש השנה] שהוא בחי' ראש⁸⁹ וגלגלתא דחפיא על מוחא שהוא למעלה מעלה ממשכן חכמה בינה ודעת

3. Now, the revelation of this level and this will is revealed on Rosh HaShanah, which is the level of the head, and of the “skull (gulgaltā) that covers over the brain,” which is far above the seat of Chochmah, Binah and Daas;

This third section shows where that higher will is revealed: on Rosh HaShanah, the “head” of the year, which corresponds to the gulgaltā, the skull above the seat of the intellect. The will that the baal teshuvah reaches is the very will that Rosh HaShanah reveals.

וגם בעשרת ימי תשובה שבכל עשיית [עשרת ימי תשובה] אומרים המזמור ממעמקים קראתיך⁹⁰, ולכן תקעו בחדש שופר פי' תקעו תקיעה הוא קול פשוט⁹¹ היוצא מהבל הלב מפנימיותו

and also in the Ten Days of Teshuvah, for throughout the Ten Days of Teshuvah the psalm “From the depths I have called You” is said. And therefore, “Blow (tik’u) the shofar at the new month”: the meaning of tik’u is the tekiah, which is a simple sound that comes out of the breath of the heart, from its innermost part;

It is revealed as well in the Ten Days of Teshuvah, when Psalm 130, “From the depths,” is added to the prayers. This explains the shofar: a tekiah is a plain, unbroken sound, the breath of the heart from its innermost point.

והוא בחי' צעקת הלב היוצאת מפנימית הלב שלמעלה מעלה מהחכמה שא"א להוציא בשפתיו בדבור, שהדבור נמשך מבחי' חכמה כמ"ש ה' בחכמה יסד ארץ,⁹²

and it is the level of the cry of the heart that comes out of the inner part of the heart, which is far above Chochmah, [a cry] that cannot be brought out with the lips in speech; for speech is drawn from the level of Chochmah, as it is written, "Havayah founded the earth with Chochmah."

The shofar's sound is the wordless cry of the inner heart described above, which is beyond wisdom and cannot be put into speech. Speech is drawn from the level of Chochmah, as the verse "Havayah founded the earth with Chochmah" (Proverbs 3:19) is brought to show.

ועל זה נאמר שמעה בקולי⁹³ פי' בקולי מה שבתוך קולי⁹⁴ דהיינו תוכיותו ופנימיותו שהוא בחי' פנימיות הלב משא"כ הקול עצמו נמשך מחיצוניות הלב שלמטה מן החכמה ודעת,

And of this it is said, "Hear my voice (bekoli)": the meaning of bekoli is what is within my voice, that is, its inwardness and inner dimension, which is the level of the inner dimension of the heart; whereas the voice itself is drawn from the outer dimension of the heart, which is below Chochmah and Daas.

Psalms 130:2 says "Hear bekoli," literally "in my voice": G-d is asked to hear what is inside the voice, the inner heart. The audible voice itself comes from the outer heart, which is below wisdom and knowledge.

וזהו בחדש פירוש חדוש העולמות מאין ליש המתחדשים בכל ר"ה [ראש השנה] בדבר ה' ורוח פיו ית' הוא ע"י תקיעה

And this is [the meaning of] bachodesh: the renewal (chiddush) of the worlds from nothing to something, which are renewed every Rosh HaShanah through "the word of Havayah" and "the breath of His mouth," may He be blessed, is through the tekiah,

Now bachodesh is read as chiddush: the renewal of the worlds each Rosh HaShanah, which comes about through G-d's word and the breath of His mouth (Psalms 33:6), is brought about by the tekiah.

שהיא המשכת פנימיות עונג ורצון העליון ב"ה שלמעלה מעלה מבחי' החכמה המתגלה בבחי' שופר שהוא ענין שפרו מעשיכם⁹⁵ בחי' שפרה שמשפרת את הולד⁹⁶

which is the drawing forth of the inner dimension of the Supernal Delight and Will, blessed be He, which is far above the level of Chochmah, revealed through the level of the shofar. This is the idea of "make your deeds beautiful (shapru)," the level of Shifrah, who "makes the newborn beautiful (meshaperes)"

The tekiah draws down G-d's inner delight and will, which are above wisdom and are revealed through the shofar. The Midrash links shofar with shapru, "make your deeds beautiful" (Vayikra Rabbah 29:6), and the Talmud explains the name of the midwife Shifrah: she "made the newborn beautiful" (Sotah 11b).

(וזהו שם ה' אחת שפרה⁹⁷ היינו ה' עילאה דשם הוי' ומבואר במ"א ע"פ לך לך⁹⁸ שבבחינת ה', זה יש התגלות בחינה עליונה שלמעלה גם מהיו"ד וברכות פרשה שמות פ' א' ובקהלת בפסוק טוב⁹⁹ שם משמן טוב¹⁰⁰ ד"א [דבר אחר] שפרה שהעמידה ישראל כו'¹⁰¹

(and this is “the name of hei achas (the one) was Shifrah”: that is, the upper hei of the Name Havayah. And it is explained elsewhere, on the verse “Go for yourself,” that in the level of hei there is a revelation of a higher level, above even the yud. And in the Rabbah on Parshas Shemos, section 1, and on Koheles, on the verse “A good name is better than good oil”: “Another explanation: Shifrah, for she established Israel,” etc.;

A long bracket on the name Shifrah. Exodus 1:15 says “the name of the one (ha-achas) was Shifrah,” and the Alter Rebbe reads ha-achas as hei achas, the first hei, that is, the upper hei of the Name Havayah; the Torah Ohr discourse on Lech Lecha explains that in this hei a level higher even than the yud is revealed. The Midrash adds that Shifrah “established Israel.”

ברוחו שמים שפרה¹⁰² באיוב סימן כ"ו ופרש"י [ופירש רש"י / ופירוש רש"י] שפרה איהל,¹⁰³ והרמב"ן [והרבי משה בן נחמן] פ"י¹⁰⁴ שפר ותקן להעביר מעליהם הענן¹⁰⁵ כו' וכל בחינות אלו שייך בר"ה [בראש השנה] שאז הוא התגלות המדות עליונות הנק' שמים והיינו ע"י בחי' השופר. וכמו ששפרה העמידה ישראל.

“By His breath the heavens are beautiful (shifrah)” — in Job, chapter 26 — and Rashi explains shifrah as “He spread [them] like a tent,” and the Ramban explains: He made [them] beautiful and set [them] in order, removing the cloud from upon them, etc. And all these aspects pertain to Rosh HaShanah, for then is the revelation of the supernal attributes (middos), which are called “heavens”; and this is through the level of the shofar. And just as Shifrah established Israel,

Job 26:13 uses the same word for the heavens, “By His breath the heavens are beautiful (shifrah),” which Rashi explains as spreading them like a tent and the Ramban as clearing away the cloud. All these meanings fit Rosh HaShanah, when the supernal attributes, called “heavens,” are revealed through the shofar.

כך נאמר בשופר כי חק לישראל הוא ¹⁰⁶ וזהו שנק' מיילדות העבריות ששרש המשכה זו היא מבחי' בעבר הנהר ^{107, 108} היוצא מעדן ¹⁰⁹ כמ"ש בפי' אמור צ"ט ¹¹⁰ א' והיינו מבחי' מקור התענוג עליון ¹¹¹ כי עמך מקור חיים ¹¹² שמשם נמשך להיות משפרת את הולד),

so it is said of the shofar, "for it is a statute for Israel." And this is why they are called "the Hebrew (ivriyos) midwives": for the root of this drawing forth is from the level of "beyond (be'ever) the river," the river that "goes out of Eden," as is written in Parshas Emor [in the Zohar], 99a; that is, from the level of the source of supernal delight — "for with You is the source of life" — from which it is drawn down so as to "make the newborn beautiful"),

As Shifrah established Israel, so the shofar is "a statute for Israel." The midwives are called ivriyos (Hebrew) because their root is be'ever hanahar, "beyond the river" that goes out of Eden, that is, above it, at the source of supernal delight; from there comes the power to "make the newborn beautiful."

דהיינו שבחי' ענג העליון ורצון העליון שלמעלה מסדר ההשתלשלות יהיה בבחי' גילוי להיות גילוי מלכותו ית' למטה,

that is, that the level of the Supernal Delight and the Supernal Will, which is above the order of hishtalshelus, be in a state of revelation, so that there be a revelation of His Kingship, may He be blessed, below.

This sums up the bracket: through the shofar the delight and will that are above the chain of descent are revealed, so that G-d's Kingship is revealed below.

וזהו עלה אלקים בתרועה ¹¹³ הוי' בקול שופר פי' שהתעלות אלקים מלמטה למעלה יהיה בתרועה בבחינת חיבה וריעות, והמשכת הוי' מלמעלה למטה יהיה בקול

And this is "Elokim has gone up with a teruah, Havayah with the sound of the shofar": the meaning is that the ascent of Elokim from below to above will be with a teruah, in the manner of affection and friendship (re'us); and the drawing down of Havayah from above to below will be with the sound

Psalms 47:6 joins two movements. The ascent of Elokim, the Name of concealment and limitation, from below to above, comes with a teruah, which is read as re'us, affection and friendship.

שופר בבחינת ענג העליון להמשיך תרועת מלך בו¹¹⁴ שיהיה נמשך עלינו ענג וחיבה וריעות של מלכותו ית', ואזי כתיב ויהי בישורון מלך¹¹⁵ כו'

of the shofar, in the manner of the Supernal Delight, to draw down “the King’s teruah (friendship) is in him”: that there be drawn down upon us the delight, affection and friendship of His Kingship, may He be blessed. And then it is written, “And He was King in Yeshurun,” etc.,

The descent of Havayah from above comes with the shofar’s sound and brings the Supernal Delight; this is “the King’s teruah is in him” (Numbers 23:21), His friendship with Israel. Then G-d becomes “King in Yeshurun” (Deuteronomy 33:5).

יחד שבטי ישראל שבטי מלשון ענפים כלומר שאפילו בחינת ענפים מתפרדים יהיו יחד בחינת יחוד עליון להיות יחד לבבינו¹¹⁶ כו'

“together, the tribes (shivtei) of Israel.” Shivtei is a term for branches; that is to say, even the level of separate branches will be together, in the level of supernal unity, so that there be “unite our hearts,” etc.

The verse ends “together, the tribes of Israel,” and shevet (tribe) also means a branch: even branches that have spread apart are made one. This is the unity asked for in the prayer “unite our hearts,” said before the morning Shema.

(ועמ"ש מענין פי' יחד לבבינו בד"ה מי מנה עפר יעקב^{117, 118} ועי' [ועיין] מענין תקעו בחדש שופר בכסה כו' בפ' וירא קי"ד א' ב' תצוה קפ"ד א' קפ"ו א' אמור צ"ט פנחס רל"א שופטים ער"ה א' נשא קכ"א ב' פקודי רס"ז ב' רבות אמור פכ"ט).

(And see what is written on the meaning of “unite our hearts” in the discourse beginning “Who has counted the dust of Yaakov.” And see on the matter of “Blow the shofar at the new month, at the concealment,” etc., [in the Zohar,] Parshas Vayera, 114a and b; Tetzaveh, 184a, 186a; Emor, 99; Pinchas, 231; Shoftim, 275a; Naso, 121b; Pekudei, 267b; Rabbah, Emor, section 29.)

The bracket points to the discourse “Who has counted the dust of Yaakov” for the meaning of “unite our hearts,” and to passages in the Zohar and in Vayikra Rabbah (chapter 29) on this verse of the shofar.

אך הנה ר"ה [ראש השנה] הוא יום הדין שדנין את האדם על מעשיו משנה שעברה כי להיות ענג ורצון העליון

However, Rosh HaShanah is the Day of Judgment, on which man is judged for his deeds of the past year; because, for there to be the Supernal Delight and Will

Yet the day remains a day of judgment: before the Supernal Delight and Will can be revealed in G-d’s Kingship, the past year must be weighed.

בגילוי מלכותו צריך לפשפש על מה יחול הענג ובמה יתענג בגילוי מלכותו אם הי' פריקת עול מלכותו ית' ע"ז יש כמה מניעות וכמה קטרוגים כו',

in the revelation of His Kingship, one must examine on what the delight will rest and in what He will take delight in the revelation of His Kingship. If there was a casting off of the yoke of His Kingship, may He be blessed, there are many hindrances and many accusations about this, etc.

One must examine where that delight will rest and what it will delight in. If a person cast off the yoke of G-d's Kingship, there are obstacles and accusations against him.

ולזה הם עשיית [עשרת ימי תשובה] להיות בבחי' ממעמקים לעורר רצון העליון וענג העליון כל יהא מונע כו'.

And for this there are the Ten Days of Teshuvah: to be at the level of "from the depths," to arouse the Supernal Will and the Supernal Delight, so that there be nothing to hold it back, etc.

That is the purpose of the Ten Days of Teshuvah: to reach the level of "from the depths," arousing the Supernal Will and Delight so that nothing holds them back.

ועשרה ימים אלו הם כנגד עשר כחות הנפש שהם שכל ומדות כו' (ועמ"ש מזה סד"ה ולא אבה ¹¹⁹ הוי' אלקיך לשמוע אל בלעם וסד"ה כי ביום הזה יכפר): ^{120, 121, 122, 123, 124}

And these ten days correspond to the ten powers of the soul, which are intellect and emotive attributes (middos), etc. (And see what is written on this at the end of the discourse beginning "But Havayah your G-d would not listen to Bilam," and at the end of the discourse beginning "For on this day He will atone.")

The ten days correspond to the soul's ten powers, its intellectual faculties and its emotive attributes. The bracket points to two discourses in Likkutei Torah, on "But Havayah your G-d would not listen to Bilam" and on "For on this day He will atone."

SECTION 6 • 17

Bakeseh: from the withdrawal to the joy of Sukkos

7 בכסה ליום חגנו.¹²⁵ פ"י כי הנה הרצון העליון שמתגלה בר"ה [בראש השנה] הוא ע"י בכסא שהוא בחי' ההסתלקות שבתחלת ליל ר"ה [ראש השנה]

“At the concealment (bakeseh), for the day of our festival.” The meaning: the Supernal Will that is revealed on Rosh HaShanah comes through bakeseh, which is the level of the withdrawal at the beginning of the night of Rosh HaShanah,

The next words of the verse, bakeseh, “at the concealment,” refer to the night of Rosh HaShanah, when the moon is covered (as Vayikra Rabbah 29:6 reads the verse) and the past year’s light withdraws. The Supernal Will revealed on Rosh HaShanah comes through this very withdrawal.

שהוא זמן הסתלקות החיות כללי של שנה שעברה ובר"ה [ובראש השנה] על ידי התפלות והתקיעות הוא מתחדש חיות כללי אחר ומתעלה בעילוי אחר עילוי מר"ה [מראש השנה] ועד יוהכ"פ [יום הכפורים]¹²⁶ שאז בנעילה הוא גמר העליות^{127, 128} והוא זמן גמר הסליחה,

which is the time of the withdrawal of the general life-force of the past year; and on Rosh HaShanah, through the prayers and the shofar blasts, a different general life-force is renewed, and it rises, ascent after ascent, from Rosh HaShanah until Yom Kippur, when at Ne'ilah is the completion of the ascents, and it is the time of the completion of forgiveness.

Then, through the prayers and the shofar, a new general life-force is drawn down and rises from level to level until Ne'ilah, the closing prayer of Yom Kippur, when the ascents and the forgiveness are complete. The Arizal's teachings in Pri Etz Chaim describe the same ascent reaching its height at Ne'ilah.

ואזי כתיב לפני ה' תטהרו למעלה מבחי' הוי' כנ"ל עד שמזה נמשך ליום חגיגנו הוא חג הסוכות

And then it is written, “Before Havayah you shall be purified”: above the level of Havayah, as mentioned above; until from this it is drawn down to “the day of our festival,” which is the festival of Sukkos,

Leviticus 16:30, “Before Havayah you shall be purified,” is read as “before,” that is, above, the level of Havayah: the will above the chain of descent explained earlier. From there it flows on to “the day of our festival,” Sukkos.

שהוא זמן שמחתנו התגלות השמחה, ותהיה השמחה גדולה לאלקים ביתר שאת בגילוי רצון העליון ב"ה ע"י בחי' בכסא שהוא ההסתלקות שבתחלת ליל ר"ה [ראש השנה], וכמשל היוצא מן השביה ששמחתו הוא ביתר שאת ובכפלים,

which is "the time of our rejoicing," the revelation of joy. And the joy will be great for G-d, with surpassing excellence, through the revelation of the Supernal Will, blessed be He, by way of the level of bakeseh, which is the withdrawal at the beginning of the night of Rosh HaShanah; like the analogy of one who goes free from captivity, whose joy is with surpassing excellence, and doubled.

Sukkos is "the time of our rejoicing," when joy is revealed, and the joy is all the greater because it comes after the withdrawal on the night of Rosh HaShanah, just as one freed from captivity rejoices doubly.

ולכן כתיב ושאתם מים בששון¹²⁹ שהוא ענין ניסוך המים בחג^{130, 131} על המזבח שהם המשכת גילוי מים טהורים שאמר הכתוב וזרקתי¹³² כו':¹³³

Therefore it is written, "And you shall draw water with joy," which is the matter of the water libation on the altar on the Festival; they are the drawing forth of the revelation of the "pure waters" of which the verse says, "And I will sprinkle," etc.

So Isaiah 12:3 says, "And you shall draw water with joy," which the Talmud connects with the water libation on the altar on Sukkos (Sukkah 48b). The water poured out there is the revealed form of the "pure waters" of Ezekiel 36:25, the compassion that teshuvah arouses.

SECTION 7 • 18

A statute for Israel, a judgment for Yaakov

8 כי חק לישראל הוא משפט לאלקי יעקב.¹³⁴ הנה ישראל הוא בחי' כי שרית עם אלקים¹³⁵ כו' דהיינו שכבר נעשה שר ומושל על בחי' אלקים

"For it is a statute for Israel, a judgment of the G-d of Yaakov." Now, Israel is the level of "for you have striven (sarisa) with Elokim," etc.: that is, he has already become a prince (sar) and ruler over the level of Elokim,

The last part of the verse, "a statute for Israel, a judgment of the G-d of Yaakov," is read as naming two levels of service. The name Israel comes from "you have striven (sarisa) with Elokim" (Genesis 32:29), read as sar, a prince who rules over the level of Elokim.

שהוא בחי' צמצום והסתתר פנים להיות גילוי עוה"ז ותענוגיו שכבר נתפשטה נפשו האלקית מלבושים צואים ואתהפכא מחשוכא לנהורא ומואס ברע, ובוחר בטוב מצד רצון נפשו האלקית שהיא המושלת בקרבו ובבחי' זו¹³⁶

which is the level of tzimtzum and the hiding of the Face, so that this world and its pleasures may be revealed; for his G-dly soul has already stripped off the "soiled garments," and has been transformed from darkness into light, and he despises evil and chooses good by virtue of the will of his G-dly soul, which is the ruler within him. And at this level,

Elokim is the Name of contraction and concealment, which hides G-d's "face" so that this world and its pleasures can appear. One at the level of Israel has shed the "soiled garments" of worldly desire; for him darkness has become light, and he rejects evil and chooses good from the will of his G-dly soul, which rules within him. The Kehot note points to the Talmud's teaching that the righteous are governed by their good inclination (Berachos 61b).

כי חק כו' שנמשך לו ברי"ה [בראש השנה] מבחי' גלגלתא ורצון עליון להיות חק ומזון לכל השנה, כי חק הוא לשון מזון כמ"ש הטריפני לחם חקי¹³⁷

"for it is a statute," etc.: that there is drawn to him on Rosh HaShanah, from the level of the gulgalta and the supernal will, a "statute" (chok) and sustenance for the whole year. For chok is a term for sustenance, as it is written, "Feed me my allotted bread (lechem chuki)";

To such a person Rosh HaShanah brings a chok from the gulgalta, the supernal will above intellect, as sustenance for the whole year. Chok means an allotted portion of food, as in "Feed me my allotted bread (lechem chuki)" (Proverbs 30:8).

וגם חק לשון קביעות¹³⁸ וגם חק לשון חקיקה¹³⁹ והוא ענין גליף גליפו בטהירו עילאה¹⁴⁰ שהוא בחי' אותיות שבחקיקה¹⁴¹ שהם בחי' כלים

and chok is also a term for permanence, and chok is also a term for engraving (chakikah); and this is the matter of "He engraved engravings in the supernal luster (tehiru ila'ah)," which is the level of engraved letters, which are the level of vessels

Chok also means something fixed, and something engraved. The Zohar's "He engraved engravings in the supernal luster" speaks of letters engraved rather than written, and these are the "vessels" that hold divine light.

(ומשם שרש הנשמה כמאמר נשמה שנתת בי טהורה היא¹⁴² שנמשכה מבחי' טהירו עילאה ועמ"ש ע"פ וכעצם השמים לטהר),^{143, 144} כך תהיה נפשו בחי' כלי ומשכן

(and from there is the root of the soul, as in the saying, “The soul that You have given me, it is pure (tehorah)”: for it is drawn from the level of tehiru ila’ah; and see what is written on the verse “And like the very heavens for purity (latohar)”) — so his soul will be a vessel and a dwelling

The soul is rooted there: the morning blessing “The soul that You have given me is pure (tehorah)” is read as saying that the soul comes from tehiru ila’ah, the supernal luster. So the soul of one at the level of Israel becomes a fixed vessel and dwelling for G-d.

להשראת אור א"ס ב"ה בקרבו ובקביעות שכל ימיו תמיד ולעולם תהי' [תהיה] בבחינת ביטול אליו ית' ויהיה בבחי' מרכבה לשבתו להיות תורתו אומנתו יומם ולילה

for the resting of the Infinite Light, blessed be He, within him, and with permanence: that all his days, constantly and forever, it will be in a state of self-nullification (bittul) toward Him, may He be blessed; and he will be a chariot (merkavah) for His dwelling, so that his Torah is his occupation day and night,

The Infinite Light rests in him permanently: his soul is always nullified before G-d, and he is a “chariot,” wholly given over to the will of the One who rides it. The Torah is his constant occupation, day and night.

לא פסיק פומי' [פומיה] מגירסא וברשפי אש כשלהבת העולה מאליה לדבקה בו בתפלה וכיוצא בזה שכל דבוריו ומעשיו ומחשבותיו יהיו לה' בבחי' התקשרות חב"ד [חכמה בינה ודעת] בחב"ד [בחכמה בינה ודעת] כו'

his mouth never ceasing from study; and with fiery flashes, like a flame that rises of itself, to cleave to Him in prayer; and the like: that all his words, deeds and thoughts be for G-d, in a state of the binding of Chochmah, Binah and Daas with Chochmah, Binah and Daas, etc.;

He studies without pause and prays with a fiery love that rises of itself, like a flame. All his speech, actions and thoughts are for G-d, his own intellect bound with the divine wisdom (“Chochmah, Binah and Daas with Chochmah, Binah and Daas”).

שזהו חיותו וקיומו כל ימי חלדו כמזון המחיה את הגוף ועליו יחיה האדם ועמ"ש ע"פ וככלה תעדה כליה,¹⁴⁵ משא"כ בחי' יעקב יו"ד עקב¹⁴⁶ שעדיין נפשו האלקית יורדת בעקב להתלבש בלבושי העוה"ז

for this is his life and his existence all the days of his life, like food that gives life to the body, and by which man lives. And see what is written on the verse “And as a bride adorns herself with her jewels.” Whereas the level of Yaakov is yud akev, “yud [and] heel”: his G-dly soul still descends into the heel, to clothe itself in the garments of this world,

This bond is his very life and existence, as food gives life to the body; this is chok as sustenance. The level of Yaakov is different: the name is read as yud akev, the yud, his G-dly soul, still descending into the “heel” and clothed in the garments of this world.

אלא שהוא בבחי' אתכפייא ויש בזה עליות וירידות ומלחמה כו' כי לאום מלאום יאמץ¹⁴⁷ כו'

but he is at the level of iskafya (subjugation), and in this there are ascents and descents and war, etc., for “one people shall prevail over the other people,” etc.;

Such a person serves through iskafya, subduing the evil within him rather than transforming it. He knows ascents and descents and an inner war, like Yaakov and Esav struggling in the womb, of whom it was said, “one people shall prevail over the other” (Genesis 25:23).

ואלמלא הקב"ה עוזרו¹⁴⁸ כו' ובבחי' זו נמשך משפט דאיהו רחמי¹⁴⁹ להמשיך לו רחמים עליונים על כל השנה להיות הקב"ה עוזרו לאכפייא כו'

“and were it not that the Holy One, blessed be He, helps him,” etc. And at this level there is drawn down mishpat (judgment), which is compassion, to draw down for him supernal compassion for the whole year, so that the Holy One, blessed be He, will help him to subdue, etc.

The Talmud teaches that the evil inclination grows stronger each day, and “were it not that the Holy One, blessed be He, helps him,” a person could not overcome it (Kiddushin 30b). For this level Rosh HaShanah draws down mishpat, “judgment,” which the Zohar calls compassion, so that G-d will help him all year to subdue it.

(ועיין ברבות¹⁵⁰ באסתר בפסוק ויהי בימי. הוא ה' אלקינו בכל הארץ משפטיו שמדת רחמיו לעולם ועמ"ש ע"פ ציון במשפט תפדה),¹⁵¹ וכל זה נמשך בר"ה [בראש השנה]

(And see Esther Rabbah, on the verse “And it came to pass in the days of”: “He is Havayah our G-d; His judgments are in all the earth” — that His attribute of compassion is forever. And see what is written on the verse “Zion shall be redeemed with judgment.”) And all this is drawn down on Rosh HaShanah.

The bracket cites Esther Rabbah and the verse “His judgments are in all the earth” to show that G-d’s judgment is His lasting compassion, and points to a discourse on “Zion shall be redeemed with judgment” (Isaiah 1:27). The Kehot note reports that a manuscript of this maamar written without the glosses lacks everything from here to the end, and suggests that this closing passage is from the Tzemach Tzedek.

ולכן נקרא החדש תשרי אותיות ישרת¹⁵² דהיינו בחי' ישרת לבב^{153, 154} דהיינו ליישר הלבבות שיהיה ככל לבבך בשני יצריך^{155, 156} שיומשך

Therefore the month is called Tishrei, the letters of yishras: that is, the level of “uprightness (yishras) of heart,” that is, to make the hearts upright, so that there be “with all your heart” — with both your inclinations — so that there be drawn down

The letters of Tishrei can be rearranged as yishras, “uprightness,” as in “uprightness of heart” (I Kings 3:6): the month straightens the heart. This is serving G-d “with all your heart,” which the Mishnah reads as “with both your inclinations,” the good and the evil (Berachos 9:5).

גילוי רצון העליון ב"ה למטה מטה עד שאפילו היצר הרע יהי [יהיה] בבחי' אתכפייא כו', ועמ"ש סד"ה
 כי תשמע בקול בענין לעשות הישר בעיני¹⁵⁷ ה' אלקיך:

the revelation of the Supernal Will, blessed be He, far below, until even the evil inclination will be at the level of iskafya (subjugation), etc. And see what is written at the end of the discourse beginning "When you listen to the voice," on the matter of "to do what is upright in the eyes of Havayah your G-d."

The aim is that the Supernal Will be revealed even in the lowest places, so that even the evil inclination is subdued and serves G-d. The bracket points to the discourse on "When you listen to the voice of Havayah your G-d ... to do what is upright in His eyes" (Deuteronomy 13:19), where "upright" echoes yishras.

IN ONE'S AVODAH

A person should accept the yoke of Heaven with love and will throughout the day, not only at set times, and his deepest hope should be that G-d illuminate his heart to do so. One who has blemished his Torah and mitzvos should, especially in the Ten Days of Teshuvah, reflect deeply on the lack he has caused until the bitterness reaches the depth of his heart, beyond words, like the cry of the shofar; this arouses the Supernal Will above all levels, which fills every lack. And one who still struggles with his evil inclination can rely on the compassion drawn down on Rosh HaShanah to help him subdue it all year.

QUESTIONS FOR DISCUSSION

1. Why is Rosh HaShanah a day of judgment, if its purpose is to renew G-d's Kingship over the worlds?
2. How can teshuvah repair the neglect of a positive commandment, when the light it should have drawn down never came? What does the analogy of the dried-up river teach?
3. Why does the shofar's simple sound, without words, reach a level that prayer in words cannot?
4. Why is the Supernal Will on Rosh HaShanah revealed through the withdrawal (bakeseh), and why does that make the joy of Sukkos greater?
5. What is the difference between the chok given to the level of Israel and the mishpat given to the level of Yaakov, and what does each ask of a person?

SOURCES AND REFERENCES

Notes

PARAGRAPH 2

1 תקעו בחודש

The note dates this maamar to the end of 5564 (the Shabbos before Rosh HaShanah) or to Shabbos Shuvah 5565, and sends the reader to the edition's list of manuscripts for the details.

KEHOT'S NOTE

נאמר בסוף שנת תקס"ד שבת שלפני ר"ה או בש"ש תקס"ה — ראה להלן ברשימת הכתיב-יד, וברשימת המאמרים שבסו"ס תקס"ד הערה 95. הנחת כ"ק אדה"א מהמאמר נדפס בסידור רלד, א. ביאור שם רלה, ג. וראה עוד ביאור באוה"ת ר"ה כרך ו ע' ביתמח. וראה במ"מ לשם. בלי הגהות בתו"א לעמבערג תרי"א כו, ב. וראה ד"ה זה במאמרי אדה"א ע' איתתקעט בארוכה. הגהות למאמר זה נדפס באוה"ת ר"ה ע' אישסא. עוד הגהות ע' אישפ. ראה גם ד"ה זה בעטרת ראש מט, ב. סה"מ תרכ"ט (הוצאת תשנ"ב) ע' שמא.

2 תקעו בחודש שופר . . כי חק

“Blow the shofar at the new month, at the concealment, for the day of our festival.” The Alter Rebbe makes this verse the text of the whole discourse and reads each of its words in turn.

Psalms 81:4 ד"ה: פ"א

תקעו בחדש שופר בפסח 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-ה.

3 כי חק לישראל הוא משפט לאלהי יעקב

The continuation of the verse. Later in the discourse “a statute for Israel” and “a judgment of the G-d of Yaakov” are read as what is drawn down on Rosh HaShanah for two different levels of divine service.

Psalms 81:5 ה"ה: פ"א

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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4 כל החדשים נק' חדשי השנה

“This month shall be for you the head of months; it shall be the first for you of the months of the year.” The Kehot note cites it for the expression “the months of the year.”

Exodus 12:2 ב"ב: שמות

החדש הזה לכם ראש חדשים ראשון הוא לכם לחדשי השנה:

“This month shall be unto you the beginning of months; it shall be the first month of the year to you.

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KEHOT'S NOTE

שמות יב, ב. ראה אוה"ת ר"ה ע' אישנב שמציין לכאן.

5 Kehot's note points to I Chronicles 27:1 for these words.

I Chronicles 27:1 א"י: כ"ז

ובני ישראל למספרם ראשי האבות ושרי האלפים והמאות ושריהם המשורתים אתי המלך לכל דבר המחלקות הבאה והיצאת חדש בחדש לכל חדשי השנה המחלקת האחת עשרים וארבעה אלה:

Now the children of Israel after their number, to wit, the heads of fathers'houses and the captains of thousands and of hundreds, and their officers that served the king, in any matter of the courses which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand.

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6 בחיי עולם שנה נפש

The note points to Or HaTorah for the triad of world, year and soul, including a gloss written on this very passage.

KEHOT'S NOTE

ראה ס"י פ"ג וזהו "יסוד כל ס"י". ראה באוה"ת יתרו ע' תתטז. באוה"ת ע' אישסא הגהה לכאן.

7 עולם שנה נפש

Sefer Yetzirah describes each of its three “mother” letters as present in the world, in the year and in the soul: space, time and person. The Alter Rebbe uses this parallel to show that the year, like the body, has a “head.”

ספר יצירה ג'ה: ו' 3:5-7

שלש אמות אמ"ש חקקן וחצבן וצרפן וחתם בהן שלש אמות בעולם ושלש אמות בשנה ושלש אמות בנפש זכר ונקבה: המליך אות אליף ברוח וקשר לו כתר וצרפן זה עם זה וחתם בהן אויר בעולם ורויה בשנה וגויה בנפש זכר באמ"ש ונקבה באש"ם: המליך אות מ"ם במים וקשר לו כתר וצרפן זה עם זה וחתם בהן ארץ בעולם וקור בשנה ובטן בנפש זכר ונקבה זכר באמ"ש ונקבה במא"א:

Sefer Yetzirah, Warsaw 1884 (Public Domain)

8 בפרדס בעה"כ ערך שנה

According to the note, Or HaTorah quotes the wording of the Pardes and traces it to the Zohar on Parshas Ki Seitzei (277), and on p. 1353 explains the twelve oxen.

KEHOT'S NOTE

ראה הלשון באוה"ת ר"ה ע' איתמד, ושם מציין שזהו מהזהר פ' תצא דרע"ו. וראה גם באוה"ת שם ע' אישנג דשם מבאר ענין י"ב בקר. וראה גם באוה"ת פ' בשלח ע' תקכב. פ' יתרו ע' תתיו.

9 והים עליהם מלמעלה

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

KEHOT'S NOTE

מ"א ז, כח. [ב].

10 Solomon's great bronze basin, “the Sea,” stood on twelve oxen, “and the Sea was upon them, above.” The Pardes, as

cited here, applies it to Rosh HaShanah standing above the twelve Rosh Chodesh days.

I Kings 7:25ה"כ:ז

עמד עלי־שני עשר בקר שלשה פנים צפונה ושלשה פנים ימה ושלשה פנים נגבה ושלשה פנים מזרחה והים עליהם מלמעלה וכל־אחריהם ביתה:

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward.

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11

בד"ה מי מנה

The discourse "Who has counted the dust of Yaakov" explains the Sea standing above the twelve oxen as G-d's exalted Kingship, from which created beings come into being divided and countable.

KEHOT'S NOTE

לעיל פי בלק סח, א. ואולי הכוונה לדף, סח, ג. וראה אוה"ת פי בלק עי' בתקומה.

12

מי מנה עפר יעקב

Bilam's words, "Who has counted the dust of Yaakov," open the discourse in Parshas Balak to which the bracket refers.

Numbers 23:10ה"י:ג

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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13

ברכות באיכה ע"פ סכותה באף

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

KEHOT'S NOTE

ג, לה שערי תשובה פתוחים לעולם.

14

סכותה באף

"You have covered [Yourself] with anger and pursued us." The text cites the Midrash Rabbah on this passage of Eichah for the comparison of teshuvah to the sea.

Lamentations 3:43ה"מ:ג

סכותה באף ותדפנו הרגת לא תמלט:

Thou hast covered with anger and pursued us; Thou hast slain unsparingly.

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15

ובפ' ואתחנן דרפ"ט ב'

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

KEHOT'S NOTE

שער תשובה לעולם פתוחים.

16

חיות כללי אחר

the passage shares nothing with the note

KEHOT'S NOTE

ראה אגה"ק סי' ד.

17

אלו עשיית

The Talmud applies "Seek Havayah when He may be found" to an individual in the ten days between Rosh HaShanah and Yom Kippur. The Alter Rebbe asks why these days in particular are days of teshuvah.

Rosh Hashanah 18aה"ח

KEHOT'S NOTE

ר"ה יח, א. וש"נ.

18

עולמים לשון העלם

The opening discourse of Parshas Sh'lach also explains olam (world) as coming from he'elem (concealment); the marei mekomos there list further places.

KEHOT'S NOTE

לעיל ר"פ שלח. וש"נ בהמ"מ.

19

שקודם התהוות העולמות הי' הוא ושמו בלבד

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

KEHOT'S NOTE

פדר"א פ"ג.

20

היה הוא ושמו בלבד

"Before the world was created, there was the Holy One, blessed be He, and His great Name alone." The Alter Rebbe uses it for the state before the worlds came into being.

Pirke DeRabbi Eliezer 3:2-3ה"ג:ב-ג

עד שלא נברא העולם, היה הקדוש ברוך הוא ושמו הגדול בלבד, ועלה במחשבה לברא את העולם, והיה מחרט את העולם לפניו ולא היה עומד. משלו משל, למה הדבר דומה? למלך שהוא רוצה לבנות פלטרים שלו, אם אינו מחרט בארץ יסודותיו ומבאיו ומוצאיו, אינו מתחיל לבנות, כך הקדוש ברוך הוא החריט לפניו את העולם ולא היה עומד עד שברא את התשובה. שבעה דברים נבראו עד שלא נברא העולם, ואלו הן: תורה, וגיהנם, וגן עדן, וכסא הכבוד, ...

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

21

מלכות מל' כל עולמים

"Your Kingship is the kingship of all worlds, and Your dominion is in every generation." The Alter Rebbe reads

olamim as concealment, and later contrasts “Kingship” with “dominion.”

Psalms 145:13: תהילים קמ"ה:יג

מְלִכּוּתְךָ מְלִכּוּת כָּל־עָלְמִים וּמִשְׁשָׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג. ראה אוה"ת בראשית כרך ב תכג, א.

22 בביאור ע"פ מנורת זהב

the passage shares nothing with the note

KEHOT'S NOTE

לו, א השתלשלות של הקו נמשך מבחי' אחרונה הארה מצומצמת מאד.

23 גם חשך לא יחשיך

“Even darkness is not dark for You, and night shines like day.” The concealment that makes room for the worlds hides nothing from G-d Himself.

Psalms 139:12: תהילים קל"ט:יב

גַּם־חֹשֶׁךְ לֹא־יִחְשֹׁךְ מִמֶּךָ וְלַיִל כִּיּוֹם יֵאָרֵר כַּחֲשִׁיכָה 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.

24 אתה הוא ראשון

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

KEHOT'S NOTE

נוסח התפלה.

25 דכולא קמיי כלא חשיב

The Zohar's phrase “all before Him is considered as nothing,” which the Alter Rebbe uses for G-d remaining unchanged after creation.

Zohar I, 11b: זח"א יא, כב

KEHOT'S NOTE

זח"א יא, ב.

26 המלך המרומם לבדו מאז

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

KEHOT'S NOTE

ברכת יוצר.

27 ה' מלך גאות לבש

“Havayah reigns; He has clothed Himself in majesty.” G-d's Kingship over the worlds is a garment He puts on, not His essence.

Psalms 93:1: תהילים צ"ג:א

ה' מֶלֶךְ גָּאוֹת לְבָשׁ לְבָשׁ ה' עוֹ הַתְּאֵזֶר אֶרֶץ־תְּכוּנִים תְּכָל כְּלִי־תְמוּנָה:

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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KEHOT'S NOTE

תהלים צג, א.

28 לאהפכא חשוכא לנהורא

The Kehot edition points to this passage of the Zohar for the phrase “to transform darkness into light,” which the Alter Rebbe gives as the purpose of the descent into this world.

Zohar I, 4a: זח"א ד, א

KEHOT'S NOTE

ראה זח"א ד, א.

29 יתרון האור הבא מתוך החושך

“Wisdom excels folly as light excels darkness.” Chassidus reads it as the special advantage of light that comes out of darkness.

Ecclesiastes 2:13: קהלת ב' י"ג

וְרָאִיתִי אֲנִי שֵׁשׁ יִתְרוֹן לְחֶכְמָה מִן־הַסְּכָלוֹת כִּי־תֵרוֹן הָאֹר מִן־הַחֹשֶׁךְ:

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

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KEHOT'S NOTE

ראה קהלת ב, יג.

30 בס"פ תצוה קפ"ז סע"א

Or HaTorah on Lech Lecha also cites this Zohar, as the note points out.

KEHOT'S NOTE

ראה אוה"ת פ' לך לך פג, א. ונוצר גם לעיל פי' שלח מז, א.

31 ע' בס"פ תצוה קפ"ז סע"א

At the end of Parshas Tetzaveh the Zohar teaches that “were it not for darkness, light would not be known,” and calls the true light “the light that is revealed from within darkness.” The text sends the reader here for the advantage of light that comes from darkness.

Zohar, Ki Tisa 2:4-6: ספר זהר, כי תשא ב' ד'-ו'

32 ועמ"ש סד"ה וידעת היום

The end of the discourse “Know this day” explains that the day includes the night, as at creation darkness came first and then light; so too the revelation from above the chain of descent comes out of darkness, and depends on an arousal from below.

KEHOT'S NOTE

ראה לעיל פי' ואתחנן ח, סע"ד “וצריך להיות וידעת . . בבחי' אתכפא ומאתהפכא שיקויים ואת רוח הטומאה . . שדונוגות יהיו כזכיות.”

33 בריש הורמניתא דמלכא

The Zohar's account of creation opens, “At the outset of the King's authority, He engraved engravings in the supernal luster.” The Alter Rebbe identifies this outset with the Supernal Will, which is above wisdom.

Zohar I, 15a: זח"א טו, א

KEHOT'S NOTE

זח"א טו, א.

34 כי אמרתי עולם חסד יבנה

"For I said, the world shall be built with kindness." The first creation was an unearned gift.

Psalms 89:3: תהילים פ"ט:ג

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבְנֶה שָׁמַיִם תִּכְנֶן אֱמוּנָתְךָ כִּהֶם:

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

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KEHOT'S NOTE

תהלים פט, ג.

35 תחלת בריאת העולמות . . במעשה התחונות

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

KEHOT'S NOTE

אולי הכוונה למ"ש בע"ח שי הכללים פ"ב. ש"א רפ"א. שט"ל ד"ב.

36 הוא בבחי' הסתלקות בתחלת ליל ר"ה

As the note reports, Likkutei Sichos observes that here the withdrawal is placed "at the beginning of the night of Rosh HaShanah," while Iggeres HaKodesh 14 speaks in one place of the eve of Rosh HaShanah and in another of the night of Rosh HaShanah.

KEHOT'S NOTE

ראה פע"ח שי ר"ה, פ"א ואילך. מ"ח מסי ליל ר"ה. בלקו"ש ח"ט ע' 220 הערה 20 מציין שכאן כי "בתחלת ליל ר"ה" ובאג"ק סי' יד (קכ, ב) "מסתלק לשרשו בכל ערב ר"ה" מסתלק בערב ר"ה" אבל שם (קכא, רע"א) ש"מסתלק בליל ר"ה". וראה בד"ה שה"מ ממעמקים תש"ג איך יש חיות וקיום העולמות עד תקיעת שופר וראה שם פרק טו (בד"ה טוב טעם) ע' 38 שבר"ה עולה ומסתלק פנימיות המלכות וחיות וקיום העולמות הוא מחיצוניות המל' ע"ש ובלקו"ש ח"ט ע' 220.

37 ר"ה הוא יום הדין

Kehot's note points to Rosh Hashanah 16a for these words.

Rosh Hashanah 16a: ראש השנה ט"ז

KEHOT'S NOTE

ר"ה טז, א.

38 אם ראוי הוא לכך

Or HaTorah takes up this question, whether a person is worthy of the new life-force, as the note points out.

KEHOT'S NOTE

ראה אוה"ת ר"ה ע' א'שנד.

39 בד"ה יונתי בחגי

The discourse on "My dove, in the clefts of the rock" explains that in exile the "wings" of love and awe are caught in the body and in worry over livelihood, so the love stays hidden; the remedy it gives is "Show Me your appearance."

KEHOT'S NOTE

לקמן שה"ש יז, ב.

40 יונתי בחגי

"My dove, in the clefts of the rock": the opening of the dis-

course in Shir HaShirim to which the bracket refers.

Song of Songs 2:14: שיר השירים ב':יד

יוֹנָתִי בְּחֻגֵי הַסֵּלַע בְּסֶתֶר הַמְּדֻרָּגָה הָרְאִינִי אֶת־מְרָאֶיךָ הַשְּׁמִיעֵנִי אֶת־קוֹלְךָ כִּי־קוֹלְךָ עָרֵב וּמְרָאֶיךָ נְאוּחָה:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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41 הוד והדר לבשת

"You have clothed Yourself in glory and splendor." In the bracket this garment of glory is set against the darkness that comes when the yoke is cast off.

Psalms 104:1: תהילים ק"ד:א

בְּרַכִּי נַפְשִׁי אֶת־יְיָ הִ' אֱלֹהֵי גְדֻלַּת מָאֵד הוֹד וְהָדָר לְבָשָׁתְךָ:

Bless the L-RD, O my soul. O L-RD my G-d, Thou art very great; Thou art clothed with glory and majesty.

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42 אלביש שמים קדרות

"I clothe the heavens in blackness and make sackcloth their covering." The Alter Rebbe applies it to the concealment that follows casting off the yoke.

Isaiah 50:3: ישעיהו נ':ג

אֶלְבִּישׁ שָׁמַיִם קִדְרוֹת וְשָׂק אֲשֵׁים כְּסוּתָם:

I clothe the heavens with blackness, And I make sackcloth their covering.

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43 סומך ה' לכל הנופלים

"Havayah supports all who fall and raises all who are bowed down." Even one who has fallen can be lifted.

Psalms 145:14: תהילים קמ"ה:יד

סוֹמֵךְ הִ' לְכָל־הַנִּפְלִים וְזוֹקֵף לְכָל־הַכַּפּוּפִים:

The L-RD upholdeth all that fall, And raiseth up all those that are bowed down.

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44 עיני כל אליך ישברו

"The eyes of all hope toward You, and You give them their food in its time." The Alter Rebbe reads the hope as the longing to accept G-d's yoke.

Psalms 145:15: תהילים קמ"ה:ט"ו

עֵינֵי־כָל אֱלֹהִים יִשְׁבְּרוּ וְאַתָּה נּוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:

The eyes of all wait for Thee, And Thou givest them their food in due season.

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45 פותח את ידיו ומשביע לכל חי רצון

"You open Your hand and satisfy every living thing [with] favor (ratzon)." The Alter Rebbe reads ratzon as the Supernal Will.

Psalms 145:16: תהילים קמ"ה:ט"ז

פּוֹתֵחַ אֶת־יָדְךָ וּמְשַׁבֵּיעַ לְכָל־חַי רְצוֹן:

Thou openest Thy hand, And satisfiest every living thing with favour.

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46 צדיק ה' בכל דרכיו וחסיד בכל מעשיו

“Havayah is righteous in all His ways and kind in all His deeds.” The Alter Rebbe reads “His deeds” as the realm of physical action, into which supernal kindness is drawn.

Psalms 145:17: תהילים קמ"ה:י"ז

צדיק ה' בכל דרכיו וחסיד בכל מעשיו:

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

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47 דרשו ה' בהמצאו

“Seek Havayah when He may be found; call upon Him when He is near.”

Isaiah 55:6: ישעיהו נ"ה:ו

דרשו ה' בהמצאו קראוהו בהיותו קרוב:

Seek ye the L-RD while He may be found, Call ye upon Him while He is near;

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KEHOT'S NOTE

ישע"י נה, ו.

48 “This is the burnt offering of each new month in its month, for the months of the year”: another verse that speaks of all the months as “the months of the year.”

Numbers 28:14: במדבר כ"ח:יד

ונספיקהם חצי ההין יהיה לפר ושלישת ההין לאיל ורביעת ההין לכבש וזאת עלת חדש בחדשו לחדשי השנה:

And their drink-offerings shall be half a hin of wine for a bullock, and the third part of a hin for the ram, and the fourth part of a hin for a lamb. This is the burnt-offering of every new moon throughout the months of the year.

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49 כי ההרים ימושו

“For the mountains may depart and the hills be removed, but My kindness shall not depart from you”: the opening of the discourse cited at the end of the paragraph.

Isaiah 54:10: ישעיהו נ"ד:י

כי ההרים ימושו והגבעות תמוטטנה וחסדי מאתך לא ימושו וברית שלומי לא תמוטט אמר מרחמי ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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PARAGRAPH 3

50 “And it shall be to you for tzitzis, and you shall see it and remember all the commandments of Havayah”: the open-

ing of the discourse the bracket cites.

Numbers 15:39: במדבר ט"ו:ל"ט

והיה לכם לציצית וראיתם אתו וזכרתם את כל מצות ה' ועשיתם אתם ולא תתורו אחרי לבבכם ואחרי עיניכם אשר יאמרו זנים אחריהם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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51 בשעה שהקדימו ישראל נעשה

The Talmud speaks of the time “when Israel put ‘we will do’ before ‘we will hear’”: the opening of the discourse the bracket cites.

Shabbat 88a:7-8: שבת פ"ח א"ז:ח-ט

דרש רבי סימאי: בשעה שהקדימו ישראל “נעשה” ל”נשמע” באו ששיל ריבוא של מלאכי השרת, לכל אחד ואחד מישראל קשרו לו שני כתרים, אחד כנגד “נעשה” ואחד כנגד “נשמע”. וכיון שחטאו ישראל, ירדו מאה ועשרים ריבוא מלאכי חבלה ופירקום, שנאמר: “ויתנצלו בני ישראל את עדרם מהר חורב”. אמר רבי חמא ברבי חנינא: בחורב טענו, בחורב פרקו. בחורב טענו — כדאמרן, בחורב פרקו — דכתבי: “ויתנצלו בני ישראל וגו'”. אמר ...

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

52 ועתה יגדל נא

Moshe’s prayer, “And now, I pray, let the power of Ado-nai be great”: the opening of the discourse the bracket cites.

Numbers 14:17: במדבר י"ד:יז

ועתה יגדל נא כח אדני כאשר דברת לאמר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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53 נעוץ סופן בתחלתן

Sefer Yetzirah says of the ten Sefiros that “their end is wedged in their beginning.” The Alter Rebbe applies it to the mitzvah: its lowest aspect, the simple command, is bound to its highest, the Infinite Light drawn into it.

Sefer Yetzirah 1:7: ספר יצירה א"ז:ז

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

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

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

PARAGRAPH 4

54 “Turn away from evil and do good, and dwell forever”: the two kinds of service, refraining from what is forbidden

and fulfilling the positive commandments.

Psalms 37:27 כ"ז:כ"ז

סור מרע ועשה טוב ושכן לעולם:

Depart from evil, and do good; and dwell for evermore.

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PARAGRAPH 5

55 עבר עבירה אחת קנה . . בפרקי אבות

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

KEHOT'S NOTE

פ"ד מ"א.

56 וזריתי עליכם מים טהורים

"And I will sprinkle pure water upon you, and you shall be pure from all your impurities." The Alter Rebbe identifies the "pure waters" with the compassion that teshuvah arouses.

יחזקאל ל"ו:כ"ה

וְזִרְקִיתִי עֲלֵיכֶם מֵיִם טְהוֹרִים וְטָהַרְתֶּם מִכָּל טְמְאוֹתֵיכֶם וּמִכָּל גִּלּוּלֵיכֶם אֲשֶׁר אֲתַכֶּם:

And I will sprinkle clean water upon you, and ye shall be clean; from all your uncleannesses, and from all your idols, will I cleanse you.

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KEHOT'S NOTE

יחזקאל לו, כה.

57 אם רחץ ה'

"When Ado-nai will have washed away the filth of the daughters of Zion": G-d's compassion that washes the sin away.

ישעיהו ד':ד

אם רָחַץ אֲדֹנָי אֶת צֹאת בְּנוֹת צִיּוֹן וְאֶת־דָּמֵי יְרוּשָׁלַם יָדִיחַ מִקֶּרְבָּהּ בְּרוּחַ מִשְׁפָּט וּבְרוּחַ בָּעֵר:

when the L-rd shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of destruction.

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KEHOT'S NOTE

ישע"י ד, ד.

58 מחה והעבר פשעינו

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

KEHOT'S NOTE

תפלת יוהכ"פ.

59 והרשעה כולה בעשן תכלה

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

KEHOT'S NOTE

תפלות ד"ג.

60

ואת רוח הטומאה אעביר

"And I will remove the spirit of impurity from the land": the removal of the sin's accuser.

זכריה י"ג:ב'ג

וְהָיָה בַּיּוֹם הַהוּא נֶאֱמַר ה' צְבָאוֹת אֶכְרִית אֶת־שְׁמוֹת הַעֲצָבִים מִן־הָאָרֶץ וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמָאָה אֲעִבִיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכרי' יג, ב.

61

ממעמקים קראתיך

"A song of ascents: From the depths I have called You, Havayah." The Alter Rebbe reads "the depths" as the supernal depth above the chain of descent, aroused by the depth of the heart.

תהילים ק"ל:א'130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתִיךָ ה'

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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KEHOT'S NOTE

תהלים קל, א.

62

צעק לבם

"Their heart cried out to Ado-nai." The cry comes from the heart itself, beyond words.

איכה ב':י"ח2:18

צָעַק לָבָם אֶל־אֲדֹנָי חֹמַת בִּתְצִיּוֹן הוֹרִידִי כִנָּחַל דְּמָעָה יוֹמָם וְלַיְלָה אֶל־תִּתְּנִי פִּגְמָה לָךְ אֶל־תִּדְּם בִּתְעִינָךְ:

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

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KEHOT'S NOTE

איכה ב, יח.

63

צעק לבם

As the Kehot note quotes it: "Great is a cry, since a cry is in the heart, as it is written, 'Their heart cried out to G-d.'"

ספר זוהר, שמות מ"ט:שנ"ד-ב:שס"ד49:354-50:364

What is the difference between imploring and crying?' Said R. Isaac: 'The former means prayer in actual words (Ps. 39, 13; LXXXVIII, 14; XXX, 3), the latter crying without words. R. Judah said: 'Hence crying is more poignant than all other expression of grief, because it is entirely a matter of the heart, as it says, "Their heart cried unto the lord" (Lam. 2, 18). This crying comes nearer to the Holy One, blessed be He, than imploring and praying in words, as it says, "If he (the orphan) cries ...

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

64

ברכות בקהלת

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

KEHOT'S NOTE

ספ"א.

65

דברתי אני אל לבי

"I spoke with my heart": the verse on which the Midrash lists the things the heart does.

Ecclesiastes 1:16 ט"ז:א

דִּבַּרְתִּי אֲנִי עִם־לְבִי לֵאמֹר אֲנִי הִנֵּה הִגְדַּלְתִּי וְהוֹסַפְתִּי חֲכָמָה עַל כָּל־אֲשֶׁר־הָיָה לִפְנֵי עַל־יְרוּשָׁלַם וְלִבִּי רָאָה הִרְבֵּה חֲכָמָה וְדַעַת:

I spoke with my own heart, saying: 'Lo, I have gotten great wisdom, more also than all that were before me over Jerusalem'; yea, my heart hath had great experience of wisdom and knowledge.

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66

הלב צועק שנאמר צעק לבם אל אדני

Among the things the Midrash says the heart does: "the heart cries out, as it is said, 'Their heart cried out to G-d.'"

Kohelet Rabbah 1:16 ט"ז:א

... הלב עומד, שנאמר (יחזקאל כב, יד): הִנֵּעַמַד לִבִּי. הלב שומע, שנאמר (תהלים טו, ט): לֵכֵן שָׁמַח לִבִּי וַיִּגַּל כְּבוֹדִי. הלב צועק, שנאמר (איכה ב, יח): צָעַק לִבָּם אֶל ה'. הלב מתנחם, שנאמר (ישעיה מ, ב): דִּבְרוּ עַל לֵב יְרוּשָׁלַם. הלב מצטער, שנאמר (דברים טו, י): וְלֹא יָרַע לִבְכִּי. הלב מתחזק, שנאמר (שמות ט, יב): וַיִּחַזַק ה' אֶת לֵב פָּרְעֹה. הלב מתרבה, שנאמר (דברים כ, ג): אֵל יִרְדֵּךְ לִבְכָּכֶם. הלב מתעצב, שנאמר (בראשית ו, ו): וַיִּתְעַצֵּב אֶל לְבוֹ. הלב מתפחד, שנאמר (דברים כח, טז): ...

"I have spoken with my heart, saying: Behold, I have amassed and added wisdom, beyond all who were before me over Jerusalem; my heart has seen much wisdom and knowledge" (Ecclesiastes 1:16). "I have spoken with my heart" – the hearts sees, as it is stated: "My heart has seen much." The heart hears, as it is stated; "Give your servant an understanding [shome'a] heart" (I Kings 3:9). The heart speaks, as it is stated: "I have spoken with my heart." The heart goes, as it is stated: "Didn't my ...

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67

בוהר שמות ד"כ ע"א

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

KEHOT'S NOTE

"גדולה צעקה מכיון שצעקה היא בלב הה"ד צעק לבם אל ה'".

68

מקרב איש ולב עמוק

"The inner part of a man, and a heart that is deep." The Alter Rebbe reads the deep heart as a depth beyond what the soul can bear.

Psalms 64:7 ז'ד:ס

יִחַפְּשׁוּ־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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69

ולכן אין צעקה זו אלא בלב

Or HaTorah on Rosh HaShanah takes up this cry that is only in the heart, as the note points out.

KEHOT'S NOTE

ראה באוה"ת ר"ה ע' אשעה. ובדרך מצותיך קנא, א ואילך.

70

הלוך וגו'

The cows carrying the Ark "went along the road, lowing as they went." The Alter Rebbe uses the image for the wordless cry of one whose bitterness exceeds speech.

I Samuel 6:12 י"ב:ו

וַיֵּשְׁרֶנָּה הַפָּרוֹת בְּדֶרֶךְ עַל־דֶּרֶךְ בֵּית שֹׁמֶשׁ בְּמִסְלָה אַחַת הָלְכוּ הָלֹךְ וְגָעוּ וְלֹא־סָרוּ יָמִין וּשְׂמֹאל וְסָרְנִי פִלְשְׁתִּים הַלְכִים אַחֲרֵיהֶם עַד־גְּבוּל בֵּית שֹׁמֶשׁ:

And the kine took the straight way by the way to Beth-shemesh; they went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

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KEHOT'S NOTE

שמואל א ו, יב.

71

וכמעשה דר"א ב"ד שגעה בבכ"י

Rabbi Elazar ben Durdaya, after a life of sin, put his head between his knees and wept aloud until his soul departed; a heavenly voice declared him ready for the World to Come, and Rabbi wept and said, "There is one who acquires his world in many years, and one who acquires his world in a single hour."

Avodah Zarah 17a:16-17 י"ז:א-ט"ז

בָּכָה רַבִּי וְאָמַר: יֵשׁ קוֹנֵה עוֹלָמוֹ בְּכֶמֶה שָׁנִים, וְיֵשׁ קוֹנֵה עוֹלָמוֹ בְּשָׁעָה אַחַת. וְאָמַר רַבִּי: לֹא דִיּוֹן לְבַעֲלִי תְּשׁוּבָה שֶׁמִּקְבְּלִין אוֹתוֹ, אֶלָּא שֶׁקוֹרִין אוֹתוֹ "רַבִּי". רַבִּי חֲנִינְיָא וְרַבִּי יוֹנָתָן הָיוּ קְאָלִי בְּאוֹרְחָא, מִטּוֹ לְהִנָּהוּ תְּרִי שְׁבִילִי, חָד פָּצִי אֶפְיתָחָא דְעִבּוּדָה זָרָה, וְחָד פָּצִי אֶפְיתָחָא דְבִי זִוּגָה. אָמַר לָקַה חָד לְחִבְרִיָה: נִיזִיל אֶפְיתָחָא דְעִבּוּדָה זָרָה

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KEHOT'S NOTE

ע"ז יז, א. נתבאר בס' מאמרי אדה"ז על מארז"ל ע' קו ואילך. מאמרי אדה"ז הקצרים ע' שפכ.

72

ע"פ כי תונה עבד עברי

That discourse contrasts "Borei (who creates)" with "Koneh (who acquires)." As the note quotes it, creating is bringing something into being from nothing, which is above the way of the order of hishtalshelus; acquiring is drawing what already exists from concealment into revelation.

KEHOT'S NOTE

תו"א עה, ד. בורא הוא התהוות יש מאין שהוה למעלה מדרך סדר השתלשלות.

73 כי תקנה עבד עברי

"If you acquire a Hebrew servant": the opening of the Torah Ohr discourse to which the bracket refers for the meaning of "acquire."

Exodus 21:2: שמות כ"א:ב

כי תקנה עבד עברי שש שנים יעבד ובשבעת יצא לחפשי חנם:

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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74 ועי בפע"ח בכוונת קונה הכל

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

KEHOT'S NOTE

שער העמידה פי"ד.

75 בכוונת קונה הכל

The Arizal's intention for the words "who acquires all" in the first blessing of the Amidah: at this point the mochin of Abba and Imma are completed in Z'eir Anpin, "for now all is completed."

Pri Etz Chaim, Gate of the Silent Prayer 14:1-2: פרי עץ חיים, שער 14:1-2

קונה הכל - עתה נכנסין ג"ר דאבא ברישא דז"א, ויורדין ג"פ אמצעים במקומן בחג"ת דז"א, ויורדין ג"פ תתאין ג"כ במקומן, בג"ת דז"א. ועתה נשלמו כל המוחין דאז"א, במקומם הראוין להם, וז"ס קונה הכל, כי עתה נגמר הכל לגמרי. גם תכוין, קונה הכל, גי' רי"ו, שהם ג"פ ע"ב, והם ג' הויות של מילוי יודיין, והוא סוד ג"ר דאבא, שהם ג' הויות דמילוי יודין, שהם גי' קונה הכל, כי אלו הם המוחין ממש. אך גי' אמצעים, הם ג' הויות פשוטות, לפי שלא היו מוחין ממש, והם גי' גומל, כנ"ל. וג"ת, לא הוזכרו ...

Pri Etz Chaim (Public Domain)

76 במקום שבע"ת עומדים

Rabbi Abahu: "In the place where baalei teshuvah stand, the perfectly righteous cannot stand."

Berakhot 34b:22-23: ברכות ל"ד ב:כ"ב-כ"ג

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שלוש שלום לרחוק ולקרוב". "לרחוק" ברישא, והדר "לקרוב". ורבי יוחנן אמר לה: מאי "רחוק" — שהיה רחוק מדבר עבירה מעיקרא. ומאי "קרוב" — שהיה קרוב לדבר עבירה, ונתרחק ממנו השתא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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KEHOT'S NOTE

ברכות לד, ב.

77 דמשכין ליי בחילא יתיר

The Zohar's reason that baalei teshuvah stand higher than the perfectly righteous: they draw it down "with greater force."

Zohar I, 129b: זח"א קכט, ב

KEHOT'S NOTE

זח"א קכט, ב.

78 והענין כי רצון העליון יש לו ב' בחי'

Or HaTorah on Ki Savo refers to this passage and sums it up: "the Supernal Will has two levels: the first clothed in Chochmah, and the second not clothed in Chochmah, which is called the Will of all wills; from there forgiveness is drawn, and this is 'Forgive us, for we have sinned.'"

KEHOT'S NOTE

באוה"ת פ' תבוא ע' תתשלב מציין לכאן וז"ל "שרצון העליון יש לו ב' בחי', הא' המלוכש בחכמה כו', והב' מה שאינו מלוכש בחכמה ונקי רעוא דכל רעיון ומשם נמשך הסליחה וזהו סלח לנו כי חטאנו". וראה בסידור דף קנה, ד. אוה"ת ענינים ע' קפב. אוה"ת בראשית כרך ד ד"ה ראה ריח בני סעי' ד.

79 "We were slaves to Pharaoh in Egypt, and Havayah took us out of Egypt with a mighty hand": the subject of the explanation the bracket refers to.

Deuteronomy 6:21: דברים ו:כ"א

ואמרתי לבנך עבדים היינו לפרעה במצרים ויציאנו ה' ממצרים ביד חזקה:

then thou shalt say unto thy son: 'We were Pharaoh's bondmen in Egypt; and the L-RD brought us out of Egypt with a mighty hand.

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

80 שיסודתה בהררי קדש

"His foundation is in the holy mountains." The Alter Rebbe applies it to the positive commandments, rooted in supernal Chochmah.

Psalms 87:1: תהילים פ"ז:א

לכניי קרח מזמור שיר יסודתו בהררי קדש:

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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81 וכמשל הנהר הנחרב

Or HaTorah uses the same analogy of the dried-up river, as the note points out.

KEHOT'S NOTE

ראה אוה"ת עקב ע' תקצב. פ' תבוא ע' תתשח.

82 ועמ"ש סדי"ה ועשית ציץ

As the note quotes it, the end of that discourse speaks of an arousal from below that brings an arousal from above, awakening the Supernal Will, "the Will of wills," and the revelation of the source.

KEHOT'S NOTE

תו"א פג, ד "שע"י אתעדל"ת אתעדל"ע לעורר רצון העליון, רעוא דרעיון והתגלות בחי' ה' המקור אל הי"ג אדה"ר".

83

ועשיית ציצ

“And you shall make a tzitz (headplate) of pure gold”: the opening of the Torah Ohr discourse cited for “the Will of all wills.”

Exodus 28:36 ליו: כ"ח: שמות

ועשיית ציצ זהב טהור ופתחת עליו פתוחי חתם קדש לה

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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84

כי עמך הסליחה

“For with You is forgiveness, so that You may be feared.” Forgiveness comes from G-d Himself, above the chain of descent, and it makes awe of His Kingship possible again.

Psalms 130:4 ד: תהילים

כיעמך הסליחה למען תנא:

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

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KEHOT'S NOTE

תהלים קל, ד.

85

כי עמך מקור חיים

“For with You is the source of life; in Your light we see light.” The source of all life is above the chain of descent.

Psalms 36:10 יו: תהילים

כיעמך מקור חיים באורך נראה-אור:

For with Thee is the fountain of life; In Thy light do we see light.

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KEHOT'S NOTE

תהלים לו, י.

86

“One who commits one transgression acquires for himself one accuser; teshuvah and good deeds are a shield against punishment.” The Alter Rebbe uses it for the harm done by transgressing a prohibition.

Pirkei Avot 4:11 א"ד: משנה

רבי אליעזר בן יעקב אומר, העושה מצוה אחת, קונה לו פרקליט אחד. והעובר עברה אחת, קונה לו קטגור אחד. תשובה ומעשים טובים, כתרבים בפני הפרענות. רבי יוחנן הסנדלר אומר, כל כנסיה שהיא לשם שמים, סופה להתקיים. ושאינה לשם שמים, אין סופה להתקיים:

Rabbi Eliezer ben Jacob said: he who performs one commandment acquires for himself one advocate, and he who commits one transgression acquires for himself one accuser. Repentance and good deeds are a shield against punishment. Rabbi Yochanan Hasandlar said: every assembly which is for the sake of heaven, will in the end endure; and every assembly which is not for the sake of heaven, will not endure in the end.

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

87

“Let the wicked forsake his way ... and let him return to Havayah, and He will have compassion on him.” Return

arouses compassion from above.

ישעיהו נ"ה:7 Isaiah 55:7

יעזב רשע דרכו ואיש און מחשבתי וישב אליה וירחמהו ואליאליקינו כיינכה לסלוח:

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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PARAGRAPH 6

88

והנה גילוי בחי זו ורצון זה

Or HaTorah explains “this will” as the drawing down of Keser, which is above even Chochmah, Binah and Daas, as the note quotes it.

KEHOT'S NOTE

“דפי רצון זה היינו המשכת כתר כו מה שלמעלה גם מחב"ד” — אוה"ת ש"ש ע' א"תסג.

89

ברי"ה שהוא בחי ראש וגלגולתא דחפא על מוחא

The note suggests that Or HaTorah on the Siddur refers to this passage on Rosh HaShanah as the head and the gulgalta.

KEHOT'S NOTE

ראה באוה"ת סידור ע' רצא. כנראה שהכוונה שם לכאן.

90

“From the depths I have called You, Havayah”: Psalm 130, said throughout the Ten Days of Teshuvah.

Psalms 130:1 א: תהילים

שיר המעלות ממעמקים קראתיה ה'

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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91

פ"י תקעו תקיעה הוא קול פשוט

Or HaTorah on Rosh HaShanah refers to this explanation of the tekiah as a simple sound; the note adds “see there.”

KEHOT'S NOTE

באוה"ת ר"ה ע' אישית מציין לכאן ע"ש.

92

ה' בחכמה יסד ארץ

“Havayah founded the earth with wisdom; He established the heavens with understanding.” Cited to show that speech, through which the world exists, is drawn from Chochmah.

Proverbs 3:19 ט"ז: משלי

ה' בחכמה יסד-ארץ כונן שמים בתבונה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

93

שמעה בקולי

“Ado-nai, hear my voice (bekoli).” The Alter Rebbe reads bekoli as what is inside the voice, the inner heart.

Psalms 130:2 ב"ל:2

אֲדֹנָי שְׁמָעָה בְּקוֹלִי תִהְיֶינָה אָזְנוֹיךָ קְשׁוּבוֹת לְקוֹל תַּחֲנוּנֵי:

L-rd, hearken unto my voice; let Thine ears be attentive to the voice of my supplications.

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KEHOT'S NOTE

תהלים קל, ב.

94

שמעה . . מה שבתוך קולי

A later discourse in this section, on “A song of ascents: From the depths I have called You,” returns to this verse and again reads bekoli as what is inside the voice, which it identifies with the hidden love present in every Jew.

KEHOT'S NOTE

ועליק (סג, ב) עזה"פ. [כ].

95

שופר שהוא ענין שפרו מעשיכם

Expounding “Blow the shofar at the new month,” the Midrash says: in this month renew your deeds with the shofar, in this month “make your deeds beautiful” (shapru); and it identifies the month whose moon is covered on its festival as Tishrei.

Vayikra Rabbah 29:6 ו"ט:6

KEHOT'S NOTE

ראה מדרש תהלים פא, ד. ויק"ר פכ"ט, ו. סידור רלה, א. יהל אור תהלים ע' רפח. רפט. רצב. ועוד.

96

שפרה שמפרת את הולד

“Shifrah is Yocheved; why was she called Shifrah? Because she made the newborn beautiful.”

Sotah 11b:7 ז"ב:7

והקדוש ברוך הוא שולח משמי מרום מי שמנקיר ומשפיר אותה, כהנה זו שמשפרת את הולד, שנאמר: “ומולדותיה ביום הולדתה אותה לא כרת שרה ובמלם לא רחצת למשעי וגו'”. ומלקט להן שני עגולין, אחד של שמן ואחד של דבש, שנאמר: “וינקהו דבש מסלע ושמן וגו'”.

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

KEHOT'S NOTE

סוטה יא, ב. הובא ברש"י שמות א, טו.

97

שם ה' אחת שפרה

“And the king of Egypt said to the Hebrew midwives, the name of the one was Shifrah and the name of the second Puah.” The Alter Rebbe reads ha-achas as the upper hei and explains why the midwives are called “Hebrew” (ivriyos).

Exodus 1:15 ט"ו:15

ויאמר מלך מצרים למיילדת העברית אשר שם האחת שפרה ושם השנית פועה:

And the king of Egypt spoke to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the other Puah;

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

98

ומבואר במ"א ע"פ לך לך

the passage shares nothing with the note

KEHOT'S NOTE

תו"א ר"פ לך לך. וראה באוה"ת פ' שמות כרך ז ע' ביתק שמציין לתו"א הנ"ל ומוסיף “ע"ש היטב”.

99

ובקהלת בפסוק טוב שמן

Or HaTorah on Shemos discusses at length the Midrash on Koheles about Shifrah.

KEHOT'S NOTE

ראה בארוכה באוה"ת פ' שמות כרך ז ע' ביתק.

100

טוב שם משמן טוב

“A good name is better than good oil”: the verse on which the Midrash on Koheles explains Shifrah's name.

Ecclesiastes 7:1 ז"א:1

טוב שם משמן טוב ויום המות מיום הולדו:

A good name is better than precious oil; And the day of death than the day of one's birth.

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101

וברכות פ' שמות פ"א

Or HaTorah on Nach discusses this Midrash on Shifrah, as the note points out.

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך א ע' תרגו.

102

ברוחו שמים שפרה

“By His breath the heavens are beautiful (shifrah).” The same root as Shifrah and shofar, applied to the revelation of the supernal attributes called “heavens.”

Job 26:13 ג"ז:13

ברוחו שמים שפרה חללה ידו נחש ברה:

By His breath the heavens are serene; His hand hath pierced the slant serpent.

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103

שפרה איהל

Rashi: by His words and the breath of His mouth He spread [them] as a tent, as in “He will spread his canopy (shafiro).”

Rashi on Job 26:13 ג"ז:13 על איוב כ"ו

ברוחו שמים שפרה. בדבריו וברוח פיו איהל, כמו וננטה אהל שפרירי (ירמיה מג:י): חוללה ידו. את פרעה הנקרא נחש בריח (ישעיהו כז:א). לשון חיל וצרה. וכן במקום אחר “הלא זאת היא המהצצת רהב מחוללת תניין” (ישעיהו נא:ט). לשון אחר: יסדה ידו את לויתן, כמו גבעות חוללתי (משלי ח:כה):

שפרה. With By His breath He made the heavens a tent Heb. With His words and with the breath of His mouth, He made a tent, like (Jer. 43:10), “and he shall spread his royal pavilion (שפרירי).” His hand caused pain to Pharaoh, who was called the barlike serpent (Isa. 26:1). חללה is an expression of pain and trouble. Likewise, elsewhere (ibid. 51:9): “are you not

the one that hewed Rahab and slew (מחוללת), the sea monster?" Another explanation: His hand founded the leviathan, as in (Prov. 8: 25), "before the ...

Vocalized Edition (CC0) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

104 והרמב"ן פי'

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

KEHOT'S NOTE

באיוב ע"פ הנ"ל.

105 שפר ותקן להעביר מעליהם הענן

The Ramban: He made [them] beautiful and set [them] in order, removing from them the cloud mentioned earlier, so that the sea becomes calm.

Ramban on Job 26:13: "וַיַּבֵּן עַל אֵיבוֹ כִּי יִבְנוּ"

ברוחו שמים שפרה, שיפר ותיקן להעביר מעליהם הענן הנוכח ולהשקט הים, כי בהיות השמים זכים תשקוט הים, ואז תחולל ידו נחש בריח, אשר בים, והוא רמז לתנן הגדול שהוא כמו בריח בחוזק ובגודל. חוללה, כמו רב מחולל כל, הרפאים יחוללו, ענין יצירה, וכן אמר התרגום: ברוח פומיה אפי שמיא אשתבהרו ברת ידיה לוינת דמתיל לחויה טריק. ויתכן לפרש חוללה ידו, ענין חיל וצער, וידו יורה כן, כענין הלא את היא המחצבת רחב מחוללת תנן, ושבח האל בהשקט השמים והחריב הים והכות את כל אשר בתוכו והפכו. אבל בכריתא דשמואל של ...

Mossad Harav Kook, Jerusalem 1963 (CC-BY-NC)

106 "For it is a statute for Israel." Said of the shofar, as Shifrah "established Israel."

Psalms 81:5: "ה' אֱלֹהֵינוּ"

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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107 בעבר הנהר

"Beyond the river your fathers dwelt from of old." The Alter Rebbe connects ever (beyond) with ivriyos, the "Hebrew" midwives, and reads it as the level above the river that flows from Eden.

Joshua 24:2: "וַיֹּאמֶר יְהוֹשֻׁעַ"

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-כָּל-הָעָם כֹּה-אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל בְּעֶבֶר הַנָּהָר יֹשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֵּרַח אָבִי אֲבִרָהָם וְאַבְרָהָם וְיִצְחָק וְיַעֲקֹב וְאַלְקִים אֲחֵרִים:

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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KEHOT'S NOTE

יהושע כד, ב.

108 בעבר הנהר

In Parshas Emor the Zohar expounds "Beyond the river your fathers dwelt," the supernal river from which the fathers were brought forth, and in the same passage speaks

of the shofar of Rosh HaShanah, which turns the throne of judgment into the throne of compassion.

Zohar, Emor 38:188-192: "וְהָיָה שׁוֹפָר לְיָחִיד קֶצֶף"

The inner meaning, however, is this. Great kindness did G-d show Israel in choosing the patriarchs and making them a supernal holy chariot for his glory and bringing them forth from the supernal precious holy River, the lamp of all lamps, that he might be crowned with them. Also it says, "I took your father Abraham from beyond the River" (Ibid. 4), because Abraham did not cleave to that River as Isaac clave to his side. Now, although this River is not judgement, yet chastisements issue from its side, and ...

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

109 היוצא מעדן

"And a river went out of Eden to water the garden." The source of delight lies beyond this river.

Genesis 2:10: "וַיֵּצֵא מִן-הַנָּחַל"

KEHOT'S NOTE

בראשית ב, י.

110 כמ"ש בפי' אמור צ"ט א'

The note adds that this discourse also says the shofar comes from "beyond the river." The passage given speaks of the two kinds of letters in every G-dly soul, engraved and written, like the engraved Tablets and the written Torah, and introduces Yehoshua's words "Beyond the river your fathers dwelt."

KEHOT'S NOTE

ראה גם לעיל פי' בחקותי מו, ד. דשופר הוא מעבר הנהר.

111 והיינו מבחי' מקור התענוג עליון

Or HaTorah, apparently referring here, writes: "as is written elsewhere on the intention of the shofar, that it too is the drawing down of supernal delight."

KEHOT'S NOTE

ראה אוה"ת שמות כרך ח ע' ביתמה כנראה הכוונה לכאן "כמ"ש במ"א בענין כוונת השופר שהוא ג"כ ענין המשכת תענוג העליון" ע"ש.

112 כי עמך מקור חיים

"For with You is the source of life": here, the source of supernal delight from which the shofar's drawing forth comes.

Psalms 36:10: "מִן-הַיָּד"

כִּי-עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה-אֹר:

For with Thee is the fountain of life; In Thy light do we see light.

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113 עלה אלקים בתרועה

"Elokim has gone up with a teruah, Havayah with the sound of the shofar." The Alter Rebbe reads it as an ascent from below with love and a descent from above with supernal delight.

Psalms 47:6: "וַיִּשְׁמַע"

עָלָה אֱלֹקִים בְּתִרְעוּעָה ה' בְּקוֹל שׁוֹפָר:

G-d is gone up amidst shouting, the L-RD amidst the sound of the horn.

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KEHOT'S NOTE

תהלים מז, ו.

114 תרועת מלך בו

"Havayah his G-d is with him, and the King's teruah is in him": read as the affection and friendship of the King.

במדבר כ"ג:כ"א Numbers 23:21

לֹא־הָבִיט אֶן בְּעֵקֶב וְלֹא־רָאָה עָמֶל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וְתִרְעוֹת מֶלֶךְ בּוֹ:

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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KEHOT'S NOTE

במדבר כג, כא.

115 ויהי בישרון מלך

"And He was King in Yeshurun, when the heads of the people gathered, together, the tribes of Israel." Kingship is revealed when even the separate branches are one.

דברים ל"ג:ה' Deuteronomy 33:5

וַיְהִי בִישְׁרוֹן מֶלֶךְ בְּהַתְאַסֵּף רָאשֵׁי עַם יְחָד שְׁבֻטֵי יִשְׂרָאֵל:

And there was a king in Jeshurun, When the heads of the people were gathered, All the tribes of Israel together.

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KEHOT'S NOTE

דברים לג, ה. ראה אוה"ת עקב ע' תריג.

116 יחד לבנינו

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

KEHOT'S NOTE

ברכת ק"ש של שחרית.

117 בד"ה מי מנה עפר יעקב

the passage shares nothing with the note

KEHOT'S NOTE

לעיל פי בלק דף סז, ג ואילך.

118 מי מנה עפר יעקב

"Who has counted the dust of Yaakov": the opening of the discourse in Parshas Balak cited for "unite our hearts."

במדבר כ"ג:י' Numbers 23:10

מִי מִנָּה עֹפֶר יַעֲקֹב וּמִסְפֵּר אֶת־רִבְעֵי יִשְׂרָאֵל תָּמַת נַפְשֵׁי מוֹת יִשְׂרָאֵל וְתִהְיֶה אֲחִירִיתִי כְּמֹהוּ:

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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119 סד"ה ולא אבה

The discourse "But Havayah your G-d would not listen to Bilam" closes with ten "depths" matching the soul's ten

powers, seven emotive and three intellectual, which is why "From the depths" is said in the Ten Days of Teshuvah.

KEHOT'S NOTE

לעיל תצא לט, ד.

120 דבר ה' וברוח פיו

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host": the divine speech that renews the worlds each Rosh HaShanah.

תהילים ל"ג:ו' Psalms 33:6

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי כָל־צִבְאוֹת:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

ראה תהלים לג, ו.

121 סד"ה כי ביום הזה יכפר

The end of that discourse explains "before Havayah you shall be purified" as "before," that is, prior to and above, the level of Havayah, and distinguishes an outer pride, atoned for "upon you," from an inner pride, which is purified "before Havayah."

KEHOT'S NOTE

לעיל פי אחר כז, ג.

122 "But Havayah your G-d would not listen to Bilam, and Havayah your G-d turned the curse into a blessing for you": the opening of a discourse the bracket cites.

דברים כ"ג:ו' Deuteronomy 23:6

וְלֹא־אָבָה ה' אֱלֹקֶיךָ לְשַׁמֵּעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ ה' אֱלֹקֶיךָ לְבָרְכָהּ כִּי אָהָבָה ה' אֱלֹקֶיךָ:

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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123 Kehot's note points to Leviticus 21:1-24:23 for these words.

ויקרא כ"א:א-כ"ד:ג' Leviticus 21:1-24:23

124 כי ביום הזה יכפר

"For on this day He will atone for you, to purify you; from all your sins, before Havayah you shall be purified": the opening of a discourse the bracket cites.

ויקרא ט"ז:ל' Leviticus 16:30

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

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

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PARAGRAPH 7

125 בכסה ליום חגנו

"At the concealment, for the day of our festival": the second phrase of the verse, read here as the withdrawal on the

night of Rosh HaShanah and the joy of Sukkos that follows.

Psalms 81:4:ד"א:ד' 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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126 בעילוי אחר עילוי מר"ה ועד יוהכ"פ

The Siddur also describes this rising, ascent after ascent, from Rosh HaShanah to Yom Kippur, as the note points out.

KEHOT'S NOTE

ראה סידור רלה, ב. ד"ה ולקחתם לכם תשל"ט.

127 בנעילה הוא גמר העליות

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

KEHOT'S NOTE

פע"ח שער יוהכ"פ פ"ה. מ"ח מס' יומא פ"י.

128 בנעילה הוא גמר העליות

The Arizal describes the ascent of the worlds on Yom Kippur, which continues through the afternoon until the Ne'ilah prayer, where it reaches its height.

Pri Etz Chaim, Gate of Yom Kippur 5:4:פרי עץ חיים, שער יום הכפורים ה:ד'

... שהם ז' כפולים, ואינן נקרא רק ז"פ לבד. ענין מה שאנו אומרים וחתמנו, וחתום בתפלת נעילה לפי שאינה לוקחת ה"ג דאמא, רק אחר תשלום ה' תפלות, לכן אז בנעילה, נשלמו ה"ג, ואז נעשה בה סוד היסוד נקודת ציון שבה, שנקרא חותם כנ"ל, והוא מה שנחתם בה"ק שלה, מחסד עד הוד שבה, שמתפשט שם ה"ג, והארתם נתקבצו ביסוד שלה, ונחתם החותם שהוא הכלי אשר שם נתונין קיבוץ המ"ן, והם ה"ג להעלותם לקבל מ"ד, וזה נעשה מג' אהיה דיודין ההין אלפין שבנה"י דאמא כנודע, והם בגי' חותם כנ"ל, וזה נגמר בתפלת ...

Pri Etz Chaim (Public Domain)

129 ושאתם מים בששון

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

ישעיהו י"ב:ג' Isaiah 12:3

ושאתם מים בששון ממעיני הישועה:

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

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KEHOT'S NOTE

ישע"י יב, ג.

130 שה"ע ניסוך המים בחג

The words here quote Sukkah 48a:9; the passage is shown below.

Sukkah 48a:9:ט"א:ט' סוכה

מתני' ניסוך המים כיצד? צלוחית של זהב מחזקת שלשה לוגים ה"ה ממלא מן השילוח. הגיעו לשער המים, תקעו והריעו ותקעו. ע"ה

בכ"ש ופנה לשמאלו, שני ספלים של כסף היו שם. רבי יהודה אומר: של סיד היו, אלא שהיו מושחרין פניהם מפני היין. ומנוקבין

How was the water libation [performed]? A golden flask holding three logs was filled from the Shiloah. When they arrived at the water gate, they sounded a teki'ah [long blast], a teru'ah [a staccato note] and again a teki'ah. [The priest then] went up the ascent [of the altar] and turned to his left where there were two silver bowls. Rabbi Judah says: they were of plaster [but they looked silver] because their surfaces were darkened from the wine they had each a hole

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KEHOT'S NOTE

סוכה מח, א-ב.

131 ושאתם מים בששון שהוא ענין ניסוך המים בחג

The Mishnah and Gemara (48a-b) describe the water libation on the altar on Sukkos, which the Alter Rebbe connects with "And you shall draw water with joy."

Sukkah 48b:4-5:ד"ה"ב: סוכה מ"ח

גמי' מנא הני מילי? אמר רב עינא, דאמר קרא: "ושאתם מים בששון וגו'". הנהו תרי מיני, חד שמיה ששון וחד שמיה שמחה. אמר לקה ששון לשמחה: אנא עדיפנא מינה, דכתיב: "ששון ושמחה ישיגו וגו'". אמר לקה שמחה לששון: אנא עדיפנא מינה, דכתיב: "שמחה וששון ליהודים". אמר לקה ששון לשמחה: חד יומא שבקוק ושוייה פרווונקא, דכתיב: "כי בשמחה תצאו". אמר לקה שמחה לששון: חד יומא שבקוק ומלו בך מ"א, דכתיב: "ושאתם ...

GEMARA. From where do we know this? R. Ena said, As the verse says, "You shall draw water with rejoicing" (Isaiah 12:3). There were once two minim one was called Sason and the other Simha. Sason said to Simha: 'I am better than you, since it is written, "They shall obtain Sason and Simha" (Isaiah 35:10). Simha said to Sason, "I am better than you, since it is written, "The Jews had Simha and Sason." Sason said to Simha: One day they will take you out and make you a ...

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132 מים טהורים שאמר הכתוב וזרקתי

"And I will sprinkle pure water upon you, and you shall be pure": the compassion aroused by teshuvah, revealed in the water libation.

Ezekiel 36:25:י"ז:כ"ה יחזקאל

וזרקתי עליכם מים טהורים וטהרתם מכל טמאותיכם ומכל גליליכם אטהר אתכם:

And I will sprinkle clean water upon you, and ye shall be clean; from all your uncleannesses, and from all your idols, will I cleanse you.

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133 לפני ה' תטהרו

"For on this day He will atone for you ... before Havayah you shall be purified." The Alter Rebbe reads "before Havayah" as above the level of Havayah.

ויקרא ט"ז:ל' Leviticus 16:30

כייכיום 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 8

134 כי חק לישראל הוא משפט לאלקי יעקב
 "For it is a statute for Israel, a judgment of the G-d of Yaakov." The Alter Rebbe reads "Israel" and "Yaakov" as two levels, each receiving its own gift on Rosh HaShanah.

Psalms 81:5:ה' אלהים

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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135 כי שרית עם אלקים
 "Your name shall no longer be called Yaakov, but Israel, for you have striven with Elokim and with men, and have prevailed." The Alter Rebbe reads sarisa as sar, ruling over the level of Elokim.

בראשית ל"ב:כ"ט

ויאמר לא יעקב יאמר עוד שמך כי אם ישראל כי שרית עם אלקים ועם אנשים ותוכל:

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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KEHOT'S NOTE

בראשית לב, כט.

136 נפשו האלקים שהיא המושלת בקרב
 The words here quote Berakhot 61b:2; the passage is shown below.

ברכות ס"א ב:ב'2

תנא רבי יוסי הגלילי אומר: צדיקים יצר טוב שופטן, שנאמר: "ולבי חלל בקרבי". רשעים יצר רע שופטן, שנאמר: "נאם פשע לרשע בקרב לבי אין פחד אלקים לנגד עיניו". בינונים — זה וזה שופטן, שנאמר: "יעמד לימין אביון להושיע משפט נפשו".

There is a teaching : R. Jose of Galilee says : The good impulse controls the righteous ; as it is said, "My heart is wounded within me" (Ps. cix. 22). The evil impulse controls the wicked ; as it is said, "Transgression speaketh to the wicked, in the midst of the heart, There is no fear of G-d before his eyes" (ibid, xxxvi. 2). Both impulses control average people ; as it is said, "Because He standeth at the right hand of the needy, to save him from them ...

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KEHOT'S NOTE

ראה ברכות סא, ב.

137 הטריפני לחם חקי
 "Feed me my allotted bread (lechem chuki)": chok as sustenance.

משלי ל"ח:8

שוא ודבר־קֶבוֹד הִרְחַק מִמֶּנִּי רָאשׁ וְעֶשֶׂר אֱלִיתָן־לִי הִטְרִיפֵנִי לֶחֶם חֲקִי:

Remove far from me falsehood and lies; Give me neither poverty nor riches; feed me with mine allotted bread;

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KEHOT'S NOTE

משלי ל, ח. ראה אוה"ת נ"ך כרך ב עי אלה. וראה גם אוה"ת פי חקת עי תשסו שמציין לכאן. פי חקת כרך ה עי איתרלו.

138 חק לשון קביעות
 As the note quotes it, Or HaTorah gives an example of chok as a fixed allotment: "as in 'for the priests had a chok from Pharaoh.'"

KEHOT'S NOTE

"כמו כי חק לכהנים מאת פרעה" — אוה"ת חוקת עי תשסח.

139 חק לשון חקיקה
 Or HaTorah on Chukas explains chok as engraving, from p. 766 onward, as the note points out.

KEHOT'S NOTE

נתבאר באוה"ת פי חוקת עי תשסו ואילך.

140 גליף גליפו בטהירו עילאה
 The Zohar's opening of creation: "At the outset of the King's authority, He engraved engravings in the supernal luster." The Alter Rebbe links chok, engraving, with these engraved letters.

Zohar I, 15a טו, זח"א

KEHOT'S NOTE

זח"א טו, א. ראה הביאור באוה"ת ר"ה עי אישפד ובכרך ו עי ביתא ואילך.

141 בחי' אותיות שבחקיקה
 Or HaTorah on Nitzavim discusses the engraved letters, as the note points out.

KEHOT'S NOTE

ראה אוה"ת נצבים עי אקצו.

142 נשמה שנתת בי טהורה היא
 On waking one says, "My G-d, the soul that You have given me is pure." The Alter Rebbe connects tehorah (pure) with tehiru ila'ah, the supernal luster.

ברכות ס"ב ד:ד'4

כי מתער אומר: "אלקי, נשמה שנתת בי טהורה. אתה יצרתה בי, אתה נפחתה בי, ואתה משמרה בקרבי, ואתה עתיד ליטלה ממני ולהחזירה בי לעתיד לבא. כל זמן שהנשמה בקרבי מודה אני לפניך ה' אלקי ואלקי אבותי, רבון כל העולמים, אדון כל הנשמות. ברוך אתה ה', המחזיר נשמות לפגרים מתים."

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto

Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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143 ע"פ וכעצם השמים לטהר

For the explanation on "And like the very heavens for purity" that the text cites, the note gives Or HaTorah, Rosh HaShanah, p. 1384.

KEHOT'S NOTE

אוה"ת ר"ה ע' אישפד.

144 וכעצם השמים לטהר

"And under His feet was like a work of sapphire brick, and like the very heavens for purity": the verse of the discourse the bracket cites.

Exodus 24:10: שמות כ"ד:

וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנֵת הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לְטָהָר:

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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145 וככלה תעדה כליה

"And as a bride adorns herself with her jewels": the verse of the discourse the text cites.

Isaiah 61:10: ישעיהו ס"א:

שׁוֹשׁ אֲשִׁישׁ בְּהִי תִגַּל נִפְשִׁי בְּאַלְפֵי כִי הִלְבִּישְׁנִי בְּגָדֵי־יִשְׁעָ מַעֲלֵל צְדָקָה יַעֲטֵנִי כְּתֹרֶן 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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146 יעקב יו"ד עקב

The note points to this Kabbalistic lexicon for the reading of Yaakov as yud and akev (heel).

KEHOT'S NOTE

ראה קה"י ערך יעקב.

147 לאום מלאום יאמץ

"Two nations are in your womb ... and one people shall prevail over the other." Here it describes the inner war of one at the level of Yaakov.

Genesis 25:23: בראשית כ"ה:

וַיֹּאמֶר ה' לָהּ שְׁנֵי גֹיִם בְּבִטְנָהּ וּשְׁנֵי לְאָמִים מִמֶּנִּי יִפְרְדּוּ וְלֵאמֹר מִלְּאֻם מִלְּאֻם יֵאָמֵץ וְרֵב יַעֲבֹד צָעִיר:

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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KEHOT'S NOTE

בראשית כה, כג.

148 ואלמלא הקב"ה עוזרו

"A person's inclination overpowers him every day and seeks to kill him, and were it not that the Holy One, blessed be He, helps him, he could not withstand it."

Kiddushin 30b:7: קידושין ל"ב:

וַאֲמַר רַבִּי שְׁמַעוֹן בֶּן לֵוִי: יֵצְרוּ שֶׁל אָדָם מִתְּגַבֵּר עָלָיו בְּכָל יוֹם וּמִבְקֵשׁ הִמִּיתוֹ, שְׁנֵאמַר: "צוּפָה רָשָׁע לְצַדִּיק וּמִבְקֵשׁ לְהִמִּיתוֹ", וְאַלְמֵלָא הַקָּדוֹשׁ בְּרוּךְ הוּא עוֹזְרוֹ אֵין יָכוֹל לוֹ, שְׁנֵאמַר: "אֱלֹקִים לֹא יַעֲזֹבֵנוּ בְּיָדוֹ".

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KEHOT'S NOTE

קידושין ל, ב.

149 משפט דאיהו רחמי

The Kehot edition gives this passage of the Zohar for mishpat (judgment) as an expression of compassion.

Zohar III, 85b: זח"ג פה, בב

KEHOT'S NOTE

זח"ג פה, ב. וראה מא"א אות מ, סק"ה וביאיר נתיב שם.

150 (ועיין ברבות)

The note reports that a manuscript of this maamar written without the glosses lacks everything from here to the end, which seems to be from the Tzemach Tzedek; so the parenthesis opened here may in fact close only at the end of the maamar.

KEHOT'S NOTE

בכתי" מהמאמר שנכתבו בלי הגהות ליתא מכאן עד סיום המאמר, וכנראה שזהו מהצ"צ, ולכן אפשר שהסוף מוסגר צ"ל בסיום המאמר.

151 ציון במשפט תפדה

"Zion shall be redeemed with judgment, and her captives with righteousness": the verse of the discourse the bracket cites.

Isaiah 1:27: ישעיהו א': כ"ז

ציון בַּמִּשְׁפָּט תִּפְדֶּה וְשִׁבְיָהּ בַּצְדָקָה:

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

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152 ולכן נקרא החדש תשרי אותיות ישרת

The note says this reading of Tishrei as yishras appears also in the Mitteler Rebbe's transcript of this maamar in the Siddur.

KEHOT'S NOTE

וכ"ה בהנחת כ"ק אדה"א ממאמר זה בסידור שער ר"ה רלה, ג. ובאוה"ת דברים כרך ו ע' בי תג. וראה שם ע' בשלו.

153 ישרת לבב

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

KEHOT'S NOTE

מ"א ג, ו. [כ].

154

ישרת לבב

Shlomo speaks of David, who walked before G-d "in truth, in righteousness and in uprightness of heart." The Alter Rebbe finds yishras in the letters of Tishrei.

I Kings 3:6 מלכים א ג:ו

וַיֹּאמֶר שְׁלֹמֹה אֶתֶּה עָשִׂיתָ עִם־עַבְדְּךָ דָּוִד אָבִי חֶסֶד גָּדוֹל כְּאִשֶּׁר הָלַךְ לִפְנֵיךָ בְּאֵמֶת וּבְצַדִּיקָה וּבִישְׁרָת לִבָּב עִמָּךְ וַתִּשְׁמְרֵהוּ אֶת־הַחֶסֶד הַגָּדוֹל הַזֶּה וַתִּתֵּן־לוֹ בֵּן יָשָׁב עַל־כִּסְאוֹ כִּי־וָה הַיּוֹם הַזֶּה:

And Solomon said: 'Thou hast shown unto Thy servant David my father great kindness, according as he walked before Thee in truth, and in righteousness, and in uprightness of heart with Thee; and Thou hast kept for him this great kindness, that Thou hast given him a son to sit on his throne, as it is this day.

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155

בכל לבבך בשני יצריך

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

KEHOT'S NOTE

ברכות פ"ט, מ"ה.

156

בכל לבבך בשני יצריך

"With all your heart": with both your inclinations, the good inclination and the evil inclination."

Mishnah Berakhot 9:5 משנה ברכות ט:ה

חַיִּיב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֶׁשֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמָר (דברים ו) וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מַאֲדְךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יִצְרֵיךָ, בְּיֶצֶר טוֹב וּבְיֶצֶר רָע. וּבְכָל נַפְשְׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ. וּבְכָל מַאֲדְךָ, בְּכָל מְמוֹנָה. דָּבָר אַחֵר בְּכָל מַאֲדְךָ, בְּכָל מוֹדָה וּמוֹדָה שֶׁהוּא מוֹדֵד לָךְ הָיִי מוֹדָה לוֹ כְּמַאֲד מֵאֵד. לֹא יָקֹל אָדָם אֶת רֹאשׁוֹ כִּנְגִיד שְׁעַר הַמְּזוּזָה, שֶׁהוּא מְכֻוֵּן כִּנְגִיד בֵּית קִדְשֵׁי הַקֹּדֶשִׁים. לֹא יִכְנֹס לְהַר הַבַּיִת בְּמִקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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157

לעשות הישר בעיני ה' אלקיך

"When you listen to the voice of Havayah your G-d ... to do what is upright in the eyes of Havayah your G-d": the discourse the closing bracket cites.

Deuteronomy 13:19 דברים י"ג:ט"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹהֶיךָ לְשִׁמּוֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֶנְכִּי מְצַוֶּה הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹהֶיךָ:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.



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THE CHASSIDISHE PARSHA

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

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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